

one station in the Diocese, at Touchwood Hills, where there were, in 1886, 134 Indians and 295 catechumens.

The Dioceses of Saskatchewan and Calgary are for the present under one Bishop. Saskatchewan Diocese comprises the civil province of that name and a large territory north of it. Calgary corresponds with the Province of Alberta. The Missionary work among the Indians deals with Crees in the east and centre, and with the Blackfeet and Assiniboine tribes in the west. There are in the Diocese twenty-one clergymen (English and Native), of whom eleven are supported by the C.M.S. The Missions to the Blackfoot and Blood Indians, at Blackfoot Crossing and Fort Macleod, in the Calgary Diocese, are yet in their early stage, and have borne little or no fruit. The first Bishop was Dr. John McLean, consecrated in 1874. He was succeeded in 1886 by Dr. Pinkham.

The Diocese of Athabasca, as originally formed in 1872, was estimated to contain about a million of square miles, but with a scattered population not exceeding 10,000. In 1883 it was divided into two, the southern and much smaller portion retaining the name of Athabasca.

The northern half of the original Athabasca Diocese became, at the division in 1883, the Diocese of Mackenzie River. This enormous and remote territory was reached by missionaries in 1858, when Archdeacon Hunter volunteered to undertake an exploratory expedition down the Mackenzie River. He had learned at his station on Red River of the favorable disposition of the Hudson's Bay Company's officers of the willingness of the Indians to receive instruction, and the great efforts being made by Roman Catholics to pre-occupy the ground. Fort Simpson, the principal trading post on Mackenzie River, 2,250 miles from Red River, henceforward became a new centre of work among the Beavers, the Slaves, and the Chipewyans. Returning to Fort Simpson in 1859, after lengthy journeyings, Archdeacon Hunter met with some Tukudh Indians, who showed a desire for the Gospel, and returning to Red River, after a journey of nearly 5,000 miles, he declared, 'Surely the time to favour these poor benighted Indians is come!' The Rev. W. W. (afterwards Archdeacon) Kirkby was sent to carry the Gospel to them, for the first time within the Arctic Circle. At La Pierre's House, the chief medicine man renounced his curious arts in the presence of all; murder, infanticide (then common), and polygamy were confessed and renounced; and from that day onward the Gospel has progressed among the Tukudh and other Indians and the Eskimo. From La Pierre's House, Mr. Kirkby went to Fort Yukon and was warmly received by some hundreds of Tukudh or Loucheux Indians.

The Rev. R. McDonald (now Archdeacon) went northwards at the close of 1862 to be the missionary to the Tukudh Indians; and among them he has laboured ever since. In 1865 he was joined by the Rev. W. C. Bompas, whose remarkable story was told in the *Gleaner* for July, 1888. These two missionaries, in the next few years, were privileged to baptize over a thousand Tukudh converts. Mr. Bompas also first carried the Gospel to the Eskimo on the shores of the Polar Sea. When Bishop Machray, in 1872, formed plans for dividing Rupert's Land Diocese into four, he nominated Mr. Bompas for the Bishopric of Athabasca. Mr. Bompas was summoned forthwith to England, and was consecrated on May 3rd, 1874. He returned immediately to his diocese, and for the past sixteen years he has travelled incessantly all over its illimitable and inhospitable plains, without once leaving it even to come to the civilization of Manitoba. On the division of the diocese in 1883 he chose for himself, the larger and remote wild northern portion, forming the new Diocese of Mackenzie River. No other English Bishop has ever made such im-

mense and continuous journeys. A journey through the diocese, with return, without deviating from a single line of route, involves a distance of 5,000 miles. The population is about 7,000. About half of these are Indian adherents of the Mission. The remainder are either Roman Catholics or still heathen Eskimo. The stations now occupied are Forts Resolution and Rae, on the southern and northern shores respectively of Great Slave Lake; Forts Liard and Wrigley, in the Liard River district; Forts Simpson and Norman, on Mackenzie River; Fort McPherson, on Peel River; La Pierre's House, on Rae River; Rampart House, on Porcupine River; and Buxton, on the Upper Yukon, 250 miles above Fort Yukon, in British territory. A missionary is also stationed at Nuklakayit, on the Yukon, in Alaska.—*Church Missionary Gleaner*.

