

in his address to the Indians pointed out to them the sad results of the conduct of many Indians in the west, and the blessings of the quiet orderly life that they themselves had led during the recent troubles. The Bishop was also impressed by the capacity for hard work showed by the Indians who rowed the heavy boat in which he travelled. It was no easy matter to propel such a boat against the rapid current of the Saskatchewan. The men worked from daylight often until late in the evening; sometimes rowing with the heavy oars, sometimes pushing the boat with poles, and again dragging it by a rope, they themselves wading in the water, or struggling through the underwood on the side of the bank. The men were also very well behaved. No one was ever intentionally absent from morning and evening prayer held on the river bank by one of the clergy—generally the Archdeacon—reading part of the Prayerbook service in Cree. They are very fond of singing. The Bishop was often pleased to hear them voluntarily singing a hymn in Cree when the boat would be under sail on the lake. All this afforded gratifying testimony to the excellence of the work done by the missionaries of the Church Missionary Society during the past forty years.

Including Stanley mission on English River, the Cumberland district contains 2,000 members of the Church of England, all connected with the missions of the Church Missionary Society. The Canadian North West owes a deep debt of gratitude to this noble Society for the vast sums of money it has freely spent for so many years in the effort to Christianize the Indians, not only of the district of Cumberland, but of Manitoba, Moosonee, Athabasca, and the North West generally. Before leaving the Cumberland district, the Bishop arranged that the Rev. P. Badger should take charge of Devon in the meantime, while the Society's experienced missionary, the Ven. Archdeacon J. A. McKay, who has been there for the past year, should go on to Battleford for the purpose of reorganizing the mission at the reserves in that neighborhood, which had been broken up during the rebellion.

Since his return from the Cumberland district, the Bishop has had the gratification of receiving \$4,000 from the executors of the late James Kyffin, Esq., of Haldimand, York County, Ont., for the benefit of his diocese. The money has been sent to the agents of the Synod in Toronto for investment in the name of the Synod of the Diocese of Saskatchewan, as the "Kyffin Trust" for the Church Endowment Fund, the interest to be applied toward the salaries of the missionary clergy of the Diocese in such way as the Synod may from time to time determine.

## 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.

### CHURCH SYNOD GREETINGS.

SIR,—Many thanks to the gentlemen who have so ably given answers to some of my questions on this subject. One correspondent has shown the ground which the Synod believe they had for sending the Methodist Conference their "fraternal greetings." Emphasized, viz., their baptism. But though I am now over this difficulty I find myself in the face of another. Canon Liddon says, "lay baptism is undoubtedly valid." If he means that there has been no doubt in the Church as to its validity, his statement is contradicted by history; if he means that in his own mind there is no doubt upon it, then this is only his individual opinion and we may value it or not as we please.

The religious body who received the Synod's greetings are very thorough-going separatists, who, as I have showed before, deny many doctrines of the Church which we should hold to be of fundamental importance as they are embodied in our Creeds, our Articles of Religion and our Ordinal, and as a consequence of our holding these doctrines they are in separation from us.

As our ordination we promised or vowed we would endeavour to "drive away their false and erroneous doctrines," but when we send them cordial greetings and call them "brethren" in which is implied as popularly understood, "God speed you," let me ask, Where does the "driving away" come in?

If it be said that the step taken by the Synod was only an expedient to win these people back to the Church, I ask how could they be justified in having recourse to such an expedient in the face of our ordination vows and St. Paul's Epistle to the Romans, where he says, "Mark them which cause divisions and avoid them." Whether they are baptised or not, does not

appear to make any difference, but it is certainly most probable that they who could cause divisions were to be those who had received truly valid baptism, nevertheless to be avoided. I confess my inability to see my way out of this difficulty only by one of these two methods, either to regard our ordination vows and subscriptions as a solemn farce or mere pie crust, or that our holy religion is just whatever we ourselves choose to make it.

These are some of my conscientious scruples on this serious subject, and I trust that I can ask for information concerning it without being thought uncharitable to any man.

INQUIRER.

### RE ORANGE SERMON.

SIR,—As a clergyman of the Church of England and a lover of truth, I confess I was astonished and humiliated to read the following in your issue of Sept. 10th: "The church people of Brockville are not a little disturbed at the extraordinary discourse, by the young incumbent, who has recently settled there on the 18th July last. The points which excited comment, and the condemnation of all instructed church people are these; the preacher condemned the observance of holy days as contrary to the Gospel. A very singular doctrine for a clergyman to preach with the Prayer-book in his hand! Then the sermon went on to condemn music in divine service as contrary also to the Gospel and primitive usage."

Astonished, because in the first place I never said such a thing, nor could I unless I had taken leave of my senses. Humiliated, and distressed, because the writer must have known that he was wilfully distorting my meaning, and putting upon the words of my sermon, even as reported, an interpretation they could not possibly bear. How any one calling himself a churchman, could so far forget himself as to allow the acrimony of party spirit to so completely override his sense of that which is fair, and just, and honourable and true, I cannot possibly imagine. As a clergyman of the Church of England, duly ordained, and lawfully appointed, an evangelical of evangelicals, I am nevertheless a thoroughly loyal churchman. As a loyal churchman I claim to yield to no man, and I claim to have as much right to the title as any clergyman in Holy Orders in the Diocese of Ontario. I have always endeavoured to recognize in my brethren whatever is pure, and just, and holy, and of good report, considering that nothing is so detrimental to the body of Christ, as the refusal of one part to discern in another the spirit of the Lord Jesus Christ where ever and however it is found. But I dislike party acrimony, and I hate party acrimony when to accomplish its ends, to bring into ridicule doctrines it dislikes, and to bring into disrepute men from whom it differs, it employs the mean and contemptible, and unmanly instruments of malice, unfairness and distortion of the truth.

