

bounded by a government road, the side by the concession, with at least 30 acres cleared which could be bought for \$1000, and cheap at that—and more like it. I have written as I have, because I and my family like the country after a hard five years' experience of it, and I feel there are hundreds of people in the world now literally slaving for a bare living who could do as we have done, and who would live as well, if not better, here, and with less slavish work. Of course the want of society is one drawback, but if society will come in, that want will be gratified. And I know which is the best for any one—to be earning a plain, good living, with the enjoyment of the best of health, or, to be sporting white kids and broad cloth at the ruin of health and manliness, and at the expense of depending on others. As a clergyman I confess it is *not nice*, to say the least of it to forgo some of what we think the necessities of life—napkins are very useful, but you must carry them with you if you want them in the bush. Neither is it the pleasantest of dressing rooms to have a glass stuck in the house window, which makes your face all shapes, and you are as liable to shave off the end of your nose as the hair from your chin—and cracked at that—with two or three children playing about your legs, making a gash not very problematical, while the good wife is frying the pork for breakfast on the stove at your back. I say this is not nice; neither is it the rule, but the exception; for settlers are not long in before they attend to the calls of decency and personal comfort, that is if they have been accustomed to them previously. Bush discomforts and bush annoyances are only comparative.

They who want to form a home in the bush must, of course, come ready to do without much at first they thought a necessity in town or genteel life; and from my knowledge of both lives I can say some of them would be all the better for the bush life. I repeat, there are many (I am told scores) now in Toronto who would do better for themselves, be more credit to their friends and relations, and more honor to their country, if they would leave the idle, frivolous, dependent life they now lead and come to the manly, independent life of the back-woods. There are scores of young, strong and healthy young men wasting their energies behind a counter—working to make other men rich—and doing work, too, for which women are most suitable, and would do better than they can—who, if they would only make up their minds to spend the same time, use the same diligence, work with the same energy and practice the same sobriety, would, in a few years, be in a position of life which would make many of their present masters envy them. If the man who makes two blades of grass grow where one grew before is thought worthy of honor, of how much greater honor must he be thought worthy who makes fields where once was only forest, and brings in the lowing of the oxen and the music of the cow-bell in place of the growl of the wild beast?

I have not written to or for the uneducated or the loafer; my wish has been to show the educated, gentlemanly, decent, young men that there is a better chance for them here than the one which is so sinfully called "waiting upon Providence." I may have failed in doing all I have wished to do, but I shall be almost satisfied if I have tempted some of them to turn their attention with a favorable thought towards the subject. I belong to no Government Department, and my writing has been the spontaneous wish of my own mind, because I thought I saw an opening of doing some good to some. Whether these young men come in or stay out will and can make very little difference to me, except so far that I, with the rest of the settlers, must of necessity be benefitted as the country is improved. My one aim has been to clear away some of the misapprehensions there are abroad in Canada respecting Muskoka, and I trust my word will have that effect.

Of course I shall be glad to assist any of our Church people on to locations, and will do all I can to put them right. If any will write to me, giving reference to their clergyman and enclosing stamped envelope, I will reply at the earliest opportunity, promising to tell them all the pros and cons about the lots; and I have a friend who has promised to help me, so that no agent may be employed.

If I can but thus be the means of bringing in some of the young and respectable blood of Toronto, I shall consider the experience gained by hard life and travelling in the bush, has been well applied; and I feel certain that many of those who listen to me now, when I am called and have been long gone to my rest, will rise up and bless the day I sat down to put pen to paper.

One word to our elders and many of my brother clergymen who I know read the DOMINION CHURCHMAN, let me ask them to read these papers to the young men of their acquaintance and leave their honesty to work the effect wished. Our Church would thus overspread the country, and we should plant good, sturdy plants about it, which hereafter would produce rich, ripe and plentiful fruit to the personal good of those who came, the honor of God and the spreading of His kingdom.

British News.

MISSIONARY CONFERENCE.

(Continued.)

At the afternoon meeting the chair was taken by the Archbishop of York.

BRITISH AMERICA.

