

into Arabia. It was in this retirement that he was fully instructed by our Blessed Lord Himself as to all that he was to do and teach. He does not give us any details of that sojourn in Arabia. But when he says in one place concerning Christ's resurrection, and in another place concerning the Eucharist, that he delivered unto them that which he also received, may we not reasonably suppose that this was the time at which he received those truths before he returned to Damascus, and there, as we read in Acts ix. 20, began his apostolic work? And may we not well believe that there, when he received instruction, he also received ordination, although he has not handed down any record of it? May not his glorified Redeemer have then breathed on him, and said, "Receive the Holy Ghost?" But surely when he devotes the greater part of the first two chapters of this epistle to the question of his apostleship, he would have dwelt especially on that scene at Antioch if he had been there ordained. There were, we may be sure, many living witnesses of that scene. How then can we understand his absolute silence about it, if it was thus that he became an apostle? No: I accept his own words that he was an apostle as St. Peter and St. John, and others of the founders of the Christian Church, "not from men, neither through men," but that he received orders from Jesus Christ Himself.

JOHN GRIBBLE.

The Primate's Appeal.

SIR,—I would esteem it a great kindness if you would allow me to address some remarks through your columns to Churchmen in Eastern Canada on "Mission Needs of the Diocese of Rupert's Land."

1. The apparently strong position of the Church in Winnipeg, observed during the meeting of the General Synod, may have led to a misapprehension of the position of the Church throughout this diocese. In the town of Winnipeg, which has a population in the neighbourhood of 33,000, the Church people, numbering about 7,000, not only support their own services very sufficiently, but also give over \$2,000 yearly to the missions in the new settlements. But then as soon as Winnipeg is left, the country is sparsely settled. The part of the diocese into which immigration has yet entered is a vast extent of country with a small scattered population. There are not sixty families in the majority of our missions, though there may be four, five or more centres for services far apart.

2. The position of the mission work of the Church in Canada since the last General Synod may call for explanation. The General Synod has adopted a scheme for a united mission effort throughout the Dominion, but this cannot begin to come into operation till the first meeting of the committee in October, 1897, and, indeed, only partially till after the meeting of the Provincial Synod of Canada in 1898. There is, therefore, no change in the position of mission work.

3. The Domestic and Foreign Mission Board has kindly referred in some of its appeals to the needs of this diocese, but there never has been an adequate response. The consent of the bishops of the Province of Canada was sought for a visit of a representative of this diocese to state our needs and ask assistance. Not only was this consent granted, but the Provincial Synod of Canada passed a resolution commending the appeal to the support of the Church. Since then, though very much more is raised in the diocese for itself, there has been such a large increase in the number of our missions that if the Church is to hold its position in the West, still larger outside help must be obtained. Besides there are now several districts having only occasional services in which resident missionaries should be placed. In fact, partly from many districts being yet unoccupied, and partly from the large size of the present missions, leaving many families too distant for attendance at any mission centre where there is service, about a third of the Church population as given by the census is outside our services. In most of the new settlements there are two or three Presbyterian and Methodist ministers where we have one, yet we may have nearly or quite as many people as one of these bodies. To add to our difficulties the S.P.G., looking to Canada as a whole, early in the year notified us of its intention to withdraw one-tenth of its grant in 1897, and, though various appeals have been made to the society, there has not yet been any notice of a change of this resolution. Canon Rogers will shortly pay a visit to the East and give full particulars of our needs and of our work.

4. Until a few years ago our appeal to Canada was confined to the Missions for New Settlers. The extensive Indian missions in the diocese were supported by the C.M.S. of England. Collections were made in our parishes and missions for Indian work yearly; but these with any outside help such as the yearly collection from St. Matthew's, Quebec, went to supplement the C.M.S. work. Some years ago C.M.S. gradually withdrew from their old missions in the settled parts of the province of Manitoba. But six

years ago the society introduced a measure of gradual withdrawal from all its missions in this diocese, and the Diocese of Qu'Appelle, by reducing its grant by one-twentieth, or £132 10s. yearly. The society excepted from this reduction salaries of its two European missionaries, stating that in case of a vacancy the European missionary would not be replaced, but that it would add £150 to the grant, subject to the same yearly reduction. There is now only one European missionary, Archdeacon Phair. It will be understood that I am only speaking of the action of the C.M.S. in this diocese. These Indian missions are numerous and costly. The Indians are so few and poor at any one mission that the whole cost of the mission has to come from outside, and there are circumstances in the isolation of the missions in the interior that add greatly to their costliness. In some missions the Indians are nearly all Christian; in others they are still heathen. The society has now withdrawn in six years £795, which, with the cost still on the diocese of missions formerly surrendered and still unchanged in character, should call for about £1,000, or about \$5,000 a year. On the other hand, it gives us £200 from the bequest of Mr. Finlayson, an officer of the Hudson's Bay Company, but that is for additional work. The practical effect of the withdrawal up to the present is to throw on the Diocese of Rupert's Land all the Indian missions in the Province of Manitoba. The remaining fourteen-twentieths of the C.M.S. grant is required for the numerous missions that are in the Diocese of Rupert's Land, but in the Province of Ontario.

