

by the monkish build. is still plainly visible. portion of the space ning room.

idence.

illusions will appear over

le for the opinions of our

ught, or a Christian senti-
ons from facts, useful to
m, we would solicit their
se letters in this depart-

d Dissent.

words to your readers? he difference between e about some formal e. A cloud of dust is as to blind the public war. The question at ? The Church was i, therefore, maintains er God. Dissent has uances, and in conse- the truth of our Lord's the matter once more. ying, "As the Father

There cannot be two more than there can be. To believe in a minor all commissioned, is a change in the t. Why was it made? t sanction the plan. er's name to borrow s ministry. However, s out. Men have od the Father blesses od were a fraud. If eous to be accepted, alternative—that the l did not provide for e developed. A new e know nothing about The Father and Christ tinue in darkness and it to shine gloriously this would be enough human father. No; e ministry. To admit eaks our confidence in dishonour upon the n. This is more clear ing, "I shall be with omise was kept or was lie. God cannot be. en kept, or Christ was iled, even for a short ough for its labour, the ound wanting—which course, we know that, therefore, good men At least people make stood upon the mount in a moment of time. ing that His vision in s works of Dissent. the Law-giver did not ish of eloquence and decree was issued in rgument and protest, s." As God, Christ gency, and condemned romising commission. were not to Him as Surely men should y be contending in ist One whom they the matter carefully fore appointing His

ie who desire to be lack either true faith e Divinity of Christ. the pain than keep Many may be aroused this Apostolic min- for pure faith and ministry associated ounds plausible and e Church, and gave e from blemish. The ame rather than for- e Bride, called Her to ungodly men, and r of concubines. For l was exhibited, es- Bride. Fie on them!

Fie on them! We saw it with our eyes. They glorified themselves, and bore not the shame of staying to cleanse their homes. After wrenching members from the living frame they, set themselves on high as new and highly superior ministers of grace and truth. Christ died for His body's sake, and did not glorify Himself to be made High Priest. It seems that charity produced different conduct in Christ and the dissenting reformers. We may, without undue severity, assume that He had truer love than they. This seems to be the diagnosis of the dissenting heart as given by St. Paul and St. Jude. Sects spring from self-seeking, not from self-sacrificing love. However, we may leave the dead to grapple with the living. All like to defend famous ancestors. But how can Dissent of to-day justify its continued opposition to the one divine ministry? It may be had free from the errors which were in some measure an excuse in trouble-some times long past. Our Prayer-Book asserts that we have the historic and necessary orders. Why does not the super-spiritual heart of Dissent embrace what it proposed to abandon on dire compulsion? Cassock and surplice cannot be weighed against an ordinance of Christ. Trifles like these are not the hindrance. The difficulty lies in using the hyssop of David, "Against Thee only have I sinned, that Thou mayest be justified." For if Dissent believes that Christ is God, that His original ministry is amongst men to-day, their self-justification must be purged out by submission, so that in all things Christ only may be glorified. "He that receives you, receives Me." Dissent thus is guilty of self-justification, or of ignoring the Divinity of the High Priest.

Now look at hundreds being saved without any teaching of the Incarnation. Listen to men talking about being reconciled, as though God had been beseeching them not to think badly of Him. Behold men belauding themselves as superlatively holy for condescending to patronize Christ, so far as going straight to heaven is concerned, without any apparent suspicion that perhaps the All Holy will examine their worthiness to enter His dwelling-place. Mark how adoration and worship are supplanted by intellectual and emotional self-indulgence. Trace the influence of Dissent in Switzerland, England and America—history shows a fatal declension into Unitarianism, as Canon Liddon remarks. Then ask if all this corruption of faith and worship—shall we say morals?—can possibly spring from a heart where Christ dwells by faith as God of God, Light of Light, Very God of Very God. It cannot be. Corrupt fruit from a corrupt branch, cut off from the vine. And as we sorrow over this inevitable result of separation, we are not quite choked with amazement at the presumption of modern Dissent. Pride ever goes hand in hand with decay. Sects adopt the titles once repudiated with pious scorn. And, while assuming robes of dignity which were called rays of popery, Dissent loftily disdains the defences which give some solid reason, however small, for separation of old, and blows the trumpet that all the world may stand agog and hear "our eloquence, our learning, our holiness, our swelling with success"—these are our justification for continuing the sin of separation. Strange language for the sons of men who gave their lives for justification by faith. Is not this an insult to the meekness, humility and obedience of Christ? If this self-confident boasting be holiness, then self-righteousness must be an impossible sin. If these vaunted merits can win the approval of God to ministers of Dissent, instead of "We have sinned against Thee that Thou mayest be justified"—then the Cross is folly, or Christ is a respecter of persons—not the God in whom is no variableness. However we look at the matter one conclusion always appears: Christ and His ministry stand or fall together, even as he said, "He that receives you, receives me"; "He that rejects you, rejects Me." In the confusion of many words men double back upon the worn-out plea about popery, blinding themselves to the results of continued resistance against the claim of the Church in England, Canada, United States and elsewhere. Zeal not according to truth, keeps spreading dishonour of our Lord's Divinity. The bitter herb must be mixed with their sacrifice. "That Thou mayest be justified," must displace "Our merits." We shall rejoice to see brethren according to the flesh attain true dignity for spurious glory, sound faith, pure worship and valid orders. Yours, S. D.

