

lined, and very suitable for winter wear. These acknowledgments would have been made sooner, but, owing to my accident have been delayed.

Aspdin P.O.,
Muskoka, Canada, Jan. 5th, 1889.

WILLIAM CROMPTON.
Priest.

AMONG THE CHEROKEES.

PAPER 2.

SIR,—There are two great parties in the Cherokee nation,—the Nationalists,—answering to the American Republicans,—and the "Downings," similar to the American Democrats. The Nationalists had been in power for some time past, but at a recent election they had been defeated, and now the Downings were at the top of the tree, and their favoured candidate, Mr. Mayes, was now the Governor. The next day was to be the opening of parliament, and the newly elected Governor would deliver his message. All this I learned from the Cherokee lady in her conversation with the Cherokee driver of the stage. I learned moreover, that potatoes and fruit were cheap in the Territory, and that everything else was unusually dear: "My! said the Cherokee lady, but 15 cents for eggs is a price; and turkeys they tell me are worth a dollar apiece and chickens 40 cents a couple!" I ventured to moot the question—What proportion of the Cherokee Nation are full blood? The opinions expressed by the passengers and driver were a little varied. One sixth of the whole population is full blood, said one; about thirty per cent, said another. We reached Talleguah, the capital of the Cherokees, at one o'clock. There were two hotels at Talleguah. I went to the "National" and had dinner. It was not very cleanly or nicely served, and the bedroom they gave me upstairs was of a decidedly third class character;—they said, however, that the place was over-crowded on account of the opening of Parliament. After dinner I sought out Senator Foot to whom I had a letter of introduction: they said he was having a nap, so I thought I would see him by and by, and I went out to see what was going on. In the square near to the hotel, and opposite the entrance to the Parliament House was a large gathering of Cherokees, and I dropped in among them. There were several large trees in the middle of the square, and under their shade a platform had been erected, and just as I joined the throng a stout, comfortable looking gentleman of about sixty summers mounted the platform, followed by two or three satellites: this was the signal for a round of applause; the gentleman who had mounted the platform was the Hon. J. B. Mayes, the newly elected Governor, and his object in mounting the platform was to deliver his message to the assembled senators, councillors, and general public. The Governor was not very much Cherokee. I was told that his mother was half Cherokee, and his father was a full blooded Irishman. The election of Governor it appears takes place every fourth year. In the Upper House are 18 senators, and in the Lower House are 38 councillors, all elected every second year. The Territory is divided into nine electoral districts. Each district is entitled to be represented by two senators, and by from 8 to 8 councillors. Laws are read 3 times in the Lower House, and 3 times in the Upper House, and then have to be approved and signed by the Principal Chief or Governor. The Executive Council consists of the Governor and three councillors; they hold office for four years. It costs about \$150,000 a year to run the Government.

ALGOMA.

DEAR MISS ROMAIN,—It may interest the members of the "Ladies Aid Society of St. James' Cathedral, Toronto," to hear something of Christmas Day at Port Carling, and the distribution of their gifts to the Sunday School children. As Port Carling has been some time without a clergyman, the Bishop decided to spend Christmas day there, and so give the people the pleasure and benefit of its joyous services. To add to the interest of the occasion we wrote to Mr. Stubbs (to whom you addressed your box), asking him to kindly make preparations for a Christmas dinner, to which the Church people were to be invited. On the previous Saturday the Bishop went to Gravenhurst, and on Sunday consecrated the new church, which has been built by the generous gifts of many friends of Algoma, in Toronto, and elsewhere, on the site of the one destroyed by fire a year ago. On Monday the 24th we met at a little station, fifteen miles from Port Carling, and found there your Cathedral box. Fortunately for our comfort, Mr. A. G. Campbell, jr., had very kindly sent his sleigh and ponies from Bracebridge, else the only mode of conveyance for ourselves and baggage, would have been the "stage," a very primitive vehicle, consisting of a rough wooden box set on runners. The road, already impassable from want of snow, degenerated rapidly under the falling rain, so that our progress was necessarily slow. Once I attempted to put up an

