

appropriateness of which, in connection with the beginning of the Christian life, is evident. On this day, bright and hearty services are arranged, special sermons preached by some special preacher. A children's service was held in the church in the afternoon, offerings for Sunday school work presented, and the church beautifully decorated for the occasion. On Sunday, Nov. 29th, such services were held, and the rector having under his oversight the adjacent mission chapels at Preston and Hespeler, now served by students, and soon to be supplied by a Deacon to act as curate, arrangements were made for such anniversary services throughout the whole parish. The Rector officiated at the mission stations morning and afternoon, having a celebration of the Holy Communion at both places, attended by nearly fifty communicants; Mr. James Woods, lay reader, taking the service at Preston in the evening, and delivering an appropriate address on Sunday school work. The services in the mother church at Galt were conducted by the Rev. Rural Dean Craig, B. D., rector of Clinton, who preached special sermons, and addressed the children in the afternoon. Rural Dean Craig is an excellent preacher whose retiring disposition has kept him somewhat in the background, but whose qualifications for effective parish work and whose abilities as a preacher are exceptional. His discourse on Sunday morning to parents and teachers was an impressive and powerful appeal on behalf of Christian childhood, and his simple and practical address to the little ones in the afternoon was admirable. Thanks, Rural Dean, come again. A hearty welcome and cordial greeting await you! As for the church, attractive always, it never looked more beautiful. According to our custom, one of our town florists arranged the decorations. Plants and flowers adorned the church in rich profusion, the bright array of chrysanthemums (the golden flower) being specially attractive and appropriate. Bright and hearty hymns and anthems were sung, all in keeping with the joyous occasion, making the whole day, as in former years, an interesting and eventful one in our parochial life. The offertory was, as usual, very liberal. LAUS DEO.

ALGOMA.

UFFINGTON.—The following report of a visit paid to the mission of Uffington and outstations, has been sent in to the Bishop by the Rural Dean of Muskoka. In the central station, the church of St. Paul has been improved with extra groins running round the walls, giving better finish to interior of roof, and by insertion of oriel window in the west gable. The outside also has received two coats of paint. A bell has been purchased, and hung in the church hall turret, and a bank wall has been built along the line of the site, on the west slope, the space filled in with earth, and cemetery accommodation to a limited extent provided. This at a total cost of \$113.17, raised thus: local \$35.35, outside collection \$77.82. The parsonage also has been greatly improved by a cellar 8x10 blasted out of the solid rock, and an extension built to the rear of the house 24x18, of two stories, giving on ground floor kitchen and woodshed, and overhead two bedrooms and study; a verandah six feet wide, two hundred feet long, running round the house, has also been added and four hundred feet of fencing done: house and roof, verandah and fence painted two coats with vulcanized paint; total cost of parsonage improvements \$503.57, of which \$98.64 was provided locally. The improvements to parsonage which Mr. Burden has effected makes it to be quite a model and convenient country parsonage, with appointments all complete; unpaid balance of cost, \$156, yet to be provided.

PURBROOK.—*Christ Church*.—An inspection of this church last year revealed grave defects in the condition of roof and walls. With characteristic energy and skill, the missionary addressed himself to remedy these defects. This has been most effectively done, and the structure greatly improved, by removing the roof, reducing the height of walls to 10 feet, taking out the east end, and building an apse 16x12, putting on a new and open roof, $\frac{1}{2}$ pitch, adding vestry 8x9, and porch 8x9. The new parts are on stone foundation, the walls are plastered stone finish, and the windows are all filled with leaded coloured light; entire cost so far, \$289.80, provided thus: local \$80, outside collections \$89.80, leaving a balance yet to be provided of \$120, and there remains yet to be done—Interior—wood, oil stained and new furniture; exterior—stone foundation under old part, and painting of building, estimated cost \$53.

LEWISHAM.—*All Saints*.—This station is the weak one of the mission. It is difficult of access from other points in the mission, having its market and natural outlet in the direction of Orillia. After years of struggle, a church has been built costing about \$300. But during these years the church population has almost entirely left the neighbourhood. And the Rural Dean advises that the church property be

offered for sale, and the proceeds applied to the relief of church work in the settlement of Clear Lake, the next station, but several miles north east, and where there is a hopeful church interest.

