

**Mackenzie River Mission.**—During the Bishop's visit and since that time a number of nickle boxes for ten cent pieces have been distributed in the diocese. They will shortly be called in to be emptied of their contents, by the various secretaries in each parish or mission. The Women's Auxiliary have kindly undertaken this work, and have appointed Mrs. Alex. Robertson, 628 Spadina Avenue, Toronto (their librarian and member of Literature Committee), to take charge of the mission boxes. Those interested may expect to hear shortly from Mrs. Robertson.

**CAVAN.**—*Mission at Christ Church, Bailieboro'.*—The Rev. E. Daniel, rector of St. John's, Port Hope, has been holding a Lenten mission in this church during the past week. Notwithstanding the bad travelling, owing to the breaking up of the winter, the greatest interest has been taken in the services, which extended over the week, and were attended by earnest and attentive congregations, which nightly increased in numbers. The services were bright and hearty, and the addresses of the Rev. Missioner were intensely earnest and practical. The mission closed on Sunday, the 27th, when there was a good congregation, about half of whom received the Holy Communion. *Laus Deo.* It is the intention to hold a mission at another of the Cavan churches at an early date.

#### HURON.

**LONDON.**—The fifth annual session of the Women's Missionary Association of the Diocese of Huron, was held in this city on the 15th, 16th and 17th days of March. The 15th was taken up with the Board of Management meeting, which was held in Cronyn Hall, and was largely attended by representatives from nearly all the Diocesan Branches; when matters of importance were considered and prepared for submission to the annual meeting. The Bishop made a strong appeal to the Board for their help in assisting to provide for the missionary wants of Lion's Head, one of the outlying missions; if the Auxiliary would undertake this, it would relieve the mission fund of the diocese; which was accepted by those present, as far as they could pledge themselves before referring the matter to their several branches, as part of the work of the association. Divine service with celebration was held at St. Paul's Cathedral on the 16th, several of the city clergy assisting. His Lordship preached a sermon on the occasion, especially applicable to such an assembly of women helpers in the missionary work of the Church. The afternoon business session, held in Victoria Hall, was very largely attended, almost every parochial branch being represented. After the reading of the full and able reports of the secretaries and treasurer, the president, Mrs. Baldwin, delivered her annual address, which as usual was most earnest and impressive, and full of hopeful counsel and advice, as to the future of their association, and was highly appreciated by all present. The officers elected for the ensuing year were: Mrs. Baldwin, president; Mrs. Newman, corresponding secretary, re-elected; Miss Labatt, recording secretary, in place of Mrs. Whitehead, and Mrs. Lings, treasurer. Delegates elected to the triennial meeting in Montreal, Mrs. Boomer, London, and Mrs. McKenzie, Brantford; substitutes, Mrs. Newman, London, and Mrs. Finkle, Woodstock. A pleasing feature of the meeting was the presentation of a life membership to Mrs. Whitehead, on the occasion of her retiring, after having most faithfully filled the office of recording secretary since the first organization of the W.A.M.A. in the diocese. The reports from the Education and other committees were considered highly satisfactory, as showing the continued growth of the W.A.M.A., and the large amount of good work being accomplished. The financial statement was most encouraging and which shows receipts to have been as follows: general fund, \$159.54; Zenana fund, \$369.72; North-West lady missionary, \$222.88; China Mission, \$14.50; lady missionary to Japan, \$160.97; Algoma Mission, \$89.70; Japan mission fund, \$2.00; Education fund, \$357.30; Rev. J. G. Brick, \$91.84; Saskatchewan Emanuel College, \$100; Rev. S. Trivett, \$55.85; Omoksone Mission, \$332.75; Mackenzie River Mission, \$100.90; amounting in all to \$3,056.74. After all disbursements had been paid there was a balance in the Huron and Erie Society of \$666.92, making total receipts for 1891 of \$2,576.39, being an increase over last year of \$723.91. Number of branches in diocese, 104. Mrs. Williamson, president of the Toronto W. A. M. A., was present, and read an admirable paper on "How to Maintain the Interest in our Auxiliary Branches." Space will not admit of a more detailed account of all the work done, but the whole proceedings were marked with a spirit of earnestness that will greatly assist the work in the numerous parochial branches when the report is received from their delegates who were present on the occasion. The annual missionary meeting held in Victoria Hall was very largely attended, the Bishop presiding, when able

