

ed that the ratepayers present would contribute an equal amount and have the school independent of government. The spirit that is now aroused will, it is hoped, be kept alive by the secular press as well as by such religious papers as the DOMINION CHURCHMAN, worthy of the name it bears.

ST. MARYS.—Confirmation.—His Lordship Bishop Baldwin administered the rite of Confirmation in St. James' Church, St. Marys, to fifty candidates on Feb. 6th. The Rector, Rev. J. T. Wright, read prayers. A large congregation was present, and the services were heartily rendered. The Bishop also preached in the evening. Cottage readings are held in this parish, and are well attended. The Church is progressing here.

ALGOMA.

ASPDIN MISSION.—The Bishop of the Diocese made his visitation of this mission, arriving at the house of the Rev. Mr. Crompton on Saturday, January 22nd. Sunday, January 23rd, was rendered miserable by our January thaw, it rained hard and the rain froze as it fell. Notwithstanding all disagreeables, there was a congregation of eighty-two souls to meet his Lordship. We had our usual monotoned service, harmonized "Amen," and the Litany sung. There is no choir set apart, as the whole congregation may be called the choir, every soul joining in whatever their voice may be. The precision and unity evinced can only come from regular attendance and practice. There were eight candidates presented for the Apostolic rite and 33 communicants. His Lordship's address was one that touched the hearts of all. In his sermon he spoke most feelingly of the late Mrs. Crompton as a friend, wife and mother. At 3 p.m. we were in St. George's Church, Lancelot, where a congregation of fifty were assembled together, and eleven candidates for confirmation were presented by Mr. Crompton. At 7 p.m., a congregation of over sixty adults, was in St. Marys, Aspdin, where we had, what the Bishop remarked, one of the heartiest services it had been his pleasure to attend. A church meeting was held on Monday afternoon, Jan. 24th, in St. George's Church, Lancelot, to give the members the opportunity of conversing with their Bishop. His Lordship gave a sketch of the work of the diocese, in the course of which he expressed the surprise he felt, and gratification too, at the wonderful progress made at Lancelot. He was greatly pleased with the quiet but earnest style of service. He then distributed the Christmas prizes to the Sunday school children, bringing a bright smile to many a chubby face, and a sparkle to their eyes by his kindly and genial words. At 7 p.m. we were in Clifton Hall and saw Miss Crompton in the midst of the Sunday school scholars of St. Mary's, Aspdin, to whom she had given her annual treat. The female communicants of the Church, having made the necessary arrangements—and in a liberal style, too—we sat down to tea at 8 p.m., the Bishop at the head of the table. After tea, Mr. Crompton gave a brief sketch as to the stone Church and how Clifton Hall came to be built, explaining that no money whatever had been taken from Missionary work in order to build it. In the course of the address he gave, the Bishop said "he had been told that some people had been talking and saying that there were things done in the Aspdin Mission behind his back, which he (the Bishop) would not approve; but he begged to assure them all that, in the warmest and strongest manner he could, he was glad, heartily to endorse all that he had heard and seen in the Aspdin Mission. Their parson would say nothing, but all the churchwardens and many others had told him that what he had seen and heard was the customary use in the Mission. If so, he wished it God-speed from his heart; and that he had more Missions in his Diocese of the same kind." He spoke very highly of the work in Clifton Hall as being under the control of none but communicants of the Church; and frequently his Lordship called it a Christian Hall. He had seen every part about it and could not speak too highly of it, especially of the Settler's Library of some 500 vols., furnished by the labors of Mr. Crompton's pen. Mr. Johnson, vestry clerk, gave an account of the financial position of the Church. With this the Bishop was particularly pleased, saying "he was glad to hear that they were determined not to have a debt upon them for anything;" in that he joined with Mr. Crompton, heart and soul. It gave him pleasure, too, to find that there was so much voluntary work given: fire wood, fire lighting, Church and lamps kept clean, surplice washed, bell rung, in fact nothing paid for except coal oil and wine for sacrament. He concluded a most interesting address by giving a brief account of the Indian work and that of the Evangeline. Mr. Crompton rose and asked all the communicants to stand up; they did so, and looked a noble band. He then, with much emotion, reminded many of them how they had lived 18 years in the bush with him, and never once been without a service when he was at home;

