

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

The plans for the Indian Industrial School, which is to be built in St. Paul's Parish, six miles from Winnipeg, are now completed. The Dominion Government have purchased the farm belonging to the parish and will erect a two story brick building with basement, and all necessary outbuildings, to accommodate 40 Indian boys and 40 girls. The management will be under the control of the Church of England and the Rev. W. A. Burman, Missionary to the Sioux Indians, will be principal. The Government allow \$100 per year for each child. It will take \$150 a year for each child, to feed and clothe the children, and pay expenses of education and management. A sub committee of the Executive Committee met the Church Missionary Society Finance Committee at Bishop's Court on Wednesday. There were present the Bishop, in the chair; Dean Grisdale, Archdeacon Fortin, Canon O'Meara, Revs. E. S. W. Pentreath, W. A. Burman, A. E. Cowley, and Messrs. J. Wrigley, W. R. Mulock and F. H. Mathewson. Many practical questions were settled, and a pattern of uniform for the boys and dress for the girls was adopted.

PERSONAL.—Rev. Canon Machray, B. A., Professor of Ecclesiastical History in St. John College and Registrar of the Diocese, has retired from the ministry, and will enter upon a private banking business in Ottawa, under the firm name of Robert Machray & Co. This action is due to an affection of the throat. Canon Machray is a nephew of the Bishop, and has been in his present position for years. The Professorship will not be filled for about two years, the other Professors, with the Bishop, taking the work, as owing to financial arrangements made with Canon Machray the income will not be available until the end of that time.

WINNIPEG.—The Deanery of Selkirk held a meeting in St. George's Church last week. The day began with Morning prayer and celebration. The Rural Dean, Rev. E. S. W. Pentreath, being preacher and celebrant. The Chapter met in the afternoon, and after reports from the parishes and Missions, Canon O'Meara read a very able paper on the "Effects of Baptism." In the evening there was a well attended Missionary meeting, addressed by Rev. W. A. Burman, Missionary to the Sioux Indians, Rev. G. H. Hooper, of Springfield; Hon. John Norquay and Mr. W. R. Mulock, B. A.

The ladies of St. George's Church entertained the members of the Deanery to dinner and tea, in the room attached to the church. Rev. J. J. Roy, should be well pleased with the successful and pleasant meeting of the Deanery in his parish. St. George's Parish is now self-supporting and has become a Rectory.

OAK LAKE.—The concert and bazaar realized \$170 for the building fund of the church.

Rev. Chas. Quinney reported \$1,050 collected with promises of \$200 more. The church will cost about \$1,550.

STONEWALL.—Rural Dean Pentreath visited Stonewall last week and held a meeting in reference to a rearrangement of the Mission. A new group of Missions was formed with Stonewall as a centre; the Rev. A. W. Goulding, Chaplain of the Penitentiary retaining Victoria; \$200 were pledged at the meeting towards the stipend of a resident minister, and \$200 will be pledged from the other stations. The Executive Committee grant \$400. Stonewall is 20 miles from Winnipeg. There is a stone church seating 175. The people are very anxious for

a clergyman who would be sure of \$500. There is no house. The Rural Dean would be glad to hear from anyone wishing to take up the work.

DIOCESE OF ATHABASCA.

Bishop Young held a Synod in his remote Diocese at Fort Vermilion, a few months since. He has held Confirmations at Fort Chipewyan, and at Lesser Slave Lake, where the medicine man and his family have become converts to Christianity.

DIOCESE OF CALGARY.

Bishop Pinkham has been visiting Fort Macleod and neighboring Missions, and expresses himself well satisfied, says a Fort Macleod paper, with the work of the clergy at these points.

DIOCESE OF NEWFOUNDLAND.

CONCEPTION BAY.—A quarterly meeting of the Conception Bay Clerical Association was held at Carbonear on Tuesday and Wednesday, the 15th and 16th of January.

At 7 30 on Tuesday evening, the Clergy having robed in the Sundayschool walked in procession to St. James Church, preceded by the Victoria Church Club and Choir. When the Club reached the Church porch, they opened ranks, and allowed the Clergy and Choir to pass through. As they entered the sacred building that beautiful procession hymn "Onward Christian Soldiers," was sung to Sullivan's stirring tune. The first part of Evensong was said by the Rev. W. How, of Bay de Verte; the lessons were read by the Revs. L. Amor and F. Smart; and the concluding prayers were taken by the Rev. W. C. Shears of Bay Roberts. The Rev. C. Ernest Smith, Rector of Heart's Content, with his well-known eloquence, preached from the words: "Thy kingdom come"; and the service was concluded with the blessing pronounced by the beloved and venerable Rural Dean. Clergy and people join in saying that the whole service was one of the most hearty, in which they have had the privilege to join for some time. The large church was thronged from end to end with a reverent and devout congregation, the 80 members of the Church Club occupying the transept.

