

BURFORD.—*Trinity Church*.—The Christmas service was well attended as usual, the church having been tastefully decorated for the occasion. The night after Christmas the Sunday School pupils enjoyed their annual supper and Christmas tree in the Masonic Hall. Many parents and friends joined with them in their pleasure. New Year's morning there was a celebration of the Holy Communion with an address by Rev. J. Ridley, Rector of Galt. Although it rained heavily all the morning there was a fair number of communicants. Thursday, Jan. 2, the choir of St. Jude's Church, Brantford, comprising twenty-five men and boys, rendered the sacred cantata "Christ and His Soldiers" in the Church. The service was beautifully sung and fully appreciated by the large congregation assembled. An offering of \$22 was made on behalf of the Sunday-school.

#### SASKATCHEWAN AND CALGARY.

*Areas*.—Saskatchewan, about 200,000 square miles; Calgary, 100,292 square miles; self-supporting parishes, 1. Clergy at present, Saskatchewan 14, increase this year if arrangements are carried out 8; Calgary 11, increase this year if arrangements are carried out, 3. (The town of Calgary, 1887.)

I desire to express my gratitude to those kind friends in England and Eastern Canada, who have in any way aided the work carried on in my two Dioceses, in the past: and to point out some objects well worthy of sympathy and support during this year, which must suffer unless the aid I ask for is received.

1. *Diocese of Saskatchewan*.—(a) Emmanuel College, Prince Albert, was founded by the late Bishop, and a number of the Clergy and several of our native catechists and teachers received their training there. It is conducted on the lines originally drawn by Bishop McLean. It could not exist if the Warden and the Assistant Professor of Divinity were not also Missionaries of C.M.S. and S.P.G., respectively; and if several of the Students were not supported by these Societies. There are now 16 pupils, two of whom are Divinity Students expecting ordination next spring, and 6 are taking the course for native teachers and catechists. We need about \$150.00 per quarter for salaries not at present provided for, and a certain sum for keeping up the three buildings constituting the College, on which there is no debt, and for insurance—altogether about \$1,000 per annum.

(b) The Nepowewin Mission at Fort a la Corne which includes two small bands of Christian Indians, members of our Church, a number from other Missions who have given up treaty and are settlers in the vicinity, and one or two English settlements, and (c) Thunderchild's and Moosomin's Reserves near Battleford are Missions, the Synod of the Diocese of Saskatchewan has, by resolution, specially commended to the sympathy of our brethren in Eastern Canada. The sum required for both Missions, irrespective of the C. and C.C.S. grant of £50 per annum for the Missionary under (b), and the salary the Missionary under (c) receives, as teacher of a school conducted under the supervision of the Indian Department, is at least \$900 per annum.

(d) The opening of a new Mission with headquarters at Saskatoon the town on the south branch of the Saskatchewan, which the Regina and Long Lake Railway has just reached, is urgently called for. £100 may, I think, be counted on from S.P.G. for this year toward the Clergyman stipend, and from what I know of our people there, I am sure they will do what they can; but with a Church to build, not to speak of a Parsonage, this sum is altogether inadequate. We need at least \$240 to supplement the grant from S.P.G.

2. *Diocese of Calgary*.—(a) The C. and C.C.S. has just given its consent to the allocation of its single grant of £75 per annum, to this Diocese, together with £25 unexpended in 1889, to a new Mission to be opened at High River—35 miles south of this town. The Mission will include the settlements on Sheep, Mosquito and Tongue Creeks. I am looking out for an active man whom I can nominate to the Society for this important work, and what I have said under (d) applies equally to this case. We ought to have at least \$240, in addition to the Society's grant.

(b) There are a number of small settlements in the neighborhood of Calgary for which I am at present unable to do anything. During the past year several of them were served by Rev. H. B. Collier. A short time ago a request came from the Red Deer and Blind Man Settlements—100 miles north of Calgary—where there has never been a resident Clergyman, for his appointment there. This has accordingly been done; but the grant of \$480 per annum he received for the former work, he takes with him. An exceptionally good man is required for the work about Calgary for whose support \$720 at least is needed.

