

reached the bottom of the ravine in a heap, the men only too glad when they escaped a collision with stumps or trees. Before the day was over every sleigh in the brigade had a broken head. The Indians are very light hearted, and make lots of fun out of their disasters. Thursday evening we reached Sandy Lake, second in size to the Wapuskaw Lakes, and famed for its white fish. The Indians here are more or less under the influence of our newly-established mission, and I had again a deeply attentive congregation. The next day we started on our last stage. Through the early part of the day we travelled through woods. We emerged on the first of the two Wapuskaw Lakes to encounter a high wind and drifting snow, completely obliterating any trace of a track. The dogs were at fault and my guide went ahead of the brigade, and my voice had to mingle with that of the other drivers as I handled the whip and stern line of my sleigh. We reached the mission about 7 p.m., glad to rest. The mission house, thirty feet by thirty feet a good substantial log building, stands on a height of land between the two lakes. It comprises within the four walls, dwelling rooms, Indian Hall and school-room. This arrangement serves to economize labour and fuel. The Rev. C. Weaver has three acres round the house cleared and fenced. Considering the great difficulty and expense of bringing in provisions and material and the scarcity of labour, as the Indians find support and plenty of employment in hunting, fishing, etc., and it is very difficult to get any steady and sustained work out of them, it is wonderful how much Mr. Weaver has effected. He has an admirable helper and co-worker in Mrs. Weaver. The cleanliness and neat appearance of the seven little Indian boarders—two boys and five girls—bear witness to her motherly care. Their healthy appearance also testifies to the plain but wholesome food they enjoy. Friends of the missionary cause in Canada must kindly bear in mind that we are entirely dependent upon their gifts and subscriptions for the feed and board of these children. We receive no help from the Government or from any other source for this purpose. Mr. A. J. White, who accompanied me on my journey, is teaching the children, and they are making good progress under his tuition. The services on the two Sundays I was there were well attended. During my stay I baptized five adults and three children. This makes the number of baptized persons in connection with this mission about forty-five. The following Friday the Rev. G. Holmes arrived from Lesser Slave Lake. On his way he visited Indians at Trout Lake. He found them in an abject state of terror. A poor man from Wapuskaw travelling there with his wife and two children, went out of his mind one evening after they had camped for the night. He threatened to kill and eat one of the children. His wife had to keep watch over him the whole of that night. Next day she succeeded in getting him to Trout Lake. His arrival inaugurated a reign of terror. The fear the Indian always has of a so-called "Wetigo" or cannibal, was in this case increased by the prophecy of a Soto medicine man, that a wetigo was to arise who would kill every one who did not put themselves under his protection. This man was to them the fulfilment of this. Men, women and children crowded into two small houses. Finally they compelled one of their number, a reputed medicine man, to despatch him with his axe. Only at the third blow did the poor madman lay a corpse at their feet. The whole affair is a sad commentary on the condition of these poor Indians, without the converting and humanizing influence of Christianity. I think it is also an evidence that Wapuskaw, in the very heart of this country, is a suitable point at which to establish a mission. The following Sunday, assisted by the Rev. G. Holmes, I admitted the Rev. Charles Weaver to priest's orders. The ordination service was in English, but the Gospel and an address based upon it, was given by Mr. Holmes in Cree. The ordination was followed by an administration of the Holy Communion. Though only eight communicated, the Indians all wished to be present. It gave us an opportunity for setting before them the nature and obligation of the Lord's Supper, and I trust ere long many of them will become communicants. The little books we have printed at the Landing in large, plain, syllabic characters, were in great request, but we only gave them to those who could read. I hope before long to put a fuller manual into their hands. As a rule our Cree syllabic books have been printed in small characters and liberally interspersed with punctuations, breathings, marks of emphasis, etc., very useful to the English learner, but only serving to perplex the Indian. The large pica characters I am using, perfectly plain, just such as they use themselves, are much liked by them. They have no difficulty in reading them by their own camp fires, where it would be very trying to the eyes, if not impossible, to read the small characters. I am, yours sincerely,

RICHARD ATHABASCA

Athabasca Landing, Feb. 26, 1896.

