

preached another forcible sermon, Oct. 7th the services were continued, when Rev. Silva White preached. St. John's Mission, Indian-ford, a Mission on the banks of the great Assiniboine River, closed the list, when on Oct. 7th, in a very nicely decorated schoolhouse, a very large congregation met at our Harvest Thanksgiving service; the singing was very hearty, the service conducted by Rev. George Gill and sermon preached by Rev. Silva White. We have indeed much to be thankful for and the interest taken in these services shows that our church is alive here, but what we are indeed more thankful to see was the goodly number of Communicants at both celebrations, and that particularly amongst the young men, who are seeming to realize how much help they find in this the Highest Service of Thanksgiving.

## DIocese of CALGARY

### CANMORE.

*St. Michael's Church.*—On Sunday, October 7th, the new church of St. Michael, Canmore, in the Rocky Mountains, was opened for public worship and solemnly dedicated to the service of Almighty God by the Rt. Rev. the Lord Bishop of Saskatchewan and Calgary.

The church is a frame building ceiled with pine throughout. A neat porch with two small lancet windows leads into the main building. The nave is forty feet long and twenty-four wide, and the chancel ten feet long by sixteen wide. The church is constructed to accommodate some 200 people. The roof shows cross-braces and collar ties, all of which are stop-chamfered. At the west end two vestries are cut off, with the intention of throwing them in to the body of the church when necessity shall so require. The church is lighted by four lancet windows on each side of the nave, two of the same size and a large circular window at the west end, and a triple window in the east chancel wall. The chancel rises three steps and meets the nave with an extremely effective arch. The roof is high, a two-thirds pitch being employed, and is surmounted by a spire upon which is a large metal cross painted white, and visible from every part of the town. The nave is comfortably furnished with seats of a thoroughly ecclesiastical pattern. The altar, vested in a rich white frontal, the gift of the Kilburn sisters, and adorned with choice flowers sent all the way from Victoria, B.C., looked very beautiful indeed. A wreath of ivy was entwined around the cross, and along the re-table was a richly illuminated text, "Holy, Holy, Holy," painted by hand and adorned with figures of the six-winged cherubim (the evangelic symbols.) The carpet was of an approved church pattern, and was made and presented by the Woman's Auxiliary of the Parish, to whom much of the credit for the building of the church is due. Large and reverential congregations attended the services. The Bishop, in his addresses, warmly congratulated the people upon their beautiful little church; he said it was certainly one of the prettiest and most Church-like in the Diocese. The proportions of the building were perfect and the dignity, especially of the chancel, very impressive. He heartily thanked all who had co-operated with the Incumbent (Rev. W. H. Barnes) in the erection of the church, notably the ladies of the Auxiliary, and the busy men who, notwithstanding their long hours of railway work, had spared time and given up much needed rest in order to have the church ready for the dedication.

The services were led by a few trained members of the congregation, and in the evening prayers and responses were intoned. A solo, "Flee as a bird to your mountain," was rendered as the anthem.

In the afternoon the Bishop addressed the children, showing them the help and advantage to be derived from the church dedicated to the honour and glory of God.

The Chalice used at the celebration arrived the same morning,—the gift of Mr. Doll, jeweller, of Calgary. Other gifts were a white silk book-mark and an extremely useful stove.

## Diocese of New Westminster.

### EPISCOPAL ELECTION.

SIR,—I dare say some of your readers would like to have a circumstantial account of the election that took place in New Westminster lately. The election was held under the authority of Canon I, "For the Election of a Bishop," passed, of course, before the Consolidation of the Church. Immediately after the death of Bishop Sillitoe, Archdeacon Woods officially notified the senior Bishop of this Civil Province [Bishop Ridley] that there was a vacancy in the See of New Westminster. Bishop Ridley, who was in England, sent out, by return of post, a mandate authorizing the assembling of a Synod for the special purpose of filling this vacancy, and for no other. Archdeacon Woods then sent out a notice convoking the Synod for the 3rd of October. At 10 a.m. yesterday the Synod met in the Cathedral at New Westminster, and opened with the administration of the Holy Communion. The celebrants were the Rev. A. Shildrick, Rector of the Cathedral, and the Rev. P. D. Woods, Sapperton. The service was perfectly plain and without music, the only notable features being the act of prostration on the part of at least one of the celebrants, the distribution of wafers instead of "the purest wheat bread," and the large number of non-communicating attendants.

Immediately after this the Synod opened for business, the Rev. H. G. F. Clinton reading Prayers and the Secretaries calling the Roll. Owing to the serious illness of Archdeacon Woods, the Synod adjourned to meet at Sapperton at 1 o'clock. In the interval an informal meeting of the clergy and laity was held in the Parish Room, and the members of Synod renewed their strength through the hospitality of the good people of New Westminster.

