

and was assisted in the musical services, by a choir from Belleville. In the afternoon there was a grand organ recital, followed by a tea meeting and concert in the evening. The net proceeds of the day were over \$250.

Since the above was written, the sad news has reached Ottawa, of the sudden death of Mrs. Gardner, wife of the Rev. Mr. Gardner, which took place at New York on the 2nd December. Mrs. Gardner an company with her daughter, left Tweed, on the previous Tuesday, in her usual good health, to visit her mother at New York, and while on her journey, was taken with paralysis of the heart, and died in two hours after her arrival at her destination. Her daughter though she was sleeping when death seized her mother on the train. She was placed in the vault on Wednesday the 6th, at about the time her husband was preaching the re opening sermon at Saint James' Church, Tweed, the reverend gentleman being unaware of his wife's death. He has the comfort to know that death had no terrors for his wife. She was a good Christian and was held in the highest estimation by the entire community.

OTTAWA.—The second of the series of fortnightly meetings of the Christ Church Lay Association was held in the school room of the church Thursday evening. The President, the Rev. B. B. Smith, occupied the chair. After routine business, Mr. Smith continued his exposition of the Book of Common Prayer. This was followed by a discussion on "The improvement of the Church's Services; how to increase the attendance on them." Dr. Wickstead introduced the subject by a logical, critical and minute address. Divine worship, he said, was of the highest importance, as it will appear if we consider: First—That God is the object of worship.—(Matthew, 4th chap., 9-10 vs.) Secondly—That to neglect His worship is the greatest affront we can offer Him.—(Malachi, 1st chap., 6-8 vs.) Thirdly—That we ourselves can expect to be blessed only so far as our worship is acceptable.—(Malachi, 2nd chap., 2nd v.) Religious worship, as well as religious principles, tends largely to form the character, and to influence the course of nations. In the greatness, the independence, and the glory of England, we see the fruits of that pure faith and ritual so long established there. The following considerations, however, forced themselves upon his mind: First—The "unpopular" character of our church services; and secondly—The lack of attendance upon public worship. The remedies for these defects would be, in his opinion: First—To bring the Litany into far more frequent and prominent use, no service being better adapted than this for congregational purpose. In dignity and solidity, rhythmical beauty, depth, pathos and extreme simplicity, it is the first Litany ever composed. Secondly—Shorter and more elastic services for week-days and festal occasions. Thirdly—The use of rooms and small chapels as excellent half-way houses to the church, the very dignity of which deters many from entering them. Fourthly, The weekly celebration of the Holy Communion. Fifthly—A great increase in the number of pastors, that the knock of the Shepherd may be heard at every door. Sixthly—More of cottage, garret and cellar lecturing. Seventhly—A staunch and unswerving fidelity to the truth of the Reformation. With all our defects, and this is not a dispensation of perfection, the results of Protestant worship contrast most favourably with those of the mediæval ritual. We have our defects, but they are not inherent in our systems. Wherever there is coldness or irreverence, the fault is in the minister or the people, or both, and ceremonialism is not the cure. It has ever been found that beyond a certain point as ceremonialism increases pure devotion declines. As to attendance upon public worship, it is true that there are multitudes who absent themselves, but the fault belongs not to the principles of our Church, but rather to the want of their application, arising from insufficiency of means. The true principles of the Church of England produce glorious results wherever they are applied. Messrs. Lawrence Fortescue, James Fletcher, Rowan Legge, George M. Greene, Henry Chesley, Dr. Small and Mr. Sheppard followed with some remarks pertinent to the question, when the meeting was adjourned to the 28th December.

Province of Rupert's Land.

Including the Dioceses of Rupert's Land
Saskatchewan, Moosonee & Athabasca.

DIOCESE OF RUPERT'S LAND.

PERSONAL.—The Rev. Alfred Osborne arrived in Winnipeg on the 8th. He preached for the first time in Christ Church School House at the Friday evening Litany Service. On Sunday he preached in St. John's Cathedral in the morning and at Christ Church in the evening. Mr. Osborne has created a very favourable impression, and we shall expect to hear that the foundations of the church at Regina will soon be laid wisely and well. He proceeded to Regina so as to officiate there on the 17th Dec., and our readers will hear from him from time to time about his work. Regina is not in the Province of Manitoba, but in the North-West Territory. There is only one clergyman in that part of the Diocese besides Mr. Osborne—the Rev. Gilbert Cook, a native clergyman at Touchwood Hills. The present Diocese of Rupert's Land extends some distance beyond the boundary of the Province. It is probable that when the new Province is organized a strong effort will be made to create a new Diocese. This can only be done by the S. P. G. or C. M. S. taking the initiatory steps in founding a new See. The success of the Church of England in that part of the North West will largely depend on the appointment of an energetic Missionary Bishop to oversee and guide the work which will begin in earnest next spring with the tide of immigration that will pour into that section of the country.

WINNIPEG—*Holy Trinity*.—The first Sunday in December was made a Hospital Sunday, and over \$300 were given to the Winnipeg General Hospital. No arrangement has yet been made about a Curate.