The Remedial Bill

SIR.—Thank you for your editorial on "The Remedial Bill," in your issue of the 5th inst., which hits the nail fairly on the head. The only just solution of this troublesome question of public education clearly would be to allow every one's school taxes to be paid towards the support of any school, denominational or otherwise, which conforms to a fixed standard in secular instruction, as the tax payer may select. Admiring—as all advocates of religious instruction as part of the daily education of the young must—the tenacity with which the Roman Catholics combat for their principles in this respect, many of us of the Church of England feel quite as strongly as our Roman Catholic brethren can do on this point, and that if they can have their school taxes paid to their denominational schools, we, or members of any other religious body who wish it, should have the same right. Let us have equality for all in this respect, and let those who prefer purely secular schools have their tax paid in support of such. This, professedly at any rate, judging from the number of churches which meet our eyes, is a Christian country. Then why should the Roman Catholic and the secularist be the only people whose susceptibilities in educational matters are guarded by the State? Why is this gross injustice allowed in a country which professes to treat all on an equal footing? A correspondent, J. Creagh (who, from his somewhat depreciatory references to bishops, parsons and the Prayer-Book, one can scarcely suppose to be a Churchman), in your issue of the 12th inst., advocating purely secular schools, says: "There is a time and place for everything." In reply to him allow me to quote some observations of Mr. Athelstan Riley, of the London School Board, on this subject: "It is a conflict between two sets of educational principles founded upon two different conceptions of human nature. One conception is that a child who is the subject of education is only a well developed animal, that he has a body and a mind, and if you give him physical instruction and intellectual instruction, you have done all that is necessary, you have educated the whole of his being. There is another view—the Christian view—that the child was created in the image of God, that he has not only a body and a mind, but he has also a soul, and that all true education must have reference to the whole of his being, and must include not only physical and intellectual, but religious instruction. Or I will put it in a different way: one party regards the child as a being whose end is in this life, the other party regards the child as a being whose end is in the next. I decline to follow J. C. in his view that in the education of a child religious instruction should be relegated to one day out of the seven. Such a course would be little likely to result in the daily life being leavened with Christian principles; while the natural result of purely secular education would be the production of clever rogues well qualified to prey on the community."

A LAY MEMBER OF THE COMMITTEE OF THE SYNOD OF NIAGARA ON RELIGIOUS INSTRUCTION IN SCHOOLS.
March 16th, 1896.

A Protest.

SIR.—Strange enough, is it not, how creatures of the human-kind can shut their eyes to plainest facts and live at ease in the midst of wonder and terrors. Yet this state of things aptly characterizes the attitude of many ministers at the present time. *This ought not so to be.* For if the Christian minister is anything, he is an ambassador for Christ. Now, an ambassador is a minister of the highest rank, employed and sent by one prince or sovereign power to another, to transact state affairs; if that ambassador loses sight of his commission, and proposes to entertain the court where he sojourns with some classical music, or a song, or an essay made up of showy flowers of speech and dazzling rhetoric, he would speedily be recalled and remanded to the silence of private life. There are many, as at present, those having the name, "Ambassador for Christ," yet being unable to command respect through the important dignity of their commission, they are profanely endeavouring to maintain their office vicariously. It is an awful thing to say, yet the truth demands to be spoken, that there are indeed many *unfaithful ambassadors* in our midst, unfaithful—yes, and so galvanized with selfishness, that in order to keep the friendship of the world, they give heed to its command, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." *This ought not so to be.* How sad to think that they whose solemn charge is "Thou shalt speak My words unto them, whether they will hear, or whether they will forbear," should be guilty of such awful conduct. Moreover, we find that the world dictates, "Thus and thus shall the music be." So if you look into the church, you will see presiding at the organ a musician who makes no profession of Christianity, and has but a dwarfed conception of morality; further, almost invariably, you will see a

