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C. Beemer, an elegant sermon was preached to the brethren by the Grand Chaplain from St. Matthew xxiii, 8-9 verses, "Be ye not called Rabbi, for one is your master, even Christ, and all ye are brethren, and call no man your father upon the earth, for one is your Father which is in Heaven." The brethren are always welcome at St. Paul's.

RUPERT'S LAND.

The June issue of the *Canadian Church Magazine* contains a brief history of the Parish of Rounthwaite, in the Diocese of Rupert's Land, with a sketch of the church. This magazine is localized as the "Rounthwaite Parish Notes."

Progress.—There are eighty clergy in this diocese. Two and one-half years ago we had only fifty. St. John's College, Winnipeg, is closely connected with this growth. Now that the Rupert's Land *Gleaner* no longer gives the diocesan news—it died and was quietly buried—the clergy ought to use the news columns of the *CANADIAN CHURCHMAN*. We send our Reverend Secretary to the east, asking for funds to enable us to undertake the great work before us in this land of Progress, therefore it is only right that we should tell the people of the east what we are doing and suffering.

OAK LAKE.—A meeting of the church-wardens of the several missions in Oak Lake parish was held at the residence of the Rev. S. Trivett, rector. The following were present: Messrs. Parsons and McKinley, Oak Lake; Messrs. Hitchcock and Tarleton of Hillsdale; Messrs. Speck and Hooper of Sandhurst; the wardens from St. Margaret's, Griswold, were not able to get in, the weather being stormy. It was determined that the wardens resolve themselves into a financial board for providing the rector's salary, with J. Andrew, treasurer, and W. T. Mackay, secretary. A social union of all the missions will be held on July 12th, at Oak Lake.

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.

Church Work in Rural Districts.

SIR,—In view of the letters which have recently appeared in your columns regarding Church work in the rural districts of Ontario, I beg leave to place before your readers one instance of the effect of the dilatory manner in which the Church, in some parts of the Province of Quebec, has done her mission work. In the county of Terrebonne there has existed for the past sixty years a small English settlement which now bears the name of Shawbridge. It is distant from Montreal about forty-five miles, and is completely surrounded by French settlements, the nearest English villages being New Glasgow and Morin Flats, twenty-three and twelve miles distant respectively. It has for the past fifteen years at least, been within nine miles of a railway, and, the line having now been extended, it enjoys a regular train service. The majority of the farmers are of Irish descent, and many of the original settlers were Church people, but as the Church never sought them out, while Methodism did, it is not surprising that almost the whole population is Methodist.

The Church portion of the population now consists of three families, and only one of them can be reckoned among the early settlers. Had the Church done her work in this district the position of things would probably be reversed. Numbers who live in the vicinity, and numbers who have gone elsewhere from time to time, would be Church people instead of Dissenters.

Long after all the harm had been done the clergyman of the nearest parish commenced to hold a service within three miles of the villages, but whether this was held regularly or for how long I cannot say. It has, however, been discontinued for many years. On very rare occasions since that time services have been held in the school house, but so infrequently as to be quite useless so far as building up the Church is concerned. The total number of individuals comprising the three families of Church people at Shawbridge is eighteen. With the exception of about a dozen Presbyterians, the balance of the English population in the village and vicinity is Methodist. I believe there is no other Church family nearer

than St. Jerome, nine miles away, where a household of four is to be found. About half of the Church people are little children and young persons, some of them old enough to be confirmed. The nearest Anglican church is at Morin Flats, twelve miles away, over an execrable road, where the services were not of a very cheerful character when I last had the privilege of attending them.

My Church statistics may not be encouraging, but I can assure your readers that matters will be less so if this village is left any longer to the fostering care of Methodist brethren; within a few years when these young people grow up, they must choose between Methodism and nothing. The Church will have lost the opportunity of taking in hand the work so long left to others to do. There will be no nucleus of Church people left with which to form a congregation, for the elderly people will be gathered to their fathers, and their children will have forsaken their fathers' faith. I know there are more important points than Shawbridge where Church work is in a very poor condition, but I doubt if any place in Canada has been so outrageously neglected as this little village, now only two and one-half hours run from Montreal. I am well acquainted with the place, and feel bound to say that if there is ever going to be any Church there, and if the people are going to be retained, some effort ought to be made at once.

The Church has a mere handful left to begin her long neglected work in this district with. Is the day of small things to be despised? It is not for any layman to rush rashly into the breach without the countenance of those in authority. Perhaps in about another sixty years we shall have those in authority awake to the fact that the place exists. If some of the young men's societies of Montreal interesting themselves in missions near town, would turn their eyes in the direction of Shawbridge, they might find a field in which to expend some of their energy. I do not pretend to vouch for any kindly feeling on the part of the people towards the Church, or any desire for her services, but the fact that they are yet Church people would indicate that the Church is something to them, unless they are too apathetic to be anything else. My own opinion is that the only type of Churchmanship that can exist in Shawbridge is a thoroughly loyal one. If Church work is started on the shifting sands of hereditament, or preference, it will do little. The people must be well instructed both historically and theologically; taught that ours is the "better way," and methods must not be assimilated to those of dissent, or no headway will be made. There are indications that many city people will send their families to this neighborhood during the summer months. The writer has distributed such Church literature as came to hand among the Church people, but cannot say whether it is appreciated.

