

to my institution. "If I live and if the boys live I will bring them back at the end of one year." Then I reminded them that I had also said that when I came again to visit them I hoped I should be able to speak a little of their language. I then said in Blackfoot, "I am glad I am standing here to-day on Blackfoot land. I see my people many; my name is Natusamin and you are my people. I see here my father, Old Sun; I see here my mother, Anistapitaki, (Indian cheers); I see here my people many; I am very glad; I will speak to you about God and His book; God loves us; He wants you to love Him; God hates what is evil; if we love God we shall hate what is bad; God so loved the world that He gave His only begotten Son that whoever believeth in Him should not perish, but have everlasting life." Mr. Tims said they understood me very well. Then he interpreted again, and I said how glad I was that they had no ill-feeling about Eukitson's death. At first I felt almost afraid they would hate me. But I knew it was in God's hands. If I had done wrong I should be afraid, but there is no need to be afraid when we try to do what is right. I would not ask any of them to give their children this year, but next year if I lived I would ask them again. It was a most successful tea meeting and all seemed very pleased.

(To be Continued).

Port Carling Mission.—The Bishop having notified the Rev. S. E. Knight, incumbent of Port Carling, that he would have to discontinue paying him any salary after the 1st of May for want of funds, but subsequently continued it till the 1st of June, the rev. gentleman bade farewell to crowded congregations at Port Carling on Sunday, the 3rd of June, and left for Toronto on the morning of the 9th. The churchwardens of St. James' Church, Port Carling, met Mr. Knight in the vestry the night previous to bid him farewell and express their sorrow at his departure, and present to him the following memorial signed by themselves and fifty-four other members of the congregation:

We, the undersigned members of the Church of England mission in Port Carling, district of Muskoka and parts adjacent, hearing with much regret that it is the intention of the Lord Bishop of Algoma to close the mission, we sincerely deplore such action, and the consequent removal of the Rev. S. E. Knight, our incumbent, and we hereby desire to express our sorrow at his leaving us, and our warmest appreciation of the good work accomplished by him during his past three years' ministry amongst us.

The closing of the mission just now seems to us very inopportune and most unfortunate, seeing that through the reverend gentleman's indefatigable exertions, under great difficulties, he has established a Sunday School, the attendance at which is good and steadily increasing, and an extensive free Lending Library. The Church of St. James' the Apostle, which was in a very unfinished state when the Rev. Mr. Knight first took charge of the mission, has through his exertions in procuring funds from outside sources, assumed almost a finished appearance, a handsome tower has been added at the west end, a bell placed in it and rung before the commencement of each service. The church has been re-seated throughout with open pine benches, a very handsome altar cloth and pair of brass altar vases provided, chancel carpeted, a set of beautiful book markers, and costly altar service furnished, a very chaste chandelier, a chancel argand burner lamp, and numerous other lamps added to the original lighting of it, now gives the church quite a bright and cheerful appearance, a heating chamber has been erected underneath in place of an unightly stove and pipes in the church, so that it is now well lighted and warmed. We also take this opportunity of expressing our thanks to the Rev. Mr. Knight for the kind way in which he has by correspondence interested friends in various towns of Canada and in England, who have contributed large quantities of books, newspapers, periodicals, &c., &c., of a secular and sound Church tone, from time to time, which he has freely distributed to all who desired them. The local funds and offertories have steadily increased, and are now larger than at any previous period of the existence of the mission. In conclusion we wish to state that, this being but a very poor and straggling mission, containing comparatively few Church families and being a stronghold of Methodism, makes it a very difficult field for an English Church clergyman to labor in. In consequence of intolerance and bigotry on the one hand and (as the Church did not occupy this ground until Methodism had held it for several years) indifference on the other, it is, therefore, not to be wondered at that the few earnest Church people, who love the Church and her services, should lament the action of the Bishop in closing the mission and depriving them of the ministrations of a clergyman, especially at a time when the Church has made so much progress and everything appeared so promising for the future. We earnestly wish the Rev. Mr. Knight God speed in any other work he may

engage in, and pray that he may be abundantly blessed in his new sphere of labor. God help the flock without a shepherd, and the shepherd whose flock have been scattered out of his hand. Signed by the churchwardens and fifty-four others. The Rev. Mr. Knight thanked the wardens and intimated that he would send a formal reply by mail of which he has done.

FOREIGN.

West Indies.—The Bishop of Jamaica's Charge shows that the Anglican Church in his island includes between one third and one half of the population. He denies that there is any truth in two assertions made at the Wolverhampton Congress by Canon Isaac Taylor—that the negroes are disposed to relapse into Obeahism, and that, in any case, Christianity is too advanced a religion for their mental level.

India.—The Bishop of Colombo, now in England, has given at Oxford a lecture on Buddhism. He maintained that there existed authentic materials for a life of Buddha, some of them dating from 350 B.C.; but that the later records, dating many of them from 500 A.D., were unauthentic and valueless, though these had been chiefly trusted to in the composition of ideal lives of Buddha, and notably by Sir E. Arnold in his *Light of Asia*. Recent European interpreters of Buddhist writings had read into them meanings at variance with all the traditional commentators; while passages which showed Buddhism in a disagreeable light had been omitted in the translations contained in the *Sacred Books of the East*. (This is, of course, a serious charge against Professor Max Muller and others, to whom the University trusted the oversight of that series of publications.) The supposed parallels in the teaching of Buddha and of our Lord were exaggerated; Buddha was an example of sympathy and a great teacher, but his was not a life of renunciation uncommon in his time. As for the actual religion of the Cingalese, it was not founded on Buddha's moral teaching, but on magic and superstition.

