

Holy Trinity.—The Rev. O. Fortin reports over \$12,000 of a revenue, interest all paid, \$1,500 of back debts paid off, salaries paid up, and a pew rental of about \$5,000 a year. During the year there were 80 baptisms, 19 marriages and 23 burials.

All Saints' has made satisfactory arrangements to consolidate its floating debt, has largely increased its revenue, and has now a good prospect of success. The interior of the church has been much improved. An altar cross and vases were used for the first time on Easter Day; several texts have been placed on the walls, and the exterior of the church has been painted.

Christ Church reports a revenue of about \$3,000 through the offertory. The Rev. Mr. Pentreath received a present of \$88 in gold on Easter Day from his loving parishioners and friends. There were 93 communicants at the first and 56 at the second celebration. During the year there were 55 baptisms, 30 marriages and 29 burials.

St. John's Cathedral reports a surplus of \$100.

St. George's Church (Rev. Canon O'Meara) is in a good financial position. An addition is being made to the church for an infant class room and general church room.

A MISSION FOR WINNIPEG.—Arrangements are being made to hold a Mission in Winnipeg in October. There will be two Missioners, who will hold the Mission in Holy Trinity and All Saints' simultaneously, and afterwards in Christ Church and St. George's parishes. The Missioners have not yet been secured. The active work of preparation will be begun next month by the formation of volunteer choirs, gathering of workers, distribution of literature, &c. The Durham Mission hymn book will be used.

VIRIDEN.—The Rev. F. F. Davis leaves for Lethbridge, Diocese of Saskatchewan, in June.

VACANT MISSIONS.—We regret to say that there are several vacant Missions. The S.P.G. has given a special grant of £200 to make up for this amount withdrawn. The means are forthcoming, but not the men. At present, Clearwater, Manitou, Norquay, Gladstone and Poplar Point are vacant. Viriden will shortly be so. New Missions also require to be filled. Eight men are required, six of them at once. At Manitou and Norquay there are rectories.

There is every prospect of a good crop, as the seeding was two or three weeks earlier than last year.

The Diocese is in a fair way to go ahead, but the work is sadly crippled for lack of men.

NORQUAY.—Rev. A. G. Pinkham has removed to the Diocese of North Dakota.

DIocese OF QU'APPELLE.

Bishop Anson has received another anonymous donation of £1,500 for his Boys' School.

Two men are required in this Diocese, one of them a married man of ability and judgment.

DIocese OF SASKATCHEWAN.

EMMANUEL COLLEGE.—The Bishop of Saskatchewan is making arrangements for carrying on the work of Indian training at Emmanuel College on a larger scale than has hitherto been attempted. Up to this time, the Indian students have been in training only for work, and their number has therefore been necessarily limited. It is now proposed to train as large a number of Indians as possible not only in the ordinary English branches, but in the elements of chemistry, especially in its application to farming or agriculture. The College possesses a very good chemical Lab-

oratory, and for the last four months lectures on chemistry have been delivered daily with experiments. The pupils are taught how plants grow—what substances in the soil and atmosphere form their food—how different kinds of crops withdrew from the soil different constituents or different proportions of the same constituent—how therefore the soil becomes impoverished and in need of replenishment from manure—how especially ordinary farm manure ought to be treated as best to preserve its ammonia in full fertilizing vigor, and generally whatever relates to an intelligent cultivation of the soil.

The College possesses two hundred acres of the best farming land. A part of it is now being prepared for farming and gardening, that the pupils may have practical out-door training in addition to that of the class room. Indians will be trained in this way with the view, in some cases, of their becoming intelligent farmers, and in others acting as schoolmasters to Indian children on the reserves.

The Bishop has received a most encouraging letter from the Marquis of Lansdown Governor-General of Canada, in which His Excellency warmly approves of training Indian students in agricultural chemistry in the way proposed by the Bishop, and expresses his desire to be helpful to the carrying out of the plan. He also states his intention of giving prizes to the most deserving Indian pupils.

Other encouragements to the Indian work of Emmanuel College have been received during the past week. The Hon. Lawrence Clarke, of Prince Albert, has sent a draft for seven hundred dollars to the Bishop as a contribution by officers of the Hon. Hudson's Bay Company and two of the sons of the late William McKay, Esq., H. B. C. Factor at Fort Pitt, for a testimonial to the memory of the deceased gentlemen—the money to be invested, and the interest to form a scholarship to be given to a deserving Indian student, to aid him in obtaining higher education at Emmanuel College, the scholarship to be known as the "William McKay scholarship."