VANCOUVER.—*St. Stephen's*.—The church here is a perfect gem, although small. It is beautifully proportioned, and churchly in its design, and except for detail work yet to be done, and within the local power, is in its furniture and appointments complete. One acre has been purchased and deeded to the diocese, chopped, logged, cleared up and fenced; the church is frame, on stone foundation, nave 32x17, apse 12x18, vestry 8x9, porch the same, roof open $\frac{1}{2}$ pitch, walls plastered stone finish, windows gothic filled with leaded coloured lights, chancel and nave furniture all complete. Entire cost \$441.62, local collections and labor \$185.75, collected outside \$134.76, S.P.C.K. grant \$121.11, no debt; yet needing to be done, and within local power,—interior, oil staining; exterior, painting with vulcanized paint, estimated cost \$35. This mission, embracing the foregoing stations, with Clear Lake, and the Travis settlement, as very hopeful fields, if worked up, is left by the Rev. H. W. Burden, missionary for three years past, and whose health compels him to retire, in a most complete and workable condition, soon, it is to be hoped, to be again occupied by a missionary who will consolidate and perfect the good work the retiring missionary has so well brought on to its present satisfactory condition. With the temporalities so effectually provided for, space is afforded for a more concentrated attention being given to the more purely spiritual side of the people's requirements, although Mr. Burden has by no means neglected or overlooked this important part of his work. Summarised, the work of Mr. Burden's incumbency may be given as follows. He has built two churches, and rebuilt another, and completed the exterior of another; he has made one graveyard, by carting soil thereto, and fenced two, and extended and embellished the parsonage house. The whole at a total cost of \$2,309.46, with a debt remaining of only \$276, for which he has made himself personally responsible, and which it is earnestly hoped the many warm hearted and liberal friends of Algoma will not suffer him to lose, or to wait long for. As Mr. Burden left at the end of October, the Rural Dean of Muskoka, Huntsville, will gladly receive contributions to liquidate the \$276 owing, practically speaking, to Mr. B., and will acknowledge all sums received in the diocesan organ, *A. M. News*. THOMAS LLOYD, Rural Dean.

Diocesan Library.—The Rev. H. W. Burden, before leaving Uffington, very kindly donated 42 volumes of "The Ancient and Modern Library of Theological Literature," as a permanent memento of his connection with the diocese of Algoma. The volumes are quite new and will form a valuable addition to this most helpful and privileged institution of our missionary diocese. THOMAS LLOYD, Librarian, Huntsville.

ILFRACOMBE.—The Rev. L. Sinclair desires to inform all correspondents with him that no postal communication has been carried to or from the centre of this Mission during the last week, in consequence of the flooding of the government road. This is a repetition of what happened in the Spring, and the poor settlers here have no help; even the navigation has been blocked all summer and remains so. The vehicle of the mail contractor was caught in the flood on the 24th inst., and since no mail has gone or come. Mr. Sinclair hopes this will explain the delay of communication until the mail travels. This communication has to be carried by the clergyman to Huntsville.

ROSSEAU.—Mr. Clifford, Churchwarden, begs to acknowledge through CANADIAN CHURCHMAN the receipt of five dollars from a good kind friend for building fund of new parsonage at Rosseau.

RUPERT'S LAND.

WINNIPEG.—The Ven. Archdeacon Reeve was consecrated Bishop of the Mackenzie River in Holy Trinity Church, on Sunday morning, November 29th. The important event drew about 1,000 people to witness the solemn ceremony. The following was the order of clergy and bishops who marched in procession: The Rev. H. T. Leslie, secretary of the diocese of Rupert's Land, and the Rev. A. C. Garrioch, missionary at Fort Vermilion, Peace River; the Rev. C. R. Littler, incumbent of Selkirk; Archdeacons Fortin and Phair. Then followed assistant Bishop Gilbert of Minnesota, accompanied by his Chaplain, Archdeacon Appleby; Bishop Pinkham and his Chaplain; Rev. A. Wright, of Fort Lacombe; Bishop Anson, of Qu'Appelle, and his Chaplain, Canon Precentor Coombes; Bishop Walker, North Dakota, and his Chaplain, Canon Pentreath; then Bishop-elect Reeve, and his Chaplain, Rev. W. J. Garton, incumbent of Gladstone, late missionary at Fort

Rae, Peace River, and lastly, the Metropolitan of Rupert's Land and his Chaplains, Dean Grisdale and Canon Matheson. The service opened with the processional hymn, "The Church's One Foundation." The Metropolitan then read the Communion Service, Bishop Gilbert reading the Epistle, and Bishop Walker the Gospel. The sermon was preached by the Very Rev. Dean Grisdale from Acts i. 8.

