

Rochester, Moosonee, Athabasca, Qu'Appelle, Huron, Minnesota, and North Dakota. The Communion office was then proceeded with, the Metropolitan communicating; Bishops Whipple and Thorold communicating the other Bishops. The elements were then distributed by the Bishops of Qu'Appelle, Saskatchewan, Moosonee and Athabasca.

The anthems sung during the service were: "God is a Spirit,"—Bennett; and "How lovely are the Messengers,"—Mendelssohn. The choir under the charge of Mr. W. A. Jewett, organist, was augmented for the occasion.

CONFERRING OF DEGREES.—The Bishop of Rupert's Land, Chancellor of the University of Manitoba, has conferred the following degrees at a meeting held at St. John's, D.D., (*jure dignitatis*), Right Rev. W. C. Pinkham, D.C.L., Bishop of Saskatchewan, Very Rev. J. Grisdale, B.D., Dean of Rupert's Land, B.D., Rev. Edwn. S. W. Pentreath, A.M., graduate of the General Theological Seminary, New York, he having previously been admitted to the standing of the "previous" at the University of Manitoba.

THE GATHERING OF BISHOPS AND CLERGY AT WINNIPEG.—This week has been the most notable one in the history of the Church in the Northwest; from the number of Bishops in the city, the largest ever gathered in the Northwest, the consecration of a Bishop, and the presence of the Lord Bishop of Rochester, the first Bishop of an English Diocese that has ever visited Manitoba.

On Sunday the Consecration took place. In the afternoon, the Bishop of Moosonee addressed the Sunday-school children at Holy Trinity. At Christ Church, the Rev. Mr. Pentreath had arranged a Flower service, the service of song being the one used in the Diocese of Exeter. Bishop Walker, of N. Dakota, very happily addressed the children. In the evening, Bishop Anson preached at All Saints'; Bishop Baldwin at Holy Trinity; Bishop Horden at St. George's and Bishop Walker at Christ Church.

Monday—There was a Conference of C.M.S. Workers to meet Rev. F. E. Wigram, Hon. Secretary of the C.M.S., who has been making a tour of the world to inspect the C.M.S. Missions, and who recently arrived *via* C.P.R. from Japan. In the evening there was a grand Missionary meeting in Trinity Hall, addressed by Bishops Whipple, Horden, and the Rev. F. E. Wigram.

Tuesday—On Tuesday morning at 8 o'clock there was the beginning of what was in part a "Quiet Day" for the Clergy. Holy Communion was celebrated in St. John's Cathedral at 8 o'clock, and an earnest address, couched in chaste and expressive language, was delivered by Canon DuMoulin, of Toronto. The Clergy were entertained to breakfast by the various members of the Cathedral staff. At 10 a.m. they reassembled in the Cathedral, and after shortened Morning Prayer, conducted by the Metropolitan, Bishop Baldwin delivered a magnificent address on the "Gifts of the Holy Ghost." Those who know the Bishop will know that he made good use of his opportunity. His address was a master piece of descriptive power, terse language and striking thoughts.

In the evening a Festal evensong had been arranged at Christ Church, Rev. Messrs Tudor and Pentreath arranged to unite the surpliced choirs of the two churches. Eight Bishops, 38 Clergy and 54 choristers robed in the School-house and entered the Church, the Processional being "We March to Victory," by Barnby. The choristers were in their seats before the Bishops entered the Church, so lengthy was the procession. All the Clergy were seated in the spacious sanctuary, except a few who sat outside the chancel rails. Canon Matheson intoned the service up to the Creed; the first Lesson being read by the Ven. Archdeacon Reeve, of Athabasca, and the 2nd Lesson by the Very Rev. C. R. Hale, D.D., Dean of the Cathe-

dral at Davenport, Iowa. The Psalms were Gregorian, from Hilmod's Psalter; the Canticles Anglican. The Rector, Rev. E. S. W. Pentreath, took the service from the Creed; the anthem was, "I will lift up mine Eyes"—Dr. Whitfield. The sermon, a noble one, was preached by Bishop Whipple, of Minnesota. Special Hymns were chosen, set to familiar tunes, and during the Recessional the Procession retired in the same order. It was admitted to be the grandest service of the kind ever held in Winnipeg.

On returning to the School-house, the choir of Christ Church entertained their visitors with refreshments. Rev. M. Tudor, of All Saints, thanked the choir of Christ Church for the entertainment of the visitors. On behalf of the choir Mr. Pentreath expressed the pleasure he felt in having such a gathering and such a glorious service. His object had been to gather the clergy together to unite in a hearty service of praise and thereby encourage and cheer the brethren from distant mission fields, and to elevate the standard of worship by shewing the dignity and beauty of a choral service of praise where it could be had.

Bishop Walker, of N. Dakota, expressed his great pleasure at being present, his surprise and gratification at what he had seen and heard in Winnipeg.

