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(b) Towards their support the only sums in view are one annual grant of \$480 from each of the two English societies, viz., S.P.G. and C. and C. C. S., total \$960.

(c) Last year churches were erected at Milford on the C. P. R., and at Innisfail, the largest town between Calgary and Edmonton. This year steps have already been taken looking to the building of churches at Banff and Canmore on the main line; at Borden and Red Deer on the C. and E. Railway, and at Sturgeon and Poplar Lake, in the Edmonton district; while the growth of All Saints congregation, Edmonton, now practically self-supporting has been such as to call for the erection of a new church there forthwith. The S.P.C.K. most kindly gives a grant towards the cost of each church building, but its grants seldom now exceed one-tenth of the total cost; and a grant from our general funds to supplement what the settlers can do in order that there may be no debt, seems absolutely necessary.

(d) Last year parsonages were provided for Macleod and Pincher Creek, towards the cost of which a grant of \$100 each was given from general funds. This year, I have promised similar grants to Lethbridge, and also to St. Paul's, Prince Albert, Saskatchewan. These wants, together with the cost of maintaining students at college, or in the mission field, travelling expenses, etc., etc., are so important and so urgent that I make no apology for laying them before your readers, with the very earnest hope and prayer that they may be quickly supplied. The grant from the Board of D. and F. M. for last year, for the general mission work in my two dioceses, which now have exactly 30 clergy and several paid lay readers, was \$716.19! How little such a sum will do in this immense field? If prompt and liberal help is not given now, when it is the time for laying foundations, we shall lose ground that in all probability will never again be reclaimed. Are there not many who can and will give us prompt and liberal help? Are there no clergymen in Eastern Canada who could spend a few months with us, getting their friends or congregations to bear the expense of such a visit? None who feel called to help us to lay the foundations in this new part of the Dominion, and towards whose support wealthy congregations in Montreal, Toronto, and other eastern cities may be induced to consider it a privilege to contribute? The work is great and large.

"Resort ye thither unto us; our God shall fight for us."

CYPRIAN SASKATCHEWAN AND CALGARY.  
Bishop's Court, Calgary, N.W.T., April 18, 1898.

#### Regret.

SIR,—I regret that through an error of my own the name of the Venerable the Archdeacon of Kingston was omitted from the list of those present at the last meeting of the Board of Management of the Domestic and Foreign Missionary Society in Hamilton. I regret it all the more because the Archdeacon is one of our most faithful and painstaking members.

CHAS. H. MOCKRIDGE, Secretary.  
Toronto, April 29th, 1898.

#### The Church in California.

SIR,—In my last letter on "The Church in S. California," which appeared in your issue of the 16th Feb'y, I find I made a statement which I wish to correct before proceeding further with this letter, in which I propose saying something about the Church's Lenten and Easter work in this distant field. My statement was to the effect that Rev. Dr. A. G. L. Trew "left San Gabriel to fill the position of assistant rector of St. John's Church, Oakland, Cal." I find that Dr. Trew was "instituted" as rector, not as "assistant rector," the late rector, Rev. Dr. Benjamin Akery, holding the purely honorary position of "rector emeritus."

Let me begin by noting what struck me as an admirable plan for furthering the objects of the Lenten season in the largest city of the State, San Francisco—a plan which might be followed profitably in every large centre of church life and influence. It was the following:

With the *Pacific Churchman*, the official organ of the diocese, was issued on Feb'y 15th, a "supplement," in the form of a printed sheet 9 x 8 inches, containing a condensed programme of the Lenten services in the ten Episcopal churches of the city. A space of less than half an inch is allotted to each parish, and by running the eye along the space across the full length of the circular, and noting the days and dates at the head of the circular, the fullest information for Sundays, week days, Holy Week and Easter services can be obtained. This on one side presents the appearance of a regular R.R. time table, while on the other is a programme of united Lenten services in Grace Church, cor. of California and Stockton sts., of St. Andrew's Brotherhood meetings, and an affectionately worded pastoral from the Assistant Bishop Nicholls to the Church people of San Francisco. That the design was to give this circular the

appearance of a time table, and to make it suggestive as such, is apparent from the opening words of the Bishop. "My dear people of San Francisco: The following joint schedule of services in our parishes is a sort of time table, and if it be connected with the ordinary habit of the traveller, who always has something definite in mind, it will serve the purpose of your rectors in putting it forth. It will be found convenient for reference, to know when to go to church."

