

felt conviction and purpose of amendment of life in many, and all who were present realized that solid teaching had been imparted, upon which our souls can feed and grow. On Sunday evening the congregation was too great for the seating capacity of the Church, many having to go away, and Monday evening though the night was dark and wet, a good congregation was present and a large number partook of the Lord's Supper, many of whom had never before taken part in that blessed privilege. The Rev. C. Miles, the Incumbent, is much cheered by these services.

CHURCHBRIDGE.—At a recent meeting of the shareholders of the Church Colonization Society the chairman stated that in Canada they now had two settlements. One of these called Christ Church, consisted at present of 640 acres selected by Professor Tanner. Here six houses, with farms of forty acres attached, had been let to their settlers, at a rental of about £1 a month which gave 6 per cent. return on their proportionate outlay, amounting to about £1,000, about half of which was spent on the houses and half for the farms. Their tenants had the option either of purchasing their farms at the cost price £160; or of continuing the present arrangement. At present there were about 24 persons in the settlement, but six additional houses were to be erected as soon as the necessary funds were obtained. Their second settlement, Churchbridge, was considerably larger. Twelve of the fifteen houses erected there by the Society were occupied, and the other three were ready. This year fifteen further locations would be ready, and many friends of settlers have expressed their wish to take up their abode in them, a gratifying proof of the Society's success. The population was about fifty, and the settlers included miller, saddlers, carpenters, butchers, and others. Around the central section of 600 acres purchased here by the Society, about 2,400 acres of freeland had been settled, which, of course increased the value of their land—in fact, its value had already gone up 30 per cent.

They had been obliged during the first season to make temporary arrangements with a clergyman here to supply the religious needs of the people. Christ Church, on the other hand, was so near Qu'Appelle as to enable the settlers there to avail themselves of the church privileges of that town. Eventually, however, they hoped to make better provision in this direction. For this purpose, in fact, one half of their income was to be set apart. They thought they would be acting on lines which would commend themselves to church people in sending out emigrants in such a manner that as soon as they got out there they could find homes and work, and, as far as practicable, the advantages England offered them, both temporal and spiritual.

DIOCESE OF ALGOMA.

GRAVENHURST.—The new Church building is let to A. W. Moore, Gravenhurst, to be built for the sum of \$1,890, and the iron roof to J. F. Young, Gravenhurst, for the sum of \$325. The seating will be supplied by the incumbent. The money in hand is \$2,810, and the two contracts take \$2,215. Besides the above, a furnace will be needed, also windows, painting, lamps, carpet and other necessities. The sum contributed by friends in Canada is \$1,119 net. The insurance \$1,221.67. The whole cost will be about \$3,200. The building is 60 x 30, with apse 18 x 12, and is designed by J. A. Fowler, C.E., architect, of Toronto.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Right Rev. Dr. Willis, Bishop of Honolulu, arrived in the city from his Diocese April 28th, on his way to the Pan-Anglican Conference. He remained over night, and left for New York in the morning. There

is considerable travel from China and Japan over the C.P.R. The Bishop is the first visitor we have had from the Sandwich Islands. His Lordship called on Bishop Machray before his departure.

Christ Church.—Nineteen candidates were confirmed on the second Sunday after Easter.

The annual service of St. George's Society was held in this Church last Sunday morning, and the sermon was preached by the Rev. E. S. W. Pentreath, Chaplain of the Society.

In the afternoon, the 90th Battalion paraded to the Church, 246 in number. The Church was filled, and an immense crowd gathered outside the church. The service was shortened by Evensong (choral) with anthem, and special hymns selected for the occasion and printed. The processional was Barnby's, "We march to Victory," and the Recessional, "Forward Christ men, Cross men, Kings-men," published in the "Banner of Faith" last February. The Rector, Rev. E. S. W. Pentreath, who is chaplain of the 91st Battalion, gave an address suitable to the occasion, which was the anniversary of the battle of Fish Creek.

All Saints' and St. John's Cathedral have had successful sales of work done by the Ladies' Aid Societies.

PORTAGE LA PRAIRIE.—The Rev. S. McMorine has brought his family from the East. He has introduced a weekly celebration of Holy Communion, and has much improved the services. Mr. McMorine is an acquisition to the clergy of the diocese, and bids fair to be very successful in his work.

VIAZEN.—The Rev. Mr. Garton, a missionary in the Mackenzie River Diocese is expected to arrive this summer from his distant field of labour to take charge of this Mission.

REGINA.—Rev. H. H. Smith, incumbent has accepted an appointment from the Bishop of Saskatchewan and Calgary to Pincher Creek, a Mission in the Calgary Diocese.

