

of that neighbourhood have been without the blessing of a resident clergyman in the mission. Since that time they have had only the very occasional services of the chaplain of the man-of-war, and during last winter of the young deacon stationed on the Quebec portion of the Labrador, and my own few services of the summer of 1893, when I went through the mission.

I was so touched by the condition of our people thus so scantily supplied with the means of grace, that on then leaving the Labrador in October of last year I offered my services to the Bishop for the year 1894-5 (summer and winter) for this portion of the Labrador; and as I had been told in the spring that no funds were available for the Labrador, I offered my services with or without a stipend. My offer was accepted as far as the summer was concerned, but not for the winter.

For this period, then, I was on the Labrador, and my work extended over the forty or fifty miles which covers the distance between Blanc Sablon to the west and Red Bay to the east; in twelve or thirteen places of this district, according to the last census, there live about 300 Church people; the Romanists and Methodists reaching each a somewhat lower figure. With them I spent about ninety days; days very happily, and I hope usefully spent in teaching, comforting and helping, to the best of my power; our dear brothers and sisters of that portion of the diocese.

And, first of the distinctly ministerial part of my work. I was able to visit every place in the mission (on Labrador) twice, excepting Carroll's Cove, which I only reached once; Forteau, the central settlement, was naturally my headquarters, and there I paid three visits, each of a week's duration. I had three services each Sunday; and each day, as far as possible, evensong and sermon. On about seven days, owing to travelling difficulties, press of work on the part of the people and such like, I was not able to hold any service. I give a summary statement of facts on this portion of my work: Places visited, 12; services held, 96 (Sunday, 33; week 63); celebrations of Holy Communion, 7 (far too few to be satisfactory in any way); communicant's classes, 6; new communicants, 9; pastoral visits, 131; weddings, 1; baptisms, 4; sermons, 91. People's offerings: Church dues, \$29.13; Sunday collections, \$29.80.

Then as to school work: I am much interested in the problem—too sadly familiar to us in many parts of Newfoundland too—how we can supply the needs of our scattered and sparse populations out of the scanty means at our disposal, or likely to be. Here, for this part of the cost, is the sum of \$139.36 available, being the Government grant, for this purpose; and our (about) 300 Church people are scattered about in 12 settlements! The funds scarcely sufficient to provide one teacher! Practically nothing has been done by the Church for any other place except Forteau, as regards education. I suppose it was partly on account of the difficulty of the problem that even the above Government grant was not expended this summer. I had hoped to be able to take with me two female teachers for the summer, by means supplied outside of the Government grant; but owing to want of funds chiefly, I could only venture to take one with me—a young woman from Exploits. See had charge of the school at Lanse-au-Clair, and did very well there—had a capital attendance (about 22 daily), and proved in spite of her inexperience and the unsatisfactory conditions (want of proper accommodation) under which she worked a successful and popular teacher. Here at Lanse-au-Clair—a place which has great interest for me—the people are practically all Church people, and work well together—old and young are very eager about education: with extremely scanty help they can mostly read; the Church services are of a remarkably hearty nature; the popula-

tion is about eighty. Evidently this is the place, at least at present, for our chief school for this part of the coast. At present the only Church buildings—a church and school—in the Labrador part of the mission are at Forteau. Next year we hope to have a school built, and then I trust funds will be forthcoming to maintain a teacher. I have virtually \$82.25 in hand for this purpose. Of this £10 sterling was sent by a kind English lady, \$10 was the result of our three Sunday collections at this place in aid of my Labrador Church work fund, \$3 2½ comes from the school fees (fifty cents from each child) paid this summer, and \$3.40 the proceeds of school books sold in the place; my arrangement being that funds from both of these sources should go towards their school; \$12 worth of clothing was sold for the same object, and \$5 60 were received in donations from the people. Some other moneys received for the same purpose after I left the place, remain in the hands of Mr. Peter Letto, the worthy patriarch and efficient lay-reader of the place. The cost of the summer teacher, met by my Labrador fund, was \$38: more than a third of this was incurred by the voyage—the distinctly weak part of the arrangement.

