

those few lines as a sort of preface to what may follow. I may briefly say, that, after visiting Ottawa and Kensington, I started by way of Pennsylvania and Philadelphia to Washington; thence westward through Ohio, crossed the Mississippi at St. Louis, then south-west to Indian Territory; then through New Mexico to the borders of Arizona, and back through Denver, Omaha and Minneapolis.

I am thankful to say that I found everything in excellent order on my return to the Shingwauk three days ago, thanks to my faithful and hardworking assistants. Among the trades taught we have now carpentering, shoemaking and weaving all in full play, and blacksmithing is taught up town.

About the beginning of February we hope to make a fair start with the new home at Elk-horn, in Manitoba, which is at present building. I expect to engage a male teacher at that time to take charge of the boys' department and gather in the pupils. At present we have only commenced in a very small way, but we expect towards the end of the summer when the buildings are all completed to have seventy or eighty pupils. The Indian department has given us a good start at that point, and with the help of friends and a few liberal offerings, the "Washakada Home" will, I hope, become as successful and popular as the Shingwauk. I have good grounds also for expecting that the Government will assist us in establishing a fourth home still further west, near the Rocky Mountains.

My object in making the tour to which I have alluded was to make myself more thoroughly acquainted with the various tribes of Indians. I take intense interest in studying the early history and languages of the North American Indians, and I believe that the ground will ere long yield up to us the secret of their history, even as it has done in the case of Eastern nations.

One more matter I want here particularly to refer to. I am most anxious at once to open correspondence with parties willing and fitted to become my co-workers in this work to which I believe God has called me. It is I feel most important that the right men should be found for this, and I earnestly pray God to guide me about it. Ere long I shall require three assistant superintendents; one for this place; one for Elkhorn, and one for the Home in the far west. I would like to engage one such superintendent at once to come and live with me here at the Shingwauk, and train for the work.

Hoping I have not trespassed too much on your space.

E. F. WILSON.

CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette says:—

Another attempt has been made in the House of Commons to filch from us our good name. The officials of the House of Commons undertook, apparently on their own responsibility, to alter the text of a question down in the name of Mr. Johnson, M. P., by changing the words "Irish Church" into "Protestant Episcopal Church in Ireland;" and when Colonel Waring ventured to expostulate, his remarks were received by the Parnellites with decisive cheers. There are some of ourselves, perhaps, on this side of the channel who will scarcely object. They will say "Protestant" is a good word, and then "Episcopalian" is merely the natural set-off to "Presbyterian," the difference being only a small one of Church government, Episcopalians and Presbyterians standing very much on the same footing so far as authority for their respective system goes; and thus they will accept the change with the equanimity that is consistent with their habitual attitude. It seems to be coming to this, that between friends and foes the "Irish Church," as such, is going to the wall. We have been told by an English Church dignitary that we must not go behind the Reformation; and it is

a heresy in Ireland to refer to the doctrines and practices of the Celtic Church before a Roman Churchman set his foot on Irish soil. But what is in a name, after all? Let Irish Churchmen only waken up to their true privileges and work the Church as a Church, and not as one of the many denominations, and it will not signify much what friends or foes call us or think of us. We will grow stronger and more compact day by day, and it may be, in the providence of God, we shall yet win the whole land.

The Churchman N. Y. says:—

We hold and have always held, the episcopate to be of divine institution and of permanent authority in Christ's Church. Whether it was one of the things pertaining to the kingdom of God which our Lord explained to His disciples during the great Forty Days, or whether it was one of the many things to which they were subsequently led by the Holy Spirit, we do not profess to know; but we hold it to be evident that, "from the Apostle's times," the episcopate did in fact exist wherever the Christian Church existed; and hence, applying the testimony of "Holy Scripture and Ancient Authors" to the admitted fact, we are constrained to believe that the episcopate, having being instituted and ordained by Christ's Apostles, is a part of "the substantial deposit of Christian order," and that it is "therefore incapable of compromise or surrender," by the Church.

