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out Canada, we cannot take to ourselves this name, and that any endeavour to do so would be met at Ottawa with a repulse. We are very glad "Layman" has stated his case so clearly. He has, however, forgotten to note that no amount of error, howsoever great, can make one grain of truth. The Romanists, Presbyterians, etc., in Canada are wholly in error, and are schismatical in trying to undo Christ's founding of the Church at Jerusalem (not at Rome, nor Geneva, nor Epworth, nor anywhere outside of Jerusalem), on the day of Pentecost. On that day was set up The Church of Christ on earth, and this Church must be an undivided Church with Christ as head. We are bound by all the religious ties dear to us to at once have a "historic" branch of this Church in Canada, on a broad Catholic basis, not on a narrow bigoted Roman foundation, nor on a sectarian footing.

We need not go to any Government to legalize the act of naming the Church. It can be done, and only done, in National Synod. The State must accept the name. If "Layman" will only procure a pamphlet of 109 pages published by Dana & Co., entitled "Unity and its Restoration," he will immediately see what too many people in our Church are far too slow to perceive, that the Roman Bishop inside and outside the city of Rome is the author of the direst schism the world has ever seen. We must not expect anything but opposition from Italy and from Nonconformity; but "England" (and the world) expects every man to do his duty. Surely we are not afraid of doing right. If we await for the Archbishop of Montreal, or on the pleasure of those Protestant "Councils" who are outside the Church, we shall never have a National Church in Canada. Delays are always dangerous. While we have time let us "protest" on the right and on the left, so that we may, as a Dominion, be free to worship God, not after the manner of men, but after the teaching of Christ. The point of time in planting the Church in Quebec by the Roman Episcopate is voided: (1) by the fact that Cabot, the discoverer of Newfoundland, and the discoverer of Canada, had on board one of his ships a chaplain of the Church of England, and was the means, under God, of bringing to Canada (before Romanism), the Gospel of God on "historic" lines; (2) It is also voided by the fact that the "acts" of Rome since the days of Zozimus have long ago nullified any claim it may have to true Catholicity, and made it what it is—a Western schism. No amount of good works now, no earthly position or grandeur, can set these two things aside. We have nothing to do with an Act of Parliament. Let the National Synod only do its duty and name the child, and no legal quibbles can take its name away. Modern Rome is in schism anywhere and everywhere, as is sectism of any kind.

C. A. F.

A Visit to our North-West Missions.

LETTER No. 4.

SIR.—The next missions to be visited were those at the Touchwood Hills; Rev. L. Dawson, of Niagara, had kindly offered to drive me there. It was arranged that I should arrive at Regina Saturday, midnight, and that we should start the next morning, but it was afterwards decided to take but one day on the road up, so we accordingly started on Monday. Now the distance we proposed to cover was seventy miles, or more, and that without change of horses; we were to stop at Pi-a-pot's Reserve, thirty miles from Regina. The Indians number 226, and are under religious instruction from the Presbyterians. The Farm Instructor, Mr. McKennen, had kindly invited us to rest there and have dinner. The weather was exquisite, and as we bowled along, the air and horses both fresh, we felt the exhilaration induced by our surroundings. No doubt there is more beautiful scenery in the world. I am told that Regina boasts of having one tree, but I was unfortunate enough not to see it. Notwithstanding this drawback, hear that the proud title of the "Queen City of the west" has been wrested from us and transferred to Regina, and as up there Toronto is always spoken of as being in Eastern Canada, there may be more in the claim than at first appears. But in the meantime we are driving along the lovely prairie trails, and at 12.15 we arrive at "Pi-a-pot's" Reserve to find the instructor's house closed. It seems that he and his wife had gone to Regina, and had not yet returned. What was to be done? Mr. Dawson said that even if we could go on the horses must be fed and rested; he knew the family well, and that they would be disappointed if we did not make ourselves at home, which we accordingly proceeded to do. Getting a ladder, Mr. Dawson climbed through an upper window, opened the door, lighted the fire, and then we investigated the larder with great success, bringing forth bacon, eggs, bread, butter, cream, preserves, &c., but alas! no tea, so we were obliged to be satisfied with chocolate. Just as we had seated ourselves to partake of this sumptuous repast, our would-be, or were-to-be, entertainers drove up, and Mr. Dawson went out and invited them in

