

Point Barrow, and the Episcopal Church two men at Point Hope.

The Yukon district is the largest. American Congregationalists, Swedish Lutherans, Greeks, and Romanists have stations among the Eskimo at the river's mouth. The work of the American Episcopal Church under the Bishop of Alaska, begins at Anvik, 400 miles up the Yukon. The English boundary-line, where Bishop Bompas' territory begins, is 1200 miles further up the river. At Fort Yukon the American Episcopal Church has taken over the work of Bishop Bompas. The American Church is also taking charge of the work at Circle City, the centre of the new mining district. Bishop Rowe crossed the Chilcoot Pass, by which the majority of the miners will attempt to reach the gold-fields, in April, 1896, and gave a vivid account of the hardships to be encountered. He held services in Circle City, and settled a missionary there. He speaks of Bishop Bompas' "well-taught Indians," and says, "The Indians all belong to us," *i. e.* are converts of the Protestant Church. What effect the incursion of lawless miners may have upon the converts' minds is not difficult to surmise."—*C.M.S. Gleaner*.

THE DEAN OF MONTREAL ON THE LAMBETH CONFERENCE.



HE very Reverend James Carmichael, D.D., D.C.L., returned to Montreal on the 12th September last, after an absence of three months in the mother land, whither he and Mrs. Carmichael went for the benefit of health. Preaching in St. George's on the evening of his return the Dean took for his subject the Lambeth Conference and we are pleased to be able to give our readers the Dean's thoughts on this all engrossing subject. His text was Romans xvi., 16—"The Churches of Christ Salute You." Since I last addressed you, he said, 194 bishops, in full communion with the Anglican Church, coming from divers parts of the earth, have met together in England, under the presidency of the Archbishop of Canterbury, to take into consideration questions relating to the welfare of God's people and the condition of the Church scattered over the world.

Like all the great meetings of the early Church the council was composed solely of bishops, but, unlike such councils, the meeting had no coercive or legislative powers; but was simply consultative, its influence being a moral influence, intended to advise with reference to the movements which at present lie before the Church as one body.

The bishops met in general conference and committee for the period of one month, and, at the close published a circular, or

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addressed "To the Faithful," bringing before its readers such subjects as they consider of primary importance to the best interests of the Church at the present moment. This letter is a solemn and dignified appeal to the Church at large to arouse itself to the great problems of the day, and, as far as in it lies, to deal with them in the spirit of the Lord Jesus Christ—boldness tempered with love. It would be impossible for me to bring before you in the course of one sermon, the opinion of the bishops on all these topics, and I, therefore, make a selection of such as appear to me of most importance to the Canadian Church.

It is a comfort to find that right in the forefront of the Encyclical the subject of temperance stands prominently forward, so that it can be no longer said that the Church of England avoids this all-important question, for we have here the united opinion of its chief representatives and Fathers from all over the world. The evils of the deadly effects of intemperance are freely admitted, the good work of the many societies engaged in the conflict is acknowledged, and they are urged to persevere in a lofty religious spirit, regarding their work as part of Christian devotion to the Lord Jesus Christ himself. It is plain from this clause in the letter that the whole Episcopal bench encourages and cheers on temperance workers, world over, that such can now feel that they are not solitary in their efforts, or that their work is regarded by the rulers of the Church as an insignificant one. The day, thank God, is plainly past, when one high in the councils of Church and State could say that he would rather see England free than sober, for from henceforth if we follow the advice of our bishops, the war of God against this awful evil should form a primary work of the Church of England.

CHURCH ORGANIZATION.

Another topic of importance on which the Encyclical speaks is that of the organization of all churches throughout the whole world in communion with the Anglican Church into one compact and smoothly-working church body. At present, whilst the ever-extending Church within different countries, is in each separate country drawing together, by fusing dioceses into provinces, still national churches are widely separated, and often very ignorant of each other's history, difficulties and methods, and thus laws, possibly in conflict, and, as a result, conflicting actions might ultimately arise out of such separation. Then it is by no means unlikely, as the force and energy of different national churches increased, that the action of separate synods, working within a limited sphere, might have a tendency to separate, rather than consolidate, the Church as a whole.