This plan, if we may judge from the Easter-tide issues of the diocesan organ, was fruitful in good results. Better Lenten observance, in point of numbers and reverential spirit, was the gratifying response of the Church people to the call of their Assistant Bishop.

Having a large field to look after here, I had not much chance to visit or assist neighboring churches or clergy, but the invitation of the rector of St. Paul's, Los Angeles, for a Friday evening, I did accept, and enjoyed a nicely appointed, reverent Lenten service, preaching from Heb. xii. 2 to a very good sized congregation. Holy Week and Good Friday services, with an ever-increasing number of churches adopting the solemn three hours meditations on that solemn day, were perhaps more largely attended than ever before, the result being larger, heartier, and more spiritually minded congregations on Easter. Surely nowhere could this Queen of Festivals be presented more suggestively or more beautifully than here, where, amid a profusion of the choicest varieties of lilies and roses within the sanctuary, of lovely, verdant and floral surroundings in the country around the church building, the Easter notes of triumph ascended into the ears of the God of Sabaoth. Our own little chancel with its white coverings, its floral designs and decorations, was an eloquent call to "newness of life;" each spotless lily and rose spoke of resurrection life, and the language of the flowers bid the beholder note well the purity and holiness of that life; outside, the glorious sun triumphed over the clouds that hung in the sky when service began. All things earthly are relative, and so, side by side with my own past Easter experiences at home, it did not seem many that fifty-nine should remain to partake of the "Holy Mysteries," nor much that \$97.50 should be placed as an offering on the Holy Table, and yet it was the brightest day in this mission's history, and the day of greatest things, numerically and financially; may we not hope spiritually also, so earnest and attentive did each worshipper seem! There is a great privilege a missionary has which a city rector has not, viz., the happy duty of passing from post to post in the limits of his wide charge, carrying the blessed message of the Church's festival to each little group of waiting congregations. That privilege and happiness has been mine this Easter-tide—the first time in 13 years—and with this felt result, the glorious story of the mother day of Christian Sundays grows in interest, force and spiritual power.

Scarcely had the Easter chimes ceased to vibrate when the diocese was called to mingle the solemn cadences of the sublime burial office with the brighter utterances and hopes of the season. The venerable and venerated Bishop Kip was called to his rest. Peacefully his noble life, full of days and apostolic labours, passed from its earthly scene to the scenes of paradise, leaving behind him memorials lasting as tho' "graven in a rock with iron pen and lead forever." The solemn, simple, hopeful grandeur of the office said by the Assistant Bishop, who now becomes the Bishop of California, impressed the vast throng which assembled in the church and at the grave-side, when all that was mortal of William Ingraham Kip was on Monday, April 10th, consigned to its last resting place. It is announced that a memorial service will be held on the morning of St. Mark's Day, in Los Angeles, in which all the clergy of the Southern Convocation are expected to participate. I may, if you care again to hear from me, send you a brief account of this service. Yours faithfully,

J. FIELDING SWEENEY.

#### Parochial Collections.

SIR,—As the time is now at hand for the return of the parochial cards, it may not be out of place to make a suggestion, which, before long, may either be acted upon or improved. First—the synod might appoint one Sunday, say the 3rd Sunday after Easter, and call it Missionary Sunday; secondly—let the clergymen of the parish give to each collector an envelope, prettily and tastefully printed, on purpose for missionary collections, the amount written on the outside, with name of collector, so that the clergyman can read out the amount. He will also request each collector to bring this envelope on the above Sunday. Thirdly—as the churchwardens proceed up the aisle, let the lady collectors follow, the tallest first, the children last, each one in turn laying her envelope in the alms basin, and all remain standing at the rails while their offerings are presented, the choir singing a suitable hymn, and close with a

collect. Some short form as this would teach the congregation that this money was given for some good and holy cause, and would surely impart a little more missionary zeal than is now displayed. The collectors would be more anxious to collect and the people more anxious to attend such a service. We need to be touched with coals from the altar, both as regards our missionary meeting and our contributions, neither of which burn very brightly.