East Africa.—Sorrow for the death of another bishop and priest at the Lakes, and anxiety for the fate of Stanley's expedition, are now blended in the minds of friends to Africa with the hope excited by a communication which has succeeded in reaching us from Emin Pasha. That loyal lieutenant of the hero Gordon has written inviting the O.M.S. to plant a mission in his government, and offered to support its expenses for three years. 'During twenty years' rule,' he says, Islam has made scarcely ten proselytes.

The Levant.—Canon MacLean, of the Lambeth Mission to the Assyrians, in a letter from Urmiah to the Archbishop of Canterbury, refuting doctrinal charges brought by the American Congregationalists, makes known that these intruders have been trying to obtain a share in the property of the Old Church. When they were met with the obvious reply that they had formed a new body, they sedulously spread it abroad that our Archbishop's Mission was endeavouring to form a new Church.

A somewhat unusual sight was witnessed in the City on Sunday afternoon, when 800 telegraph messengers attached to the Eastern Central and Central telegraph offices respectively, mustering in the Post Office yard, under the direction of their inspectors, marched to St. Mary Aldermary Church, where a special service was held for their benefit. Prayers were read by the Rector, Dr. Lewis Borret White, and the Lesson by Mr. W. Compton, Controller of the Savings Bank Department, after which an able sermon was delivered by the Rev. F. A. C. Lillingston, of Clapham. The church was crowded to excess. The boys were headed both on going and returning by St. Martin's drum and fife band.

The Bishop of Colombo (who is son-in-law of the late Archbishop Trenchard) delivered a lecture on Buddhism in the large hall of the Alexandra College, Dublin. There was a crowded attendance. Speaking of the working of the system in Ceylon, the Bishop said that "although very few could state the tenets of Buddhism in words, the mass of the Cingalese were permeated in all their habits of thought by Buddhist principles—the belief in the succession of births, &c." Summing up, Dr. Copleston said that "the Buddhists were marked by much good temper, patience, and content but were wanting in diligence, truth, and courage, and they were, strange to say, very cruel to animals."

Correspondence.

All Letters containing personal allusions will appear on the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

REFORMED EPISCOPAL CHURCH FOR BELLEVILLE.

SIR.—I am not surprised to hear that there is an effort being made to organize a Reformed Episcopal Church for this city. In fact I anticipated that some such steps would necessarily be taken; owing to the existence of the required material, and spirit. Given these conditions, and there must be some means to satisfy them. Every ordinary means has been exhausted. There must be a new state of affairs introduced. Let us see how much necessity exists for such a step. I believe that there is no place so overcrowded with churches, no churches so overburdened with responsibilities, no people that feel greater difficulties in meeting the financial claims of their churches. But, where a certain spirit exists the above facts in connection with the cause of Christ have no weight in their judgment. It is not the progress of Christ's Kingdom that is considered, but the gratification of constitutional prejudices, religious spleen, narrow-mindedness, inordinate vanity, and blind self-righteousness. This most pitiable conduct is often manifested where there is not the slightest consciousness of its true meaning. It was this Pharisaism which our Saviour rebuked as the greatest of all sins, the sin which leads to total spiritual perversity, and irretrievable loss. Do not the many Christian churches of Belleville afford sufficiency of scope for the exercise of devout worship and zealous effort? Of course the case refers particularly to the Church of England. It is universally admitted that the breadth of this church, from High Ritualism and Sacerdotalism to Low Churchmanship and Evangelicalism should afford a place for anyone who desires any connection with it. Has this choice been offered in Belleville? For many years there have been two churches distinctly Low, and their Clergymen decidedly Evangelical. The other three Churches of England, in this city, are moderate. Be this as it may, we have to deal with the Low Churches. Should not five English churches two of them being Low, suffice for this small city? Are there not enough sittings for all the worshippers? Any casual observer must know that there is accommodation for twice the number that usually attend. Then why require another church for those who call themselves Low Church? The truth is that neither High Church nor Low Church nor any other Church is what a certain class in some communities desire. Some very good people are seeking a church where they may glorify themselves instead of glorifying God. After trying all kinds of churches, and all kinds of ministers: after fighting in Courts Civil, and Courts Ecclesiastical: after persecuting High Church Clergymen, and Low Church Clergymen: after dragging the cause of Christ in the mire, and trampling upon everything sacred, this class of people want another church! They are never wearied in their well-doing. Under such circumstances, for the sake of the cause of Christ, for the peace of the Church of God, let us have another Church.

Yours Sincerely,
OBSERVER.

PHYSICAL NECESSITY OF LABOR.

SIR.—Physical necessity to labor is one of the greatest blessings conferred upon the race. That sterility of the ground which obliges man in the sweat of his face to eat bread, wards off innumerable diseases, increases mental vigour, and is a powerful help to the formation of moral and religious habits. Some have rendered the passage "Cursed is the ground for thy work," (Gen. 3c. 17v.) I have cursed the ground for thy labor: or, idleness and viciousness would destroy thee." Physical and mental labor are now good for man. In climates which most abound with temporal delights the period of life is shortest. In the temperate zones where men have to labor, they are happier, because less indolent and degenerate, than in the torrid zone, where the earth yields her increase almost spontaneously. The physical necessity to labor is a great blessing to the human race. But the mass of mankind still look upon it in the light of a curse, and it is very difficult to convince men that it is really so, for the idea is associated with our earliest religious impressions, and various causes have tended to strengthen these impressions. It is the light in which we look at the labor we have to do, which settles the question whether we count it mere drudgery or a desirable service. The details of everyday business in a counting house are one thing to a clerk who has no thought beyond earning his wages, and quite another thing to a partner in the house who expects