At 8 o'clock on Wednesday morning the Holy Eucharist was celebrated by the Rural Dean, (who was assisted in the distribution of the sacred elements by the Revs. William Pilot, B. D., Inspector of Schools, J. M. Noel, Rector of Harbor Grace, and A. C. Waghorne of New Harbor), when 53 communicated.

At 10 o'clock the Clergy resumed the work of the Association which had been commenced after Evensong on Tuesday. A suggestive and thoughtful paper was read by the Rev. William How on Holy Communion, and a most animated and interesting discussion followed.

It was arranged that the next meeting (the annual) should be held at Harbor Grace South, on the Wednesday in Easter Week. Evensong having been said the meeting was closed with the usual office at 4 p. m.

During the session a deputation from the Young Men's Church Club waited upon the Rural Dean and the Rev. T. Clift, and presented a purse to the Incumbent in token of their appreciation of the most enjoyable service of the previous evening.

Beside the names already mentioned, there were present the Revs. A. C. J. Warren, J. S. Sanderson, and J. H. Bull.

The large attendance of Clergy [13], the crowded church, the exceptionally beautiful weather, and last, but certainly not least, the cordial hospitality of the Rev. T. W. Clift, and his good lady, all combined to make the meeting in every point of view most successful.—*Harbor Grace, Standard.*

CONTEMPORARY CHURCH OPINION.

The St. Andrew's Cross, Chicago, says:—

The Book of Common Prayer distinctly implies and directs that an active share in the public worship of the Church belongs to the congregation. Anything that operates to diminish or destroy the layman's share in the service is, without doubt, wrong and unjustifiable. A great deal of the indolent apathy with which many a congregation goes through what becomes "the religious performance of the day," is often, and not wholly without justice, laid at the door of the musical revival of the last decade. It may, indeed, be true that the introduction of artistic choral services, without any attempt to train the people up to real congregational singing and chanting, does often work harm; but we are inclined to think that many laymen and laywomen may be emphatically charged with a complete lack of interest, even in services not choral in character, and with no eagerness to leaven the congregation in the direction of common prayer and praise. Hearty and harmonious responses by the choir without a sound from the congregation is worse, but not much worse, than congregational muttering and mumbling; and neither of these enormities is necessary if a man obeys the Prayer Book.

Are all the good church people, who do their duty to the Church, as far as receiving benefit is concerned, aware that occasional church-goers, who "don't go anywhere in particular," but drift around from one place to another, have a way of describing this church as "warm," and that as "cold," with a strong preference for the warm one? And do they realize that the warmth of a church does not depend on the coal in the furnace nor on the color of the walls, but on the faces and manners of the regular worshippers?

The Church News, St. Louis, says;—

The Epiphany Season is not cut short this year. May the wonderful lessons of these Sundays bring home to our hearts the glorious manifestation of God's love and stir our hearts to greater zeal and activity. This is especially the season when we must need think of others. The joyful message of Christmas has again been told us, its meaning has again been unfolded,—must we not perforce bear the blessed tidings to others? "Arise, shine, for thy light is come!" Study the wondrous message and make it a message to your soul.

THE SOULS QUEST AND OTHER POEMS.

By FREDERIC GEORGE SCOTT.

[Continued]

The second of the longer pieces is "Justin," who is described as "heart-sick with vain searching after God": he is striving to solve the riddle—

"Why men should be, why pain and sin and death,

"And where were hid the lineaments of God,"

After many wanderings light comes to him as

"Thro' the darkness moved the form of Christ,
White-robed, with crown of thorns and those
sad eyes,

That saw His mother weep beside the cross."

Justin becomes a convert and is baptized in the Trine name.

In 'Evolution' the third of the larger pieces the author grapples with the profoundly difficult problems of man's identity and his origin. We are inclined to think that this poem shows more strength than the two which precede it: there is a crispness about it as regards its flow; the thoughts embodied remind us occasionally