

adults were presented for confirmation by Rev. Mr. Frost. A collection amounting to some three dollars was made for Widows' and Orphans' Fund. After service we made our way back to the mill, having previously secured the services of a skilful and trustworthy pilot, who took us safely through the windings of the river to our destination. The next day we visited Mr. Buzwell's mill, and as the weather was very stormy we stayed till evening, when a service was held in the boarding-house, which was numerously attended by the mill hands and their wives. The Bishop made a very appropriate discourse from the words—Lest Satan should get an advantage of us for we are not ignorant of his devices. His Lordship explained first of all the circumstances that called forth the words of the Apostle, then proceeded to dwell upon the numerous devices of the evil one, exhorting his hearers to be on their guard against them, putting their trust in the Saviour for help and victory.

The next day found us at La Cloche, a Hudson Bay trading post, on the North Shore, where we were met by Mr. McTavish. Both the bishop and Mrs. Sullivan came on shore and admired the beauties of the place. We accepted a very kind invitation to dinner, and afterwards returned to the yacht and pursued our way down the North Shore to the White Fish River Indian Reserve, where the Indians were waiting to welcome their bishop. We reached the village in the evening in spite of wind and weather and a not very familiar acquaintance with our route. I may remark that an Indian came out in his boat to meet us and pilot us in.

It was too late in the evening for service, so Mr. Frost went on shore to arrange with the Indians for service next morning. So, accordingly, next morning the bishop, accompanied by Mrs. Sullivan, came on shore to the place of where prayer was wont to be made. It was at the water side. There is no church here, but there is an Indian cabin larger than the rest where service is always held. On this occasion the floor of the house was scrubbed as clean as could be, several new mats were laid down, the combined offering, probably, of the whole village. Every one had on their best clothes in honor of the bishop, and several had come from a distance to meet him. Morning service was read in Ojibway by Mr. Frost. The chief's daughter was baptised. Afterwards a very plain and earnest sermon was preached by his lordship, Mr. Frost acting as interpreter. The chief, after service, made a few remarks testifying the desire of the Indians to live according to the teaching of the good words they had heard. There was no confirmation here, quite a number of these Indians were confirmed this summer in St. Andrew's Church, Sheguinandah. The Indians were invited to visit the yacht *Evangeline*. They expressed themselves very well pleased with it. No doubt she is very quick in her movements, they said.

We now steamed away to Little Current, where we took on a load of fuel, thence to Sheguinandah where the ship unloaded part of her cargo, in the shape of the missionary and his baggage; thence she turned her prow towards Manitowaning, where our bishop was advertised to preach on Sunday. This is a specimen of the work of our bishop with his yacht, the *Evangeline*. Most of the places above could not have been visited without it.

Sheguinandah, Sept., 1887. F. F.

FOREIGN.

The work among the coolies from India and China employed on the sugar estates in Mauritius is carried on by four English and four Indian clergymen. The Christian adherents exceed 2,000.

The Right Rev. and Hon. Dr. Bernard, Bishop of Tuam, is reported seriously ill. He is the fourth surviving of the Establishment Bishops, the others being the Bishops of Down (now Primate), Derry and Limerick.

The new Bishop of Sodor and Man had the satisfaction of addressing a congregation of 10,000 people on the afternoon of his first Sunday in his diocese. They were gathered on Douglas Head to welcome him.

The Old Catholic Bishop Reinkens stated at Hirschberg: "I have up to this day confirmed more candidates than during the whole of 1874; and our priesthood is at least stronger by twenty men than then. So we are not yet dying out, as our Vaticanist opponents have kept saying."

The C.M.S. has 6,378 baptized native Christians in Ceylon. The adult baptisms last year were 126. There are six Singhalese and six Tamil native clergy; 156 Singhalese and 187 Tamil native lay-teachers; and 9,785 scholars in the 192 schools.

A special winter mission is to be dispatched to India. Eight mission preachers leave London next month, and during the cool season will conduct services similar to those held by Dr. Somerville.

The Bishop of Manchester has appointed the Rev. Robert Catterall, rector of S. Philip's, Bradford Road, Manchester, as missionary of the diocese. Mr. Catterall has acquired much popularity as a preacher, especially in connection with mission work.

An appeal is made for funds to secure the construction of a boat built of steel, to be named the *James Hannington*, in memory of the martyred Bishop of Uganda. The boat is to be placed on the Victoria Nyanza, to be used as a means of communication between the mission stations.

In fourteen years seven hundred Protestant chapels have been built in Madagascar, making the present number one thousand two hundred. There are eight thousand Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two christian churches at Ambokimanga.

Some of the parishioners of Bishop Cramer Roberts at Blackburn, have requested him to administer the Holy Communion after evening service, but the right reverend prelate (who is the assistant of the Bishop of Manchester) has declined to do so, on the ground that evening celebrations are "irregular and an innovation."

Canon Fremantle of Ripon received many tokens of regard and affection on the attainment a few days ago of his eightieth birthday. In the morning the cathedral choir sung under his window at an early hour his favorite hymns. A peal of 960 changes, corresponding to the number of months of his life, was rung on the chimes, and many presents were showered upon him during the day. Canon Fremantle is in strong and vigorous health notwithstanding his great age.