The Bishop of Montreal (Dr. Oxenden) read a paper on the condition and prospects of the Canadian Church. Premising that the first inroad upon heathenism was made in 1615, by a body of Franciscans, who manfully encountered unparalleled dangers, and who for a hundred years were patient laborers in that unyielding soil, he said Canada was ceded to this country in 1759, and that in 1774 it was supposed that the whole population did not exceed 100,000, of whom about four hundred merchants and settlers were Protestants. For a long period the Anglican clergy were in the strictest sense of the term missionaries of the Society for the Propagation of the Gospel. It was not till the year 1800 that Canada was formed into a diocese, the bishop having but six clergymen under him. Now there were fourteen dioceses, with between seven and eight hundred clergymen, five hundred thousand church members, and perhaps fifty thousand communicants. Of these fourteen dioceses, nine—namely, Montreal, Fredericton, Nova Scotia, Ontario, Quebec, Toronto, Huron, Niagara and Algoma, constituted the ecclesiastical province over which, in the providence of God, he was called to preside nine years ago. The most reverend prelate proceeded to describe the constitution of the Canadian Church. A congregation whose minister was mainly supported by the church of the diocese was called a "Mission;" where it had a church and a parsonage, and provided half its minister's salary, it was called a "parish;" and where it was self-supported it was called a "rectory." The system of patronage slightly varied; but in his own diocese the bishop appointed to missions and parishes and selected one from two names sent him by the vestry of a rectory. Stipends varied from six to eight or nine hundred dollars, but in cities there was, of course, a higher scale. The Church organization of Canada was almost identical with that of the United States, and was borrowed in some measure from it. "I must admit," said the most reverend prelate, "that there is a certain evil connected with our annual synodal gatherings, inasmuch as they supply a platform for party conflicts, and serve oftentimes as a rallying point for men of strife. On the other hand, they afford a safety-valve for murmurings which would otherwise be stifled; and I believe that we are gradually educating ourselves into far greater self-control than we were formerly wont to display. I myself regard the synod as an essential feature in our Church system, without which it would be imperfect. As regards our mission work, I believe that there is among us at the present time a healthy and earnest missionary spirit, which never showed itself so strongly as it has done of late. We have certainly awakened up to this important duty, and our Church is assuming a far more aggressive attitude than it ever did before. Our parishes, too, are slowly, but gradually rising up toward the higher standard of self-support. And I see no reason why in four or five years' time they may not liberate the society in

England from those most generous grants which they can so ill afford to continue. As to our supply of clergy, we have of late years had reason to complain of a lack of candidates for holy orders. That want is, I am thankful to say, becoming less and less urgent. I have established in my own diocese a theological college, in addition to that which we have in common with the neighboring Diocese of Quebec; for experience tells me that to fit men for their work they should be trained on the spot, and under the eye of those from whom they are to receive their commission, and this seems to be the opinion of those who addressed the meeting. Our very want, however, has, I believe, been a blessing to us, since it has made us feel the necessity of looking upwards to Him who, by His Holy Spirit, is able to constrain men to give themselves for the work, and can alone fit and prepare them for it. Much earnest prayer has been offered, especially on the day annually set apart as a day of intercession for missions—a day which, I rejoice to think, has brought down a very large blessing on our Church, both abroad and at home, and has served to remind us that missionary success is of God, and not of man."

The Bishop of Saskatchewan (Dr. McLean) addressed the conference upon the state of his diocese, which, with Moosonee and Athabasca, had been lately formed out of the old Diocese of Rupertsland. The four sees now formed a province, of which the Bishop of Rupertsland, was metropolitan and the Archbishop of Canterbury primate. When in 1866, at the invitation of the Bishop of Rupertsland, he became archdeacon of the New River Settlement, the journey from Western Canada occupied him three weeks, whereas it could now be completed in five days. Bishop McLean spoke in glowing terms of the material wealth of his diocese, the fertility of its prairies, and the extent of its coal fields; and he urged the duty of sending out the Church fully equipped from the first to deal with the vast immigration which was certain before long to pour into the country. Besides, we owed something to the original possessor of the soil. There were in his diocese nearly five and twenty thousand Indians, for whom he was unable to provide a single missionary; whereas he found that the Roman Catholics were well supplied with men and money, and were making great efforts for their conversion. He could not help saying that at missionary meetings there was too great a disposition to use the language of congratulation when that of humiliation would be far more appropriate.

AMERICAN DOMESTIC MISSIONS.

The Bishop of Long Island, chairman of the domestic department of American missions, read a paper on this subject. For nearly the whole of the eighteenth century the Society for the Propagation of the Gospel constituted almost the sole bond of sympathy between the Church of England and her children scattered over the waste places of the New World. In 1771 it maintained wholly, or in part, ninety-nine clergymen or catechists, whereas now the ninety-nine clergymen had become nearly 3,500, who were presided over by sixty-one bishops. The American Church had twelve colleges and six divinity schools. Every year the free-will offerings of the faithful for general or local missionary operations amounted to £100,000, and for other purposes £900,000; while they had permanent endowments for academical and theological education to the extent of more than £1,000,000. Still, this return for the seed sown by the society a century ago, grand as it was, left the American Church a feeble missionary in the midst of a population of more than 40,000,000 of people. "The story of that disastrous eclipse," said Bishop Littlejohn, "which fell upon the mother Church in the eighteenth century has been often told, and always with increasing humiliation. Ah, had she but done a fraction of her duty at that time, how different would have been the relative position of the Church in America to-day. Instead of the clothing of wrought gold she might have thrown over our young shoulders, we spent the first fifty years of our independent existence in gathering up, one by one, the broken threads of her corporate influence, and the last fifty in effecting an