

token of sympathy with those who die in the discharge of their duty. The bodies of Lieut. Swinford and Private Ferguson have been interred there.

BATTLEFORD.—Church Parade.—On Sunday, April 10th, there was a church parade. Rev. Mr. Taylor conducted the service in camp, the band of the Queen's Own being present. Allusions were made in the sermons to the recent engagement.

# ATHABASCA.

The annexed sketch of this field of missionary labour in the far North-West, from a discourse by the Lord Bishop of the diocese, will doubtless be of interest to many readers. The new diocese of Athabasca lies between the 55th and 60th parallels of latitude, or exceeding in depth by more than one parallel of latitude the present Province of Manitoba. The Rocky Mountains form the western boundary, its eastern boundary being still undefined. The immense area of country contained within these bounds, with its wandering Indians seeking a precarious subsistence by hunting, and the occupants of the Hudson Bay Company's forts trading with them, at present its only population, was at present his (Bishop Young's) field of labor. The chief means of communication are the rivers. The Peace River, being the third largest river in Canada, ranking next to the McKenzie River, through which its waters are emptied into the Arctic Ocean, and the St. Lawrence, his work would require his travelling some 700 miles along this river, and some 300 along the lower waters of the Athabasca. In the midst of these vast solitudes, the forts are like oases in the desert. If any one wishes an evidence that man is a sociable creature, he cannot find stronger than the pleasure experienced by the traveller when, emerging out of an unpeopled wilderness, he mingles once more with fellow-countrymen at these forts. The speaker would not forget this pleasure after a long and solitary time on the Peace River, between Smoky River and Vermilion. For six days his companion and himself had travelled without hearing the sound of a human voice beside their own. It is also in the neighborhood of these forts that, as a rule, the missionary gets the best opportunities for intercourse with the Indians. After being scattered for months in twos and threes among the plains and woods, they gather in bands and bring in the results of their hunting. The Indians consist mainly of "Beavers," the original inhabitants of the Peace River country. Wood Crees also live in friendly relations with the Beavers, and extend further down the river, and are found mingling with the Chipewyans of the district around and south of Lake Athabasca. The Beavers have the character of being a straightforward, truthful people, but physically deteriorating, great mortality prevailing among their children, chiefly from scrofulous complaints. They are greatly decreasing in numbers; though some years ago they were a tribe of considerable size. The Crees are a quieter and more intelligent race, but perhaps not so trustworthy. The Chipewyans are a slow but stolid race, not easily moved. The church missions are at Dunvegan, Smoky River, Vermilion and Fort Chipewyan. His Lordship hopes to plant fresh missions at one or two other points, which seem to promise useful fields in missionary labor. Among the Indians mentioned, missionaries have been labouring for some years with more or less success. At present the work, beyond ministering to those engaged in the fur trade, is purely missionary, but there is every reason to believe that the fertile tracts of country on the upper and central districts of the Peace River will sooner or later attract the attention and become the home of European races. In the meantime, the duty devolved upon his Lordship and those engaged with him, of endeavoring to bring the Indian races under the influence of the Gospel of Jesus Christ, and in carrying on this work, he trusted they should have the warm interest of the church at home. Nothing serves more to cheer and encourage those engaged on such pioneer work, amid its many depressing and discouraging influences, than the prayerful sympathy of those from amongst whom they have gone forth, or whose representatives they feel themselves in extending the Church of Christ to earth's remotest bounds.

# ENGLAND.

Christ's Hospital, the second of the Blue Coat Boys, is to be removed from London. It was founded by Edward VI. Its endowments, yielding an annual income of over \$25,000, now give a free education to 12,000 boys. Under the re-organization, about double the present number of pupils, and girls as well as boys, will receive its benefits.

# 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.

## "THE SOCIETY OF THE TREASURY OF GOD."

SIR.—The Society so named has a long list of Episcopal patrons, on which account, as well as for its excellent aims, it deserves no small respect. But I cannot conceive its patrons committing themselves to the terms of the "pledge."

"I hereby enroll myself a member of the Society of the Treasury of God, and promise to make trial of the principle of devoting one-tenth of my income (or earnings), to the services of God for the space of—

—apportioning it to the various parochial, diocesan, and missionary needs of the church, and I enclose \$1 for membership fee."

If take be really now under the Christian dispensation "the Law of God," as the Society in its various tracts declares, then the law is to be obeyed in faith; and we are not surely to make trial of compliance (I can't say obedience), for a time, to see how it will work, and whether God will fulfil the promise of temporal reward He made of old time. This is just the equivalent of the profane "prayer test" proposed by unbelievers a few years ago. "To make trial of the principle" of God's law of tithe, if it be His law seems to me just as profane. It is in the sacred phrase "tempting the Lord our God." It must be remembered that this is a very different case from the Church of England Temperance Society, where the pledge is terminable, because there is no divine law of prohibition, and consequently the abstinence is no more lasting than our will. A positive law is another matter. Perhaps others may have something to say on this head in your columns. Yours,

JOHN CARRY.  
Port Perry.

16th May, 1885.

## A WORD TO PRESBYTERIANS.

SIR.—Presbyterians, including under that name, all Christians who reject Episcopacy, appear to be in this dilemma, viz:—

Presbyterianism is either essential to the existence of the church, or it is not.

If it is, then for fifteen hundred years after Christ there was no Christian church? Which is absurd.

