

speaks much more for the grace of God which enables pastor and people to work together in that loving unity—the fruit of the Spirit.

I believe that the heart of the diocese goes with me, when I repeat what I said last year:—"That I can see no difficulties in securing to every missionary clergyman a stipend of not less than one thousand dollars per annum, if you will only put forth unitedly your prayerful working efforts to increase the income of our Mission Fund." Only the will is needed. A little wise organization, and a thorough canvass in each and every congregation would soon double or treble our present income.

Although you witnessed this morning the ordination of eight gentlemen to the Diaconate; yet this large increase to our working missionary staff by no means meets the demands of very many congregations, which at present can only receive occasional services from a clergyman already occupied in ministering to too large a district.

I refer to these increasing obligations in the fullest confidence, that, as in the past, so in the future "My God shall supply all your need, according to his riches in Christ Jesus."

In the last report of the S. P. G., the withdrawal of all further aid to this diocese is thus referred to: "Huron, the garden of Canada, no longer needs assistance from the mother country."

The time has come when we may no longer look for pecuniary aid from the mother country for the prosecution of our ordinary diocesan work, but will have to draw from the resources of our own people those supplies which are needed to support our own Church work. How thankful should we be, that, notwithstanding the growth of our population has during recent years been greater than in any other section of the Dominion, our people are so nobly rising to the emergency, and are showing themselves both able and willing to meet not only the spiritual wants of our own diocese, but are striving likewise to make known the unsearchable riches of Christ in "regions beyond."

Nothing has given me greater pleasure than to mark the annual increasing contributions to fields of missionary toil lying outside our own immediate bounds. Especially in our own "North-West," so rapidly being filled with settlers, there is, at the present time a call for liberality for the support of missionaries to which no Churchman can refuse to listen. Our Provincial Synod in September last recognized the great and urgent importance of this work by the formation of a "Board of Missions," whose duty it should be to stimulate interest and collect funds to aid in supporting missions in those vast territories. I hope, beloved brethren, you will generously assist in this great work, and that this diocese will not only take part, but a leading part in this movement, which in so many ways appeals to the best and holiest impulses that stir within us.

The "Central Board" asks \$2,000 per annum from this diocese, and I most cordially endorse the appeal, in the fullest expectation that they will not be disappointed so far as Huron is concerned. When we look back a few years and see the increase in the free-will offerings of our people—from \$10,002.91 in 1871, to \$15,007.86 in 1881, an increase of one-half in our Diocesan Income, we may well feel encouraged to look for even "greater things than these," in His name and for His cause, "Who gave Himself for us, and who left us an example that we should follow His steps."

How encouraging the past and the present! When this diocese was first set off from the mother Diocese of Toronto, the whole clerical staff consisted of only forty clergy, including the Bishop! What hath God wrought for us since? The number is more than trebled! To God be all the praise and glory who alone "giveth the increase." The past and the present are indeed precious pledges that our God is with us, and will remove every obstacle, and cause us to grow and abound yet more and more. We have but to "stand fast in one mind, with one spirit, striving together for the faith of the Gospel, and in nothing terrified by our adversaries."

Already, when the cry is for men to supply new missions, and when all the signs of the times combine to emphasize the fact, that men of superior learning and high culture are required for the ministry of the Church, we have the most cheering response, in the fact that Huron College is so speedily to be developed into a chartered University, with the curriculum in the Arts course of the Provincial University. To one who said: "God does not need the aid of human learning," it was well answered: "God does not need the aid of human ignorance." And at this time, when all other Christian bodies around us are raising the standard of education required for their ministers, surely we must desire to see the Church of England occupying no inferior position. As was stated in that admirable sermon delivered at the opening of the Synod in June, 1877, by the Rev. Dr. Potter, rector of Grace Church, New York:—"This Church is of old, the friend of learning and learned men, the

mother of teachers and the source and fountain of profound attainments and devout scholarship."

As Bishop of this Diocese, and fully recognizing the need of a well-educated clergy to maintain the character of our Protestant Reformed Church and extend her influence, I hail with unmixed pleasure and gratitude to God the near accomplishment of my dearest and best hopes for the future of this diocese in the speedy opening of our Western University.

Since our last Synod I have felt it my duty to visit again the mother land in the interest of our Western University. The kindness and sympathy which I have ever experienced during my visits in the old country are far beyond what I am able to express in language. The assistance I have already received towards the Western University, and the pledges for further help in this important educational effort, are not only of an encouraging character, but so substantial as to enable us soon to inaugurate this great work.

In conclusion, beloved brethren, we must not slacken in any effort of duty which is marked out for us. We must "stand upon our watch and sit upon the tower and watch to see what the Lord will say unto us, and what we shall answer when we are reproved." And if it be our duty to contribute for the maintenance of the Church's work, by every wise and provident arrangement of a temporal nature, let us ever remember that we can neither look for a blessing upon such endeavours as these, nor be engaged in directing them to their proper object, unless we have directly and incessantly in view, and that with a single eye, the glory of God, the saving of precious souls, and the blessed extension of Christ's kingdom.

