

In the afternoon at St. Mark's Church, Emsdale, he confirmed six candidates and preached. Holy Communion being also celebrated here; 26 being present. He returned to Burk's Falls for Evensong, and again preached to a large congregation. After service he expressed his deep gratification at the great progress the Church was making in both these missions. He presented to All Saints' Church two very beautiful alms' bags.

The Rev. A. Vesey begs to acknowledge most gratefully the clothing so kindly sent him by the Ladies' Aid of the Church of St. James the Apostle, Montreal.

#### DIOCESE OF NIAGARA.

**MOUNT FOREST.**—The Ladies Aid of St. Paul's Church, held their annual meeting for the election of officers at the rectory recently. Mrs. H. Wilkinson was elected President, Miss Reddick Vice-President, and Miss Mitchell Secretary-Treasurer. Splendid work was done by the ladies aid last year and the officers elected this year are alive to the best interests of the church with the money realized by the Society's work and with the proceeds resulting from the sale of the old church property the debt upon the church has been reduced this year by \$550. The Ladies Aid last week gave one of a series of socials at the residence of Mr. W. C. Perry churchwarden which netted about \$17.00. The men are now going to work to get up a concert before Lent.

A most successful tea meeting and concert was held lately at Farewell an outstation when the proceeds reached the handsome figure of \$72.00. The debt on the new church of the good Shepherd at Riverstown another outstation which is valued at \$2,500 and is a credit to any congregation, is paid for all but about \$50.00. Everything in the parish is going harmoniously and peacefully, thanks to the splendid and lasting work due to the Rev. Reginald S. Radcliff now Rector of All Saints, East Saginaw who will always have a warm place in the affections and hearts of the people here till the day of their death, may we all take to heart the words *Laborare Est Orare.*

#### DIOCESE OF NEW WESTMINSTER, B.C.

**ORDINATION.**—The Lord Bishop of New Westminster held an Ordination in Holy Trinity Church, New Westminster, the Pro-Cathedral of the Diocese, on January 13th., the first Sunday after Epiphany. There were three candidates: The Rev. W. B. Allen, of Chilliwack, to be raised to the Priesthood, and Messrs. Wright and Stephenson to be made Deacons; the former for work at Donald, the latter for the Assistant Curacy of Esquimalt and Metohsin in the Diocese of Columbia. A large congregation had assembled in the Church, and punctually at 10 o'clock the vestry door opened and the procession entered the Church in the following order:

Mr. Wright, Mr. Stephenson,  
Rev. W. B. Allen,  
Rev. Philip Woods,  
Rev. S. C. Scholefield,  
The Archdeacons of Columbia and Vancouver.  
The Bishop's Chaplain (bearing the Pastoral Staff)  
The Lord Bishop.  
The Bishop's Clerk.

In order somewhat to shorten the proceedings Mattins had been said at an earlier hour, and the service began, after the singing of a hymn, with the sermon, which was preached by the Archdeacon of Vancouver. At the close of the hymn, following the sermon, came the presentation of the candidates; then the Litany with the special suffrage for those to be ordained, and the Communion Office to the end of the Epistle, the Bishop being celebrant. Before the Gospel the Bishop sitting in his chair in front of the altar and wearing his mitre, ex-

amined and ordained the two candidates for Deacon's Orders, separately, laying his hands upon the head of each and giving them the New Testament. The Gospel was then read by the Rev. F. L. Stephenson, one of the newly-ordained Deacons, after which came the address of the Bishop to the candidate for Priest's Orders, the examination, the space for silent prayer, the "Veni Creator," the Bishop's prayer, and the Imposition of Hands, in which all the Priests present joined. The Bible having been delivered into the hands of the newly-ordained Priest the Communion Service was then proceeded with, the Nicene Creed, the "Sanctus," and "Gloria in excelsis" being beautifully sung by the Choir.

We were glad to see that nearly the whole congregation remained to the end of the service, and between 30 and 40 communicated. After the benediction and ablutions the procession returned to the vestry in reversed order.

The Service throughout was very impressive and was conducted with the reverence and dignity becoming so solemn a function. The handsome cope in which the Bishop was vested, the mitre and pastoral staff, and the richly embroidered white stoles worn by the clergy, all added to the beauty and stateliness of the ceremony. And those who were witnessing an Ordination for the first time cannot have failed to be impressed with the solemnity of the service with which our Church admits candidates to her sacred ministry.—*Churchman's Gazette.*

The Bishop in his address to his Synod gives the following summary which will be interesting.

