

say nothing about this church and city before he congratulated his Lordship, the Bishop of Rupert's Land, who had just laid the stone of a magnificent church in the centre city of his diocese. He had also seen approaching its completion the magnificent building of St. John's College, which is similar to the ancient colleges of the old country, associated with education for the past hundreds of years. What were the thoughts that naturally crowded through his mind? The building of this temple had to him three suggestions. First, it was an indication of material progress. It indicated to some extent the vast difference that existed between the Holy Trinity, and Winnipeg of to-day, and the Holy Trinity Church and Winnipeg of seventeen years. It was just about seventeen years almost to a day since he joined the Church in this Diocese. He had been at the same university in the north of Scotland as his friend the Metropolitan, and those long years of toil had been years of happiness and contentment. The changes were many that had occurred in Winnipeg in those seventeen years. Then they came by rail from St. Paul to St. Cloud, after which the long prairie journey began of four hundred and thirty miles. Of this distance, three hundred consisted of uninhabited prairie. He well remembered the difficulty that attended the building of the first church here, and that after its completion a terrible tornado levelled the little church to the ground, killing one of the workmen. He remembered that he came down, not to gaze on a magnificent new church, but to gaze on the wreck of his dearest hopes. But the members of their little congregation promised if he would find a man to undertake the work, they would supply the means. Within twenty-four hours he had signed a contract for rebuilding the little church, and it was rebuilt. (Applause.) But alas the roof was not impervious either to the snow or the rain; and during the winter large drifts of snow would accumulate on the roof, and during the service the melted snow would leak through in a small torrent on his head. (Laughter.) He would assure the ladies and gentlemen present that whatever they may have thought of him subsequently as a preacher, he then, never once in that Holy Trinity Church was guilty of preaching a dry sermon. (Laughter.) He well remembered the circumstances attending the services they held in what was called McDermott's hall. They used to have crowded congregations. The upper portion of the hall was used as a little theatre, and he did not think it improper to turn the theatre into a church on Sunday. But there was great danger of the floor giving away in this place. (Laughter.) Lumber was very dear, and the upper floor was built on very slim boards. They always had two gentlemen delegated to put up each Saturday night extra props beneath to prevent the congregation from dropping through. (Laughter.) At one of the evening services he remembered experiencing a slight sinking sensation, but thought little of it, until one of these gentlemen stepped up in a most agitated manner, and said, "Mr. Anderson, we forgot to put up those props last night." (Laughter.) Then did he understand that sinking motion and though he felt agitated, he kept his presence of mind to the end of the service. But as the people began to pass out, and a great crash was heard, he fairly quivered for the moment, but the people escaped. (Laughter.) That was the last service in McDermott Hall. Still did he remember that genial old gentleman, and his abundance of Irish wit, narrate the occurrence of that night and his exclamation to his wife that should the floor give, make for the parson, he is sure to be in the safe spot. (Great laughter.) He alluded to the great change that had taken place in Winnipeg, and also to the wonderful progress that had been made in the building up of the church. In their enterprise they had proved themselves equal to the people on the other side of the line, and they all looked forward to a magnificent future, not merely for this Province of Manitoba, but for those other districts, Assiniboin, Alberta and Saskatchewan. He looked upon the rising of this Church as an indication that the people of Winnipeg, noted for their enterprise, showed that they believed that with all the material changes of the North West there would be no real good done unless the Lord Jesus Christ is taken to be the centre of that grand system that had arisen around them. He believed that the people of Manitoba, however prosperous they be, must dwell in the religion of Jesus. They were acting wisely in seeing that they laid their foundation stone deep down in the precious ground of righteousness. By rearing this temple they were showing that the Bible was the best foundation on which to build their future history and future prospects. In this church there would be the reading of the Bible every Sunday, and at each service. Every time that worship was held portions of Scripture, portions of the Old and New Testaments, part of the epistles and part of the gospel would be read to them. He believed that none of the so-called discoveries of science would check the words of God. The science of to-day was not the science of the past, nor will it be the science of the future. Let everyone wait patiently until science could come and say, look on our completed work which does not conflict with the word of God. He wished that the blessing of Almighty God might rest upon their dear pastor, that he might ever have a great measure of the Holy Spirit bestowed on him, and that he might be mighty in preaching the gospel, and be ever met with a continuously increasing congregation. (Loud applause.)

DESCRIPTION OF THE NEW CHURCH.

The church is designed in the style which prevailed in Europe during the end of the twelfth and the early part of the thirteenth centuries, freely treated and adapted to modern requirements, and is of solid limestone throughout. The proportions of the building are exceptionally fine.

OUR AMERICAN BUDGET.

ST. GEORGE'S Parish, New York, has been engaged during the summer in the noble work of sending poor and sickly persons to the seaside. Many sickly frames have in this way been rebuilt. The cool weather which has lately visited New York, has considerably lessened the sufferings of the poor tenantry, and reduced the mortality among the children, for every cool day means the saving of life to at least a hundred children.

It has been said that Virginia is the "Mother of Presidents," and now Massachusetts claims the title of "Mother of Bishops." No less than twenty four of the present House of Bishops can be claimed as Sons of Massachusetts.

It is pleasing to notice that the Roman Catholics in the States, are actively working in the cause of temperance, and the speeches at the Convention shew that the men consider liberation from the bondage of whiskey an object of almost equal importance as the freedom of Ireland.