he called to mind their first two horrible years, when there was no parson to come near them, and asked them, could they refuse to give help to their Bishops after what they had heard, if only as a mark of gratitude to Almighty God for the blessings they have enjoyed, and he proposed to them that they should divide their balance with their Bishop. This was done unanimously. The surprise of the Bishop was genuine, and he could only murmur "From my heart I thank you." The Dology and the Bishop's blessing brought to an end one of the happiest Church meetings we have ever had. LAUS DEO.

RUPERT'S LAND.

WINNIPEG.—Archdeacon Pinkham, Bishop-designate of Saskatchewan, desires gratefully to acknowledge the receipt of \$11 57 from St. Jude's Sunday school, Montreal, for Sunday school work in the Diocese of Saskatchewan.

FOREIGN.

MISSIONS IN THE ISLANDS OF THE PACIFIC.—In view of the persistent attempt of France to annex the New Hebrides, an account of the Melanesian Mission, as given by the *New Zealand Church News*, is of special interest. This mission was suggested by Archbishop Howley to Bishop Selwyn, the elder, when consecrated for New Zealand in 1846, and the latter began in 1848. In 1855 it was joined by Patteson, who was consecrated its first Bishop in 1861. Six years later the headquarters of the mission were removed from Auckland to Norfolk Island. In 1871 Bishop Patteson was killed at Nukapu, one of the Santa Cruz group, with the Rev. J. Atkin and the native teacher, Stephen Taroaniaro. In 1877 the Rev. J. R. Selwyn was consecrated second Bishop. In 1880 the Patteson Memorial Church was consecrated on Norfolk Island. From the earliest days of the mission the elder Bishop Selwyn had hoped to work it by natives; to use his own phrase, "the white corks were only to float the black net." The islands were divided into districts, each headed by a white man, ordained or otherwise; from each district boys have been brought every year to Norfolk Island, there to be trained as teachers and then sent to either their own homes or neighbouring island, where they are superintended by the white clergy, the Bishop visiting all every year in the Southern Cross, which is a necessity for a mission thus situated. The mission staff at present consists of the Bishop, six white and six native clergy, one or two white laymen, and over one hundred native teachers. The headquarters' school, on Norfolk Island, averages one hundred and fifty boys and forty girls. There are seventy-two schools and stations on the following islands: Florida (where there are twenty-one), St. Christoval, Malanta, Ulawa, Santa Cruz, Torres' Island, Banks' Island, and the New Hebrides proper. The work is maintained in part by an endowment, of which much was Bishop Patteson's bequest, producing £1,500 a year; and the rest of the expenditure, £5,000, has to be met by subscriptions from England and Australia and New Zealand. The salaries of the clergy and teachers are even now scarcely more than £600 a year; native clergy receive £20, and the inferior teachers £2 or £3 annually. The Southern Cross involves a yearly outlay of £2,000—a large but unavoidable item.

FOREIGN MISSIONARY SOCIETIES.—A few weeks ago the first General Conference of the various Missionary Societies of Scandinavia was held at Gothenburg, and representatives from Sweden, Norway, Denmark, and Finland were present. The Norwegian Society had made four hundred converts in its Zulu Mission since 1873, and in Madagascar, since 1867, about seven thousand heathens had been baptised, and about thirty thousand children instructed in mission schools. The Finnish Society was founded in 1858, and had opened a missionary seminary in Finland and commenced work on the western coast of Africa. The Swedish Church has an older mission record. Not only was work carried on among the American Indians in the days of Gustavus Adolphus, but almost a century earlier Gustavus Vasa sent missionaries to the Lapps. There are Swedish missions now among the Zulus, in India, and elsewhere. The Danish Mission Society was founded in 1821, and in 1864 commenced independent mission work in India; it is also at work in Greenland, where about seven thousand Christians are under its missionaries.