The Synod reassembled at Sapperton at 1 o'clock, and was opened by prayer in St. Mary's. Every licensed clergyman in the Diocese save one was present; and out of 45 lay delegates, representing an area of many hundreds of miles, there were 35 in attendance. This speaks volumes for the interest taken in the election by both clergy and laity. When on calling the roll the Secretaries announced a quorum, the Archdeacon read the mandate convoking the Synod, after which the first alternative was put, to be voted on without discussion, in the form of the question: "That this Synod delegates to the Bishops of this Church in the civil Province of British Columbia, with three other Bishops to be appointed by this Synod, the selection of a Bishop." This was negatived by a unanimous vote. The second alternative was then taken up, and the Synod proceeded to elect—the clergy alone having the right to nominate. The Rev. William Hibbert Binney, son of the late Bishop of Nova Scotia, Vicar of Witton, Northwick, Cheshire, England, was nominated by Ven. Archdeacon Woods; the Rev. C. J. Roper, of Toronto, by Rev. H. G. F. Clinton; the Rev. H. H. Mogg, Chittoe Vicarage, Chippenham, England, by Rev. A. Shildrick; the Rev. Canon Thornloe, of Sherbrooke, P.Q., by Rev. L. Norman Tucker; the Rev. J. Langtry, Toronto, by Rev. W. Bell; and the Rev. Mr. Stone, Principal of a Missionary College in England, by Rev. P. D. Woods. The Synod then moved into the adjoining Parish Hall and resolved itself into a Committee of the Whole to discuss the merits of the various candidates. Two hours were spent in a very varied and interesting discussion, in which the two following principles were insisted on with great emphasis by many of the latter, especially by the laity, that the new Bishop should have a practical knowledge of the Church's work in

Canada, and that he must not be too High a Churchman. At about 4 p.m. the clergy returned to the church, leaving the laity in the Parish Hall, and the voting was proceeded with. The result of the clerical ballot was as follows: i. Thornloe, 6; Binney, 5; Mogg, 3; Roper, 3; Langtry, 1; Stone, 0. 2nd. Binney, 8; Thornloe, 6; Roper, 3; Langtry 1. 3rd. Binney, 10; Thornloe, 7; Roper, 1; 4th. Binney; ii. Thornloe, 7; 5th. Binney, 13; Thornloe, 5. The fifth ballot, giving Binney the requisite two-thirds majority, he was declared elected by the clergy, and the Revs. G. Ditcham and C. Croucher were appointed a deputation to report the result to the laity. Meanwhile the lay delegates had also proceeded with their ballot. At the outset they eliminated all the names besides those of Binney and Thornloe, and on the first ballot Thornloe had 18 votes and Binney 17. The meeting seemed to be so evenly divided that, in the spirit of mutual concession, it was practically resolved that whichever of these two names obtained the sanction of the clergy, would be elected by the laity by acclamation.

When the clerical deputies announced the result of the clerical vote, Binney's election was a foregone conclusion. At once the laity joined the clergy in the Church. Mr. Binney's election was made unanimous. A vote of thanks was passed to the Venerable Chairman, Archdeacon Woods; the *Te Deum* was sung; the Benediction was pronounced and the Synod was at an end.

There is much that might be said by way of comment on the work of the Synod. But this would make this communication too long. I may, however, add briefly that the whole proceedings reflect the highest credit on the energy, good will and capacity of the Church in New Westminster. No important meeting could have been conducted in a more business-like way. Nowhere could men, both clergy and laity alike, speak out their views and feelings with greater freedom and frankness, and nowhere could a better spirit of friendliness and charity prevail. It is morally certain that Canon Thornloe would have been elected if his name had been better known, i.e., if, as in the case of Mr. Binney, his interests had been promoted by members of both orders months before the election. As a matter of fact, with the exception of half-a-dozen members of the Synod, nobody knew that he was going to be nominated, and the great majority of the Synod had never heard his name.

Everyone returned to his home satisfied on the whole with the result, and assured that the prayer had been answered that had been "made without ceasing unto God."

Vancouver, Oct. 4, 1894.

## SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

### TWENTY-SECOND SUNDAY AFTER TRINITY.

The prayer of the Collect is: i. For godliness, i.e., God-likeness, the increase of. ii. Freedom from adversity. iii. Greater devotion in good works, Heb. x, 24. Man made in the likeness of God, Gen ii, 26, 27. The Fall destroyed the image of God in man. Redemption of Christ the repair of the ruin made in humanity by the sin of Adam. Christ became as man in order to make man once more like God—godly. 'Continual godliness' a growth, a life-long development of man heavenward in his moral and spiritual nature. To become 'godly,' i.e., like God, is only possible of grace, II Cor. iii, 18. 'We are changed into the same image, i.e., of the Lord, by the Spirit of the Lord.' The privileges of godliness: (a) protection; (b) devotion. We are called to 'godliness' and we can be kept in it, I Thess. iv, 7, 8. The seven