

for the Whitewood and Wapella district, which ought to be separated from Moosomin; and one is much wanted for the country north of Regina and around Long Lake.

Since last meeting the census of the district of Assiniboia has been taken. We therefore know better the exact amount of our responsibility and the work before us. The population is very considerably lower than some had sanguinely estimated it—indeed not half. The total population is some 22,083. Of these 5,509 are Indians and Half-breeds, leaving 16,474 as the number of settlers. Our Church is in a slight majority, numbering 5,722. The Presbyterian body follows very close with 5,591; and the Methodists are third, with 3,418. There are still 2,079 Pagans amongst the Indians. The smallness of the population, scattered, as it is, over this very wide area, increases very considerably the difficulty, or at least the expense, of our work. The same number of clergy as we have now would suffice to minister to five times the amount of population if the people lived nearer together.

I regret that I am unable to give as full a statement of statistics concerning the Church in the Diocese as I would wish, owing to the returns of the clergy not having been sent in. I am, sure, however, that we shall all rejoice to hear that returns that I have received show that there are 630 communicants on the roll. The year before last I was only able to report about 300.

Services are held in fifty-one places, at nearly all of which, I believe, the Holy Communion is administered at least once a month, and at all the services that are carried on during the winter as well as the summer.

I append a list of the districts in which clergy are resident, and their area, the number of clergy, stations at which services are held, and the distance of the farthest station. (Here follows the schedule showing stations): Moosomin, area 50 x 54, with two clergy, two lay readers and 11 stations; Moose Mountain, area 90 x 70, with one clergy, and three stations; Kinbrae, 150 x 40, with two clergy, and seven stations; Grenfell, 63 x 50, one clergy, and five stations; Qu'Appelle Station, 25 x 50, two clergy, and three stations; Qu'Appelle Fort, 50 x 50, two clergy, and eight stations; Touchwood, Indian Missions, one clergy, one lay reader, and three stations; Regina, 45 x 50, two clergy, and four stations; Moose Jaw, one clergy, one lay readers, and three stations; Medicine Hat, one clergy, and four stations.

Moosomin is the most thickly populated district. The clergyman at Kinbrae goes to Fort Pelly (Indian Mission) for the purpose of administering the Holy Communion once a quarter, when there is a fifth Sunday in the month. His furthest ordinary station, Yorkton, is about sixty miles from Kinbrae.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

CHURCH BELLS says?—

When the abundant methods which are now adopted by pious people for doing good are counted up and considered, the thought will present itself, How is it that so few live 'a godly, righteous, and sober life?' How is it that immorality prevails, and that gross evidence of its prevalence is found amongst all sorts and conditions of men and women? There can be little doubt that this distressing state of things is to be attributed to several causes. Irreligious education in the Universities and some public schools, whose only chance of existence consists in their being (as the term is) undenominational or unsectarian; and a growing tendency to make even National Schools irreligious, owing to the demands made for secular teaching, have much to answer for in this serious condition of things. So, too, have the numerous divisions, sects, and parties into which Dissenters have become broken up, until

men are perplexed to know what the true religion is. And the loose undisciplined manner in which many Sunday Schools are conducted, whose object appears to be the gathering together of large multitudes rather than the effecting of real good by discipline and catechising, is calling loudly for a thorough grasping of this subject, so that Sunday Schools may become what they might be and ought to be—a means of very great assistance to the Church.

THE SOUTHERN CHURCHMAN says:—

We want in the ministry men with brave hearts and large minds, inspired with the spirit of Christ; men who understand the gospel and how to apply it to the people of this day. Man milliners, men are interested only in the outward and visible—surely these are not the men for this day and this country. Little men; can't we get rid of such? They do more harm than we have words to express. The church is designed to make men like God; not to make them knowing in lights and colors and vestments.

THE CHURCH PRESS, under the heading "*De mortuis nil nisi bonum*," contends that the Christian's motto should be "*De vivis nil nisi bonum*," and concludes an excellent article as follows:—

It matters not whether the cause of such malevolent speech be envy, or jealousy, or that spurious saintliness which arises from the habit of placing one's own faults at a distance, and then looking at them through the large end of the telescope, while the full power of the instrument is brought to bear upon the faults of others, the effect is the same; and it would be well for those who are addicted to this unchristian practice to ponder the command, "Judge not," and the injunctions concerning freedom from evil-speaking, and to take as their rule of conduct in this matter the saying which we once heard from a man who made no pretensions to a religious life. Checking himself, as he was beginning an unkind speech, he remarked: "Bither speak well of a man, or not at all!" There are exceptions to this rule, but no candid reader will fail to discriminate between the times when duty demands unfavorable criticism of others, and the far more numerous instances when inveterate evil habit leads on to unkind thrusts at those who are absent, and therefore defenceless.

