

5th last., in Greely cemetery. The deceased was born in the township of Drummond, in the county of Lanark, in 1828, was married in 1849, and settled in the village of Franktown, in Beckwith, where he carried on the trade of blacksmithing successfully for nine years. In 1868 he turned his attention to farming and settled in Montague, where he lived for twelve years, after which he moved to Osgoode, where he remained until 1891, in which year he retired to Russell. Mr. Morris leaves a widow, seven sons and four daughters. The pallbearers at his funeral were six of his sons. He was a consistent member of the Church of England, was a kind father, an affectionate husband, an industrious and successful farmer and a respected member of the community.

RAT PORTAGE.

The members of the Ladies' Aid of St. Alban's church tender their thanks to the many friends that attended their tea and sale and made it both socially and financially a success, the hours passed pleasantly, and it encourages the many good workers connected with the society and those of many years standing who are always to the front with their willing hands. We who have not spent so many years feel a pleasure in assisting, and with our ever pleasant and energetic clergyman, and his wife, hope still for prosperity.—Our nett drawings amounted to \$225.—President Ladies' Aid.

At a meeting of St. Andrew's Guild, Rat Portage, held on December 7th, Mr. T. Baker read an appreciative and interesting paper on Dr. Benson, late Archbishop of Canterbury.

BRANDON.

The Ladies Aid of St. Matthew's Church will hold a high tea and sale of work on Tuesday next, from 6 to 8 o'clock p.m., in the premises known as the Golden restaurant, next door to Dr. Spencer, 10th street.

A pretty and quite wedding was solemnized in St. Matthew's church on Wednesday last, between Sydney Martin, Belmont, and Annie Whitfield Wilson, a member of the church choir. Mr. John Boston gave the bride away.

CYPRESS RIVER.

CHURCH OPENING.

The new church at Cypress River was opened for divine service on Sunday, Dec. 6, 1896. It was decidedly a red letter day in the history of the church in this parish. It has long been looked forward to by the members of the church, and greatly did they appreciate it. It was unfortunate that the incumbent could procure no help for that day. But he was quite equal to the emergency and took the whole three services, preaching morning and evening and giving a very

forceful and practicable address after the Litany in the afternoon. The Holy Communion was administered at the morning service and three children received the sacrament of Baptism at the afternoon service. The congregations were large and the offertory good at all the services. Many could not get in at the afternoon and evening service. Miss Bigelow, of Glenboro, presided at the organ with her usual ability and the choir performed their part of the service well. Jackson's "Te Deum" was sung at the morning service. The Litany was monotoned by the incumbent and the responses sung by the choir at the afternoon service. The evening service was fully choral, all the "amens" and responses being sung. This is the second church opening that has taken place in this parish during the incumbency of the present incumbent, who took charge on the last Sunday in June, 1893.

The following is a short description of the church edifice. It was planned and superintended by the incumbent during its building. It is full Gothic throughout all its details. It is prettily situated on the main street, west of the business portion of the town. It stands on a stone foundation, with buttresses and will be brick veneered as soon as the spring opens. It stands east and west, the porch or entrance being at the southwest corner, and the vestry on the northwest corner. The porch is 8x8 and the vestry 10x12. The nave of the church is 22x44 and will seat 150 people. The chancel is 16x18 and projects into the nave 3 feet, on which stand the prayer desk and lectern. The chancel floor is 10 inches above the floor of the nave and the sanctuary is 9 inches above the floor of the chancel. There is room for 18 sittings in the chancel. The church and chancel are ceiled throughout with one-half inch cedar and fir put in above the wainscoat in diamond shape. Five principal rafters show in the length of the church and run partly down the walls. The church and chancel are seated with hardwood seats, purchased from the Globe Furniture company, Walkerville, Ont., and are of a very pretty church design. The windows are all Gothic and have rolled Cathedral glass of various colors which blend nicely together. There is a triplet window at the east end of the church. The whole chancel is carpeted with a carpet of a church design. The church is oiled and varnished throughout and heated with a furnace from beneath. The whole structure was built by Young & Co. of Cypress River, and reflects great credit upon the workmen employed. It is expected that as soon as the church is completely furnished outside it will be formally opened and consecrated by the bishop. The whole cost of the church when completed will be about \$2,500.

The church is lighted by five Pittsburg lamps, all presented to the church.

INDIANS OF THE SIOUX MISSION.

The following interesting account of this mission, the location of which is near Griswold, in Manitoba, is taken from The Canadian Church Magazine. The mission was founded in 1880, by Rev. Rural Dean Buman:

At that time the country round, now covered with beautiful farms with good settlers' houses, schools, and churches, and having several villages along the railway through it, was unbroken prairie. The only people were the Indians, who lived mostly by hunting wolves, foxes, deer, and smaller fur-bearing animals. They were very wild and unsettled, living in tepees of buffalo skins or cotton for the most part, even in winter. At first the work of the mission was full of difficulties. The people mostly loved their wild, heathen worship—with its dances and feasts. The heathen priests or medicine men hated the thought of losing their position as leaders of the people, for they always received presents for trying to heal the sick, and were treated with great respect. At night they made night noises with their wild songs and incessant drumming on their tom-toms. So they opposed the mission in every way. The people were all very superstitious and ignorant. They expected many presents, and could not see any use in a teacher, unless he had much to give away. When they were asked to allow their children to be baptized they for a long time refused, because they were told that all who were baptized would surely die. The children often ran away in fear when they saw the missionary coming. When they got over their fear, and were sent to school, they often found it easier to go trapping gophers (a kind of ground squirrel), which they could cook over the fire, and so have a kind of a sly picnic. Or on hot days they much preferred swimming in the river. So for some time it was difficult even to get a chance to teach them.

Then often all had to go away in search of food; there were times when hunger could be seen written on many faces, and poor women and children might be seen digging up the roots of the "Cree turnip," a miserable, plucky kind of root, which was dried and grated and made into a kind of mush. It was poor stuff, but it kept them alive. In winter even this could not be had, and the first winter there was terrible suffering from famine.

Still the missionary labored on. For some years there was but little encouragement. But a change came at last. The little church, of which they were very fond, was often filled with worshippers and children and a few men and women were baptized. Many learnt to read and sing. The medicine men lost their influence, and even they in some cases came to hear the sweet message of God's love. The people learnt to plow and sow, and at the end of ten years had many small farms, and learnt to work for them-