addresses on missionary work were delivered by his Lordship, Rev. Principal Miller, Rev. Dr. Mockridge, of Toronto, and Canon Davis, who read the highly satisfactory financial statements. Many of the city clergy occupied seats on the platform. Unfinished business was taken up on the morning of the 17th and disposed of. After the usual votes of thanks to those who so kindly entertained the delegates during their stay in London, and others, the business session closed. A Bible and prayer union meeting at Bishopstowe was held on Friday morning, the 18th, a very large number of the delegates having remained. The lesson for the day was read and explained by the Bishop; the offerings on the occasion were devoted to the "Sunbeam Society," a band of young girls, in connection with the literature committee, who send each week illustrated papers and periodicals to the white settlers in Manitoba and the North-West. The meeting was closed by singing the doxology, when hearty good-byes were exchanged, and warm hopes expressed of meeting on a similar pleasant occasion next year. ELIZA D. NEWMAN, Corresponding Secretary, Huron W. A. M. A.

#### ALGOMA.

**WHITE FISH LUMBER CAMPS.**—The Rev. F. Frost, Church of England missionary, hailing from Shegindah, Manitoulin Island, was here this week, holding service and preaching to the men in the camps. At Charlton's Camp, on Long Lake, there was service and sermon; all the men attended and gave good attention. On Tuesday evening, the work was renewed at No. 6 Howry Camp, where the cook's shanty was placed at the disposal of the Rev. gentleman, and quite a large number were present at the service. The missionary spoke about Christ seeking to save the lost. On Wednesday evening he was at No. 8 camp, the largest camp of all, in which ninety-three men were at work. Although quite a few of these were Roman Catholics, yet a large majority of them came into church. A similar effort was made at No. 7 camp, and the following evening service was held and Holy Communion administered to the Indians on the peninsula. Mr. Frost carries with him his own bed and bedding, and consequently is able to make himself at home anywhere; he only needs six feet of space in which to set up his bed. Next morning he takes up his bed and goes on to the next place. There are several hundred men at work in these limits this winter, and Mr. Frost is the only minister of the Gospel that works among them, excepting the Jesuit Priest, and he has not been out this winter as yet.

**Personal.**—Rev. E. F. Wilson is suffering from an attack of nervous prostration, and by advice of his physician will go away for several months holiday and re-t. During his absence, remittances for the Indian homes may be sent to Mr. John K. Wilson, Shingwauk Home, who will attend to financial matters and correspondence.

#### CALGARY.

The Rev. E. F. Wilson has resigned his connection with the Indian home at Medicine Hat. The property is in the hands of the Bishop of Qu'Appelle and the local Indian Committee.

#### RUPERT'S LAND.

The Indian homes at Elkhorn are now independent of the parent institution at Sault Ste. Marie, being under the charge of Mr. Archibald E. Wilson, and a committee, of which Ven. Archdeacon Phair is president. They are very much in need of help. Indeed there is danger of the Government grant lapsing if sufficient funds are not contributed to enable the superintendent to keep the institution in operation. Carpenter, printer and bootmaker shops have just been opened, and new pupils are almost daily arriving. Support is needed for 40 Indian children at \$50 a year each.