Religious Education in our Schools.

SIR,—Having shown in former letters that the Bible is profaned in our public schools by being read but not taught—that by trimming the facts of English History, the Historic Church of England is misrepresented—that not even the simple elements of Christianity can be taught therein, on account of our suicidal divisions—it may now be asked, what is the true remedy for this wretched state of education? I unhesitatingly answer, Let the Church (and each

denomination that wishes) have its own schools when and where it can. The Roman Catholics have their own schools. Shall we not have as much care for our children's eternal and temporal welfare as they? In Church schools would be prayer and praise, as the Church lovingly directs, offered to God daily, by both scholars and teachers; the Word of God taught in accord with the Prayer Book—the historic facts of English History exhibited in their true light—with every needed secular subject taught therein. And, in secular schools, in places where Church schools could not be established, your wise plan, Mr. Editor, should be adopted. What a contrast, even in ten years hence, there would be between now and then! Assuredly, in using God's means, we would have God's Blessing. What is the use of whining about the Church not progressing, while our children are being trained in our secular schools, the tendency of which training is inevitably that most cruel and cowardly of all forms of infidelity, to wit: Undenominationalism—religious anarchy. Unless Church schools are soon established, at least in our towns and cities, the Church in this country must languish; and even if she holds her own in numbers, what then? Just imagine revision of her Bible and Prayer Book in the future—her members, cleric and lay, educated, in their youth, in secular schools. The glorious achievements of our brethren in England in holding their Church schools, in spite of their intensely bitter foes, should incite us, at least, to imitate them in ever so small a way, and check the "down grade" which has already begun, and is now moving steadily, silently and swiftly on its disastrous course.

Churchmen! to the rescue,
And God will bless you.

A. SLEMMONT, J.P., Bayville.

News from the Great Lone Land.

SIR,—I begin my first annual letter with some hesitation and anxious thought: for 1st, many who receive it will be perfect strangers to me; and 2ndly, it is difficult for one so lately appointed Bishop, and as yet unacquainted with the greater part of his diocese, to give you such a detailed report as you would naturally wish. But you are no stranger to the work so long and faithfully superintended by our lamented Bishop; and the word "stranger" does not exist between members of one family, or fellow-labourers under one Master. On that I would rely, while I try to tell you something of the work of the past year in Moosonee, hindered as it has been by the death of our good Bishop in the midst of his work, and by the removal of two out of our small staff of eight clergy, who have returned home. I need not refer at any length to the sad circumstances under which I wrote, at the dictation of Bishop Horden, last year's letter to you; that, as he said, you might become acquainted with my hand-writing, which he hoped might be familiar to you for many years. It pleased our wise God to call His faithful servant to a more perfect Home and Rest than that to which he was looking forward. To us the loss was great indeed; to him the gain infinite. The senior clergyman, Archdeacon Vincent, for many years a most diligent fellow-worker with the late Bishop, accepted, as was fitting, the management of affairs during the vacancy of the See; while I continued in charge of the mission of Moose Ft. The June packet brought me the formal appointment of myself to the bishopric, and a summons to Winnipeg for consecration in August. It was a busy and anxious time for the Archdeacon and myself, but we trust that we were helped and guided by the Holy Spirit. Owing to the painful illness of the Bishop, and the sudden end, he had not informed me, as was his intention, of his various plans and wishes regarding the work, nor of the condition, prospects, and objects of the various funds he had so successfully raised; so that we had to gather them from his books and correspondence. But as Archdeacon Vincent has spent his life in the diocese, and has visited many parts of it, I hope for much help from his experience and counsel.

My anxiety was not lessened by our loss, at the same time, of two of our eight clergymen—one quarter of the staff. Archdeacon Winter, of York Ft., will not be able to return to us, I am sorry to say; Rev. E. J. Peck has been obliged to remain a second year in England, and will probably only return to open up new work among the Eskimos in the far N.E.; so that he too is practically lost to our present field. Add to this that my elevation to the Episcopate makes another vacancy to the staff, and you will not wonder at my anxiety at commencing work with three men short, and not only the men, but their stipends from the C.M.S. being withdrawn.