"MONTREALER."

More Bishops.

SIR,—Until I read Mr. Patterson's letter on this subject in your issue of 22nd June, I was under the impression that Rip Van Winkle was a character so fictitious and imaginary as to be impossible. However, "truth is stranger than fiction," for Rip Van Winkle failed to see the progress of the times simply because he had his eyes shut, but your good correspondent remains in a bygone period, while the procession goes by before his eyes.

As he founds his arguments for keeping the Church at a standstill upon the *theory* (which he calls "using our experience") that we ought to abolish all our developments in municipal government and the like, and go back to the systems from which—as most of us suppose at least—these developments have been evolved, he should be prepared to do the same in every department of our social surroundings, doing away with such modern absurdities as electricity, for example, which our fathers managed to do without, and therefore so may we. Or perhaps he would like to cross the Atlantic in four weeks, as our fathers did (thinking they were doing very well indeed and considering themselves very clever people), instead of the present fancy for trying to do the same thing in as many days.

En passant, I may remark that having made the discovery that the Diocese of Ontario "has reached its limit of population," I trust he will lose no time in communicating this important fact to our Government statisticians, as it may be useful to them.

To speak seriously, however, why is it that every movement forward on the part of the Church, whether by a large section of it or a small part only, is strenuously opposed by some obstructive or other as "unnecessary" or "too costly"? I have no hesitation in saying that such obstruction has done the Church incalculable damage in the past, and there appears to be much reason to fear that it is still in sufficient force to cause much injury now.

On one point I quite agree with your correspondent. Speaking of the supposed necessary endowment for a new Bishopric, he says, "the money question staggers me." So it does many others, and

more than that, it stands in the way, and should be pushed aside. The Church needs more Bishops. I do not think any argument is necessary to support that assertion, it is so generally conceded; let us have them, money or no money. Practical suggestions to that end have been made; why not endeavour to carry some of them into effect?

ADVANCE.

More Bishops not Necessary.

SIR,—In my last letter I said that the increase of the Episcopate would not, in my judgment, be a good thing for the clergy. Remember, I am writing about older Ontario.

I do not object to Episcopal supervision—quite the reverse. Everyone has their own ideal of a Bishop; everyone has his own idea of a Bishop's duties. One that I have heard so often dilated on was the advantage to the young missionary and curate to have a real father in God, to whom he could turn for advice and assistance. When a Diocese is large, that is a great advantage. If a young priest made a mistake the Bishop could remove him to a totally different district and start him afresh. Suppose, however, that the number of the clergy were reduced to about 40 under one Bishop's charge in a sparsely settled Diocese, the chance of being able to rearrange the clergy disappears, and the disadvantages and drawbacks which exist at present would be aggravated.

The Bishop of Quebec has been raising a warning voice against too great subdivision. In Ontario these self-evident dangers are aggravated by our financial arrangements. As soon as a Diocese is set apart there follows a division of assets, every Diocese being independent and disposing of its funds without unity of purpose or let or hindrance.

This I deem a great waste and mistake. One of the dreams I indulge in is of a united Church with one supreme convocation and one central treasury.

It is true the Diocese of Huron has created a superannuation fund and the others have not, but those are matters accountants could adjust. I hope for lessened expense and equal benefit for all. The gain would be enormous. Look at only one. Let us say a young priest belongs to the Diocese of Toronto and shares in certain possible future benefits. Ten years pass and he thinks of change, but change means loss. Now, even our largest Dioceses give little variety, and the man of average ability needs change; the clever men are little influenced by a commutation fund, but it anchors the more timid and inferior mind. The effect is necessarily to dwarf and narrow our men; to use the current slang, "there is nothing in the surroundings to broaden the perspective."

Were all our men able to exchange on equal terms with those of the Maritime, Prairie or Pacific dioceses, even for a few years, and return, what an all round improvement might we not expect, and what a lessening of the migration of the best men to the States. The attempt to cure the evil by the increase of bishops, would simply aggravate the disease, waste our funds on officials, decrease the incomes of the clergy, and confine them in straighter leading strings.

WM. D. PATTERSON.

Notes and Queries.

SIR,—When was the ordinance of the Sabbath appointed, and how long was it observed?

TEACHER.

Ans.—We have no direct information to fix either date. It was certainly given to the Israelites at Mount Sinai, with other statutes and judgments, but it may have been enjoined soon after creation, and either renewed after being forgotten, or re-stated as part of the covenant made under Moses. There is a variety of opinion, but probability points to the earlier date. As to the change from the seventh to the first day of the week, we are equally uncertain, as there is no record of the alteration by apostolic decree. There would naturally be observed a commemoration of the Lord's Resurrection; the teaching of this was different from the Mosaic idea, and the Gentiles soon formed a large factor in the new body. One increased and the other decreased, until the Lord's Day was the sole observance. At the same time the Sabbath did not fall into abeyance without a struggle, but it was unpopular as narrow and Judaizing. See Dr. Smith's Dictionary of the Bible, and Dictionary of Christian Antiquities, under "Lord's Day" and "Sabbath."

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