

without delay to the secretary at 32 Church St., who would very much prefer that they be sent by registered rather than by ordinary mail, or by hand.

Yours truly,  
J. K. MACDONALD, J. STUART COLEMAN,  
President. Secretary.  
32 Church Street, Toronto.

#### The C. E. T. S.—An Alleged Crisis.

SIR,—In your last issue, 21st July, I read with surprise and pain a paragraph as follows:—"C.E.T.S. Crisis. The *perfidium ingenium* of the total abstinence section in England has nearly wrecked this useful organization, and suggests the advisability of separating these enthusiastic extremists from the general body of 'true temperance' people in the society. The question has become a serious one, needing careful handling."

May I ask:—1. The source whence the writer obtained his, to me, very surprising information? 2. Upon what or whose authority he accuses the total abstinence section with schism, or the authors of a pending crisis? 3. Will he explain what he means by the "general body of 'true temperance' people in the society?" If there is the slightest foundation for the statements made by the writer of the paragraph, I agree with him that (4.) "The question has become a serious one, needing careful handling."

With my present information—and I was at the annual council meeting—there is no crisis pending. Should such be the case, however, the writer has, I think—why, I know not—put the "saddle on the back of the wrong horse."

GEORGE WARD.

40 Gloucester Street, 3rd Aug., 1892.

[See *Church Bell's* editorial, 24th June, re Bishop Temple's statements.—ED.]

#### Peigan Reserve.

SIR,—Will you please publish the following account of our needs, which I have written in the hope that when our condition becomes widely known, we shall receive the help that we still require.

Our lady missionary here, Miss Brown, in her annual report to the Ontario W.A., stated that, for want of improvement and additions, we could not open the Home for some time. We have enlarged the dormitory; the Toronto W.A. kindly supplied us with cutlery, crockery, &c., and as we had some clothing and bedding we decided to re-open the Home at once, limiting the number of girls to six. Within a week from the day of opening we could have had a dozen girls, but for want of clothing we had to refuse some.

The Home is calculated to accommodate twelve girls. The only room they have for themselves is a little stuffy place 12 feet square. This is their sitting room, play room and the family dining room, and one will be able to form an idea of our packed condition, in that room, when I say that it contains a table 8x3½ feet and 12 chairs.

No one will deny that this room is far too small for what is required. By building a kitchen we could enlarge the dining room, and make the house much more convenient, and the work easier. To build this kitchen and make other little improvements we would have to spend about \$200. We possess at present \$30 for the purpose.

As I have stated above, we have had to refuse to take in some girls for want of clothing. We especially need shoes, underclothing, hats, and pocket handkerchiefs. Of course all other articles of clothing are needed, and we would be glad of any help whatever.

There is still another need. We require a horse and harness. I believe this mission has been comparatively little known, and the assistance we have received towards the Home so far is wholly inadequate to carry it on. Much less does it suffice when we have to hire horses and wagon to bring everything from town. We have now 8 girls. Towards their support we have only received \$40, and of this at least \$10 has been paid in horse hire.

There are bales in town now, but we cannot get them yet, though we greatly need them. They must wait till we go for provisions. Did we possess a horse we could bring all provisions, bales, &c., from town, at practically no cost, besides being in a position to do all our mission work more thoroughly.

All the Indians are now in camp. We are almost out of fuel. I shall have to take my axe into the woods, cut fuel, and pack it home on my back. Any assistance towards the purchase of a horse will be gratefully received.

A missionary's life seems one to be desired (at a distance), but on closer acquaintance its pleasantness is greatly diminished.

In conclusion I would heartily thank the branches of the W.A. who have so kindly assisted us, and I do hope that this appeal for assistance will not be in vain, as all I have asked for is absolutely necessary.

J. HINCHLIFFE.

SIR,—I heartily endorse the above. The need for a larger day room for the girls is great. By throwing the present dining room and kitchen into one this can be accomplished, but a lean-to kitchen big enough for the purposes of the Home must first be erected. The work should be done before the cold winter sets in, if our friends can supply the funds. This and the horse are two most needed requirements for the Peigan Mission.

The smallest contributions towards these will be thankfully acknowledged by Mr. Hinchliffe.

J. W. TIMS.

Macleod, July 28th, 1892.

#### Census Reflections.

SIR,—Considerable has been written and more thought by many earnest minds concerning the religious census of the Church which has been lately published. Some have presented the Church's position as extremely happy, while others paint a dark picture.

We are all fairly familiar with the figures of the returns at this late date of the year. It is sad to learn that our numerical position has been weakened in the Maritime Provinces, but pleasing to know that in the West the Church has made substantial progress. In Ontario and Quebec her advance has been but moderate; very unsatisfactory growth, many justly think.

Some have stated that a lack of despotic methods in the Church accounts for her slow progress. Others contend that she has not been democratic enough. Others maintain that loss by migration and increase by emigration, tell the correct story of the census. One is inclined to give due deference to all these alleged causes of increase and decrease, but it is very much to be feared that none of these reasons are satisfactory.

Among the many causes for the present backward position of the Church in Canada, none has more right, nor should receive greater prominence, than the following, which is, lack of Christian or Church teaching, coupled, as it must be, with Christian or Church character on the part of both clergy and laity. Why do we state that we are better Churchmen to-day than, say, ten years ago. Is it not because we know more? We have been taught more. And what has been learned by us we are convinced is the truth. This is the result of teaching by men whose spiritual impetus is derived from the same source as the principles they teach.