At the same time there are two fresh districts needing ordained missionaries, and a third needing a trained catechist or teacher. These are (1) the Albany River district, far inland, about Ft. Hope, at present under Archdeacon Vincent's care; (2) the inland district of Rupert's River, about lakes Waswan-

ape and Mistasini, where there are many Protestant Indians left to the mercy of R. C. priests, save for the very occasional and brief visits of Rev. E. Richards, from Rupert's House; and (3) the country round L. Abilibi and the H. B. Co's post. The funds for these missions must be found outside of the C.M.S. grant for Indian work, which is being lessened annually. The mission vacated by Rev. E. J. Peck is at present in charge of Rev. W. G. Walton, who was originally intended by the C.M.S. to assist Mr. Peck in Eskimo work in the N. E. The other two vacancies, York Fort and Moose Fort, held previously by European clergy on the pay of the C.M.S., will have to be filled and paid from other sources hereafter; which means that I am responsible for them. Towards these five missions I have as yet only one man in view, a young native, an excellent and spiritually-minded young fellow, whom I sent to the Montreal Theological College to complete the education Bishop Horden had given him. He will be ready (D.V.) for ordination and active work this summer, and I must find his stipend somewhere. For the rest I think I could find suitable men from Canada, and part of the necessary funds, when I can proclaim in person, or through the press, etc., my need and my claims: but I must still depend chiefly on the generosity and loving help of those who so long upheld the hands of the late Bishop, and of fresh friends in England whom I may enlist in the cause.

Of the work done in the diocese during the past year I can not yet give details, but I am sure that it has been carried on energetically by those who remain. In the North, Rev. J. Lofthouse has been working indefatigably as usual, assisted by his wife. In addition to his work at Churchill, he has ministered to York Fort since the departure of Archdeacon Winter. By our October packet I received a letter written by him to Bishop Horden in January and February; with a short postscript, dated 10th April, to myself, to say that he had just heard "of the death of our dear Bishop." My answer will leave this late in January, the first possible chance, and will reach him some time early in the summer, nearly fifteen months after he wrote. This will give you some idea of the difficulty of correspondence between Bishop and clergy, and of their keeping in touch with one another.

Archdeacon Vincent has carried the Gospel far up the Albany River, and it is owing to his efforts that Fort Hope is now ripe for a missionary. It is no longer possible for the Archdeacon, even were he a younger man, to look after those places, hundreds of miles inland from Albany, as they would now need. He himself visited the places along one branch of the river this year on his way to Winnipeg, while the other branch was visited by Rev. E. Richards, whose report is highly encouraging. It is here that the Roman Catholics are making a great effort to overtake us and seduce our Indians. They do not seem so anxious to evangelize the heathen as to win over our Indians. But I have reason to believe that the Archdeacon's work is on too solid a foundation for that. Rupert House and Fort George districts have each received the constant services of a resident missionary, while Matawakumma, etc., have been well attended to by Rev. J. Sanders. I visited two of his stations, going to and returning from Winnipeg, and confirmed a class of nine adults prepared by him. I have not heard from Trout Lake, but Mr. Lofthouse reports the work as progressing there, under our native clergyman, Rev. E. Dick.

A few words as to my own work. Left alone so suddenly in charge of Moose Fort with its English and Indian congregations, having made but little progress comparatively, in the native tongue, with daily Indian service during the summer, English school to be taught, or Indian school to be managed, and all the diocesan business to be gone into, I was kept very busy, so that I was glad of the enforced holiday during my long canoe journey. I left Moose Fort, 17th July, for Winnipeg, and was absent eight weeks, for nearly half of which Moose Fort was without a clergyman, but not without regular English and Indian services. After 15 days in a canoe, and two more on the railway train, I arrived safely at Winnipeg, by God's good hand upon me, and on August 6th I was consecrated Bishop of Moosonee. On my way back I visited Ottawa and obtained from the Canadian Government an educational grant for our Indian schools, and some postal facilities. At Chapleau, the only place where my diocese touches civilization and the railway, I confirmed nine Indians; and the same number of English, or Canadians. After a very hard journey down I reached this, 9th September, just in time to see the annual ship before she left. The accounts that I received of our Indians here during the summer, and their conduct till they left in October, made me very sad, and confirmed me in my opinion that perhaps my greatest want is a missionary to live at Moose Fort, to assist in pastoral work, and to take charge while I am away on my visitations. For this we need a special fund from which his stipend would be paid. I suppose the "St. Thomas, Moose Fort, Endowment Fund" of the late Bishop was meant mainly