band of vain, worldly young men and women, who move with confidence in the society circle, but few of whom think it wise to attend the Sunday-school, or to be found in the Bible class, or at the cottage-meeting, stand boldly up and sing: "My soul doth magnify the Lord"; "Day by day we magnify Thee." In regard to this there is but one remark, "*This ought not so to be.*" It is a grievous state indeed, a bold, mocking, profane and irreverence, the height of ungodliness, when that which is placed to be rendered, *from the heart*, a melody to God, is by sacrilege and blasphemy rendered in a way which gratifies the chuckles of hell. Against this I enter my most solemn protest, for I believe that in nothing has the Church drifted further from the Living God than in the singing. In nearly all city churches it is but a mere exhibition of cultivated voices. Worse than this, these are very often the voices of unbelieving and ungodly singers, who are actually hired, not so much to lead the singing of the Christians, as to do the singing to themselves, thus leaving the unfortunate believers bereft of an esteemed part of the service, and obliged to hear meaningless sounds, but no audible words. The root of all this must be traced to the *self* in the minister. They have power to tolerate, they have power to forbid. Why then do they tolerate it? Can any plausible reason be advanced? I protest that there is none, for in reference to this subject the Scripture is plain enough. St. Paul, in writing to the saints at Ephesus and the faithful in Christ Jesus, commands: "Be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody *with your heart* to the Lord." In writing to the saints and faithful brethren at Colossae, he commands: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing *with grace in your hearts* unto God." From this it is evident that believers, regenerated ones, sang *with grace in the heart* to Christ; and without this there was no singing that was acceptable in the sight of God. Thus it must be admitted that there is no reason to justify when Holy Scripture condemns. From this it is apparent that we have today, speaking generally, a time-serving, man-fearing, self-pleasing ministry—men in the ministry who have yet to learn that very important truth which Christ emphatically declared: "If any man would come after Me, let him *deny himself* and take up his cross and follow Me." Ah! yes, this is what is wanted to-day. Ministers who, *denying self*, and thrusting aside the thriftless plan of trying to please, will try the plan of earnest prayer and holy living, to win the unsaved to the house of worship—men who are ministers of the New Testament, and teach, feeling solemnly charged, as St. Paul charged Timothy, saying: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and dead, and by His appearing and His Kingdom, *preach the Word*, be instant in season, out of season; reprove, rebuke, exhort. . . ." For these are perilous times when those who are set to warn continually, cry: "Peace, peace," when there is no peace, and are thus wooing precious souls to hell. These are the voluptuous days, when ministers are coming out of their pulpits tremblingly, wondering what the wealthy, influential, much respected members of the congregation thought of the sermon. This is a humiliating condition; *this ought not so to be.* If the minister is called of men, let him enquire of men; if sent by God let him seek to know God's opinion only, and once his sermon is preached let him bow down on face and knees, and ask God what He thought of it. It is time that the warning words of Jeremiah should be resounded in the ears of every minister: "Woe be unto the pastors that destroy and scatter the sheep." It is time that this encroaching ministry should hear what the Lord Jesus Christ thinks of their service, when He says: "Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth Me with their lips, but their heart is far from Me,' and then, blushing with shame, return to their covenant. May the time be hastened when we will have a ministry of men who can say with David, 'I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness'; a ministry of men, who, willing, in this God's time for a *new and distinct* movement—God's time for an *entirely new* order of things—to warn a godless generation, instead of pandering to worldly men for a living—will boldly stand forth and choose, POVERTY."

T.B.R.W.

Prayer Book Questions Answered.

SIR.—In answer to questions submitted by "Enquirer" in your issue of March 12:
1. There is no authority for the congregation joining audibly in the "Therefore with, etc." In all ancient liturgies the *Ter Sanctus* is preceded by a Preface. In the Anglican, as in Eastern and Western liturgies, there are special Prefaces provided for use by the

celebrant
gy the ge
which the
prefixed.
custom. t
by the
separated
printed in
printed in
missals.
direction
sirable to
than abs
Prayer I
the Chur
2. The
with cap
of all get
the com
dividing
breathing
so that a
cated, of
recitatio
the confu
of affairs
guard ag
such div
ing at m
is an evi
that the
tom whi
congreg
hopes th
tion on t
and as f
the sam
they wil
swering

In th

thirty-r

A des

Clemen

Sir A

song.

Quee

dred dv

Her inc

A Fr

any one

blue ro

The

receiv

Bishop

Quee

Joseph

Guarde

Mr.

been ac

for the

In a

pupil b

unpara

while e

At

Acader

master

honour

the lat

Lori

still liv

tinguis

retirin

the Ho

Bisk

Mento

improv

labour

Mr.

White

of £2

found

tural s

ward

The

alread

Lewis

One

third