Our vocation is to turn men from darkness to light, and from the power of Satan unto God; to beseech men in Christ's stead to be reconciled to God; to preach the Word, being instant in season and out of season, warning every man publicly and from house to house. Our glory is to "Magnify the name of the Lord Jesus;" our hope and reward to present before God and the Father, at the last day, those whom we shall have been instrumental in winning to Him from an ungodly world. In all the difficulties of the Church; in all the discouragements which we encounter personally, in our ministry; in all the embarrassments arising from the machinations of our adversaries; in all the deficiencies and disappointments experienced at the hands of men who love the Church just so far as will not interfere with their worldly gain; in all the oppositions of the carnal mind to the faithful exhibition of "the Word of Life"—what have we to do, but "putting on the whole armor of God, and over all taking the shield of faith" that we may "be able to withstand in the evil day and having done all to stand?"

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

THE NEW REVISION.

SIR,—I cannot at all agree with your correspondent of last week that there is any danger of people's faith becoming unsettled through the Revision of the New Testament. Surely our people do not regard the translation of 1611 to be inspired: if so, it is quite time they should be disabused of such an error, which is closely akin to that which would attribute infallibility to a living Bishop of Rome. Your correspondent asks, "Have there not been thousands of as learned men as now?" I reply, that there has never been such a combination of scholarship engaged in any translation of the sacred volume as that, the first instalment of whose labours we have just received. In *The Guardian* for the 25th of May, among many other criticisms on the Revised New Testament, there is one from the *Baptist*, which I think will be worth republication in your paper: "A great work has been done—done reverently, nobly, and thoroughly; the Word of the living God has been anew interpreted for us by many pre-eminent gifts; and most of all, men themselves deeply imbued with the Spirit; and in the issue, that Word now stands before us in still more full-orbed brightness than before. After all the sifting through which it has passed, it remains substantially the same as of old; no doctrine of our holy faith shaken, no heavenly hope blasted, no dream even of our spiritual imagination cast aside." In a second article, considering the work from the denominational standpoint, the same paper notes that the words "baptize" and "baptism" whenever denoting the Christian rite, are retained as at present.

In our own language, at least, the term transferred from the Greek through the Latin, has become far too firmly rooted to be displaced by any word

more distinctly expressive of mode, and the hope of gaining currency, even in the Baptist denominations, if any version which should replace baptize by immerse, and its derivations, must be finally abandoned. One text, at least, which has been most frequently quoted in support of the practice of Baptists will hardly again be employed as part of the Word of God. Acts viii. 37, so long a proof-text with Baptists, has disappeared, it being noted in the margin that 'some ancient authorities' insert wholly or in part verse 37: 'And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' That the Revisers have come to a right decision will hardly be doubted by any one familiar with the evidence, and competent to judge. The question of every right-minded Baptist will be, What is true? not, What is serviceable to our cause?"

These are mainly words, and it should be in that spirit that we should read, mark, learn, and inwardly digest the Revised New Testament; and we should thank God that the time when the Church of Rome chose to add to its faith the infallibility of the Bishop of Rome, was the time when the Church of England pointed afresh to the law and to the testimony, and gave us a new and a more faithful translation of the Word of God. And I am sure that we shall find that what is true is also serviceable to our cause as members of the Church of England, which is built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; that we shall be the more settled by it in our evangelical faith and apostolic order.

Yours,

JOHN GRIBBLE.

Port Dalhousie, June 20th, 1881.

INDUSTRIAL HOMES FOR INDIAN CHILDREN.

SIR,—As it would appear from letters lately received that there is a very erroneous impression abroad, respecting the position and relationship to the Church, of the Industrial Homes for Indian Children, which the Rev. E. T. Wilson has, with so much earnestness and zeal, been instrumental in erecting in this neighbourhood, I beg to state, through the medium of your widely circulated paper, that Deeds, both of the Shingwauh property, comprising ninety acres more or less, and the Wawanoth with five acres, have long ago been given over in trust to the Bishop of Algoma and his successors in office. They belong absolutely to the Church, and are not in any way to be considered the private property of Mr. Wilson, or those friends of his in England, who have so generously aided him with funds, both to erect the buildings and carry on the good work to which he has given himself.

As I have so often, both in reports and addresses, expressed my approval of this work in which Mr. Wilson is engaged, I need only say further that my opinion is unchanged; and express the hope that those persons who have, in ignorance of the real state of the case, and it is to be presumed, unintentionally, propagated a report which is calculated to injure a good cause, will now do their best to make the truth known.

I remain, yours faithfully,

F. D. ALGOMA,

Missionary Bishop.

See House, Sault Ste. Marie,
June 13th, 1881.

CONFIRMATION AND THE S. P. C. K.

SIR,—Some time ago in selecting tracts on Confirmation at Rowsell and Hutchison's, I took with perfect confidence one on the S. P. C. K. list, by Bishop Kay, a learned patristic divine, and generally reported a sound Churchman. What then was my surprise to find in this tract the following summary of the Church's teaching on Confirmation, according to Bishop Kay:—"In what light then does the Church regard it? As an affecting and edifying religious ordinance; as a convenient mode of recalling to the minds of young persons the solemn vows and promises which were made in their names at their Baptism; and of impressing them with a lively conviction that they have made themselves responsible for the punctual fulfilment of those vows and promises. This is the light in which the Church regards Confirmation." (!) For one, I give the teaching of the worthy bishop a flat contradiction. The points he emphasises are important adjuncts of the rite in the English Church; but they can never be regarded as other than adjuncts. Thus the fringes of the rite, its modern English accretions, are made the whole of its substance in the bastard divinity, while its true original substance is ignored! The lessons chosen by our bishops for their administration of the rite are Gen-