umbrella, but this the ponies resented, so strongly and suddenly, that had not the Bishop kept them under control, the result would have been a runaway down a steep hill. At last, however, we managed to pick our way, in some cases on very dangerous spots, by the help of a borrowed lantern, and a little after eight o'clock we reached Port Carling in safety, having spent four hours and a half on the road. We received a warm welcome from some of the people who had been waiting for us, and found comfortable quarters in Mr. Fraser's Summer Hotel. Christmas morning was ushered in, not as we hoped with bright sunshine, but with a dismal rain. This was a sore disappointment, as a large number of the people had many miles to walk. Service began in St. James' at half past ten, the church being prettily decorated. The Bishop was assisted by two students, one from Trinity College, and the other from Wycliffe. Despite the rain and roads, the church was crowded, and the earnest, interested faces of the worshippers showed how they appreciated the service. Ten children were to have been baptised, but owing to the weather only two were presented. The Bishop's text was from St. Matthew i. 23, a large number partook of the Holy Communion. At half past two, we assembled, sixty in number, in the dining Hall, which was very tastefully decorated with evergreens, and appropriate mottoes. Full justice was done to the dinner, after which the Bishop said a few words suitable to the occasion, and was followed by the wardens and the two students. A short interval occurred here, during which I unpacked your box. Allow me in the name of the Bishop, the Port Carling Mission, and for myself to thank the ladies very gratefully for their loving gifts to the children, the beautifully dressed dolls in their toboggan costumes, sailor suits, etc., work-bags, knives, tops, marbles, cards and sweets, all excited the greatest admiration. At six o'clock the Bishop had a wedding, and the church was again crowded, after this we had tea, between seventy and eighty being present. Then we all assembled in the Hall, kindly lent for the occasion by Mr. Hanna, where the Christmas tree ornamented with your gifts was the centre of attraction. The Bishop gave a short address, intermingling grace and song, some hymns were sung, one or two little speeches made, and the presents were given, then the National Anthem was sung, and the people scattered to their homes, some poor things having many dreary miles to walk in the dark, ere they reached them. They all, however, enjoyed the day most thoroughly, and carried back with them the warm, comforting feeling, that though comparatively out off from intercourse with their more favored brethren in our cities, they were still thought of, and lovingly remembered by them at this holy, happy season. The next morning the problem of our return confronted us, for the roads were worse than ever, but was solved by the Methodist Minister, Mr. McDonald, most kindly lending us his "buck-board." Final goodbyes were said, and we reached the station at Faulkenburg in time to catch the train for Huntsville, which we reached in the afternoon, thankful for journeying mercies. The Bishop joins me in wishing the "Ladies Aid Society of St. James' Cathedral" a very happy and successful New Year. Believe me, dear Miss Romain, sincerely yours,

FRANCIS M. SULLIVAN.

Huntsville, Jan. 4th, 1889.

THE PRAYER FOR OUR GOVERNORS.

SIR,—In the prayer appointed to be used for the Governor-General and the Lieutenant-Governor is this petition: "Enable them to use their delegated power to Thy glory, to the public good, and to the advancement of their own salvation." I have observed that a few of the clergy, especially the younger, omit the last clause; and indeed it was publicly and expressly objected to on the floor of the Synod last June. The objection is that we can do nothing at all towards the attainment or advancement of our salvation; and as this clause is supposed to teach "salvation by works," it is to be rejected. I say nothing of the disregard of authority shown by the rejectors, and the reproach cast upon the sense and orthodoxy of the Bishops who have sanctioned this prayer. But it seems to me that there are several sufficient answers to be made to this solifidian superstition. (1.) Suppose, instead of the particulars specified, we prayed more generally: "Enable them to use their delegated power to all good and useful ends,"—could that be pronounced objectionable? and yet "their own salvation" would be one of such ends: therefore the prayer should stand. (2.) Again, though Christ is our only Saviour, yet He is not our Saviour in such wise that we have nothing to do, or so that "doing is dead," as the Plymouthists speak. We have to pray, repent, believe, obey; we must keep the commandments of God, or as the Church Catechism summarises it, "Do our duty in that state of life unto which it shall please God to call us:" all which is clearly enough said by St. Paul in "work out your own sal-