to dinner; they were delighted to find we had been able to provide for ourselves so comfortably. I tell you of this incident, so that you may understand something of the boundless hospitality of the North-West. What would a Toronto family think of such an intrusion? At 2.45 we again started, and began our descent into the Qu'Appelle valley, where the scenery is really beautiful; the river being too deep to ford without the risk of a wetting, we were obliged to make a detour of about two miles to cross the bridge. On and on we drove till we reached the Loon Valley; here we lost the trail, and went some miles before we struck it again. It was now seven and the moonlight was in full. Mr. Dawson thought we could not be more than six miles from the mission, but on asking some half breeds, they informed us that we had still eighteen miles to trace; the horses were now able to go but slowly, so that it was 11.45 when we reached the mission, and gladly we sat down to the supper which our kind hosts had prepared for us. The Mission House, which was to be our headquarters for a few days, is situated on Chief Gordon's Reserve, and in connection with it is a Boarding Home for boys and girls; the mission and school are in charge of the Rev. Owen Owens. Most of the girls, and some of the boys, are clothed by branches of our Womens' Auxiliary, but there are still a number of the boys unprovided for. They are all nice, bright children, and Mr. and Mrs. Owens are to be congratulated on the good work they are doing there, and I trust our Church workers will take a greater interest in this Home. Mr. Owens, I believe, is to have an assistant teacher. Mrs. Owens badly needs some Christian woman to help her in the house, as she is far from strong. The day after our arrival we had a pow-wow with Chief Gordon and his councillors, on the school question. "Day Bird," one of the head men, and a fine looking Indian, was the speaker. Before commencing, he shook hands with us, to show that what he had to say was in a friendly spirit, and although but a short time before we had seen him in white heat of passion with the farm instructor (who had called him over the coals for encouraging the holding of the "skeleton" dance, a thing which is not permitted during the harvesting time), now he was calm and reasonable, and after he had spoken, through an interpreter, listened quietly as Mr. Dawson explained the system of education, and the advantages that the children would derive from the Industrial schools. Chief Gordon wished me to convey to the Womens' Auxiliary the thanks of himself and his people for the gifts of clothing, &c. The Mission Church has only been built a short time and is very pretty. The evening after our arrival, Mr. Dawson gave a magic lantern exhibition of scripture pictures, explaining them through the interpreter; we also sang a number of hymns. The church was crowded with both Christian and Heathen Indians, and all seemed to enjoy themselves thoroughly. On three following days we drove fifteen and twenty miles daily, visiting "Day Star's" and "Muscowequan's" Reserves, which, with "Poor Man's" and "Gordon's," are in charge of the agent, Mr. Keith, to whom I am indebted for much useful information, as well as for being hospitably entertained at his house. "Day Star's," "Gordon's," and "Poor Man's" are all in charge of the Children's Missionary Society. "Day Star's" band numbers eighty, twenty of whom are boys, and twenty girls. Mr. Slayter holds a day school there. I was much pleased with the children, and promised that our Womens' Auxiliary would remember them at Christmas time. Mr. Slayter is a hard working teacher, and deserves our assistance. We did not visit "Poor Man's Reserve," as Mr. Haldyman (Teacher) was in England, and the school closed. Indians there number 100. "Muscowequan's" Reserve is in the hands of the R. C.'s; the Indians number 157. We were kindly received by Mr. Denehey (Teacher); it did not take long to see a perfect disciplinarian was in charge of this school. There were twenty children present, eleven being boarders. Mr. Denehey asked me if I would like to examine them, but I preferred that he should do so, and we were surprised at their ready answers, their knowledge of spelling, grammar, and arithmetic. He told one class to reduce three miles to inches. I said, "I'm glad you are not asking me to do that." In a short time the children had done it and only one had a mistake. We started on our return journey to Regina on Saturday, leaving the Mission House at ten, and it was seven before we reached the welcome roof of our old friends the McKinnons, where we were to remain the night. I know about 5 o'clock Mr. Dawson and I were rash enough to be willing to barter all our worldly possessions for a cup of tea, and I felt greater sympathy for Esau then I had ever done before, and he had not "tea" as an excuse for his rashness. An early start on Sunday, so that a service might be held at the house of one of the settlers, and we reached Regina at three, just in time for the indefatigable Mr. Dawson to take his Sunday school. I have said nothing of the beauty of the Touchwood Hills, with its lovely lakes, its pretty bluffs, its carpet of wild flowers; it is only fifty-six