The Church settlers in the diocese in connection with our services do not much exceed 20,000, all counted, men, women and children. Churchmen in Canada will recognize the impossibility of this handful of people, who, after all the help they are getting from outside for their settlement missions, are raising for themselves the greater part of the support of over sixty clergymen, with all other Church expenses, finding in addition \$5,000 for these Indian missions. Our people quite admit a measure of responsibility and duty, and only four out of all our parishes and missions having resident clergymen omitted last year the collection for Indian work, but we need quite \$3,000 from outside even for the coming year. Every effort has been made to induce the C.M.S. to change its resolution, or at least to defer its operation till the Society could more fully satisfy itself by the inquiries of a deputation on the spot, or till the mission work of the Dominion was fully organized; but it has declined. The Ven. Archdeacon Phair, who is local secretary for the C.M.S., will visit Eastern Canada and give full explanations of the position of the missions. The C.M.S. intimated in announcing its resolution that it expected friends in Eastern Canada in part to take its place. I cannot but think that the support of these missions, on which the society has spent so much means, has a first claim on the friends of the C.M.S. It is evident that, unless considerable help is received, many of these missions must at no distant date be closed.

R., RUPERT'S LAND.

Bishop's Court, Winnipeg.

Family Reading.

Face the Light.

With wonderful persistence most flowers refuse to face the darkness, and insist on ever looking toward the light. We, too, should never allow ourselves to face towards life's glooms; we should never sit down in the shadow of any sorrow and let the night darken over us into the gloom of despair; we should turn our faces away toward the light and quicken every energy for braver duty and truer, holier service. Grief should always make us better and give us new skill and power; it should make our hearts softer, our spirits kinder, our touch more gentle; it should teach us its holy lessons, and we should learn them, and then go on with sorrow's sacred ordination upon us to new love and better service. It is thus, too, that lonely hearts find their sweetest, richest comfort. Sitting down to brood over our sorrows, the darkness deepens about us and our little strength changes to weakness; but if we turn away from the gloom and take up the task of comforting and helping others, the light will come again and we shall grow strong.

"When all our hopes are gone,
'Tis well our hands must still keep toiling on,
For other's sake;
For strength to bear is found in duty done,
And he is blest indeed who learns to make
The joy of others cure his own heartache."

Christmas.

How did they keep His birth day then,
The little, fair Christ, so long ago?
O, many there were to be housed and fed,
And there was no place in the inn, they said:
So into the manger the Christ must go,
To lodge with the cattle and not with men.

The ox and the ass they munched their hay,
They munched and they slumbered, wondering
not:
And out in the midnight cold and blue
The shepherds slept, and the sheep slept too,
Till the angels' song and the bright star ray
Guided the wise men to the spot.

But only the wise men knelt and praised,
And only the shepherds came to see:
And the rest of the world cared not at all
For the little Christ in the oxen's stall:
And we are angry and amazed
That such a dull, hard thing should be!

How do we keep His birthday now?
We ring the bells, and we raise the strain:
We hang up garlands everywhere,
And bid the tapers twinkle fair,
And feast and frolic—and then we go
Back to the same old lives again.

Are we no better, then, than they
Who failed the new-born Christ to see?
To them a helpless babe—to us
He shines a Saviour glorious.
Our Lord, our Friend, our All—yet we
Are half asleep this Christmas day.

—Susan Coolidge.

Faithful unto Death.

Don't pray so much for success as for fidelity. The benison is not "Well done, good and successful servant;" but "good and faithful servant." Some of you may be called upon to suffer, to be pent up in a sick room, to carry a cross heavier than you have ever borne before. Ask God to help you to be faithful. The crown of this life, that which gives it dignity, royalty, and which makes it kingly in a man and queenly in a woman, is fidelity. Our work here is to pray and praise, and teach and preach, to help each other, to instruct the ignorant, to aid the poor, to tend the sick, all in the name of Christ, and for Christ's sake be faithful to the work. Pray that you may never waver, but be steadfast to the end; and Christ shall be faithful to His promises. If He was faithful to take up the cross, He will be faithful to confer the crown. He was faithful to the death, and it shall be His fidelity which gives us life, the crown of life! It is the only crown which we may wear. The many crowns of glory we shall cast at His feet to whom glory only belongeth; but the crown of life shall span our brow for evermore, jewelled with the sunless light of the Lord God Almighty and the Lamb!

Grow in Grace.

Before there can be growth there must be life. All are by nature "dead" to God and to spiritual realities: "We must be born again." This great and saving change lies at the very outset of the Christian course. We may acquire the power of discussing and explaining what we have learned in school, but unless we are quickened by the Spirit of God, all our religion is but a hollow and empty profession. Alas! how many have gone on from year to year regarding themselves as Christians, defending and upholding Scriptural truths, until awakened, perhaps, by some special instrumentality, they have made the startling discovery that they had been deceiving themselves, and that their religion consisted in mere theoretical knowledge, having its seat in the head, and not in the heart. As with conversation, so with revival; it must be a matter of individual experience. In a large assembly of pastors lately held on the continent, one of the most esteemed and distinguished, when speaking of the low condition of things, exclaimed with beautiful simplicity, "What I want is a revival in my own soul!" Were there equal candour, how many of us might make the same acknowledgment! the outpouring of the spirit in taking of the