

at an ultimate cost of £77,000, and the providing of fifteen mission buildings. The total sum promised toward the scheme was £10,251, of which more than one half had been paid into the bank.

The venerable Primate of Ireland, Archbishop Knox, is the oldest Bishop in the United Kingdom, perhaps in Christendom—i. e., he has held the office of Bishop for a longer period than any of his contemporaries. He took part in the recent dedication of the new chancel, etc., of the ancient cathedral of St. Columba, Derry, the long looked for restorations of which are now complete.

The feeling against the "kist o' whistles" still lingers in some parts of the Highlands. A few months ago a lady, a churchwoman, expressed her desire to present an organ to the Established church on her estate, but to sing the "Psalms o' David oot o' a box" (as a moderate put it) could not be tolerated, and so the generous offer was not accepted.

The new English Church of All Saints', Rome, will be opened for worship on Easter Day. It will not be completed, as two-thirds of the tower remain to be built, and the chancel floor, pulpit, and reading desk are only temporarily constructed of wood. The expenditure has been, so far, £6,000 for the site, £6,000 for the foundations, £10,000 for brick and stone work of walls, and £6,000 for marble fittings and roof, etc. Nine painted glass windows are ordered at a cost of £600 given by various members of the congregation. As the funds are exhausted, the chaplain has been obliged to advance £3,000.

A cathedral, in part constructed by a present from the Maharajah of Kashmir, was consecrated at Lahore by the Bishop of Lahore on the Feast of the Conversion of St. Paul. It has been built from designs by Mr. Oldred Scott at a cost of £34,000. Its style is early English, and it is constructed of red brick and grey stone. No less than fifty clergy were present, some having travelled hundreds of miles. The civilian population filled every inch of the nave and transepts, the soldiers the south aisle and the natives north aisle. The Bishop consecrated the font and altar separately. The offertory was 5,600 rupees, the largest ever collected in India.

Mr. George A. Jarvis, of Brooklyn, in alluding to his recent gift of \$40,000 to the General Theological Seminary, said: "I am an old man now, and while I am yet spared I want to try and do what good I can. The advantage of giving while one is alive is that the giver can see that his wishes are carried out. I have lost all my children but one, a daughter, and as I have made suitable provision for her and my wife, I intend to assist worthy institutions as far as I can with what is left." Mr. Jarvis, who is a well preserved gentleman of about eighty years of age, is a generous benefactor of the Protestant Episcopal Church.

The Bishop of Winchester has circulated a letter in his diocese, in which he says: "The present is a year of great interest in connection with the mission work of the Church of England, the colonial episcopate, and the Society for the Propagation of the Gospel in Foreign Parts. The centenary of the consecration of the first colonial bishop may remind Churchmen how much they owe to that great society, the first and oldest of English missionary societies, and that which has almost alone kept alive and supported the Church in our vast colonial empire. A century ago there was no colonial diocese with a bishop at its head. Fifty years ago, when our Queen came to the throne, there were but eight colonial dioceses. Now there are seventy-five. It is hardly too much to say that all this is, under God, mainly due to the Society for the Propagation of the Gospel—a society, alas! most inadequately supported by the Church at home, and especially by the laity." He therefore solicits large contributions toward replenishing the funds of this society.

Oscar II., the present pious King of Sweden and Norway, has the name of being the most learned monarch in the world. His queen is a most devoted and pious woman. Together they take the lead in all good works.

LEAVE YOUR ORDERS AT PETLEYS'.—It will be seen by Messrs. Petleys' advertisement on another page, that they are now offering goods in every department at prices which must be a great boon to the purchaser. Our readers will do well to call and examine their immense stock before purchasing elsewhere.

