

The sum required to meet the deficiency of the Colonial and Continental Church Society has been estimated at £3,000, and of this upward of £1,500 has already been promised in answer to a "special appeal." It was feared the committee might be compelled to resort to the measures they were obliged to adopt in the year of the cotton famine, namely reducing all their grants 20 per cent., but this liberal response, it is to be hoped, will now prevent such a necessity.

In the Diocese of Newfoundland, the scene of the society's earliest labours, there were nearly 3,000 scholars on the register some years since. The Government inspector's recent examination of these schools was highly satisfactory. He says: "I cannot close my report without bearing witness to the good the schools of the society have accomplished during the many years of their existence in this colony." Amongst the Indian population, who on becoming christians, are also cared for by this society, schools and churches exist, in aid of which grants are given.

In the Diocese of Algoma a peculiarly interesting work is being carried on amongst the native tribes on the shores of Lake Superior. The Rev. E. F. Wilson, who has the superintendence of this work, writes most urgently for an additional grant, which the society, from the present state of its funds is unable to give. He says: "If a travelling missionary is not soon placed on Lake Superior, I fear there is little doubt that all the Indians and their children will fall into other hands. The Romanists are increasingly active among them."

The Shingwauk Home at Sault St. Marie, an institution for the Christian training and education of red Indian boys, has been well reported of by the Bishop of the Diocese. But for the grant given in aid of it by this society, the work could not be carried on at all. His lordship says: "A great and good work is, I believe, being done by Mr. Wilson at the Shingwauk Home, which I look upon as the great means, under God, for improving the Indians in these parts. It is only, I am satisfied, by taking them whilst young, and training them up to habits of industry ere their usual wild, roaming habits are formed and confirmed, that we can hope to work successfully with the Indians; and this is the great feature in Mr. Wilson's institution. Let me say further, that what I have myself observed of the docility and aptness of the boys now at the Shingwauk Home for acquiring the habits of civilized life, warrants the highest expectations of success." Some of the young men trained in this institution are now being prepared for ordination. It is proposed to form a christian village and settlement of Indians; and to give the children, on leaving the home, the option of returning to their parents or bettering themselves by settling on the estate. For this purpose the Government has reserved 2000 acres of land on which to settle the Indian children on leaving the home. Land has also been purchased for a proposed new home for Indian girls about two and a half miles from the Shingwauk Home. An English lady is gone out to take the superintendence of the work, and to devote her whole time and energy to it. Little is known, except by missionaries and their wives, of the true condition of Indian women and girls in this country. The Rev. Pahtahquahong Chase, who, during his visit to England in 1876 collected sufficient funds to build two churches for the Ojebwa and Muncey Indians, thus reports their completion:—"After consecrating the churches, we had the pleasure to present to his lordship fifty-one for confirmation into the church; and we assure you that was the happiest day the Ojebwa Indians ever experienced to realize the church built for them, the gift from the Christian nation of England."

The wild and isolated station of the Magdalen Islands, which was occupied by the society last year, gives an instance of some of the difficulties attending mission work in Canada. These islands, thirteen in number, lie at the entrance of the Gulf of St. Lawrence, in the midst of a sea peculiarly perilous to navigators. For some five months in the year they are completely ice bound, and shut out from the rest of the world. To get with any degree of safety from one island to another, holes have to be cut in the ice, and bushes placed in them at about thirty or forty yards apart, that the track may not be lost in the blinding snow.

When the sea is open the passage of the missionary is made in an open whale boat, and it is attended with constant peril. The frost is intense, at times from thirty to forty degrees below Zero, so that the eyelashes are frozen together, and otherwise much suffering caused. There is not a doctor upon the whole group of islands, and your missionary has to become medical man as well. Yet in this remote region, churches to the glory of God have been built (not like the comfortable churches we have at home), new ones are in progress, schools are formed, and other means used to raise the poor islanders from the spiritual ignorance in which they are sunk. A voluntary assessment is made on each family in part payment of the clergyman's stipend. This, however, is quite insufficient of itself, and were it not for a "grant in aid" given by the Society, a missionary could not be supported here. *The society's plan of operation is to assist a struggling mission until the people are able to procure the means of grace for themselves.*