The N. Y. Churchman under the title of "The Bard of Methodism," says:—

It is not a little amusing to find the Methodists celebrating the centennial of the death of Charles Wesley as if he were a genuine Methodist and had lived, labored and died in that organization. The facts are that Charles Wesley lived and died a faithful clergyman of the Church of England, and no one straggled more earnestly than he to persuade his self-willed brother not to go the lengths of creating a schism from the mother Church. His hymns are the common property of all Christian communions; they are full of the melody that warms the hearts of the people; and the Methodists have been helped quite as much by the hymns of the one brother as by the preaching and organizing capacity of the other. No one wishes to deny this, but it would be a delicious experience if our Methodist brethren would not in their large generosity absorb all that touches Methodism as if it were a legitimate part of its outcome.

The Churchman says of "The Nativity of Our Lord, or the Birthday of Christ":—

The birthday of our redemption, of Christian civilization, of every good and perfect gift for the bodies and souls of men, bearing the covenant of the life that now is together with that which is to come, again gladdens the heart of Christendom. The Son of Righteousness, with healing in its wings for the gross darkness of sin, ignorance, and apostasy, for the cure of the heart sick, the wretched, the despairing, for the joy of the hopeful and believing, as on this day hath risen upon us, with benediction for the whole world. It is, in every deed, "Immanuel, God with us," in the ineffable mystery of the Incarnation! "Who is like unto the Lord our God, that hath His dwelling so high and yet humbleth Himself to behold the things that are in Heaven and earth!"

Touching, each by each, the individual life with the transforming energies of the Christ-life, the race advances with surely quickening pace towards the consummation of the perfect day when the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ, and He shall reign King of kings in the eternal sovereignty,—Redeemer, Lord of all. It is the festival, not of a sect, a race, or a

Church, but for mankind. Even as the daily sun falls on the just and unjust with impartial cheer, so our "day-spring from on high" falls upon all sorts and conditions of men; penetrates prison cells, hospital wards, even the haunts of vice and sin; lights up the marts, the highways of traffic and travel by land and by sea; as well as the palaces of the rich and the stately cathedral. Blessed are they who have looked upon this day-spring and who walk in the light thereof! For in its light the simple and wayfaring are wiser than the worldly-wise; and the loving faith of little children, mightier than the philosophies of the faithless and unbelieving.

The same paper says, on "The Lesson of the Lord's Birth":—

Christmas Day records a fact as well as illustrates a doctrine. The world which is but too indifferent to doctrine is more and more recognizing of the fact. But however much of kindly sentiment and pleasant liberality may twine itself around the fact, whether the world knows it or not, it is the doctrines which gives it real worth. It is not that a Judean child was born, even under circumstances of exceptional interest, in Bethlehem, the city cradled among the hills of Palestine, it is not that the boy grew up to a most eventful manhood and died a too early death. This the veriest agnostic can hardly deny, but this will hardly serve as a reason for the joy of Christmas tide. That birth was not merely the revelation that God had visited and redeemed His people, for this, all but the most hopeless of unbelieving philosophers to-day do in some sort recognize. Socinianism holds Him "a teacher come from God," and liberalism sees in every great thinker some attempt of the Divine to read the human. It was more than that, it was divinity reconciling to itself the human nature, taking it up and showing it according to its perfect ideal. In other words, the Nativity was not simply an adoption of human and earthly life for the purpose of a more direct revelation of the Divine will and love, as the Holy Spirit might be said to take possession of a prophet's soul in order that in human speech the divine message might be delivered, it was the taking also of manhood into oneness with the Deity, that henceforth man might know himself for what he ought to be. God the Son was incarnate—Jesus the Son of Man was born. It is the reality of both these truths which makes their preciousness.

This the world dimly sees and feels and rejoices in. The mechanical using, so to speak, of human powers and possibilities to transmit a message from on high would be but a poor and doubtful boon, because it might never come again, and the greater perfection displayed in the Lord Jesus the more hopeless He becomes removed from human sympathy. It is the Catholic faith that the world longs for—Jesus perfect, unchanged in His humanity, but showing in God's presence man's possibility and future hope.

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