ONTARIO.

#### More Light.

SIR,—When estimating Jerome's remarks about the episcopate, it should be borne in mind that, disappointed at not having succeeded Damasus as Bishop of Rome, he was what would now-a-days be called disgruntled, and his outpourings rated accordingly. That he felt sore about his inferior position as a presbyter he shows clearly when he says, quite snappishly, that a priest should indeed "be subject to his Bishop as to his Spiritual Father, but bishops should know that they are priests, not lords, and if they wish their clergy to treat them as bishops, they must give them their proper honour," for "they scarcely deign," says he in another place, "to look at us mortals or to speak to their fellow-servants." But setting aside his wounded feelings, let any one take his statement as given by your correspondent, "that the government of the Church established by our Lord and His Apostles, was by a common council of presbyters, and that this government was overthrown by the instinct of the devil," and look at it as that of a witness giving evidence about a fact; and when he has taken note of the great lateness of the witness, viz.: at the end of the 4th or the beginning of the 5th century, and also of its utter lack of support, let him turn to that of Clement, head of the Catechetical School at Alexandria, who was born about fifty years after St. John's death, and from his travels and position must have been fully as familiar with the state of things left by the apostle as any of the rising generation will be with that at the beginning of Queen Victoria's reign. "Listen," says Clement, "to a legend which is no legend, but very history, which has been handed down and preserved, about John the Apostle. When on the death of the tyrant he returned from the Isle of Patmos to Ephesus, he used to go away when he was summoned to the neighbouring districts as well, in some places to establish bishops, in others to organize whole churches, in others to ordain to the clergy some one of those indicated by the Spirit." When Jerome's "instinct of the devil" is thus set against the work of the "beloved disciple," there can be only one opinion—that Jerome must have been very badly hurt indeed.

For "more light" on the subject your correspondent can be safely referred to "The Church and Ministry" by Gore, from which work the two quotations above are taken.

THOS. L. ABORN.

Norval, April 26th.

#### An Appeal.

SIR,—May I, through the medium of your valuable paper, say a few words to the Church people of Canada. With the consent of the Bishop of the Diocese, with due authority from the rector of the parish, I am soliciting aid towards the erection of a church at Fairbank, where a mission has been carried on for nearly three years, under the auspices of the Trinity University Missionary and Theological Association. It was started by Mr. (now the Rev.) Walter Creswick, who held service in the hotel, and worked very faithfully. During the last 16 months we have been holding our services in an old disused tavern, which, though it has been rendered very comfortable, thanks to kind friends, is not an ideal place for worship. This summer we propose to erect a church, which will be built with the materials from the old Church of St. Thomas, all of which are in excellent condition. The total expense of taking down, rebuilding and fitting up the church, together with the purchase of the site, will be about \$1,500, not a very large sum, but one which our few people are quite unable to raise. They are already providing annually over \$200, which involves no small effort. All that they can do, they will; for the rest they look to their wealthier brethren.

Although so near the city, we have most of the disadvantages of a country mission, and although Fairbank is a small place now, we cannot expect it to remain so always. Now is the Church's opportunity. Let us start well now, and then we can develop with the growth of the place. It may be romantic to worship as we now do, but it is not particularly inspiring, nor are our services likely to attract the indifferent.

The progress has been slow and steady right through. The number of communicants is very large in proportion to the congregation, and there is every reason to be hopeful. I would suggest that all who are able to do so should pay us a visit on the occasion

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