## 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 DOCTRINE—CHURCH LIFE.

SIR,—One is glad to find that the Rev. Dyson Hague (a graduate of Wyckliffe, if I am not mistaken) can write in such a fervid and glowing strain concerning spiritual life in the Church, moulded and trained on the lines of the Prayer Book. "He is beginning to see as he never saw before the preciousness of the provision made for the salvation of souls in the daily service of the Church." We rightly deduce from this that he says the daily offices of the Church as by rubric provided, and therefore knows whereof he writes. He is but repeating John Wesley's view of the Prayer Book, and whose whole aim in the earlier portion, if not the whole of his life, was to get Church people to come up to its standard of holiness and practical religion. Mr. Dyson Hague's aim, as is the aim of every good Church clergyman, is to do the same. But one should be careful that the doctrines which are to be the frame work of this life are really in accordance with Church Doctrine—Bible Truth. While many of us will readily give our "Amen" to the aspirations of his first communication, we can by no means do the same to his second. And probably it is for that reason you have placed his second communication in your correspondence column, and not as the first, among your leading articles. As Mr. D. Hague is a young man, sincere, earnest, and loyal to the Church so far, he may see yet that his views of Baptism are not quite in accord, to say the least, with the teaching and practice of the Church he loves. The tenor of the second half of his last letter tends towards limiting the power and promises of Christ to the faith of parents and sponsors. Relative to these, and seemingly altogether to these, he says, "where faith is short there is no blessing." What about administration in Private Baptism, wherein no one is necessarily asked any questions? What faith, whose faith is the child's baptism dependant upon in the case of a dying child that has not had either parents or sponsors to present? For there are cases where the Sacrament has been thus given, the Sacrament being necessary, whereas Parents or sponsors to answer, therefore, are only ecclesiastical requirements. Let Mr. Hague read Sadler's "Sacrament of Responsibility," and "Church Doctrine—Bible Truth" be the same, and I am sure he will rise from the study of those live, scriptural books, edified and enlightened as to the true nature of Church doctrine and the scriptural method of its presentation. They are cheap, they rest altogether on the Scripture, and make Church doctrines bristle with life. But again, does not Mr. Hague know that again and again, that we have been taught, and in our turn teach that the questions addressed to the sponsors are not addressed to them, as regards their own faith and although desirable, but as being the mouthpiece only of the baptized? Were it otherwise, that is, were we to demand the personal realisation of practical faith from the sponsors, in the way Mr. Hague puts it, we should have (sad but true) to do without sponsors the larger portion of the time. But rather than occupy further space won't Mr. D. please read Bishop Harold Browne's Exposition of Art. XXVII., Sec. II., 3, and see there something that may change his view? Further on, he will read of Luther's view of baptism, "on God's work we rely, not man's." Luther denies that in the case of infants there is any need of faith, &c. And when Mr. H. dwells on the word *rightly* (recte) in the said Art., does he not put into it far more than was originally intended, viz. due form? We want more faith, all of us, it is true, we want to live a life of faith, faith in Christ's Church as being His Body working in the world. Faith is the ministerial offices of His ordained ambassadors and stewards, faith in His promises of His special grace through His ordinances. Such faith is to be continuous, a life of faith, and this is the faith that fills the Churchmen who regard the Church of England as being the Catholic Church to all people of the English tongue and realm, and makes them alive to the due exercises of her powers, the solemnity and dignity of her worship, and the efficacy of the Sacraments, &c.

W. R. BROWN.

### AN APPEAL FOR HELP.

SIR,—Will you kindly aid us, through the columns of your widely circulated paper, in appealing for assistance to its readers, and indeed to the friends of missions generally, throughout the Dominion. There is not a more interesting mission field at present than that of the different tribes of the Blackfoot Indians.

Not only is it most interesting because it is just the turning point with them, that point which is well known to be the most important in the history of all missions to the heathen, namely, when the Gospel is about to be supplied them, and taught in their own language, and not only the Gospel, but many of the beautiful prayers and collects of our Church Prayer Book, also the creed of the Lord's Prayer and Commandments. This has been accomplished through much hard labor and study. This is also rendered a most interesting mission field from the fact of these tribes remaining loyal and peaceful, while others, even where missions had long been established, were reveling in the blood of peaceful settlers, and even of Missionaries. Surely if any heathen tribes deserve the aid and sympathy of the Christian world, these tribes of the Blackfoot deserve it. Nay, more, they can even lay claim to it by reason of the very prejudice which is so deeply rooted in them. They say the white man has outwitted them, extinguished the buffalo, and turned their once fair hunting grounds into vast ranges, owned by wealthy graziers, and covered with domestic cattle which they are not allowed to touch. Truly, if ever a savage was tempted to make reprisals it is here, and yet there are practically no such instances of revenge. I have been lately told by more than one Indian that they considered the present great mortality amongst the cattle of this district as a judgment of the Great Spirit in vindication of their rights.

