



ST. PETER'S CHURCH, QU'APPELLE.

I have been struck with the illiberality of *most* of the very wealthy Churchmen in Canada. Of course there are some noble exceptions. There is more liberality in England and the United States. English and American Church papers very often record handsome gifts from Churchmen to the Church, not only little gifts of stained glass or a ring of bells, but large gifts, a valuable building lot, a costly church, or an endowment.

(To be continued).

OUR PARISHES AND CHURCHES.

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his plan is happy, and easy, and blessed, let him tell his friends of it on suitable occasions, and encourage them to experiment. A word here, a quiet discussion there, a cheerful contribution elsewhere, in proof of ability and willingness to give. Let each giver be a missionary for system and proportion.

A few comments by way of conclusion.—Keeping in view the purpose of this paper, viz., to show that the great need of the Church to-day is the *teaching* of right giving—two or three thoughts suggest themselves.

1. *The teaching should begin with the young.*—In the home, the Sunday School, the Church children should be taught the basic idea of acknowledging the Giver by some material return. There is this difficulty in the matter. Children usually have very little money to give. That little, however, should be subject to some system of giving. So much of the pocket-money, so much out of the first little earnings should be consecrated to God. This serves to fix the principle as a foundation for future system and proportion.

The crucial period is when a young person begins to earn his own living, and to control his own purse. Then is the impressionable time when, after a little mental struggle, the decision is most easily made to give rightly. Then, with increasing income, the proportionate gift is maintained with ease, or even increased. It requires a sledge-hammer to break the heart of a rich man who has not learned to give. "What! must I give away \$1,000 a year out of my \$10,000?" The rich man who pays his pew rent, a trifling offertory and an occasional five-dollar bill to missions or charity, is almost a hopeless case. If he has, in any sense, been spiritually converted, he can hardly have been instructed.



ACCORDING to the last journal of the Synod of the Diocese of Qu'Appelle, there are within the diocese fifteen districts, viz., Moosomin with ten stations, Regina with seven, Qu'Appelle with seven, Fort Qu'Appelle with seven, Grenfell with eight, Medicine Hat with nine, Moose Jaw with four, Cannington with two, Souris District with twelve, Sumner with seven, Whitewood with seven. The remaining four districts are Indian missions, and are Touchwood Hills with three stations, Fort Pelly with three, Gordon's Reserve with one station and St. John's College with two clergymen.

The parish church at Qu'Appelle station serves for the present as the bishop's cathedral. It is a goodly edifice, as the accompanying illustration shows, considering the size of the place, for Qu'Appelle is yet but a village. If, however, we are to judge from figures, there is life in this parish of the prairie region. It has a general population of 2,000, amongst whom 507 are church people, 119 of them being communicants. There are 67 children in the Sunday School. A sum of \$1,327.20 was raised last year for all purposes, \$432.20 of which was for the clergy.

Bishop Anson, who to the regret of all is now retiring from the diocese, leaves behind him a cluster of buildings suitable for the head-quarters of his see. There is a school for boys and an agricultural college (with a farm attached), besides a house and chapel.

The incumbent of Qu'Appelle is the Rev. Henry S. Akehurst.

As the District of Assiniboia progresses and emerges from its pioneer life, these buildings, together with the landed property attached to them, will doubtless prove a valuable endowment.