

second at 8 a.m. The congregations are not large, but there was a fair attendance in the evening. The Missionary in charge wore no cassock, but went up the aisle in long surplice that dragged under his heels, which was probably the cause of its having a soiled appearance. The singing was very fair. The choir who are seated in the chancel turning to the East to recite the Creed, while the clergyman recited it staring blankly at the northern wall, which seemed very much out of place; he being the only person in the church who had not taken the eastern position. In other respects the service was a pleasing one and was joined in by the congregation in a hearty manner.

The next Church visited was that of Christ Church, McLeod. This Church was also erected this summer on the site of the old church, which was destroyed by fire about a year ago. The building is of frame and very neatly finished, and will undoubtedly have, when completed, a very neat appearance. At present it is sadly in need of a porch for the western door and foundation, and the congregation purpose shortly erecting one, surmounted by a spire. In this church, although the congregation generally do not appear to be as advanced Churchmen as those at Lethbridge, the service was in many ways more decently and orderly conducted than it was at that place. The incumbent also wearing a cassock and neat surplice, presented a more seemly appearance. Services are held here regularly, except on the first Sunday in the month, when the incumbent has to hold service at Pincher Creek, at 11 a.m. and 7 p.m. Communion is celebrated twice a month after morning service. The congregation is good, and appears to be rather larger than that at Lethbridge.

**PINCHER CREEK.**—St. John's Church at this place has been erected for several years, but there is no missionary regularly in charge. Services are held here on the first Sunday in the month by the incumbent of Christ Church at McLeod, and on the third Sunday the Missionary from the Piegan Reserve. The Church itself presents, from a distance, a very attractive appearance, the high Latin Cross on the top of the beltry attracting attention, and presenting a marked contrast to the crosses adorned with the Roman emblematical titles, &c., usually seen on churches in the territories. A close examination shows that the Church has never been clapboarded, being built of upright boards and battens, which seems curious to those accustomed to the Eastern fashion of building. The windows of this Church are very prettily divided, and are in this respect I think superior to those at Lethbridge and McLeod. As I was there on a Sunday when there was no service I can give you no idea of the manner in which they are conducted. The interior of the Church is plain but very neat, and is very creditable to the congregation who are scattered over a large area of country, and were at the time it was built but few in number.

DIocese of Columbia.

**VICTORIA, B. C.**—A well attended meeting of influential ladies and gentlemen was held lately in the school of Christ Church Cathedral, at which a Branch of the Church Emigration Society was formed. Amongst those present were the Rt. Rev. the Lord Bishop. (Chairman), the Ven. Archdeacon Scriven, Rev. Mr. Davis, Mr. E. C. Baker, M. P., Hon. F. G. Vernon, Chief Commissioner of Lands and Works, Dr. J. T. Jones, Mr. P. O'Reilly, Indian office, Mr. J. Jessop, Immigration agent, Mesdames Jones and Scriven.

The Lord Bishop, in opening the proceedings, said that he had always felt that the subject of immigration was of the greatest importance to a young country. The future of any country depended on the character of the persons introduced as settlers, and any society that was

careful in the selection of those sent out from England was deserving of their support. He then asked Canon Cooper to explain the constitution and objects of the Church Emigration Society, which he did at considerable length, referring to the fact that after an existence of nearly two years the society had been officially recognized by the Dominion Government of Canada. It had been adopted by the Provincial Synod of the Church of Canada held last year at Montreal, and it was authorized by the Local Government Board of England to undertake the emigration of orphan and deserted children. From his short residence in British Columbia he had come to the conclusion that there were openings for many immigrants if we could only get the right sort. The classes of immigrants he would like to see introduced, and he was sure they would succeed, were respectable young women as domestic servants, boys from twelve to fifteen years of age as page boys, workers about a garden or on a farm.

There was another class he was most anxious to see introduced; what is called mother's help or lady help. These would be the daughters of clergymen and professional men at home, who were obliged to work for their living in consequence of the hardness of the times. The greatest care should be taken in selecting these young women. They would act as nursery governesses, taking the entire charge of the children and indeed acting as nurses; or they would help the lady of the house in all her household work. About twenty of this class had been already placed in different parts of Ontario. The great difficulty in getting immigrants of this class for British Columbia is the expense of the journey, and he hoped that some help would be given by the provincial government, and that the \$10 subsidy the Dominion Government has lately withdrawn would be resumed, in which case the balance required would no doubt be found in England.