Long ago the prophets said, "My people are destroyed for lack of knowledge." For the same reason they to-day suffer loss. Let us walk up to the question in a plain way by asking, how many young men of to-day, who have gone through our theological colleges, are there who have received no real grip of the Christian faith? Perhaps they have a grip; but I am sure one's positivism need not be very pronounced when he states that very many don't know what they hold. How then can the people be expected to receive definite knowledge of the true faith that is to be contended for, from the average man that has been through a Canadian college? No wonder that the mass of people have for their Creed, "I believe in the churches; they are all the same, there is no difference, &c." Some men are so at sea that they fear to look for the truth, being afraid, not that they will find it, but timorous like Pilate, will not, having found it, teach it to their people, much less to the so-called people of some other of the churches, which are so much alike that they agree to differ. Such men tell you in the face of their ordination vows "to let things rest" till they wake up some fine morning and find that the day of contending for the faith is over, when they know perfectly well that it was always over for them. No wonder that the Church has made no real advance in many places because of the convictionless work of her watchmen.

When a young man begins to take a divinity course, it is stated that he is "going into the Church." This is a most lamentable statement, and yet it is true, for the young man is going to run the risk (this phrase needs much emphasis), of just beginning to learn about the One Fold, Flock, Bride, Family and Body of Christ, and Her Fined and Jointed Head. One hopes that the time will come when the majority of people will say that such an one is not going into the Church, but is intending to prepare for holy orders.

The Creed of the Canadian people to-day is, "I am not bigoted." "One Church is as good as another," &c. I say this is the Creed of our people and of dissent, that thorn in the flesh of the Church, and how many Churchmen, clerical (!) and lay, have gone down helpless before its assertion by some old man or woman, or some slip of a boy or girl! In return for this nineteenth century falsehood, they have nothing to offer but undigested silence, and so the new creed, for it is not part of that of the Holy Catholic Church, prevails. This shameful state of things speaks volumes for our ignorance, half heartedness and moral cowardice.

We know that comparisons are odious, but if the truth is told let us swallow our share of the odium,

In comparing the average dissenter with the average Churchman, you find the latter agreeing with the creed of the former, which is, "I am not bigoted," &c. If bigotry is attachment to the truth, let us be bigots. Further, you find that the dissenter knows all about dissent, for it has an easy creed. He partakes of its life and vigor. The Churchman on the contrary knows almost as much of dissent as the dissenter, but he knows very little of the clear life and definite teaching of the Church. The dissenter believes in churches and Christian rivalry. (I always think it means Christian hatred.) The Churchman insidiously demurs, but is afraid to openly believe in anything else. He has not the faith that characterizes the dissenter. The reason is that his teacher (?) has just as little faith. "Like priest like people." The teacher's error is the people's trial.

It may sound strange to say that we have been learning from dissent. The Holy Catholic Church used to be content in emphasizing her four points, viz., the apostles' doctrine, fellowship, the breaking of bread and the prayers; but she has now in some places added the spurious fifth, viz., the style and substance of the average preacher in a dissenting pulpit. Preaching is essential, but this departure is in strange contrast to that which agrees with the four marks of the Catholic Church. Let it be emphasized to rock depths; the Church has nothing to learn from dissent. Her life is derived from the Holy Spirit of God, who upholds her in teaching and guiding her in all truth. It is looked upon as an historical fact that dissent sprang out of the Church. This shameful truth should be put in terms of more burning shame by us. This truth is more evident when we say that dissent sprang from the ignorance in the Church undispelled by watchmen (?) who hunted foxes and not men. This truth has a direct bearing on the census statistics of the Canadian Church to-day. We suffer from it too, for the "sins of the fathers are visited upon their children in this way unto the third and fourth generations of them that hate Me." Consequently, in Canada the Church is yet in a pioneer state, and men and women of pioneer mould are wanted to do her work. This work can only be done by knowing the apostles' doctrine and steadfastly teaching it anywhere and everywhere. It can only be effectively performed by Churchmen whose lives dovetail with what they teach, for this doctrine was intended to be taught by men whose character and conduct were apostolic—Christlike.

H. A. THOMPSON.

(To be continued.)

#### Shingwauk Home.

SIR,—I would like, if you will allow me through your columns, to announce to our friends and helpers that after four months of rest and change of scene and intercourse with kind friends in San Antonio, Texas, I have now, with my wife, returned to the Shingwauk Home to enter once more upon our work among the Indian children, both of us, I am grateful to say, feeling comparatively well and strong. We are very glad to get back and to be once more in the midst of our family and our work; but our hands are already more than full. Quite a number of the employees had left during our absence, several of their places not having been filled, and the number of the pupils at both Homes is at present very much reduced, there being only 30 boys and 16 girls. I shall have as soon as possible to go round to the Reserves to hunt up new pupils and get back those who have gone for an indefinite holiday. There is also a great deal to do about the buildings and grounds to get them into shape again. During the three weeks interregnum, while there was no matron, the boys broke up, as might be expected, a good deal of the kitchen furniture and utensils, and in one week the 30 of them found that they required to consume 19 pounds of sugar and 30 gallons of milk! It was also unfortunate that the school was left nearly two months without a master, the difficulty being to find one who could play the organ and sing as well as teach; during the interval the school was taught temporarily by one of our ex-pupils, Joseph Loney. Our house manager, J. W. Dooley, did his best to keep things straight, but having to be house manager, teacher, matron, cook, carpenter, tailor, &c., all in one, was a little more than could be expected of him. I do hope, now that we are back, that our many good and kind friends in all parts of the Dominion will come to our help, and assist me in building up again this work in which I have been so many years engaged. We have room in the two Homes for 74 boys and 26 girls, that is, 100 pupils altogether, and at present, owing to there being so few in residence and the expenses low, our funds are sufficient; but I know from past experience that directly we commence filling up the Homes and have engaged a suitable staff of employees, difficulties begin to arise at once through want of funds and insufficiency of clothes. Thus the maintenance of the Homes and keeping them in working order has been to me a cause of much anxiety. The Indian department gives us \$80 per