As a clergyman of the Church, I protest against this. May the day soon come when both in political and ecclesiastical organs the truth, the whole truth and nothing but the truth will be told of all men, on all sides, under all circumstances. As to the "erratic and mischievous discourse," in question, you are at liberty to publish it, *verbatim* is *literatim*, your readers can then judge for themselves whether it contains anything contrary either to the doctrine or discipline of the Church of England.

I am, Sir,

Brockville, Sept. 10, 1886. DYSON HAEUE.

Rector St. Paul's Church, Brockville.

Our correspondent who is so wrathfully dealt with in the above, is a highly educated Christian gentleman whose judgment was formed after reading a report of the "erratic discourse." It is a pity to blow the party trumpet in a pulpit and always a pity to blow any trumpet, so as to mislead by uncertain sounds as the Orange trumpet seems to have done in this case. The sermon as reported reads like an attack upon Saints Days, Musical Services, etc. One who calls himself an "evangelical of evangelicals," is simply following those who said, "I am of Paul, or I am of Apollos," which was indeed "contrary to the Gospel," said the Apostle! What a pity it is for a young clergyman to coop himself up in a party corner and narrow his mind and his heart by such isolation. No "duly ordained clergyman" has the right thus to give up to party what was meant by his ordination commission to be given to mankind. To be an "evangelical of evangelicals," means that party is regarded higher than the Church. Whoever takes such a stand is tempted at all times to put party above duty; his feet stand in a very slippery place.

ED. D. C.

### THE SYNOD OR THE PRIVY COUNCIL.

SIR,—"Veritas" in your issue of the 16th inst., puts the matter of "Wright vs. Huron," in good form. A great injustice has been perpetrated—no doubt of that.

The letters of the plaintiff are unobtainable. The Bishop should call a Synod without delay, for there seems to be only one impression, which is, that both morality and the Church's welfare requires the conflict to terminate. I also shall feel bound to subscribe to a fund to assist the plaintiff in taking it to the Privy Council, if it has to go there.

I conclude that every honourable man will do the same.

CLERICUS.

### HURON FINANCES.

SIR,—The hidden things of dishonesty have been brought to light in the Diocese of Huron. Misrepresentation about the case of "Wright vs. Huron," as might be expected, is not singular, but extends to the finances of the diocese. For years the members of the Church have had this diocese held up to them as being in a prosperous condition. A glance at the accounts will prove the contrary. Churchmen are shocked, and well they may be. The sooner decided action is taken the better. Since the days of Bishop Cronyn, a withering influence has done its work, and grievously marred a once happy and prosperous diocese. Its glory has gone.

From the year 1873, confidence has been impaired, and the sinews of diocesan energy show unmistakable signs of paralysis. In the year 1873 the contributions for diocesan missionary work amounted to \$11,488.90, whilst in 1885 the contributions for the same work amounted to \$8,488.49, being \$3,000.50 less than twelve years before. (Church society report 1873, pages 18, 19, and the report of Synod accounts for 1885, page 1).

W. and O. Fund.—In the year 1873, the contributions from the diocese for the Widows' and Orphans' Fund amounted to \$1,475.71, whilst in 1885, the contributions for the same purpose amounted to \$1,087.08, being \$388.64 less than twelve years before, (reports last given). In 1873, the General Purposes Fund contributed to the Widows' and Orphans' Fund \$960, whilst in 1875 it has contributed nothing. (See reports.)

Expense Account.—In 1873, the expense did not exceed \$3,500, whilst in 1885, they amounted to \$6,653.05, being over \$2,000 more than twelve years before. (Church society report 1873, page 18, 22 and Synod Journal for 1885, pages 74, 75, 78.) In 1884, there is a slight decrease, whilst in 1885 there is a further decrease of \$1,200 as compared with 1883, the missionary agent having left the diocese.

Missionary Deputation Expenses.—In the year 1873, the deputation expenses amounted to \$149.29, whilst in 1881 they were \$1,744.93; in 1882, \$1,792.78; in 1883, \$1,648.16; in 1884, \$846.65, and in 1885, \$316.76. At this time 1884-5, the system which prevailed in 1873 was re-adopted, which affords conclusive evidence that the services of the missionary agent were not profitable to the diocese. (See the reports for the respective years.)

Mission Fund Debt.—The indebtedness of this fund is represented as being \$4,680.78, but in reality it is \$10,664.26, if not more. There is a debit balance of \$180.41 to the Synod expense account, which fund has no principal to provide for it, also a debit balance of \$408.88 to the Episcopal and Archdeacon's Fund, which is chargeable on the General Purposes Fund, and from which the latter fund \$660.00 were taken; had the entire amount been taken it would have shown the Mission Fund debt to be greater.

From April 1874 to the year 1884, the annual payment of five dollars, made by each clergyman under the Widows' and Orphans' Fund by law, by the payment of which the Widows and Orphans of deceased clergymen are entitled to be made beneficiaries, was transferred to the Mission Fund account as a loan, and which could not be appropriated in any other way, either morally or legally. A low average of the clergy in the diocese during these years would not be less than 110, which would make \$5,500, not reckoning interest. The Mission Fund debt therefore at its lowest estimate stands thus:—

From M. F., account.....	\$4,680.78
do. S. E., do. ....	180.41
do. E. and A., do. ....	408.18
do. W. and O., do. ....	5,500.00

\$10,664.26

It is no use parleying about the distressed condition of things. The General Purposes Fund, or Sustentation Fund will have to be used, and make a clean sweep of indebtedness, so as to start afresh. Thorough Church laymen, with renewed confidence, will meet a financial appeal. Without confidence, sympathy will be like a decayed tree, and yield no fruit—justice.