miles from Qu'Appelle, and can assure my readers it will repay a visit. Part of my one day in Regina was spent at the Presbyterian Industrial school, which was begun in April and is not yet completed. It is in charge of Rev. Mr. McLeod; it will accommodate two hundred. One thing that I particularly noticed in the dormitories were the iron bedsteads, and I think all Indian Homes should be so provided. Also visited the Presbyterian Boarding Home at Portage La Prairie. Some fifteen miles out from the Portage is a Reserve, on which there are about three hundred Assiniboines, nearly all heathen; they are commonly called "Bungies" because they are real beggars. It is to be hoped the church will soon be able to send a missionary among them; I believe the Rev. Mr. Cook had been appointed to the work shortly before his death. This closes my summer trip, and if through anything I have said, or can say, I may be so fortunate as to interest others in these poor, and too oftentimes despised Indians, I am more than rewarded for doing without, for a few months, our city luxuries.

L. PATERSON.

Sec.-Treas. Dorcas Dep. Toronto W. A.

Notes and Queries.

Can you tell us what is the real force of that conversation which took place between Jesus and the Scribes around the bed of the man who was sick of the palsy? The Scribes maintained the supremacy of God alone in forgiveness, and Jesus at once took up other ground.

G.

[None of the miracles recorded as performed by our Lord, requires such care in handling as this one does, on account both of its direct issue and so many collaterals. Looking at the Scribes' words and Jesus' reply to their expression and spirit, we have to notice two things. (1) Jesus does not openly contradict them in their assumed defence of God's authority, but in reality He does. It is not true that God alone forgives sins, and it is not true that God as God forgives sins at all; God, the all-just, and all-holy, cannot forgive. Therefore in their pretence of spirituality and faithfulness, the scribes were entirely at fault, and how many quote their vain words as if they were undoubted truths! Their truth would undermine the whole need of the gospel.

(2) Jesus took up the position when he said that the "Son of Man" could forgive. We have propitiation by our Great High Priest, who became incarnate for us. It is only through the Son of Man that we can obtain the forgiveness of our sins even from God Himself. Our Lord therefore had forgiven the man his sins, whatever they were for, which he was suffering, and added the correlative and external cure as a sign to their unbelief. Unless we look to the two as strictly correlatives, we introduce the idea of arbitrariness, because any other external miracle He might have employed as a proof of His power to forgive. But in the case before us He took away the spiritual guilt, and then the physical effects of the sins. It was, however, as Son of Man, that He "bath borne our griefs and carried our sorrows," and could forgive even as God. How seldom is this distinction attended to, yet how absolutely necessary in the even balance of our faith!

British and Foreign.

A stained-glass window to the memory of the Rev. Charles Kingsley is to be placed in Holne church, the village on the borders of Dartmoor, where he was born.

We hear that the number of Irish clergymen present at the church congress was nearly eighty. It is said that this is the largest attendance of Irish clergymen at any congress.

In the diocese of Chicago there are forty-four vested choirs, where twenty years ago there was but one.

The Bishop of Jamaica was a passenger by the Royal Mail Company's steamer "Don," which arrived at Plymouth on Wednesday morning from the West Indies.

The Rev. Lindon Parkyn, formerly a Congregational minister at Swansea, and latterly a minister of the Reformed Episcopal Church in London, has joined the Church of England, and will be ordained.

Arrangements have been made for the formal opening and dedication of the Mackonochie Memo-