

signs, by which the much needed cash for church purposes was wont to be gathered in. Money is ever needed. The organ blower must have the "wind raised" for his muscular endeavors to keep the key thumper supplied with a breeze. The rector should have his salary with a certain regularity. In the past direct giving not having filled the long felt want, a bazaar was in order. How many gaps have these not filled? Now, it is wrong, if not sinful. Doubts, it is true, have been expressed as to the universal healthfulness of ice cream taken in large doses. Military authorities have not ordered it to be served out as rations to troops on active service, even in tropical climes. Here, the consumption of ice cream at bazaars and socials, brings in its train considerable profit to the funds of the Church. Will the direct giver draw on his pockets to make up the fund? Will the money that of yore was enticed from him by fair women, for a pincushion, the possession of which article should teach him neatness; or a comforter to protect his neck from the driving snow, or the bitter north wind; a cosey, to preserve the aroma of his tea, and keep alive its vitality; or a cigar case, to hold the fragrant weed: Will this money be forthcoming? With all the acquired (for it is certainly not innate) reverence for the collective wisdom of Deans, Archdeacons, Canons, and other ordnance of the Synod, both large and small, I doubt the direct giver making up the deficiency created by the abolition of the bazaar, etc. Even the pope does not interdict the bazaar. In fact, His Holiness would enjoy a peep at the pretty vendors of useful articles, and would gladly welcome the coin thus collected, to the bosom of Mother Church. In the old land bazaars are not uncommon now. Yet, no necessity exists there for a visit from the travelling missionary to induce reluctant parishioners to put down their names for a certain sum towards the salary of the incumbent. No! the endowment of the Church prevents this direct appeal. The bazaar there is for other Church needs.

James Payn says on this subject: "They object to the bazaar because those who spend most of the money there are not actuated by a proper motive in doing so. This seems to the unregenerate midsummer madness, and something worse. For it is admitted that money can be procured in this way much more easily than in any other, so that to reject it is to limit to a serious extent the means of doing good. * * * But bazaars are often instituted for the benefit of the poor, and what right have we to prevent their being benefitted for the sake of indulging an ecclesiastical scruple. Rich men who have made their pile by methods that certainly would not recommend themselves to scrupulous persons often give, and still more often bequeath, large sums to charitable institutions. Ought these offerings to be declined, or any investigations to be made as to the source from which they were derived before accepting them?"

There is one consolation left to the bazaar promoter, and the phalanx of willing workers ever ready to do their best. The laws of this Synod of 1896 must wait for years and then be confirmed by the next Synod ere it can become law. In the meantime, unless the Bishops interfere in the individual missions in their respective charges, the bazaars may go on as of yore. Sincerely do I trust that they may. Who has not seen the useful articles of dress, especially for the little ones offered for sale at the bazaars. Prices moderate, material excellent, needlework a study for its infinite

superiority. To stop loving hearts and hands working together for good is a risky experiment. Consider, most potent, grave and reverend seigneurs. To chill enthusiasm is not a gift to be encouraged. Our workers have now in every parish this enthusiasm, Lytton says. "it is the genius of sincerity, and truth accomplishes no victory without it." I would rather buy a cushion, a tea cosy, a child's frock, from a sweet faced woman at a church bazaar, than bargain with a superior young man enthroned behind the store counter.

In the first instance you can admit the taste and take the advice of the seller. In the other you do not always appreciate the patronising advice as to your selection. But, if the spontaneous giver does not eventuate, and the bazaar is doomed. The church expenses, some of the salaries unprovided, what then? The great unpaid must "humble their bodies with fasting whenever they've nothing to eat." Abolish the lotteries, stick to the bazaar. CECIL.

The New Bishop of Qu'Appelle.

ENTHRONIZATION IN ST. PETER'S
PRO-CATHEDRAL.

Wednesday, Sept. 23rd was a remarkably fine day in the Qu'Appelle district. Nature wore her choicest autumn garb, the colors of the leaves on the trees in the numerous bluffs that are dotted over the prairies in this neighborhood, were of the most variegated character. The good people of Qu'Appelle had done their very best to provide a hearty welcome to their new Bishop; and every arrangement was carried out to perfection.



REV. J. P. SARGEANT, B.A.

At 8.30 a. m., a goodly congregation of devout Church people had gathered in St. Peter's Pro-Cathedral, to begin the day by attendance at the service of Holy Communion. The interior of this tiny Temple looked lovely. Vases of fine flowers decorated the altar, while the white festal hangings were everywhere aiding "the beauty of holiness." The Rev. J. P. Sargeant, B. A.,