If it is not, then they have separated themselves from Christians who adhere to Episcopacy, on a ground which is not essential, and therefore so far as this ground is concerned, their separation is unjustifiable.

If they were to return to Episcopacy, the principal difficulty in the way of their reunion with the Anglican part of the Catholic Church would be removed.

H.

## A MUCH NEEDED PUBLICATION.

SIR.—I hope it will be no offence to you, if I express through your columns any gratification at the publication of the new monthly "Church and Home," a copy of which reached me, and for a quantity of which I immediately subscribed. I hail this paper as one which will fill up an "aching void" in our parochial requirements. In every parish there are a number of lukewarm Churchmen who will not subscribe for a Church paper, a number of lean-that-way folks; and a number of poor people, all of whom it is most desirable to interest and instruct in Church and Bible truth by means of a sound Church serial. But hitherto, the expense of any Church papers issued in Canada has been an obstacle in the way of distributing them in any quantity, but this last issue from the press in Toronto, under the wing, it would appear of that sound Church house, Rowsell & Hutchinson, is exactly the thing for our need. Fifty copies for \$7.50, namely fifteen cents a copy—good! Can I do better then, than subscribe myself. Yours, &c.,

May 9th, 1885.

EUREKA.

## SERMONS TO THE CHILDREN.

SIR.—There is a widespread complaint over the absence of the children from the preaching service, and there are some who are ready to pronounce against the Sunday-school itself as being somehow responsible for this deplorable alienation. The Sunday-school is a human institution, but the preaching of the Gospel is a divine command. Some ministers seek to remedy the difficulty by preaching a five minutes prefatory sermon to the children, and directing the remainder of the service to the older people. Others still, have adopted the plan of an occasional sermon to the children, expressed in words so high, that the little people, for whose special benefit the

sermon was prepared, cannot reach it, and delivered in such a dry, formal manner as not to interest them. Men and women are but children of a larger growth. The children of the Sunday-school should attend the public preaching in the church with the children of a larger growth. The children are the future hope of the Church. The most effectual method of successful ministerial work is by reaching and entertaining the children. If a pastor can gain the confidence and love of the little ones, his success is guaranteed. Children naturally fear a minister of the Gospel. In many cases the reserve of the minister increases this. If we would occasionally make ourselves as children, we might hope to win them to Christ. Some parents discard all obligation to teach their children, what they profess to regard the truth in respect to the distinguishing doctrines, the worship and government of the Church of England, and large numbers are entirely indifferent on the subject. This is all due to the defective training in the parents themselves. They were never taught, or at least they never learned the teaching of the Church. Generally, those who have wandered from the Church, have never really been taught the right way. The education of the young in the principles of religion, and the knowledge of God's word, is the best antidote for every crime. The religious training of the young, is in a great measure left to the Sunday-school. The family altar and home training, may suffice for those who are fortunate enough to have such, but what of the thousands who have no such advantages. The impressions of early life next vanish, and the streets and lanes of our cities are poor schools for morality. We have an instrumentality of great power in the Sunday-school, but it should never be made to take the place of preaching the Gospel.

May 12th.

PHILIP TOCQUE.

## ERRORS OF W. B. ON CONVERSION.

(Continued).

SIR.—Any learning which ignores historic fact, is learning burlesqued, learning caricatured. If all theologians in every age had kept this carefully and constantly in mind, there should probably never have been any serious divisions among professing Christians. Every heresy and schism with which the Church of Christ has been afflicted and tormented from the earliest days of Christianity to the present hour, can be clearly traced to the ignoring of Scriptural and apostolic historical fact, or that which was taught from the beginning. This is the secret and hidden root of all Romanism, and of every other ism no matter how popular, which is set up in opposition to Catholic truth. So perfectly conscious of this have been the promoters and defenders of such isms, that in many instances a false history has been again and again concocted to suit the particular ism of the hour, in order to strengthen and support its existence. It therefore follows that all theological interpretations of the New Testament Scriptures are false, when not in harmony with that which is Scriptural and apostolic historical fact. To assert that such change as was wrought in St. Peter the apostle, when "he went out and wept bitterly" for that very sudden and impulsive denial of Christ with his tongue, but not from his heart, and which was the result of momentary weakness; and that the vast and wonderful change which took place in Saul the determined and cruel persecutor, when "he trembling and astonished said Lord, what wilt thou have me to do?" were one and the same thing, namely, conversion, is to ignore New Testament historical fact with reference to the respective states and conditions of these two men, immediately before and after the change in each took place; and to ignore their respective relationships to Christ and the Christian church immediately before and after such change in them respectively. These are things which must not be ignored, because it is by them alone that we know on the one hand that St. Paul was in very deed most thoroughly converted, (the word conversion not being used at all in connection with the tremendous change and revolution which was so fully and absolutely wrought in his religious ideas and sentiments). And on the other hand, that no such thing as conversion did take place in St. Peter immediately after his denial, because at the time of his repentance there is nothing disclosed which shows that there was then any revolution at all in his religious ideas and sentiments.

The greek verb which the translators of the authorized version of the New Testament have translated *convert* and *turn*, is not in every instance of necessity the exact equivalent of either one of these words, but has been translated by the one or the other according to the New Testament historical fact and circumstances in each case. And neither these translators nor the translators of the new version, have used the word *convert* at all with reference to the mission of St. John the Baptist mentioned in St. Luke i. 16, and referred to by W. B., but both have used the word *turn*, and with good reason as shall more fully appear my next letter.

LAYMAN.