The Bishop having laid his plan for extending Indian work before T. Swanston Esq., of Prince Albert, that gentleman at once signified his appreciation of them by promising the immediate gift of a large and valuable piece of land adjoining the College property. The Mayor of Prince Albert, Thos. McKay, Esq., has also signified his intention of being helpful to the scheme.

The Bishop preached on Easter Sunday in St. Mary's in the morning, and in the Mission Chapel in the evening. As has frequently been the case of late, there were not seats enough in the Chapel for the people who assembled. The offertory for the Clergy Widows and Orphan's Fund—at St. Mary's was \$20, at the Chapel \$24.50 including \$10 given on Monday to the Bishop by Mr. Commissioner Muma to add to the collection.

On Sunday morning 2nd May, the Bishop held an Ordination and Confirmation at St. James' Church, South Branch. In the evening he preached at the Mission Chapel the concluding sermon of his course on "The Mosaic Account of Creation."

Sunday the 2nd May, was the twenty-fifth anniversary of his lordships marriage (silver wedding) and the following day, May 3rd., was the twelfth anniversary of his consecration as Bishop of Saskatchewan.

A Lay-Subscriber in New Brunswick remitting in renewal of his subscription, writes us: "I heartily wish it (the CHURCH GUARDIAN), would find its way into every Church family, as it is a GOOD CHURCH EDUCATOR; and I look more eagerly for it than any other periodical I take."

CONTEMPORARY CHURCH OPINION.

The *Living Church* says:—

The next Lambeth Conference might do a good thing if it should decide, and publish, that a bishop outside of England is as much of a bishop, possesses the same authority, enjoys the same episcopal prerogatives, and is entitled to the same respectful consideration as if he were the Erastian holder of an office in the establishment with a seat in the House of Lords. It seems to be a difficult thing for some of the English bishops to learn this. An instance in point is just now exciting considerable discussion, the principle involved in which may engage the attention of the next Pan-Anglican Synod. It appears that last fall the bishop of Sodor and Man preached in a Presbyterian congregation in the diocese of Aberdeen, Scotland. The Bishop of Aberdeen wrote to his lordship to inquire if the report which had reached his ears was true, and if so, to know the circumstances which caused him to take such a step without reference to the Bishop of the diocese. Receiving no reply to his letter, Bishop Douglas wrote again three months after. In this letter he stated that since writing his first letter he had ascertained the facts of the case, and felt it to be his duty to express his regret that Bishop Hill had taken such a step without previously consulting him. Will it be credited that the Bishop of Sodor and Man replied to this second letter by saying that the reason he did not answer the first communication of Bishop Douglas was that he was simply at a loss to understand by what authority he wrote to him? It would seem that such a breach of Church order and discipline, could not be passed over in silence.

The *Moravian* says a very timely word in this paragraph:—

There are times when the young people, and for that matter the older people also, in any community, are especially susceptible to higher influences and yield more readily to holier impulses. Then it is that the sound of a "going in the mulberry trees" signals the leaders of God's Church to make a special advance. Brethren, is it not likely that these conditions will be found just after a number have solemnly given themselves to Jesus? Why relax efforts between the impressive services of the Passion Week and Whitsuntide? Have all been gathered into the Church, who may be? Why not rather let down the net for another draught? Perhaps the example of some companion may be causing the deepest mental struggle in one or another heart, and the Holy Spirit is pleading for entrance there. Oh, work while it is day! Night comes all too soon.

ST. MONICA.

By THE REV. J. S. STONE, B.D.

(Continued.)

It was not till the autumn of the following year, 384, that she found him at Milan. Her devotion was not unrewarded, for she beheld signs of better things.

The Bishop of Milan at that time was the great and eloquent Ambrose. Everybody who visited Milan went to hear him preach. His ability as a rhetorician was known far and wide. Augustine, too, was attracted. He attended Ambrose's sermons, not for the sake of religious instruction, as he himself says, but to ascertain if the Bishop's eloquence deserved its fame. But by degrees the words of Ambrose produced an effect; gradually the mind of Augustine was opened to conviction. He began to see at least his follies of doctrine, if not his sins of life. He introduced himself to the Bishop and told him his story. Ere long he