

grace, and thus set the funds of the Society free for new efforts for the heathen. The time has come when this is to a large extent desirable in Manitoba, and the only reason for the Society still continuing, the aid it gives is the necessity of our Church, our inability—mainly owing to the heavy visitation of God's Providence on this land—to maintain the means of grace in its old mission congregations without this aid. Still the Society looks wistfully forward to this withdrawal, and is anxious to have the way prepared. The time therefore is coming when the missions of this Society, to which the Protestant population of Manitoba as a whole is infinitely indebted, will cease to exist in our province; but when that time comes it will still be necessary for the society to have a confidential representative in it to act as their Secretary and to attend to the many wants of their numerous Missions scattered throughout the interior. Still the work of the Society will only give partial occupation to their Secretary. Now there is a professorship in St. John's College in the gift of the Society, but the Society feels that the gifts on account of which they would wish to select for the church a professor of Exegetical Theology are not exactly the gifts they would require in their Secretary. It is their opinion that the clergyman whom they would wish as Secretary would most probably be most usefully employed as the incumbent of a church. Such a church would be best in a city, and most convenient in that city which is the capital and centre of business—where the Government, the Bishop, and the Church Schools are found, where goods could be easily received and forwarded, where missionaries and mission agents could be most readily received and attended to. This place at present is Winnipeg—and if any other place should by and by commercially surpass it, it is not likely to do this soon enough to prevent those civil and ecclesiastical establishments being fixed here that would make Winnipeg the most desirable place as the ultimate residence of the secretary. The following is the resolution which the society sent to me:—

"That a representation be made to the Bishop of Rupert's Land of the importance attached by the Committee to their having a church connected with their secretariat, and of their readiness to hand over St. Andrew's to the Colonial Church in the event of the Bishop being able to provide the Society with the nomination to a church in the town of Winnipeg, to be held by them as long as they should wish to retain it."

Since that resolution passed, a special arrangement has been made for St. Andrew's for the time, and with the present secretariat the society has no immediate occasion for action, but it is desirable at once before other interests arise, that the society should have placed in its power the accomplishment of the desire it expressed. There is no reason for supposing that this will be a free church in the sense of the society paying the stipend of the minister. The society would doubtless expect the congregation ministered to by their secretary to do their part. There is nothing to prevent the selection by the society of any other place, if it should appear afterwards more eligible for their purposes. The proposition is simply permissive in reply to the society's communication to me. I am sure, looking at what the Church Missionary Society has done for upwards of fifty years in this country, the desire of our whole Church must be to anticipate any wish it expresses.

And now, Reverend Brethren and Brethren of the Laity, I would make a few re-

marks on the position and progress of our branch of the Church in this diocese. Our church-work may be divided into two sections—the work in Manitoba, and the Indian Missions mainly outside it.

Within the Province of Manitoba we are pressed by the entrance of emigration. Winnipeg, which when I went to England three or four years ago was still only a hamlet of 800 people, is now a town of 6,000. There are the beginnings of towns at Emerson, Selkirk and Portage la Prairie. At all these points our Church is well represented. But then there are very many new settlements scattered over the face of the Province, very far usually from the residences and work of our present clergy, and so situated that but a few families can be conveniently congregated at any given point. Of course members of our Church are to be found in most of these settlements, and often express an earnest wish that we should carry to them the Church's services. Where our clergy have gone they have been kindly welcomed, but there is great difficulty in ministering to these new settlements. We had a considerable number of clergy in the Province before the emigration began, and parishes were formed along the two rivers with their resident ministers. Had the Half-breed reserves been occupied, our present parishes would have been strengthened so as to have been able to support their clergy, while the new settlers in their neighborhood could have been effectively visited and their districts attended to, even if it had been necessary to open additional Churches at five or six miles distance. But the consequence of the large unappropriated reserves behind our parishes is, that while the old parishes still remain often small and weak, the new settlements are generally so far distant that services cannot be given in them and in our old parishes on the same day. Then the successive Providences with which our country has been visited by the plagues of grasshoppers have been within the past few years so heavy that our people are mostly kept in poverty, and have been able to do little for their clergy.