That the early settlers are quite unable to do this the following testimony will show: One of the society's missionaries, who has been now more than twenty-five years in the back bush in the diocese of Ontario, writes last year—"Settlers are coming into this very back country very fast. Many of them are miserably and wretchedly poor." Another, in the diocese of Fredericton "But for your annual grant the probability is that we should have to close the doors of our church." At Parry Sound, in the diocese of Algoma, the Rev. R. Mosely writes—"Persons living in the backwoods say to me 'Come and see us and give us a service; we never see the face of a clergyman.'" The Rev. A. Jordan, from the diocese of Nova Scotia, also writes—"It is sometimes said, though I hope not so frequently as it used to be, 'These people ought to support their own ministers without assistance from the societies at home.' Why, if the committee should withdraw their help from my parish, what would be the consequence? So far as I can see the people would be left in a state of spiritual destitution, without God and without hope in the world. Instead of withdrawing, we want more assistance. The society's missions are the poorest in the diocese, and the people the least able to help themselves; without the society they would either be left destitute, or at best with only occasional services." One of the society's agents amongst the coloured population, writes from another diocese—"The withdrawal of the annual grant altogether would be the end of all hope for our poor coloured brethren. Our own church is the only place of worship in the village where they can come on terms of equality with the white people. In the Canadian settlements already occupied by this society, God's blessing is abundantly attending the labours of its missionaries, but great as the work is, more men and means are urgently needed. In the diocese of Nova Scotia, missionaries writing from different parts of it state—"Your society is doing a noble work in Nova Scotia, which may God our Heavenly Father prosper to His glory even more abundantly." "The place was once a stronghold of the Indians: two solitary wigwams now remain. The Indians and the war cry are no more. The standard of the Cross floats on high, around which hymns of praise to God are sung, the Lord's Day revered, sacraments administered, and many souls converted." "This year has been by far the most satisfactory of the four years I have occupied this Mission. Evidence of more spiritual life, of the indwelling of the Holy Spirit, of more love to the Saviour, has been manifested. More prayers have been offered, the Bible has been more read, and the worship of the sanctuary has been more fervent; the congregations have been larger, and the attendance more regular. The increased interest taken in the services of God's house has caused the people to assemble in weather in which formerly no one would attend." From Parry Sound, the Rev. R. Mosely further writes—"I rejoice to say that there are also in other parts of this mission evidences that the Lord is blessing and crowning my efforts with success. I still hold three services every Sunday, besides week-day services and duties. I rejoice in the fact that the services are carried on in accordance with the Rubric, that we have spiritual life in the congregation, earnestness in the

responses, and good congregational singing." The Rev. Canon O'Meara, diocese of Rupert's Land, in speaking of the society's work in the Dominion, says—"In this diocese, and in fact throughout the whole north-west, the foundations of our Church's future work are being laid firmly and carefully upon those principles of Protestant and Evangelical Christianity for the maintenance of which the Colonial and Continental Church Society is so famous."

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

ECCLESIASTICAL TITLES.

SIR,—In answer to "a subscriber," allow me to say that the use of a *Dean in this country* is (1st.) to be Rector of the Cathedral where there is one, (2nd.) to be head of the Chapter, which Chapter (could be utilized as a Bishop's Council—in lieu of American Standing Committees—and which) is needful—as I have already pointed out—where "Dean and Chapter Lands" have been given. *Canons* are needed to complete the Chapters and take their turns as preachers in the Cathedral. They are also individually useful, when Canonries are attached to other offices, as heads of Theological Schools, Archdeacons, Wardens of Houses of Religion, &c. Albany Cathedral Chapel is a smaller building to do duty until the larger can be erected, but possesses every attribute of a Cathedral except the fabric.

Archdeacons in the Old Country are (according to the Clergy List) always included in the, "Cathedral Establishments."

The offices and titles referred to are "something more than toys to please children;" they are for the edification of the "Body of Christ"—the children of God—the heirs of Heaven, wherein dwell "angels and archangels," and where seraphic choirs never cease to sing. D. C. M.

QUERY.

MR. EDITOR.—Would you please inform an inquirer through your valuable paper if a person can hold the office of Churchwarden, and be delegate to Synod both, at the same time, by answering the above you will oblige a subscriber to the Churchman.. S. A. J.

[Certainly.—Ed.]

"PARISH MAGAZINE."

MY DEAR SIR: Will you kindly give me space to say to some kind friend I shall be grateful if he (or she) would *continue* to send me the little work of which two copies were sent to my address some time ago? The work I allude to is called *Parish Magazine*, and is edited by Rev. J. Erskine Clarke, M.A., a gentleman I have known these twenty years as a good and true man.

Your paper being my only medium of communication with my unknown friend, must form my excuse for troubling you. I am yours truly,

WM. CROMPTON,

Travelling Clergyman, Diocese of Algoma.
Aspdin P. O., April 18, 1878.

THE RESURRECTION.

SIR,—In reply to your note appended to my letter you must allow me to state that giving that very well known explanation that 'the Resurrection to Eternal Life' refers only to the *general* resurrection, does not meet the point of my letter at all. What I stated was this *fact*—that the Church commits all—the good and the bad—to the ground with the same hope—she expresses the "same hope" for a man whether a devout christian or the very reverse. Now there is no denying the fact that the *same words* are used in the one case as in the other, or are we to say the words of the service have contradictory meanings—they mean nothing in the case of the good, and another in the case of the bad. As to the meaning of the language of the Burial service as a whole, I would refer you to a memorial of the

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