—The material part of us ought to keep growing thinner to let the soul out when its time comes, and the soul to keep growing bigger and stronger every day, until it bursts the body at length, as a growing nut does its shell.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

A PART OR WHOLE.

SIR,—Is the music to be regarded as part of our regular Church service? Some time ago I heard the leader of a choir say to the contrary. That this is the general impression of some choirs, one has only to listen to the irreverent singing of His praises, before whom the angels veil their faces. The chatter and laugh occasioned by the entrance of some one whose dress or looks seem to call for their attention. Is a reverent choir of communicants an impossibility? Surely they would feel the "Lord is in this holy temple, let all the earth keep silence before him." In the presence of an earthly sovereign this mark of respect omitted would show want of good breeding. Is it too much to infer that it characterizes the same want, when in the presence of the King of kings?

CHRISTINA HADAWAY.

SIR,—I am surprised to see you using my name in making an attack on the Mayor. Mr. Howland and I have long been and are personal friends, widely though we may differ on many points. I am quite certain that the Mayor knows as little as I do why my name should be dragged into the Burn's trial. I am Sir, your obedient servant.

February 12th, 1887.

R. H. BETHUNE.

SKETCH OF LESSON.

QUINQUAGESIMA.

FEBRUARY 20TH, 1887.

The Song of the Saved.

Passage to be read.—Exodus xv. 1-18.

What a marvellous and terrible picture was that which ended last Sunday's lesson. It was in "the morning watch" of an Egyptian spring day. The last lingerer of the long procession of fugitive slaves had just gained the farther shore of the sea, and wearily climbed its eastern bank. Turning to overlook the wonderful path by which he had come, he could see the Egyptian host—"all Pharaoh's horses, his chariots and his horsemen," still painfully toiling along the narrow sandy strip between the great "crystal walls" towering on either side. Suddenly Moses, by God's command, advancing to the edge of the bank, stretched out his hand over the Sea. That gesture sealed the fate of two nations. One—ancient, proud, powerful, cruel, was destroyed. The other—poor, ignorant, and crushed by centuries of oppression,—found itself suddenly transformed from a rabble of slaves into a nation of free men.

1. *How the Song was sung Long Ago.* Impossible for us, born to an inheritance of freedom, to realize the feelings of these Israelites, thus suddenly and miraculously redeemed from life-long slavery. Naturally the first expression of their grateful hearts was a song in praise to God. So it was in later days with Deborah (Judges v.), Hannah (1 Sam. ii.), I said (Isa. xii. xxvi.), Mary, Zacharias, and Simeon (St. Luke i. ii.), and with King David in many of the Psalms, e.g., xlv., xcvi., xcvi., c., ciii., etc.

Observe the song. There is not a word in it about themselves—it is all about God, "I will sing unto JEHOVAH for He hath triumphed." "JEHOVAH is my strength and song, and He is become my salvation." (Compare Ps. cxviii. 14; Isa. xii. 2).

2. *How the Song is Sung To day.* In the Revelation of St. John the Divine, we are told something very strange about the redeemed in Heaven. See Rev. xiv. 3; xv. 3-4. They sing a "new song"—one of praise to God, their Redeemer—and yet it is an old song, for it is "the song of Moses" as well as "of the Lamb." We have seen how that *Te Deum* first sung by the shore of the Red Sea on that wonderful morning, has in effect been re-echoed by many of God's redeemed ones, from Deborah to Simeon. Is it not sung to-day not only in Heaven, but also by many who, like Israel, are pilgrims "marching through the desert," but "still with hearts united, singing on their way."

3. *How the Song shall be Sung Hereafter.* It shall be sung in Heaven by "a great multitude which no man can number, out of all nations and kindreds and people and tongues" (Rev. vii. 9), but only "by them that have gotten the victory" (Rev. xv. 2); for "no man could learn that song but (them) that were redeemed" (Rev. xiv. 3).