(To be Continued.)

PLEA FOR MUSKOKA.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—Will you give me space to renew my "plea," especially as I can state that our Bishop has now set out on his "Tour" to seek for the help which was promised him on the setting apart of the Diocese over which he presides. I have a plan to suggest, one which, I am aware is not at all original in idea, but which, I venture to think, if adopted, will be an easy and effectual means of raising the funds required to carry out the work of the Mission.

Writing and living as I do in the "wild bush" on the verge, at present, of the surveyed districts, I may be too much like others who live an almost isolated life. Longing—oh how earnestly—and praying to have once more the opportunity of worshipping God in the order of the "Church of my Fathers"—I easily persuade myself that my "brethren" will put forth a helping hand. I cannot—may I say will not?—believe that any one calling him, or herself a member of that church, will not be ready to do "what they can" to spread the "truth as it is in Jesus" according to the teaching of their Church. I ponder over these things daily and hourly, until my heart aches with the desire I have to go forth and tell it out among our people how souls are withering—dying—perishing for lack of the "means of grace." Is it possible that her children will allow it to be

cast into the teeth of the Church, that she is the only one who is backward in the work of saving souls? That which they profess to believe to be "false doctrine, heresy and schism," may be cast forth and sown broadcast, and our people can pray time after time, from such, "Good Lord deliver us," then fold their hands with complacency and say we have done all we can! I will not believe this. I feel convinced there are many who would gladly do something if they only knew how. And this my letter is to tell such the "how," leaving the when and where to the brethren themselves. Is it wrong, or out of place, to quote the old proverb "delays are dangerous?"—or the other "To-morrow never comes?" Shall I offend by reminding all "whatsoever thy hand findeth to do, do it with thy might?" The command of the angel to Lot was "escape for thy Life," and to aid him in his flight, the angel "laid hold upon his hand." Oh, my brethren of the "Front," the subject I am advocating is one of life and death! Will you stand on one side, and see those for whom Christ died, perish by the way? Children—nay adults—dying unbaptized, thousands upon thousands, very rarely assembling themselves together, to "give the Lord the honor due unto His name." Lack of opportunity being the root, carelessness, indifference, coolness, total unbelief, are the natural product. Combine with this, the fact that uneducated, untrained and inexperienced boys of from eighteen to twenty years of age, are sent into the bush as "preachers of the Gospel," and can we be surprised that our people "have erred and been deceived," and are "tossed to an fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive?"

In the presence of one of my daughters, (who was educated in England and left there in her twenty-fourth year), a youth of the calibre such as I have mentioned gave as a "reason why" the wine at the marriage in Cana could not be intoxicating because Jesus had not at hand the things necessary to make such wine!

Agreeing as I do with the teachings that "wine is a mocker," I cannot help earnestly praying, from such false doctrine "good Lord deliver us."

As I have already said, I feel sure there are many animated with the same feelings as I am myself, and so I state my plan, which is simply this, that each child in our Sunday Schools be requested (or rather advised) to get one cent per week for three months for the Muskoka branch of the Diocese of Algoma. All depends upon the teachers, conductors and clergymen of the churches. Being well acquainted with children, I am the father of ten, I am sure the little folks would be only too proud and glad to bring their cent every Sunday. Mark, I have emphasized the words every Sunday—because fortnightly—or monthly will not answer—as the less the amount the more likely the little ones are to get it. No one would object to furnish Jane, Bob, or Joe with their cent—who would hesitate giving larger coins. Let me also say, the regularity of the collecting would be a reminder, and keep up the interest—no small thing amongst Sunday Scholars.

Such is my plan—and may God grant it favor in the eyes of your readers. I write with a full heart, ought I to say "hoping against hope?" I would rather not say so, and therefore, will hope on. Knowing that their Bishop has gone to "the Front" to get means to send them clergymen, the settlers are taking steps to erect buildings for churches on every hand. Here in Stisted, and at Hoodstown, Ravensoliff, Huntsville, Beatrice, Uferd, Port Carling,

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