There is also another reason for the peaceful contentment of these tribes which should not be overlooked, and that is, the liberal policy the government is pursuing towards them, and the efficiency and firmness of the agents in charge of the different tribes. The Church Missionary Society has established substantial missions on the Blood and Blackfoot Reserves. The former under the Rev. S. Trivitt, the latter under the Rev. I. W. Tims. Both of these men are faithful and zealous Missionaries, and doing a good work.

In November, 1885, I was appointed by the late Bishop of Saskatchewan to take charge of the Pegan Mission, about eighteen miles distant from the Blood Reserve, and fifteen from MacLeod. I found on it no Mission premises with the exception of an old log schoolhouse with mud roof and no doors or windows. Having no lodgings I was thrown entirely on the hospitality of the agent, and obliged to resort to house to house preaching and visiting. But this will not do for a permanency, and the object of this appeal is to raise funds enough to build a good substantial church and schoolhouse combined, and also a dwelling house, that we may live amongst the Indians, or for a schoolmaster's house.

There is one fact in connection with this desirable object which may perhaps stimulate to liberality, and that is, that four of the chiefs have offered to do the hauling of all building material as their quota towards the work. Now this is a very significant and important item.

Surely there are many in this fair Canada of ours who are proud to see these vast North Western prairies added to her fair domain, and who have some pity towards the poor short-lived Indian in his poverty and heathen darkness. Surely there are many in this Canada, a moiety of whose wealth would suffice to accomplish this great and needful object.

Subscriptions to this fund will be received and forwarded by Rev. Dr. Mockridge, Sec. of the Domestic and Foreign Missionary Society, Hamilton, or by Miss Wilson, Sec. of the Home and Foreign Missionary Society, Toronto, and specified for the Pegan Mission Building Fund. Will not the Auxiliaries kindly help us? Yours faithfully,

H. T. BOURNE.

Fort McLeod, 23 March, 1887.

Church papers please copy.

### TEMPERANCE.

SIR,—It does one good now and again to read a little bold writing in the cause of truth, and verily you have left your readers of late nothing to desire on that head. But when you speak of defending the cause of temperance (as distinguished that is from teetotalism), you are indeed setting yourself a task, if not absolutely of infinite magnitude, yet certainly of unmeasurable nobleness and vast in range. What, let me ask first, is the object of temperance defenders? Is it nothing less than to prevent the dethroning of Christ; the augmentation of His attributes by the addition of fallibility; to prevent the setting aside of Holy Writ as certain and reliable to postpone for a time the canonization of Father Matthew as the Superior of St. Paul. These are the grave, the somewhat weighty matters with which we have to deal nowadays.

I am in the habit of receiving (I believe most persons are) with some frequency, pamphlets, from the outsidings of which one has the right to suppose that some at least of the contents will refer to temperance matters; but I find almost invariably a distinct and plain lie upon the very cover, and that the question of

teetotalism of thing discusse of statistics w ever, to the p gians are rang but it is one as a rule a m wholesome fu wine, &c., of i when I can ol use them at s themselves: i never allowin till he brings presented one thustastic pro to life—the N very point, gu it is possible: le tells me le such a phrase me to defend to allow othe holy apostle dignitaries i superstitions new fangled good on acco al digestive ( to accept of Timothy fro denial to a lo moderate dri est, that one of theologian assumption t teaching of not far to see the saintly was he would tion of Chri ders" all w consequence would lead ti carrying thei of prohibition the Church stepped the Lord's canon spirit of anti destroy the s of the people fancies and f truth. That other matter

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Algoma, J