THE CHURCH TIMES says:—

The restoration of Christian unity is the very easiest thing in the world. Every man can do it, so far as he is personally concerned, by simply casting out of his heart all schismatic and unbrotherly feelings. We venture to put forward the great Anglican Communion as exhibiting on a small scale what the ideal state of Christendom should be. The Mother Church has absolutely no authority over the Churches of Ireland, Scotland, America, or the colonies which have organized themselves in provinces; yet they form together as much one body as the Churches of the Roman Obediense. If it should ever please God to raise up in any emergency a really great leader or teacher, even though it should be in the smallest and remotest diocese, his influence would be joyfully hailed by the English Primates, and his name would meet with as much respect and veneration as if he had sat in the chair of St. Augustine himself.

A WELL KNOWN BISHOP ON THE "CAUCUS" SYSTEM.

The Rev. Dr. Coxe, Bishop of Western New York, who is well known throughout Canada through his kindly visits and assistance from time to time given,—in his address to the Convention of his Diocese, which opened on 21st

Sept. last, thus refers to the Caucus—an institution not unknown on this side of line 45:

If you will look back to our journal of last year you will find (p. 158) an edifying chapter on the folly and wickedness of what is called "the caucus," in Dr. Bolles' reminiscences of our earliest experience as a diocese. He says: "The friends of DeLancey were calm, held no caucuses, and only listened respectfully to their brethren." The result was the auspicious election of your first Bishop, as well as the defeat and disgrace of all concerned in the attempt to secularize an Episcopal election. Let the traditions of the diocese, therefore, be sacredly preserved. If anybody attempts to profane our work by the measures and tricks of politicians "mark that man" and rebuke him. The caucus is conspiracy, and it is equally cowardly and unjust. It meets in secret and attempts to settle beforehand, what our constitutions and canons entrust to a deliberating council of brothers. It may be that many things need to be said pending an important election, which one does not care to speak in a mixed assembly. Then, move to go into a committee of the whole, sit with closed doors, and calmly go over the ground when all concerned are present, can meet objections and canvass the situation of affairs. The stratagems which cowards might attempt in a caucus, where character may be stabbed in the dark and where good and true men, who come to the council without guile, may be out-generalled, are thus defeated; and yet an opportunity is given for discussion and for manly, frank, outspoken complaints, if any ground for complaint exists.

You have passed a most important canon for the solemn election of a Bishop; let its spirit govern all our elections. If you ask why these admonitions, I answer to pluck out the "root of bitterness" before it lifts its head above ground. If anybody asks me whether such perils have actually begun amongst us, I reply: I do not mean that they shall ever be heard of; if it be so, "prevention is better than cure." Enough that public journalism has justly censured a recent election (not in this State), where "king caucus" was said to have controlled the vote for a Bishop. Perish all such elections from the view and the toleration of men. I am sure that true brethren will respond to these remarks, by which you will perceive that I am educating the whole diocese to a common conscience in such matters, so that you may not be taken unawares or involved in any such sacrilegious surprises, when God may call you, in His Providence, to choose another Bishop.

THE JEWS OF JERUSALEM.

The following is from a letter written recently by H. C. Spafford, in Jerusalem, to a friend in Chicago:

Palestine has not a very different appearance from the one worn when you were here. I never have seen the country looking so beautifully. The rains have been abundant (the rainfall about thirty inches up to the present time), and the crops are all in the most promising condition. The wild-flowers, too, surpass, this year, anything we have seen before in variety and beauty. In two hours' walk one afternoon, through fields north of the city, I gathered a bouquet of cyclamen, ranunculus, blood-drops, flax, wild-pea, and clover blooms, etc., etc., which were simply glorious. I never saw a more beautiful collection of flowers in my life. It would seem that a sight of it, without other proofs, would be sufficient to suggest to one whether the curse which had so long lain upon this land had not begun to pass away, and whether the set time to favor Zion had not come.

Shortly after you left, the tourist season set