

school is a mighty force, and the best men and women are wanted there. It has been charged, and with some foundation, that there is always a difficulty in getting the older people to take an interest in the Sunday school instruction, and this is left to the young people, many of whom might be better receiving instruction themselves.

"Then there is the mission work of the church. The mission and lodging house on Queen street is an admirable institution; it is well kept and almost self-supporting. This is a positive boon to the workingman. There may be seen what a practical Christianity means. There can be seen the image of Him whose teaching was to feed the hungry.

"There is the Brotherhood of St. Andrew, the Boys' Brigade, the Men's association, the mother's meetings and the daughters' society. If there are any who would inquire for an opportunity to engage in Christian work, I would point to them this catalogue that I have just enumerated, and say, there is a corner in the vineyard for every living subject.

"The finances of the church, which have been for so long an anxiety, have been placed on a satisfactory footing, and I trust that the debt will be removed at a more rapid ratio in the future than in the past.

"The congregation is entering upon another year and should do so in prayer. We should have courage and hopefulness and contribute glory to God in the building up of souls."

#### DIOCESE OF QU'APPELLE.

It is stated that the memorial to be erected over the grave of the late Bishop Burn in the cemetery of Qu'Appelle is to have the form of a plain marble cross raised upon three steps; upon the upper step are carved the arms of the diocese, together with the pastoral staff. On the lower step will be the name, date of consecration and date of death. The monument will be nine feet in height.

#### DIOCESE OF SELKIRK.

The venerable bishop of Selkirk, Dr. Rompas, is working away all alone in his remote northern home, Mrs. Rompas having gone to England for a time. The bishop has not been away from his work for twenty years, and it seems to be generally believed that he will never again visit the busy haunts of men.

#### DIOCESE OF MOOSONEE.

The Rev. E. J. Peck, of Cumberland Sound, a remote mission station within the Arctic Circle, has gone to England for a few months. Before leaving his post, he had the pleasure of welcoming Mr. C. G. Sampson, A. C. M. S. missionary, at Blacklead Island, who will carry on his work during his absence. When Mr. Peck came out to Cumberland Sound in 1894, he was ac-

companied by Rev. J. C. Parker, who met his death by drowning, together with two other Europeans and four Eskimo, on August 11th of this year. Exactly a year before, he was on a cruise of some weeks' duration to Frobisher Bay, and experienced dangers very like to those which resulted so disastrously this year. He wrote then:—

"In whalers' phraseology I was boat-header and hung on to an oar the whole way. We had to hunt our food each day, and each night we pulled up to the ice-ber, hauled up our three boats, pitched our six tents, cooked our bear's meat—for we hunted down, killed and ate seven Polar bears (one that I shot was a tremendous brute over three yards long); or if we had seal flesh and no wood wherewith to cook it, we just ate it raw (it is very good, especially the fat), sang our hymns and prayed, then lay down to sleep on the frozen sea. Sometimes we had to get up through the night and remove our tents, boats and baggage further on to the ice as the wild waves broke it up. This was through the month of July. It was a most exciting time, highly enjoyable to myself, but by no means enviable. Often it was bitterly cold, more often wet, and always more or less foggy. The people were kindness personified. I fell into the sea twice, and was pulled out by the hood of my coat; and at another time we were caught in an ice-pack travelling at a tremendous rate, and had to throw everything out of the boat on to a piece of ice and haul her up in a trice, or we should have been smashed.

"However, through the kind, protecting care of our God, I doubt not in answer to your prayers for us and our safety, we reached Signula with all well, without having suffered from want of food. Here I stayed among the Eskimo—visiting them, and teaching them of God our Father and of Jesus Christ our Saviour, and of the Holy Ghost our Enabler and sanctifier—from July 23rd until August 20th, 1895, when I returned through an inland passage now free from ice, making Blacklead Island on the ninth day out from Signula."

His work and that of his senior companion, Mr. Peck, has not been in vain. The letter says:—

"You will be so thankful to hear that God, in the midst of our sorrow, has given us striking tokens of His blessing and power. One man died during the spring of the year, trusting in the Lord. Three more after the death of brother Parker, came to me and confessed their faith in Christ, and they are now candidates for baptism."

So long as the Church of England in this great Dominion has such men to carry on her Master's work, she can thank God and take courage.

#### DIOCESE OF CALGARY.

##### WETASKIWIN.

On Thursday Oct. 29th, a Harvest Home festival and basket social was held at the house of Mr. Thomas

Ambler, near Duhamel; who, with his sturdy sons established around him, is making a fairly successful and persevering fight with the difficulties attending pioneer life in this country. In spite of the fact that the eldest son, Mr. William Ambler, had lost his all in the recent terrible fire that has ravaged the whole district for many miles, the party was a very cheerful and merry one, representing members of the settlers' families for ten miles around. After a plentiful repast, the giver of all good things was remembered in a short harvest service and hymns conducted by the Rev. C. H. Andras, M. A., of Immanuel (Episcopal) church, Wetaskiwin; and then various games were enjoyed by the young people, varied by a Virginian reel. The party separated at two in the morning, their journey home being favored by a brilliant moonlight. Such meetings are a rare boon to the lonely bachelors scattered far apart over the prairie—and so much removed from social life. To all who can thus brighten their neighbor's dull life we say "Go and do thou likewise." The host and hostess not long ago celebrated their silver wedding—a handsome silver tankard on the table presented by their neighbors, testified to the high esteem in which they are held by them.

#### DR. TEMPLE

The First Ecclesiastical Archbishop of Canterbury.

Mr. H. R. Chamberlain, writing from London to the New York Sun, says:—

"Remarkable prominence has been given this week to the public discussion of Dr. Temple's appointment to the fact that he will be the first Archbishop of Canterbury who has been a teetotaler. Dr. Temple's ideas on the temperance question are well known, and it will hardly be denied that the views of the church as a whole are not in agreement with him. The Church of England is a strong advocate of temperance, but not of total abstinence. The two terms are by no means synonymous in this country, as they are with many persons in the United States. Dr. Temple has reiterated, since his appointment was announced, a staunch adherence to total abstinence principles. In a characteristic utterance at a temperance society meeting in London, two nights ago, the archbishop-designate said that he had been a hardworking man himself for many years and he did not find, when he gave up intoxicating liquors, that his health, strength, or power to labor was impaired.

He could not agree with those who said that if a man touched intoxicating liquor at all he was sure to get worse and worse. He had drunk intoxicating liquors for a good many years of his life, though 25 years ago he gave it up altogether. But he had never at any time felt that he could not check or control himself in the use of it. Then why did he become a total abstainer? Because when he looked into the social condition