(c) The Missionary to the Piegiens has hitherto received \$800 per annum:—half of it from St. James' Cathedral, Toronto, and half from the Board of Missions of the Province of Canada—The total sum

received for all my work from the treasurer of the Board of Missions, was for 1889, \$314.26, and 1888, \$579.98.

3. *Miscellaneous*.—(a) In 1887 I became responsible for the education of the eldest son of the late Bishop, who is now an undergraduate in Medicine of the University of Manitoba, in his second year. The amount required per annum is at least \$225.

(b) Grants towards the building, (in addition to grants from S. P. C. K.) or enlargement or removal of churches; special grants for other buildings; the expense of visits to districts where there is no resident Clergyman; part of the Bishop's travelling, and other incidental expenses, have been met hitherto by the donations and subscriptions of friends, chiefly in England, who will, it is hoped, continue their kind help.

In putting this appeal before those who may be supposed to feel some interest in it, may I ask for its prayerful consideration? Even for the sheep that are without a Shepherd, the blessed Saviour died. One soul on our prairies, or by the lonely mountain side is as dear to Him as one in village or town. Part of my duty is "to be merciful for Christ's sake to poor needy people, and to all strangers destitute of help." Will you help me in my duty? The time for opportunities of self-sacrifice, as well as for the salvation of souls is short. "The night cometh when no man can work."

Donations or subscriptions for any or all of these objects should be sent me by whom they will be gratefully acknowledged. Cyprian Saskatchewan and Calgary. Bishop's House, Calgary, January 6th, 1890.

### British and Foreign.

#### Bishop Potter's Address.

The occasion which assembles us is both interesting and unusual. It is interesting because it marks a quarter of a century in our ecclesiastical history and because it associates that period with a noteworthy personality. History, whether secular or ecclesiastical, includes always two elements, since it is simply the story of persons and events. Its highest office is, indeed, to record the unfolding of Divine Providence, and the movement and triumph of great ideas. But just as ideas become intelligible to the ordinary mind only as they find expression in the lives and lips of men, so events have, forever, their chief interest and charm to the average student of history, as they are incarnated in the words and acts of those who have embodied them in a career at once sufficiently distinctive and sufficiently commanding to constrain the attention and kindle the emotion of their fellows.

The occasion is, however, not only interesting, but unusual. In the succession of American bishops the bishop of this diocese is the 74th, and of these only about one-third have survived the 25th anniversary of their consecration, the average length of an episcopate in this country being still lower. It is not surprising that it should be so, though the specialists in such matters, actuaries of insurance companies, statisticians of mortality and the like, tell us that the longevity of the clergy as a class is somewhat in excess of that of many other professions and occupations, yet the most favorable conditions under which the duties, various, incessant, distracting, lonely, and increasingly anxious and perplexing, of a bishop are discharged, are not favorable to that repose of mind, that regularity of habit, and that equilibrium of strain and rest upon which ordinarily long life is supposed to depend.

It is then a memorable occasion when a bishop who has borne burdens so weighty and incessant, in an age when the demands upon his office grow daily more various and exacting, comes as this evening, to the 25th anniversary of his consecration, not only unbroken and unbent, "his eye," thank God, "nor his natural force abated." Certainly this has not been because he has spared his sympathies, or his strength. And even more surely it has not been because he has "cushioned his cares" in official pomp and luxury. In those delightful sketches of "Twelve Good Men," by the late Dean of Chichester, the learned Dr. Burgo, he quotes a senior member of the University of Oxford as saying of Dr. Samuel Wilberforce: "I recollect when a Bishop of Oxford never drove into Oxford without four horses and two powdered footmen. And what does Sam do? He gets upon a horse without so much as a groom behind him and rides off to a visitation before breakfast. I met him myself this very morning."

I am not aware that the Bishop of this diocese has a habit so wholesome and so invigorating as this, but of "journeying often, in painfulness and weariness."