That was a shrewd reply of the poet Milton to James II., when he, as Duke of York, called on him out of curiosity. In the course of their conversation, James said to him that he thought his blindness was a judgment of Heaven because he had written against Charles I., the Duke's father. Milton replied: "If your highness thinks that misfortunes are an index of the wrath of Heaven, what must you think of your father's tragical end? I have only lost my eyes; he lost his head!"

The Episcopal Church in Scotland is increasing at a faster rate than the population. The following table exhibits the fact that while, since that time, the population has increased two and a half times, the Church has increased sixfold:

Year.	No. of Clergy.	No. of members of the Ch.	Population.
1801	50	15,000	circ. 1,600,000
1881	229	68,658	circ. 3,700,000
1887	296	87,392	over 4,000,000

A mission has lately been held at St. Mark's, Fitzroy, Melbourne, where the clergy are working zealously on Catholic lines. Archdeacon Julius was the missionary, and among the many efforts to make it a success, the choir and clergy in surplices, with lighted torches, marched through different parts of the parish each evening before the service commenced. The Bishop of Brisbane records a further increase in the ranks of the diocesan clergy. "You may remember," he says, "that, in November, 1885—the time of taking charge of the diocese—the number of our clergy was thirty-three. This number, in the ten months following, was raised to forty-four. Since last session it has been further augmented by the addition of seven others." But the bishop adds, "Only let me say emphatically that till we are in a position to supply our own clergy from the colony itself we lack one of the most important elements of strength and stability for the Church in this land."

An extraordinary service was that, the other day, at the Curragh Camp, when two Anglican chaplains and one Roman Catholic chaplain united in a religious service to consecrate the new colors presented by her Excellency the Marchioness of Londonderry to the Fifth Battalion of the Royal Dublin Fusiliers. The new colors were placed on an impromptu altar formed of the drums of the regiment. The three clergymen, vested alike in surplices, cassocks and birettas, then came forward. The Rev. Father Dillon said two collects in English from the *Pontificale Romanum*. The regimental band then played "Brightly Gleam Our

Banners" (Hymns Ancient and Modern), after which the Church of England chaplains intoned the proper collects ordered by the War Office, the senior military chaplain, the Rev. F. Sadler, giving the blessing. It is the first occasion since the Reformation that the clergy of the two churches united in a common service.

Correspondence.

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

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

RAILROADS AND THE SABBATH DAY.

SIR,—In your paper of the 25th of August is an account of a public meeting held in St. Catharines, of all denominations, protesting against the desecration of the Lord's Day, by opening of the Welland Canal. The result of the meeting has been the closing of the canal on Sundays. If public meetings were held throughout the country against Sunday traffic perhaps Sunday labor would be greatly diminished, if not altogether discontinued. I have frequently gone to railway offices on Sunday mornings and invited the employees to attend Church, most of them attendants of the Church of England, and they have told me they were obliged to be about the station all day on Sundays, and that if they left for Church they would lose their situations. Railroad corporations, generally composed of the most respectable gentlemen, violate the Lord's day. They do this in running trains and in work upon the tracks; the employees are required to work every Sunday on some roads, deprived of the rest of that day and of the society of their families and of the privileges of the Church. Corporations which require this are assuming a great responsibility viewed only with respect to the present, as they are setting before their own employees who have their property in their hands, a disregard of the divine law and also of the law of the land, and are training them to disobey the same. I suppose the reason why we have not more stringent laws against Sunday desecrations is because of the powerful influence of railway and steamboat companies. Some condemn a public parade with music as improper on the Lord's day. All reasonable means ought to be used to lessen Sunday desecration as the law now stands. Some time ago a steamboat captain whom I invited to Church said to me: "Sunday is our busiest day, calling at the different landings with passengers and freight. I either have to give up steamboating or to give up going to Church. We only are employed during the summer months and if I give up steamboating my family will starve." I told him of several instances where persons had given up Sunday labor as a matter of conscience and had succeeded well at other employment. There is what is called the natural conscience which is the inward monitor of the difference between moral good and evil. Something of the kind is found in every human heart, whether Christian or heathen. It is a tribunal in the breast of men to accuse or excuse. It is a supernatural gift of God. It is nothing less than the Holy Ghost who giveth an inward check when we do wrong. A short time ago I heard Prof. Roper address the divinity class at Trinity College in which he said, "Cardinal Newman before he joined the Church of Rome said 'Conscience is the aboriginal vicegerent of Christ on earth.'" French, the late Archbishop of Dublin, asserts the same thing, also Butler, Hooker, and many other celebrated men. The running of railway trains is only one form of Sunday desecration. The practical managers, superintendents, and other employees have admitted to me the evil effects of Sunday labor, have expressed a most earnest desire for its suppression. Some time ago the president of the Louisville, New Albany and Chicago Railroad, who is a lawyer, ordered the discontinuance of all labor on that road on Sunday as far as it could possibly be done. He says: "So far as tried the results are more than satisfactory, no injury or loss has been sustained, the employees have in many ways expressed their gratitude and thanks for this privilege which has been extended to them in the way of a cessation of work on Sunday, and so long as I remain in the management of the road no change will be made." A Sunday School teacher who was ordered to run a circus train on Sunday says: "What shall I do? I had worked hard nearly nine years as a brakeman, and I had been promoted to a conductor. Could I afford to lose all by my refusal to do as ordered? Then I thought of my family depending on me, and I said, I cannot throw away all these years of hard toil to satisfy conscience; for I expected to be discharged if I refused to do as ordered. There was a desperate struggle between the evil and the good. Saturday morning came. I