

on from Prince Albert as a favor. This mission can only be reached by water, there being no land route. The steam vessel did not take their supplies this year, but flat boats were sent instead; the latter were late in arriving, and then it was found only clothing and dry goods were on board. Hunger threatened them all, when to their delight and surprise on opening one of the W. A. M. A.'s barrels the rice sent by Miss Logan's class in Sunday School was found. Mrs. Hines, with the greatest of care, distributed it to their mission; and also to the H. B. Co., to be returned later on, who were in want. Surely this is an incentive to greater efforts on their behalf. Mrs. Hines says the steamboat in use by Mr. Hines has already travelled over eleven hundred miles. Scarcely a word of English is spoken by anyone. Their layman is a native, as well as the others employed.—*Com.*

LONDON.—The quarterly meeting of the Middlesex Deanery Sunday School Association was held last night in the Bishop Cronyn Hall. There was a good attendance of teachers and friends of Sunday School work. The President, Rev. Canon Smith, presided, and amongst those present were the Very Rev. Dean Innes, Rev. Canon Richardson, J. B. Sage (Secretary), W. Shortt, Jno. Downie, Berlin; T. W. Wright, Gorie; Tirman, Hensall; A. H. Rhodes, city, and W. T. Hill. After a hymn and prayer by Rev. Canon Richardson the president introduced the lecturer of the evening, Rev. E. J. Caswell, of Brantford, who delivered a lecture of "The outward and visible sign," a new method of teaching church catechism by symbols. The lecture was illustrated by the charts prepared by the authority of the Synod, which were very much admired. The lecture was a very able one, and was highly appreciated by all who have experience in Sunday school work. At the close a vote of thanks was proposed by Mr. W. J. Imlach, seconded by Mr. Geo. F. Jewell. The Dean pronounced the benediction and dismissed the meeting.

The Rev. Canon Newman and family returned to the city a few days ago. They went to Meaford for the summer months, but the Rev. Canon took ill and could not be removed until recently. His very many friends will be pleased to hear that he is now able to go out for a little walk and is much improved.

The half yearly meeting of the Board of Management of the Woman's Auxiliary Missionary Association of the Diocese of Huron was held in Cronyn Hall on Monday the 26th. Mrs. Baldwin presided and there was a large attendance of delegates.

In the evening an "At Home" was held at Bishopstown by the Bishop and Mrs. Baldwin, open to the delegates and their friends. Owing to the Bishop's health, the Dean opened the proceedings with prayer. A very pleasant time was spent and all enjoyed themselves.

Province of Rupert's Land.

DIOCESE OF SASKATCHEWAN.

The Bishop in his address to the synod said:—The question of finances is a pressing one; we owe a debt of undying gratitude to the great Societies in England. The Church Missionary Society and the Society for the Propagation of the Gospel, and the C. & C. C. S. have aided us in our work. In the two Dioceses (Saskatchewan and Calgary) the number of Clergy has increased from 21 to 29; with two exceptions the 14 Clergy

working among the Indians in the two dioceses of Calgary and Saskatchewan are entirely supported by the Church Missionary Society. \$8,500 is now expended by that Society in this Diocese, but for the future that Society has decided gradually to withdraw its grant by \$425 every year, so that in twenty years the whole amount of this grant would be withdrawn. An Indian Mission Fund had been formed. Through the judicious management of the Metropolitan, endowments were being formed for Devon and Stanley Missions, and local contributions in these Missions were added yearly to the amounts already secured. The Offertory last year for this purpose at Stanley was \$91, and this year \$100. An outline of the work of the S. P. G. was given, also of the C. & C. C. S. The Bishop had at the invitation of the Board of Missions in Canada, visited the Diocese of Toronto to press the needs of our church on the liberality of Churchmen in Eastern Canada; we had claims on Churchmen throughout the Dominion for assistance to enable our Church to lay the foundation of our work on a broad and sure foundation worthy of our historic position and tradition, worthy of our efforts in the past as the pioneer Church in the Missionary work of the Territories. It is essential to the future of our Church that we should secure needful support and assistance at this critical and formative period of our history. \$10,000 was required for the two Dioceses of Saskatchewan and Calgary.