Under such circumstances it is fitting that we should mark an anniversary so doubly note-worthy. The years which it reckons up have been among the most eventful both in our National and ecclesiastical history. When they began the country was still

involved in a Civil War, the grave effects of which the church has not yet ceased to feel. During their progress, the remarkable awakening in the church's manifold activities and her closer adjustment to the problems with which she had to deal, have largely transpired. The new era of organic aggressiveness, for so much of which we have to thank God, has dawned, and new questions, old indeed in one aspect of them, but new to this generation and this church, which touch both doctrine, both agencies and methods, the life and duty both of the clergy and of the laity, have largely come to the front. This is the period, stirring, pregnant, and anxious, through which your Bishop has lived and wrought, and on which, in so many ways, he has left the strong impress of his marked personality and many and exceptional gifts. Surely it is appropriate that such a quarter of a century should be commemorated.

If love and reverence and grateful homage for noble gifts, nobly employed, are a sufficient inspiration for such a taste, I venture to think that I could claim to be qualified for it. "But I am not come to bury Caesar nor to praise him," and even if the solemn and searching memories of this hour did not make such an undertaking more distasteful to him whom it chiefly concerns, neither my own sense of duty nor yours of fitness would permit me to attempt it.

But though a proper reverence for this holy place and this solemn hour did not forbid such a use of them, there is a line of reflection, which you will own I think, to be not inappropriate and which to all of us clergy and laity, may be both helpful and inspiring.

And so, this evening. The episcopate, upon any estimate of it, is an office of grave responsibility, of large opportunities, and of no insignificant dignity. What now are those attributes which we should wish to see adorn it? If, like the German naturalist, we were introducing a bishop out of our consciousness, what are the characteristics which we should wish to see him possess?

Bishop Potter proceeded to speak of the paternal quality which should characterize a Bishop. He should be a teacher. There are wayward sheep in the ecclesiastical family, and the conviction of infallibility in one's earlier ministry is not an unknown characteristic of the modern church, nor without some startling illustrations. He should have learning and be able to teach the teachers. Reference was made to English bishops whose learning was such as should be set up as an example to all their successors. Referring to an early bishop who was wont to arise in the night to minister to his people, the Bishop spoke of the multiplying cares that come with the office now. He asked, Where shall a modern prelate be set by those who find time to feed anew the sources of the mind?

Again, a bishop should be possessed of a devout and lofty rectitude, a paternal tenderness, and sound learning, but something still more—the glow of a poetic soul. It is this quality that makes Victor Hugo's bishop offer the candlesticks to Jean Valjean, whom he catches running off with the church plate. It is the unpoetic quality in the bishop's address to the thief that moves us. To be able to touch the sordid week-day issues with a wand that shall transmute their commonness into glory, this is a gift which we should desire in a shepherd of God's people. Such a gift enriches every other. By it the dulness of the moment may be turned into the glory of a Venetian sunset. This is the one gift that widens the narrowest horizon.

Repeating that he was not come either to bury Caesar or to praise him, the Bishop still recalled the clarion voice that had never given forth a false or treacherous note, and a man whose lofty and beautiful life had been a daily inspiration to every highest duty, and he was glad that he was present to thank God for that noble quality which all present had come to hold in grateful memory. Turning to the future the Bishop asked who were to take the place of the great minds of the past and present, who shall reproduce their lineaments and repeat their labors? In one sense, no one, but in another sense everyone who seeks to ennoble his own life.

#### THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Jan. 14th.—As was anticipated, the Pastoral issued by the House of Bishops at the conclusion of the General Convention is beginning now to stir up comment, not altogether of the most favorable sort. A decent interval has been allowed to elapse before any overt remarks were made, so as to afford all the opportunity of studying it for themselves. The first trouble hailed from Chicago, whose bishop, Dr. McLaren, virtually disavowed it and its sentiments taken as a whole. He stated in so many words that no individual bishop must be looked upon as sanctioning its language, and he as much as intimated that the older element in the House of Bishops, the less progressive members of the Episco-

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