In Forteau Bay—about two miles from Forteau proper—in English Point, formerly the chief settlement in the bay; there the church stands, though most of the people now live across the bay. There reside four families, the descendants of an old Englishman, Mr. Bell. He taught his children the elements of education, and they in their turn have taught theirs. They have never been able to avail themselves of the school at Forteau. I was so pleased with the manifest evidence of self-help, in the matter of education, shown by these people, that I employed a young girl of about 14 years old of one of the families, who had never herself been to any school, to keep for the summer months a little school for her cousins, etc. The \$8 I paid her for her three months' work were evidently received with gratification and pride. About seven children attended her lessons. This is a fair example of the way in which so many of the Labrador folk have attained the very satisfactory results they exhibit as to elementary education with no outside aid.

Contemporary Church Opinion.

From North East, Portland, Maine:

Among "the signs of the times" none is more significant as regards the future of the Church, than the growing observance of the Church's festivals among all classes and denominations of Christians. The whole religious world now keeps Easter on Easter day, doubtless because that day is always Sunday. The actual day of the Feast of the Nativity coming so often during the week is not so generally observed with special services, but the previous Sunday is devoted to Christmas music and sermons. Though the setting apart of the fourth Sunday in Advent for Christmas is opposed to the solemnity of the Advent season, still Churchmen can well look forward with hope to the time when this inconsistency will be removed, and the blessed day itself be observed with a fuller recognition of its glorious meaning for the whole world.

We read of a Methodist Church in Omaha where on Sunday before Christmas Stainer's Communion Office, composed for English cathedrals, was sung in a programme of music which would have satisfied the most ritualistic of our own churches. "Benedictus" "Agnus Dei," "Gloria in Excelsis," etc., were sung as parts of a full choral celebration of the Holy Communion. Perhaps it is not as surprising as it

at first seems that some of the parts of these grand musical services, at which Church people sometimes take offence, are eminently satisfactory and delightful and devotionally helpful to those who, though a few years ago prejudiced against every Catholic, are now unable to enter into the less significant prejudices of Churchmen themselves.

One of the prominent Congregational churches of Portland has taken a step in advance of the other denominations in the city by celebrating the actual festival of Christmas Day with a special service, including the General Confession, responsive reading of the Psalter, the Te Deum and special sermon.

From the Church Helper, Western Michigan: Putting First Things First.—There's a right way, a natural order, in all things. It makes a difference how you begin your breakfast. You must begin with the right loop, would you easily unshackle the tangle. Failures are such from the outset, by the omission of something. You will evolve only that which has been all along involved.

When Church enterprises miscarry, it will always be found that some element of success was left out on the start. People sometimes lend their names to a Church effort, their influence (more or less), their money (as little as possible), their advice and critical judgment (chiefly regarding what others should do), and at the same time withhold the one indispensable condition of success in the undertaking, *themselves*.

The heart, the whole heart, should be the first contribution.

St. Paul speaks in high terms of certain churches of Macedonia, "how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." And the secret of their giving, not simply "according to their power" but "beyond their power," was that they "first gave their own selves to the Lord, and unto us by will of God." The greater includes the less. The real giving self implies keeping nothing back.

"Seek ye first the Kingdom of God," remains the Law of discipleship. "Seek" where? "Within" of course, for "the Kingdom," though visible, "cometh not with observation." Origins of the visible are ever out of the unseen, "What is seen hath not been made out of things which do appear."

The outward tokens of success—numbers, popular sympathy, effective organization, assured sufficient income, and the like, do not produce spiritual character, but may be evidence of such a character, itself the product of Sacramental Grace, sought and profited by, according to "the law of the Spirit of life in Christ Jesus."

If one who is unbaptized or unconfirmed, yet really wishes to do the most one can toward the building up of the Church in any community, let him or her know that no amount of time, labor, means, thought, or sacrifice, can possibly be as effective to that end as the putting on of the Lord Jesus Christ in Holy Baptism, and the renewing of the Holy Ghost in the Apostolic rite of the Laying on of Hands.

It is a token of cheer, a promise of final complete success, when the enlarging and up-building of the Spiritual House precedes the acquisition of property, the erection of the House of Worship, or even before parochial organization and the establishing of regular services. This is indeed beginning at the beginning; locating "the Treasure," and then bringing into line with "the Heart" every other possession and faculty in its order the purse along with the conscience, the intelligence and the will.