It is with pleasure that we record the success of the Rev. P. H. Whaley, in regaining the beautiful Episcopal Church of his parish, which was seized through foreclosure of liens, amounting to \$10,000. The Church has been leased from the present owner, and it is hoped that with strenuous exertions the parish will soon be in a satisfactory condition. We trust that the experience will prove a caution to those who would land churches into debt.

The coloured clergy of the States are awakening to the special needs of their brethren, and are taking special measures to enforce the subject on the notice of Churchmen. A speedy development of the Church's work among coloured people is confidently expected.

It is a matter of pride to our cousins across the border, that their American chapel now being built in Paris, will throw all the British buildings into the shade.

There will probably soon be an assistant Bishop to Bishop Potter. Hitherto the Bishop has been opposed to such an idea, but now in the eighty second year of his year, when his feeble health prevents him from accomplishing rapidly accumulating work, the Bishop longs for the needed help.

A powerful temperance sermon may be preached from the fact that five thousand dead bodies are sent yearly to the morgue in New York City; and that four thousand of them reach there from the effects of drink.

Bishop Hare had a narrow escape the other day. His horses were impatient to reach the barn, and, as he stood by them, in front of Hope School, the reins in his hand, one of the animals kicked him in the groin, throwing him violently to the ground. His jaw, elbow, shoulder, thigh and abdomen were seriously bruised.

After an experience of two months, the President of the Louisville, New Albany and Chicago Railroad, who stopped all trains on Sunday except those carrying the United States mail, reports that the road never was so prosperous; even pecuniarily the stoppage of Sunday trains has been a gain.

A very prominent feature of the service at St. James' Chapel, Elberon, N. J., has been the singing of a volunteer choir composed of celebrated vocalists.

Philadelphia groans over the multitude of people who go to churches where there are sensational services, merely to gratify curiosity. People go and laugh over the services, and behave as if they were in a Mohammedan mosque. The whole thing is dishonouring to religion, and no small blame attaches itself to those who seek to gain large congregations by sensational methods.

At the recent Convocation at Rockford, Western Michigan, Mr. Lascron, late a Congregationalist Minister, and who contemplates entering our ministry, was presented by the Rev. W. S. Hayward for confirmation.

The Cathedral of the Incarnation, Long Island, founded by the Stewarts, is now finished, and will probably be consecrated on September 19th. In addition to the Cathedral, there is one of the finest educational structures in the world, known

as St. Paul's school, which cost \$1,000,000, and is also the gift of the Stewarts. The ornaments of the Cathedral are magnificent. The organ cost \$100,000. The altar was made in Antwerp, and the statuesque work by talented artists in Florence. The Cathedral cost \$2,000,000, and is a magnificent monument of the munificence of the Stewarts.

CONVERSION AND REGENERATION.

THE essential work and evidence of the spiritual life, which consists in the putting off the old man and putting on the new man, faith, and holiness—without which no man shall see the Lord—are matters of promise, not of present attainment, and that these, which form the substance and evidence of conversion, are not connected in any necessary or usual way with Baptism whilst Regeneration, as we have seen, is almost synonymous with it.

Hence Conversion and Regeneration are as plainly distinguished from one another as the grace of Baptism, be it what it may, is distinct from those spiritual graces or endowments which constitute the life of the Spirit in the true disciple—repentance, faith, and holy obedience.

Regeneration as defined by Waterland, quoted by Bethell, is a "change of spiritual state, circumstances, and relations," whereas Conversion is the turning of the heart to God in penitence, in faith, and in conscious consecration of life. Regeneration is the transfer of a soul from a state of wrath to a state of mercy or grace,—from the barren wilderness of the first Adam to the fruitful garden of the second Adam. It is the consecration of body and soul to a new state and office, like the consecration of the Saviour Himself to the High Priesthood by the washing in Jordan, but in order to realize the indispensable qualifications for the blessing of salvation, peace with God, and the blessed hope, there must needs be living graces of the new heart and the new life, convincing, converting, sanctifying, sustaining grace; and these graces which, as we have seen, are prospective in Infant Baptism, must be real attainments at some period of life, and when that period of life arrives, if it ever does arrive, then is eternal life laid hold of, and then is Conversion attained.

True, indeed, it is that the instances are not a few in every age of favored children of God who have advanced in grace as they have grown in stature, like Samuel and John the Baptist, in whose case Regeneration and Conversion may not be separated. For the most part, however, whatever may be the privilege of Regeneration in Baptism, and however great, if those who confide in this privilege can produce no trace nor tokens of a spiritual change or Conversion, we may adopt the words of old Thomas Fuller and say: "They are so far from being good from their cradle, it is rather suspicious they will be bad to their coffin, if not laboring for a better spiritual state."

In presiding at the annual meeting of the Church Defence Institution recently, the Archbishop of Canterbury said that the true Church Defence Society was, of course, the Church itself, but the efforts of the Church's sons were doing much. They might say that the Church was the true temperance society or the true missionary society, but although that was no doubt so, she must have organs through which to work; and he hoped that the Church Defence Society would be recognized as the Church's organ for the performance of its particular functions. There had in times past been great objection to having a real religious census of England, but he could not see why there should be any objection. Indeed, it was important that an accurate census should be taken, as many misrepresentations were put abroad by the enemies of the Church. An instance of this was to be found in the case of a single country town, where seventeen churches, six mission-houses, and thirty nine clergymen, representing together spiritual provision for 39,000 people had been omitted from the returns. That was, no doubt, a mistake, but such mistakes were dangerous, as affording a weapon for the enemies of the Church.