#### OUR CONFIRMATION CLASSES—BAPTISM, THE INWARD AND SPIRITUAL GRACE.

The consideration of the inward and spiritual grace in Holy Baptism will afford a renewed opportunity for very plain and earnest speaking. The candidates will once more be reminded of what was done for them at their Baptism, and to what they were pledged in the Laver of regeneration, when they became the subjects of a death unto sin and a new birth unto righteousness, when the loving and earnest prayer was made on their behalf that the old Adam might be so buried that the new man might be raised up in them, that all carnal affections might die in them, and all things belonging to the Spirit might live and grow in them, and that they might have power and strength to have victory and to triumph against the devil, the world, and the flesh. This was the new covenant of divine grace into which they entered through their sureties on the day when they were presented at the font of Christ's holy baptism, when the sacramental water was poured upon them, and they were baptized into the Name of the Blessed Trinity. Then were they sanctified and cleansed with the washing of water by the Word, and passed from a state of nature into a state of grace; then as by an instrument they were grafted into the Church, the promises of forgiveness of sin and of their adoption to be the sons of God by the Holy Ghost, were visibly signed and sealed, faith was confirmed and grace increased by virtue of prayer unto God (Art. XXVII); then 'they were washed from the filthiness of their sin, that they should afterwards live in the pureness of their life' (*Homily, The Passion*). This act of Divine grace is fully recognized in the first Collect in the Order of Confirmation, wherein the Bishop prays to God on behalf of those whom He has 'vouchsafed to regenerate by water and the Holy Ghost,' and to whom He has granted 'forgiveness of all their sins,' that they may now receive more largely and fully of the gifts of 'the Holy Ghost the Comforter.' It should be impressed upon them that it is as 'children of grace,' and not as 'aliens from the commonwealth of Israel or strangers from the covenant of promise' they will now come forward to receive a fuller measure of grace in the holy rite of Confirmation. This is what they should be taught to expect and earnestly pray for.

The concluding exhortation in the Baptismal Service may here be well referred to, as setting forth clearly the responsibilities of the baptized life, 'remembering always (as it says) that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.' It is in this spirit the candidates should now be

exhorted to pass on to their Confirmation, with this blessed resolution in their hearts, that with God's help they will proceed 'daily in all virtue and godliness of living.'

The grace that was infused into them at their baptism, that grew with their growth (unless, indeed, they received the grace of God in vain), is now to be more fully developed. Absolute decision for Christ is what they are now called to, to take up the vows made on their behalf at their baptism, and to ratify and confirm the same with their own mouth openly before the Church.

Death and Resurrection; these are the two key words of the Baptismal service—'a death unto sin and a new birth unto righteousness.' 'Buried with Him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life' [Rom. vi. 4]. The candidates for Confirmation are now invited to enter more fully into this risen life, and take larger advantage of their Christian privileges. The opportunity of feeding that life with the rich spiritual food provided for them in the Lord's Supper will be immediately at hand; and it is to the unfolding of this great mystery and blessing that the closing part of the Catechism is devoted.—*Irish Ecclesiastical Gazette*.

#### NEWS FROM THE HOME FIELD.

##### DIOCESE OF NOVA SCOTIA.

HALIFAX.—The Sunday School Teachers held their regular monthly meeting on Monday, the 6th inst., in the lecture room of the Church of England Institute, when a very fair number of teachers and friends made an appearance. The evening was devoted to Church History by the Rev. W. B. King, Rector of St. Luke's, it took the form of a lecture upon the 'Architecture of the English Cathedrals,' illustrated by a magic lantern. The lecturer led his audience from the earliest period of Norman through the different stages down to the decorative style, pointing out the peculiarities, also giving them examples of the transitional periods. The last view was one of St. Paul's Cathedral, London, showing the influence of the continental style. A few closing remarks brought a very pleasant evening to a close.

WINDSOR.—A very pleasant and profitable meeting of the Avon Rural Deanery Chapter was held at Windsor, April 8th and 9th. The opening service, full choral, Evensong being sung by the Rector. Rev. R. C. Hind of Newport, reading the lesson, and the Rev. C. W. McCully, of St. Luke's Cathedral, Halifax, being the preacher, repeating the able and instructive sermon delivered at Hantsport on the occasion of the opening of the new church there. The services on the following day, April 9th, were: Celebration of Holy Eucharist, 7:30 a.m., at which the Rector was celebrant.

Morning prayer and sermon 11 a.m. at which the Rev. Prof. Vroom, of King's College, was preacher. Immediately after the latter service the members present assembled for business in Christ's Church school. We here note the absence from the meeting of the Rev. F. J. H. Axford, who, although having come to Windsor to attend was unable to be present through illness, and the Rev. Canon Brook, D.D., who on account of ill health is at present absent from the Diocese; also Dr. Mills, of King's College, who was unable to attend on account of pressing duties claiming his attention.

The chief feature of this meeting was the discussion of the subject 'How best to educate the people in the way of giving.' Ven. Archdeacon Jones opened the discussion with an exhaustive speech, and was followed by the various members present, the outcome being the following resolution: 'This Deanery views with pleasure the recent establishment in the Diocese of the Society of the Treasury of God,