OAK LAKE.—An Appeal.—The Rev. C. Quinney, of Oak Lake, Manitoba, late of Fort Pitt, and of Indian Rebellion fame, makes the following strong appeal for help to build a church at Oak Lake. He says: "At the present time I have charge of five congregations and not a single church for either of them to worship in. Fortunately at four of the stations we have the use of school houses, but at the most important centre, viz: the rising town of Oak Lake. We have to hold our services in the Presbyterian Church, and we know not how soon we may be deprived of even this privilege, as they may require it themselves.

Our people deserve a church for they do what they really can themselves, but being in the first years of struggle as farmers and settlers, it is altogether impossible for them to build a church without outside help. We, therefore, appeal very urgently to our brethren in Canada to help us in raising \$1,500 dollars. Of this amount we have in the bank and promised \$500, and of the remaining \$1,000, the S.P.C.K. will give us \$300 on condition that we raise the \$700. The Northwest Land Company have given us the necessary land, so that the whole amount would be put into the building. The Manager of the Merchants Bank will gladly receive any contributions towards this object; or contributions in goods of useful and fancy articles for a bazaar can be forwarded to us.

So please do what you can to help us and that soon. Yours faithfully, CHAS. QUINNEY.

PERSONAL.—Mr. Williams and Mr. Pugh, from St. Bees' College, have arrived, and will be appointed after ordination to Neepawa and Eikhorn, two new duties.

Large numbers of immigrants are arriving and settling in Manitoba.

CONTEMPORARY CHURCH OPINION.

The Church Times says:

We have lately heard a great deal about "un-churching" people; but the case was stated with complete accuracy at the last meeting of convocation, if we remember rightly, by Canon Medd. We cheerfully admit that every one who is baptized is, or has been, a member of the Church of Christ, and we do not presume to say how much sin or error, or how much neglect of the Blessed Eucharist, there must be to cut any particular person off from the Church; but we cannot admit any religious body whatsoever to be within the pale unless it professes the substance of the three Creeds, i.e., unless it holds and preaches the pure Word of God, as Art. XIX. phrases it—and unless it has the means of duly ministering the Sacraments according to Christ's ordinance in all those things that of necessity are requisite to the same; amongst which it is manifest both from the New Testament and from the unwavering practice of the first fifteen Christian centuries, and apostolically-descended episcopate must be included.

Church Bells in 'Notes on Passing Events,' remarks that:—

The improved observance of Good Friday is a cheering sign of the Church influence of our time. The congregations in most churches in London were almost equal to those of Sundays, and it has been noted that they consisted mainly of the younger folk. The Three-hours' Service attracted large congregations, and the Archbishop of Canterbury was present at it in St. Paul's Cathedral. For the first time this year the War office informed his Grace at what parishes the Volunteers would be quartered on their way to the Easter review, and his Grace communicated with the clergy of those parishes so that provision might be made for those who wished to attend Divine service. We think, also, that we notice a disposition on the part of Nonconformists to observe the day religiously, and a diminution—at any rate in London—of advertisements of mere pleasure tea-meetings in connection with their congregations.

The Scottish Guardian says:—

A noteworthy incident occurred in connection with the meeting of the Synod (Presbyterian) of Glasgow and Ayr, in April last week. The retiring moderator, Dr. M'Laren, Minister of Houston, in preaching the opening sermon said:—"Within the last 30 years we have made considerable progress in the way of improving public worship. But there is room yet for improvement in the service of prayer. No doubt it was the foolish conduct of the Stuart dynasty in endeavouring to force Laud's liturgy on the Scottish nation that led to the violent reaction in favour of extempore prayer. The truth is, every minister would require to have more than the inspired genius of Milton to be able to offer up suitable extempore prayers Sabbath after Sabbath, year after year, and even if he had such gifts he could not conduct the service of prayer in the way it should be conducted. The Hebrew liturgy was a liturgy as well as a hymn-book. What we need is a Book of Common Prayer, prepared by a committee of the Church on Presbyterian lines and the adoption of which by congregations should be permissive not imperative.

A member of Synod here shouted loudly, "Never."

Dr. M'Laren, continuing—"Do we not find in the Lord's Prayer as well as in the Psalms the germ of a liturgy? Does not the fact that this form has been given us by the Master Himself authorise the Church to follow His example in teaching the people to pray?"

The member here again shouted, "Wrong." Dr. M'Laren was allowed to go on without further interruption, the aggrieved "hearer" taking copious notes of his discourse.