The Dean referred to his long and intimate personal friendship with the Bishop-elect, and said if past experience was any guarantee of what was to come, if there was any such thing as continuity of character and purpose, the Church might hope to witness an episcopate of great and personal usefulness. He promised the Bishop-elect, in the name of the congregation, that he would carry into his new responsibilities their prayers and sympathies.

Bishop Anson, of Qu'Appelle, and Bishop Pinkham, of Calgary, then accompanied the Bishop-elect to the vestry, and after he had been properly vested, returned with him and presented him to the Metropolitan, saying, "Most Reverend Father in God, we present unto you this godly and well learned man to be ordained and consecrated bishop." The official documents authorizing the consecration were next read by the register of the diocese, Mr. John Machray, barrister. These documents were four in number, and were, (1) the resignation by Bishop Bompas of part of his diocese to be constituted into the new diocese; (2) the nomination by the C.M.S. of the Ven. Archdeacon William Day Reeve, of Chippewyan, as a fit man for the bishopric; (3) the acceptance of Archdeacon Reeve by the Archbishop of Canterbury and the appointment of the former by the Archbishop as Bishop of Mackenzie River; (4) the acceptance of Archdeacon Reeve by the Metropolitan of Rupert's Land, and directions as to the consecration.

The Litany was intoned by Rev. Canon Coombes; prayer was said for the bishop about to be consecrated and the Metropolitan proceeded to examine the bishop-elect on certain articles. In answer to the questions proposed, the bishop-elect declared his belief that he was truly called to this ministration, and his belief in the sufficiency of the Holy Scriptures; he promised to exercise himself in the same Holy Scriptures, to exercise faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word; to show himself an example of good works unto others; to maintain quietness, love and peace among all men; to be faithful in ordaining, sending or laying hands upon others, etc. At this stage the bishop-elect put on the rest of the episcopal habit, Rev. Mr. Garton officiating as chaplain. The hymn, "Come Holy Ghost, our Souls Inspire," was sung, the clergy singing one line and the congregation the next, and alternately; prayers were offered, and then the Metropolitan and bishops present laid their hands upon the head of the elected bishop kneeling before them, the Metropolitan saying, "Receive the Holy Ghost, for the office and work of the bishop in the church of God, now committed unto thee by the imposition of our hands, in the name of the Father and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power and love and soberness."

The next part of the ceremony was the delivery of the Bible to the new bishop, with an exhortation to give heed unto reading, exhortation and doctrine. The Metropolitan afterwards proceeded with the communion service.

The offertory, which was very good, was devoted to the clergy widows' and orphans' fund of the ecclesiastical province of Rupert's Land.

The rector of Holy Trinity Church, Venerable Archdeacon Fortin, announced the hymns and took part in the Holy Communion.

Among the visiting clergymen present was Ven. Archdeacon Appleby, of Minnesota, who, during his stay in the city is the guest of Dr. Jones.

Rev. Mr. Garrioch and Rev. Mr. Wright from the far north, were also present.

Bishop Walker, of North Dakota, preached in Holy Trinity Church, an eloquent and impressive sermon. Dr. Walker took for his text Luke xvi. 25: "For remember thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." The reverend gentleman drew a striking picture of the social inequality of the present day, the prodigious abyss between classes, the differences of rich and poor. Was it, he asked, God's order or our disorder? In the even-handed justice of God there was provided a Divine compensation. He pointed out that inequalities exist by the will of God; for the perfect equality of to-day would be the confusion of to-morrow. He remarked that the poor were often culpable in envy, pride, selfishness and hate. Wealth, he said, was no allotment for personal pleasure. Equality should be the bond of our brotherly duty to link us man to man. The sin of Dives was neglect of duty; for we are not told he was a vicious epicure, a sot, or an oppressor