DIOCESE OF SELKIRK.

(The following is a copy of a circular sent out by Rt. Rev. Bishop Bompas on assuming charge of this new Diocese.)

This is a Diocese that has lately been formed on the west side of the Rocky Mountains in the North West Territory of Canada. It extends from the Rocky Mountains on the East to the United States Territory of Alaska on the West, and from the Arctic Sea to British Columbia, Lat. 60. It contains about 200,000 square miles.

Evangelizing efforts were begun in this District about thirty years ago by the Rev. (now Archdeacon) Kirkby, and the natives received the Word with all readiness of mind. The Rev. (now Archdeacon) MacDonald afterward labored among the same natives for about ten years, and he evangelized also a large part of the natives of Alaska.

He was succeeded by the Rev. V. C. Sim, who fell a martyr to his zeal and devotion in the cause of the Gospel, and his successor, the Rev. J. W. Ellington, has also sacrificed his health in strenuous and untiring efforts for the conversion and instruction of the natives.

At present the Rev. T. H. and Mrs. Canham and the Rev. C. G. Wallis are occupied in zealous and devoted labors to the west of the mountains, and not without good fruit.

Meanwhile the American Church has been roused to put forth efforts for the conversion of the natives on the Yukon River in Alaska. A Bishop of Alaska has been designated, and a small working Staff of Clergy sent out. The Americans wisely put Education in the forefront of their effort, because where the natives are wholly untutored, in order that they may *know* and believe the love that God has to them, Instruction must come before Faith, and their minds need expansion to grasp Spiritual Truth.

Contributions are asked toward enlarging the Mission on the British side of the Border. These natives are in some senses as remote and isolated as any in the British Dominions, and when they are reached the last link may be forged in the Missionary chain that girdles the world.

Donations will be received at the Church Missionary House Salisbury Square, Fleet Street, London; and by Messrs. Lloyd & Co., Bankers, Fleet Street; or by Mrs. Walter Drake, the Bishop's Commissary, 14 Lorne Avenue, Montreal.

FAITH NO-FAITH.

BY THE RT. REV. W. E. MCLAREN, D. D., D. C. L.

I have several times heard the remark from pulpits lately, that "we live in an age of scepticism," and I have wondered whether the reverend preachers really knew how true their remark was. It is not only an age of scepticism, but it is an age of shaken faith. There are plenty of infidels in the ranks of the people who make no profession of religion, but I happen to know that there is a good deal of quiet scepticism among those who say with their lips, "I believe." Faith no-faith! I was told of a vestryman who said he did not believe that the event of the Crucifixion ever took place. I was told of another vestryman who is "all honey-combed with rationalism." I have heard of another—not a vestryman—who scouted the idea of the resurrection of the body.

It is not wise to blink the situation. You gain nothing by hiding your head in the sand and dreaming that all is well.

A recent event in Ohio shows what is going on in some clerical minds. This particular mind makes its boast that there are others, as yet unfrocked, perhaps unsuspected, who share its faith no-faith. It is highly probable that things will be worse before they are better. When theological professors teach it, and prominent rectors proclaim it on the house tops, and editors spread it broadcast over the country, it is natural that a good many of the younger ministers, and of the laity, shall feel the influence of it.

But when I hear that we live in an age of scepticism, I feel like rising to add that we live also in an age of *faith*. I will look the worst in the face, but I will not suffer myself to forget the other side of the picture. It is really an age of conflict between faith and no faith, with the latter very aggressive, swelling with loud prophecies of a new dispensation; and the former aroused but not frightened, "holding the fort," and quietly noting Huxley vex Harrison and Harrison Huxley, and all the little second-hand dealers in German criticism try to sing the song of Kuenen or Wellhausen through their penny trumpets.

I am the more inclined to think hopefully of the situation, because the real issue is one of morality rather than theology. The ultimate argument for the faith is that it works by love, purifies the heart, and overcomes the world. The real stronghold of religion is the character and words of the Lord Jesus. The Creeds find their best interpretation in the lives of those who live them. When "the world" gets the opportunity (always sought) to substitute its standards of morality for that taught and exemplified by our Lord, it has gone far towards making the Faith appear