PERSONAL.—The Rev. Rowland Hill, B.A., of the Diocese of Algoma, has been in the city.

The astonishing growth of the city is evidenced by the fact that in the Post Office 39 clerks are employed this year instead of 9 last year. 10,000 letters are daily on call, exclusive of letters in boxes. The money orders drawn the past year amounted to \$600,000, or more than any of the large cities of the Dominion. Over 70 travellers traverse the country on behalf of the wholesale houses of Winnipeg, more than double the number employed last year. There are eight chartered banks, exclusive of private banking houses. The Main Street is 132 feet wide, with 18 feet sidewalks, and is three miles long. Between the Assiniboine and the Railway, it will next year be almost a solid mass of brick blocks. The churches are all temporary as yet, but next year will see some handsome buildings, costing \$100,000 each. The Methodists, Presbyterians and Holy Trinity all contemplate building at that price from the proceeds of their sites. In a recent editorial the property of Grace Methodist congregation was put at \$285,000. Since then a statement has been published by them, putting it at \$358,000, with a debt on it of \$50,000. The Methodists talk of building a church to cost \$100,000, and applying part of the balance to found a college. The Methodists are smaller in number than the Church of England in the city, but their property is much more valuable. It is to be hoped that Churchmen will no longer excuse themselves from giving because of the comparatively small amount held by St. John's and Holy Trinity.

WINNIPEG—*Unveiling of the Portrait of the Metropolitan*.—(Continued.)—ADDRESS:

To the Most Reverend Robert Machray, D. D.,
L.L.D., Bishop and Metropolitan of Rupert's
Land.

Most Reverend Father: Accept from a number of the clergy and laity of Your Lordship's Diocese this portrait of yourself, which we hope may find a prominent place in Bishop's Court.

Upwards of seventeen years ago you were called in the providence of God from a sphere of great usefulness in the University of Cambridge, to preside over the destinies of the Church of England in Rupert's Land, whose members were thinly scattered over an area larger than Europe. This period has been a most eventful one in our history as a Church. The organization of our Diocesan Synod, the sub-division of the old Diocese of Rupert's Land into four Sees united into one Ecclesiastical Province under the Primacy of the Archbishop of Canterbury, and the establishment of a Cathedral Center on the basis of kindred institutions in the motherland, not to speak of other and hardly less important features of our Church polity, have been accomplished during your episcopate, and are monuments of your ability, zeal and devotion; and the position you have taken on the important question of education, by rearing from their foundations such institutions as St. John's College and St. John's College Ladies' School, and that accorded you by your being placed at the head of both the Provincial University and public school systems, justify the promise of your University life, and prove how eminently wise and fitting their choice was, who called you to the office and duties of the Episcopate in this land.

We thank God for all that has been done for our Church in Manitoba and the North-West through your instrumentality; but most of all for that spirit of harmony amongst ourselves and loyalty to our Bishop, which characterize our church life, and which we feel you have ever done so much to promote.

We deem it a privilege to contribute in this slight way in handing on to those who shall come after us a copy of the form and features of one to whom our Church owes so much and towards whom the hearts of both Clergy and Laity beat as one; and it is our heartfelt prayer that the Great Shepherd and Bishop of our souls may long spare you to His Church in this portion of His vineyard.

At the conclusion of the address the curtain which had concealed the portrait from view was caused to fall, and as it fell a general burst of applause was heard from all parts of the room, and the chairman called for three cheers for His Lordship, which were given with great heartiness.

His Lordship then read the following reply:—

Reverend Brethren and Brethren of the Laity:
I thank you for the kind, for the—I fear, too partial words in which you speak of me in your address.

I gladly accept for the Diocese the gift of my portrait which you have now made to it through me. It will receive, as you desire, a prominent place in the See House. It will be a companion of the portrait of my beloved predecessor, Bishop Anderson, which we happily possess. Whatever my own merits or demerits, I have been called, as you remark, to the Bishopric at such a most eventful period that my name cannot but be associated with the organization of this Ecclesiastical Province and Diocese. Judging from my own feelings with respect to those who before us have taken an active part in the pioneer work of the Church in this Diocese, I think Churchmen may in the future, without any care or thought of myself, be pleased at the existence of this picture. On this account I welcome the gift. But I know that your gift is not intended merely to supply such a historical reminiscence, but is meant to convey to me an assurance, and a most hearty assurance, of the sympathy and confidence of Churchmen in this Diocese, both clergy and laity.

I cannot tell how I value that harmony and loyalty to which you refer as subsisting in this Diocese. A Bishopric was not of my seeking. Indeed, I have such a disinclination to any public appearance that I sometimes wonder that I ever accepted the office. I can truly say that the main reason of my acceptance was that I thought that, with my views and probable line of action, I might be of some small service to the Church. I mean that I thought that I was likely to bring round the Church the hearty good will and co-operation of her members, and secure, unless there should arise unfavorable circumstances, that harmony which is essential both for comfort and progress.

(To be continued.)