vation with fear and trembling." And assuredly if God calls a Christian man to the office of Governor, the faithful and religious performance of his duty in that office is part of this working out; and so is literally "to the advancement of his own salvation." The Lutheran solifidianism which reduces religion to a mere imputation of Christ's righteousness, puts aside the obligations of duty and the grace of obedience, and makes both to have nothing to do with our salvation, is a travesty of New Testament Christianity, has become an insuperable stumbling-block to men's moral instincts, is answerable for half the Scepticism of the present day, and is a direct encouragement to the worst antinomianism. We must not so preach Christ the Saviour, as to encourage disobedience. All the isolated sentences of St. Paul, however emphatically pronounced, will not rob of their force his own and the sentences of other Apostles which affirm the efficacy of the Christian's co-operation; for example, St. John says, "Every one that hath this hope in Him purifieth himself even as He is pure." St. James, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." St. Paul says, very emphatically, of a minister's doing his duty, "In doing this thou shalt both save thyself, and them that hear thee;" and of the rich man's duty, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." All these sentences are vastly stronger than the prayer objected to. (3.) The very terms of the prayer furnish, if duly considered, a sufficient reply. For, if an action can serve the widest and most comprehensive ends possible, it may surely serve the narrower still more; if our action may serve "the glory of God and the public good," it may serve the inferior or smaller end of "our own salvation;" and all the more so, as our own salvation subserves the glory of God. Therefore, in furthering God's glory, as conscious and willing agents, and not as mere insensate instruments, we also further our own salvation, and it is absurd to dissociate the two, and still more to conjure up any sort of antagonism between them. (4.) But in 1 Tim. ii. 1-4. we have the exact parallel of our state-prayer: The Apostle exhorts that prayer should be made for Kings and all in authority, with this end—"that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." That is, we pray that kings and governors may rule well, and this prayer is pleasing to God, because contributory to carrying out His will in the salvation of all men. This is the clear account of the matter, and it exactly justifies our prayer. God's will is that Governors should use their delegated power to further the salvation of "all men," and so perforce "their own;" and for the accomplishment of this will of God it is our duty to pray. How preposterous then is it to say we must not even mention that end which an Apostle distinctly sets before us! (5.) It is not the Church of England doctrine of "justification by faith" that is opposed to the prayer our people and clergy use with a good conscience, but the Plymouthist and popular "Evangelistic" perversion. Christians, unsophisticated by this worse than papal delusion, see a man faithfully doing his duty as to God and not to men, and they justly conclude he is "advancing his own salvation," that is, gaining more light and grace as the present reward of his fidelity, and thereby "making his calling and election sure." Yours,

JOHN CARRY.

Port Perry, Jan. 2nd, 1889.

BRANTFORD.

SIR,—As one of the Huron clergy who has been elected for years on the delegation to Provincial Synod—but in our last Synod was not elected—allow me to say that I for one do not agree altogether with the opinions of your Huron correspondents upon this subject:—That the present list of delegates is largely due to a vigorous electioneering by one or more partisans, seemed to be generally known and commented upon at Synod time. Of course, this is to be strongly deprecated, and if persisted in can only lead to one issue—a Diocese now united will be divided on strong party lines. However, I trust this is not to be. But I do not know that it is desirable that the same delegation should be elected each time. Attendance upon the Provincial Synod is a pleasure and a benefit we all admit; a pleasure to visit Montreal, and to be entertained by its hospitable Church people, and certainly a benefit to meet with our fellow-Churchmen from all parts of the Ecclesiastical Province. It is not wise to think that the Sun of Truth rises and sets in our own parish or Diocese; and we are apt to get into this net unless we go abroad and see and hear something a little different from our home ways. A trip to England, to hear her great preachers, visit her ancient shrines, and see her great Church life, must be an inspiration to many a Colonial born and bred cleric—failing this, we ought in duty to ourselves, and to our people see and hear