The Provincial Synod met on Wednesday. A separate account will be given of this. It may be stated here however, that on Wednesday evening, a reception was tendered the Synod and visiting clergy by a committee from the various congregations. Several hundred persons were present in Trinity Hall, and an enjoyable and informal evening was spent. There was music from a string band, and happily no speeches. On Thursday evening, a Centenary service was held in Holy Trinity Church, the preacher being the Lord Bishop of Rochester. The collection was for the S.P.G.

There was a very large congregation, and a goodly number of clergy present in the chancel. Besides the preacher the Bishops present were the Metropolitan, the Bishop of Moosonee, Qu'Appelle, Athabasca and Saskatchewan, Rev. O. Fortin, Rector, and Bishop Pinkham took the service, the lessons being read by the Bishop of Qu'Appelle and Moosonee. The sermon by Bishop Thorold, was from the text "I am a debtor." It was full of beautiful thoughts, and neatly turned phrases, but was disappointing in as much as it said very little about the great subject in men's thoughts, the 100 years of the Colonial Episcopate.

[We are obliged to hold over the Report of Synod.—Ed.]

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette*, (Dublin), says:—

If the separatist party in England with Mr. Gladstone at their head could have their eyes opened, the Jubilee as kept, or rather not kept in Ireland, should have this effect. The line of demarcation has been clearly drawn, and it is proved beyond doubt that while this land possesses a large body of people in whose breasts the spirit of loyalty burns as brightly as it does anywhere within the Queen's vast dominions, there is another and a larger section of the population disloyal to their very heart's core, who love not England, nor England's Queen, and who would to-morrow be found allied, if they could, with her most bitter foe. The Jubilee in Ireland has taught this lesson clearly and distinctly if it has taught nothing else.

Under such circumstances the duty of a patriotic Government should be plain enough. It is to encourage the loyal sentiment in Ireland in every possible way, to remove every obstacle to its development, and not allow those who would be loyal to the Sovereign and Constitu-

tion to be terrorised over and compelled to disguise or choke down their loyal principles, by a tyrannical and unscrupulous faction.

The *Family Churchman*, (London, England), says:—

"The following very funny paragraph appeared in a religious contemporary of last week. 'Dr. Cunningham, of St. Andrew's, has been lecturing on the feasibility of uniting the Established Churches of England and Scotland by federation, if not incorporation. The difficulty about episcopacy he proposes to get over by getting all to recognize every minister of a congregation as a bishop, and to call him so; and he suggests that a beginning might be made at once by an exchange of pulpits and by the passing of a Mutual Eligibility Act.' 'Principal Cunningham must have taken leave of his senses if he hopes to reunite the Christian Church by Act of Parliament. Still more lacking in the ordinary manifestations of sanity is the proposal to call every minister of a congregation "Bishop." No, no; let us be all laymen first, then presbyters, and afterwards let us in the apostolic way appoint an episcopal overseer.'

Church Bells, (London, England), makes the following statement:—

The most eminent minister in the Unitarian denomination is Dr. James Martineau, who is now more than eighty years of age. Last year he put forth a scheme for congregationalising the Church of England and reducing her to the Unitarian level. He now makes a full and abject confession of the utter failure of the congregational system in the Independent and Unitarian denominations, and of its mischievous effects, in a letter dated June 8, 1887, and published in the Unitarian journals. Dr. Martineau avows the "difficulties insuperable under the congregational system—or want of system—into which our religious life has set. No branch of the Christian Church ecclesiastically unorganized has turned to account the scattered resources of character or met the inconspicuous needs of thirsting souls that are no less present in sparse than in concentrated populations.' He deplores 'our isolated congregationalism,' and 'the monstrous inequalities in our major and minor societies,' whereby, 'while some ministers will be spoiled, others will be starved'; and he exposes 'the evil effect on character of our disintegrated religious constitution.' Looking beyond his own small communion, Dr. Martineau writes:—"The Independents, who hold on principle to the congregational system which with us is only an 'accidental variation in our history,' experience from it the same evils, I am assured. Accordingly, their influence on English religion in the country is insignificant, and altogether eclipsed by that of Methodism. Their power concentrates itself in towns, and depends mainly on the preaching ability and personal attributes of its many eminent ministers of large congregations. I have a strong impression that upon them, as upon us, there lies the same fatal sign of blight—of inability to gather in the poor and keep them in the fold of Christ."

The *Church Kalendar*, of N.Y., says:

The absolute supremacy of Christ incarnate as the One Central Truth witnessed to by the Law and the Prophets, is of course the great lesson of the Feast of the Transfiguration, and that which was impressed most strongly upon the disciples who saw Him appear in glory, with Moses and Elijah as His ministering servants. But it is also a striking prophecy of the things which shall be hereafter, the Resurrection, the Judgment, the renewed life of *body and soul together* in Heaven. It is thus the counterpart of Easter Eve, which opened to us a vision of Paradise, as this Feast does of Heaven. In the vague and confused ideas of a future life which prevail in modern Protestantism, even Churchmen have lost sight not