Several valuable speeches followed after which the Branch Society was formed, and the following committee appointed: President, The Lord Bishop of Columbia; members, Hon. J. W. Trutch, C. M. G., E. C. Baker, M. P., Dr. J. T. Jones, the Ven. Archdeacon Scriven, Rev. A. Beanlands, with power to add to their number.

**St. James'**—The work of repairing the Church has made good progress. The exterior has been covered with rustic which now only awaits its second coat of paint. A new porch is also being built.

The Annual Sale of work and Concert in aid of St. James' Church took place on Tuesday, November 1st, and proved a great success.

At five o'clock the sale was discontinued, and in the evening fully 250 people assembled to listen to one of the best concerts ever given in the school. The receipts for the day reached over \$500.

**ESQUIMALT.**—**St. Paul's**—During the past month we have had many visitors both from the Old Country and from in and around Winnipeg, and all have expressed the greatest pleasure at the services at St. Paul's, and given thanks to God that loving hands should have raised so beautiful a sanctuary in this nook in the wide world. We have lately had a gift of a white silk chalice veil and burse from a daughter of the Church who wishes her name to be unknown. It was used for the first time on the occasion of the Harvest Festival. We have a red veil, but no burse to match, and we are in need of a violet veil and burse which will be required for the season of Advent, now so close upon us. Another ever generous friend has sent home for a complete set of book markers, so we may say that we are gradually gathering together a rich store of gifts to God's sanctuary.

The Bishop has very kindly granted a Lay-Readers' License to Mr. Clinton, which will enable him to help the Rector in the services of the Church.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette*, referring to a debate which lately took place in the united Synods of Dublin, Glendalough and Kildare, touching certain questions in "Sherrar's Catechism" as to ministerial powers, and strongly objected to by extreme Evangelicals, says:

"The Church does not maintain the episcopal office as a kind of head-piece, or ornamentation work, or aristocratic appendage, but it maintains it, and honours it, and pays for it, in order that it may safeguard the orders of the Church, and hand down the Apostolic grace of the three-fold ministry of Bishop, Priest, and Deacon unimpaired. But if there be no such grace, if one denomination be as good as another, if any pious layman can bless, and absolve, and consecrate with just as much authority as the ordained minister of Christ, then there is an end to the Christian ministry; and we say the time has come to consider with all seriousness the question, What do we want with Bishops, Priests, and Deacons in the Irish Church? It is not a question whether the organization of one "denomination"—to use the favourite term—is better or more perfect than that of another; such perfections or imperfections are of no account in this controversy. The question is a root question; it is this: Whether such a thing exists at all as ministerial grace with its accompanying responsibilities; whether a gift from God accompanies or does not accompany the laying on of hands, carrying with it power and authority to declare and pronounce the absolution and remission of sins; whether, when the Bishop says in the most solemn moments of his life, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; In the name of the Father, and of the Son, and of the Holy Ghost"—he is mocking God in heaven and the candidate kneeling at his feet, or is conveying a real gift? "This," says Hooker, "is that grand original warrant by force whereof the guides and prelates in God's Church, first His Apostles, and afterwards others following them, successively did both use and uphold that discipline the end whereof is to heal men's consciences, to cure their sins, to reclaim offenders from iniquity, and to make them by repentance just." "When the Bishop's hand is laid on the head of him whom he ordains we doubt not that the *charisma* of God's Spirit is given for the office and work of a Priest in the Church of God"—(Dr. Harold Browne on *Article xxxvi*). "Quis dat frater, episcopalem gratiam," ask St. Ambrose, "Deus an homo? Respondeo sine dubio, Deus." Sed per hominem dat Deus. Homo imponit manum; Deus largitur gratiam." Language like this, however, does not represent the theology that is in favour in the Christian Union Buildings, nor, we must add, with some members of our Synods.

It may be in the minds of some that the form the Christian ministry may assume is only a matter of human convenience and arrangement, and that ours happens to be an episcopal form of Church government. All we can say is that this is not the teaching of the Church, and if it comes to be accepted, let us be honest and truthful and eliminate the ordinal from our Church formularies.

If the Church does not inherit an Apostolic Ministry with Divine sanctions, if it is not the Kingdom of God on earth, duly officered, with distinct functions to discharge, through its ordained servants—"to minister the doctrine and Sacraments and the discipline of Christ as the Lord hath commanded"—we confess we do not know where we stand nor how we are to confront the force of Unbelief. We are but