"Of the total number of Church Members returned, 3885, no less than 1054 are Communicants, or more than 36 per cent; and the whole sum of the contributions within the Diocese amounted to \$9504.97, which gives an average contribution of \$3.45 for every man, woman and child, white people and Indians together. Deducting the number of Indians, and their contributions, the average contribution of white people was \$3.48 for each man, woman and child.

It is impossible to be dissatisfied with these figures especially the ratio of Communicants. Nevertheless there is so much more to do, so many places where there are no services, so many where the services are insufficient, to say nothing of Churches and Parsonage Houses that need to be built, that one cannot help wishing there were more means wherewith to do it."

#### CONTEMPORARY CHURCH OPINION.

*The Irish Ecclesiastical Gazette* says:—

If we are to believe a paragraph in the *Rock*, which has gained general circulation, at the eleventh hour some qualms of conscience have seized those who are pursuing the English Bishops in the law courts. Some "well known evangelical leaders" have entered into communication with "men of foremost standing amongst advanced Churchmen," to see what can be done. Our impression is that they have taken the step too late for their own character and for the peace of the Church. There is one English Bishop who, if he had spoken the word, might have stayed these prosecutions, but he was silent. There is nothing for it now but that the moderate men on the evangelical side shall issue a manifesto, declaring that they cannot sympathise with those who are bringing the Bishops and clergy of the Church of England into the law courts for a ritual that they have grounds for declaring is admissible. Sooner or later, for better or worse, the position of those who are called "Ritualists" in the Church of England must be recognized; and if there is evil, we must only patiently bear it, and pray and hope that the evil will right itself. The alternative is, to drive them out, or, if they should prove strong enough, to drive their opponents out. This the Ritualists

have never shown a desire to do; and, on the other hand, the evangelical party are implored by their leader, Bishop Ryle, above all things not to secede. It is not likely the secular courts will ever legislate in a direction to make the Church too narrow for men like Bishop King, Dean Church, or Canon Liddon.

The same paper says:—

The Bishop of Peterborough, in speaking the other day on the spiritual necessities of the largely increasing population of his diocese, said that the laity had rightly set the standard of a clergyman very high. They required him to be at once a preacher, a priest, and a pastor. In the Church of Rome the functions of the clergy were, more exclusively, those of the priest, and the functions of Nonconformist ministers were more particularly those of the preacher than of the pastor. The words of the Bishop may well be repeated, and we think it will, as a rule, be found that where the vicar of a parish has failed in his work, it has been owing to his having forgotten one of what the Bishops call the three ideals of clerical life. How many men are there who, intent on the priestly office, disparage preaching, and, on the other hand, how many who with a gift for preaching almost forget that they are priests! May we not go further and say that there are both priests and preachers who put aside all pastoral work, and yet without it, they must not expect to do any good that will be permanent.

*The North East, of Portland, Maine* says:—

Church people sometimes seem to forget that the assertion of *distinct Church principles is the surest means of extending the influence and power of the Church.* No one should be content till he is doing his utmost to strengthen and assist the spiritual growth of the parish to which he belongs. As his own soul is nourished, so must it be with others; that nourishment is ministered to him *sacramentally*, and must be given to others in the same manner. For a communicant to slight the Holy Communion, even if otherwise careful of fulfilling religious obligations, injures not only his own spiritual progress, but lowers the Holy Sacrament in the eyes of others. If the Church has any higher place of Christian duty than others, it is because she calls men to receive from her Lord through her the means by which they can surely attain to a higher spiritual life. Churchmen should constantly and loyally show their colors, and not haul them down so frequently as they do out of a false sense of compliment to other Christians who may approach them. The Church would have her children gentle and courteous, but she expects them always to be true and loyal and brave and firm in the maintenance of her principles.

#### CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for opinions expressed by Correspondents.)

#### OUR INDIAN HOMES.

*To the Editor of the Church Guardian:*

SIR,—I am glad to be able to report that under God's blessing, our work among the Indian children is making good progress. Our Homes are getting now to be well known and to be more widely supported; the Government also is dealing liberally with us; and I have good hopes now that some of my dreams of the past will soon see their fulfilment.

At Elkhorn, Manitoba, we are establishing two houses, the 'Washakada,' for forty girls, and the 'Kasota,' for forty boys. I have just sent up my foreman from here, Mr. C. D. Mackenzie, to act as Superintendent temporarily, overlook the erection of buildings and go round to collect pupils. There will be four buildings