### 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

#### Is It True?

SIR,—The last letter of Archdeacon Roe compels me reluctantly to add what as far as I am concerned will be a few final words. Archdeacon Roe is evidently angry and dissatisfied because I persistently have de-

clined to follow him in the discussion of details. This I decline still. My sole object in the correspondence has been two fold: first, to clear Mr. Gore of the uncharitable charge of holding the views of the German infidel critics, and secondly, to show that Mr. Gore is perfectly justified in any criticism as to matters about which our Christian Faith is not really concerned. I humbly conceive I have succeeded. Archdeacon Roe has not produced a single passage or line written by Mr. Gore that identifies him with the Tübingen School and Wellhausen. On the contrary I gave three crucial passages from the Bampton Lectures that should satisfy any unprejudiced reader of Mr. Gore's thorough Catholic orthodoxy. To know what a brave champion of the Faith he is, however, the whole book should be studied. Then in order to justify legitimate criticism, I took your readers to the general principle of Inspiration, and showed that very great and learned Christian theologians have held different views on this point. I made quotations from such divines as the late eminent Dr. Harold Browne, with whose standard work on the Articles we are all familiar, and from the present Bishop Ellicott, author of *Christus Comprobat*. The quotations evidently go to prove that as regards a great variety of questions on unessential points, there is no definite or possible certainty as to what is strictly *God's Word* and *man's word* in Holy Scripture. Both these learned theologians, with all "who know anything whatever of the subject," acknowledge that there is a human as well as a divine element in the Bible. So the question is largely one of degree. Bishop Ellicott, like the learned Burgon, may if he pleases, hold on to the belief that the creation of our universe took place in six days of twenty-four hours each. And Mr. Gladstone may defend the "Poem of Genesis" as a description of generations of evolution. While Canon Driver may hold that we have a series of Apocalyptic visions, which have got somewhat mixed up in the transcription by the prehistoric writer whom Moses copied. Again, one reverent student of the Bible may hold that the death of the sleeping Sisera was a treacherous and shocking murder; another quoting the song of Deborah, may view it as a holy and justifiable act of a religious woman. The question at once arises, was that song of Deborah, and were all the sentiments in it, inspired by the Holy Ghost? Once more, a pious commentator may regard the *Orebim*, that supplied Elijah with bread and flesh daily, as a divinely commissioned flight of birds, whilst another, equally pious, like Dr. Adam Clarke, following St. Jerome (no mean authority) may interpret the word as denoting a friendly tribe of *Arabs* named the "Ravens." These are but instances of critics differing as to matters that have their own interest, no doubt, but which in no way affect the salvation of our souls, our eternal welfare, or our Christian Creed.

Now, sir, for nearly half a century I have humbly endeavoured, when any question has arisen in which the religious doctors differed, to answer as well as I could to my own satisfaction the question at the top of this letter. At the risk of being thought a little prosy I may say how my resolution was formed. It was in the year 1847, and my first University year. A new curate had come to our parish, and I being then the teacher and superintendent of a large adult Sunday school, we soon became fast friends. In those days people were all raging about "Puseyism." The "conservative Churchmen" were just as angry and unjust as Archdeacon Roe now about the opinions of John Keble and his friends. The bone of contention was not *Biblical Criticism*, but *Baptismal Regeneration*. My friend the curate, a well-read and devout young man, lent me a delightful story written by Mr. Gresley, in which the grace of baptism was inculcated. The dear old folks got hold of the book, which was highly interesting reading, and—were horrified. There was a great family row. My companionship with the young clergyman was forbidden. I shall never forget my own grief, and the painful dilemma I was in between the old teaching of my God-fearing parents, and the doctrine which my clerical friend and the new school of theologians stated to be that of the Catholic Church of England. Then the question narrowed itself down to this—*Is it true?* "Let God be true but every man a liar" had always been impressed on my young mind. The Church's words in the Prayer Book were plain enough. But I had been taught that these were but man's words. What did God say in His Word? I explained my trouble to a very wise old father of the old Church school—a weekly communicant, and a believer in daily prayer and the Church Catechism. Willingly he gave me money to buy a large Cruden, and with this and my Bible I locked myself in to see what the New Testament said about Baptismal Regeneration. An hour's unprejudiced study satisfied me that if the Bible be truth, so was the doctrine of the Church. Ever since then I have learned to ask the question in any dispute—*Is it true?*—and fearlessly to follow the enquiry. I was also taught that the opinions of the good and pious people of other days are often mere prejudices, and may be very erroneous. The late learned Dean of Chichester,