

Vestry met, immediately after Evensong, on St. Philip and St. James' day. Present:—Rev. H. N. Burden, Missionary in charge; Messrs. James Kirkpatrick, people's warden; W. Ferguson, E. Lancaster, R. McBride, Thos. Kirkpatrick, Jas. Thompson, M. Watson, W. Tinkiss, Vestry clerk, L. B. Smith, assistant Vestry clerk. Minutes of previous meeting having been read, the accounts were again presented. The Stipend fund showed a deficit of \$15 00; but the unpaid amounts pledged on the "envelope system" were, after consideration, held as good, thus disposing of the deficit. Messrs. W. Thompson and Jas. Kirkpatrick were re-appointed wardens, and Mr. W. Tinkiss, Vestry clerk, Mr. L. B. Smith being elected assistant Vestry clerk. It was unanimously agreed that the "envelope system" be continued for another year. The next business was the debt on Church furniture, etc., \$89.21 payment of \$50 of which (to secure consecration) had been guaranteed by two members of the congregation. After a full discussion, the Vestry felt it to be their duty to try to relieve those members of this guarantee, urgent reasons being given why this should be done, and requested the chairman to make an appeal to members of the Church of England residing in more favored parts, to assist them in so doing and if possible, to clear the whole. Arrangements were made for a supply of fuel for heating the church hall. Estimates for skilled labor on much needed work on kitchen, etc., of parsonage; repairs on stable; erection of driving shed; repairs on Church hall; picket-fencing around the graveyard; were laid before the meeting; but consideration of these was postponed through lack of funds to carry them out. A vote of thanks was passed to Chas. Mickle, Esq., Gravehurst, for permission to cut pine on his limits for above-mentioned works.

The Rev. H. N. Burden begs to thank J. W. Hamly, Esq., for gifts of books for S. S. libraries in the Mission, and also for promise of more.

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.

BRANDON.—A farewell social was held at the residence of Dr. Spencer, to bid good bye to the Rev. E. P. Flewelling, who has been appointed to St. Paul's Church, Vancouver. Mr. Flewelling was presented with a purse of \$286.00, and an address expressing the great regret of the churchpeople of Brandon, that he had felt it his duty to leave the parish.

PRERSONAL.—Rev. W. D. Barber, of Manitou, arrived on Saturday with a party of immigrants. He will probably take charge of the parish at St. Andrews. Mr. N. Hewitt, who will be ordained in June, will be appointed to Manitou at the request of the people.

DIOCESE OF QU'APPELLE.

QU'APPELLE.—Mr. R. Dundas Strong, barrister, and a leading Churchman, is dead. The Bishop of Qu'Appelle preached a memorial sermon on the 27th April.

Stone churches are contemplated at Moosomin and Wapella.

The farm at Qu'Appelle station consists of 640 acres of land, on which St. John's College for agricultural students, the Bishop's house, and boys boarding school are built. It will be worked largely during the coming year. There are at present four Indian Missions in the Diocese. The Indians are mainly Crees.

DIOCESE OF CALGARY.

CALGARY.—The Church of the Redeemer, (the Pro-Cathedral of the Diocese), is to be enlarged, as on Sunday evenings, late comers are unable to obtain seats.

BLACKFOOT RESERVE.—Rev. J. W. Tims has published through the S.P.C.K. a 'Grammar and Dictionary of the Blackfoot language.' There is an introduction by R. Cust, one of the members of the Bible Society and C.M.S. translation committees. The price is \$2. Mr. Tims is also preparing the Gospel of St. Matthew in Blackfoot.

DIOCESE OF SASKATCHEWAN.

BATTLEFORD.—In the Indian Industrial School there are nearly 100 Indian children of both sexes, who receive education and manual training. Rev. T. Clarke is the Principal, and Mr. Ashby, schoolmaster. In this district two of our clergy are resident on Indian reserves.

CALGARY.—Rev. Mr. Stocken has left with Mrs. Stocken for England, to be absent from his charge for six months. Mr. Stocken has been most devoted to his little congregation of St. Paul's Church, Fish Creek, as well as to his duties as a missionary of the Church of England resident on the Sarcee Reserve; and his many friends in the Northwest will be glad to hear that on Sunday last, at the close of the services in the church, he was presented by his congregation with the handsome offering of \$171 to aid in defraying his expenses to the Mother country. The gift was made without any parade and was a most agreeable surprise to the devoted pastor.

THE BOOK OF JONAH.

SIR.—Some years ago I had the pleasure of a "cruise" with my friend (much lamented) Captain Parry, R.N., son of the Arctic navigator. It was in the Caribbean Sea, and a whale following our ship three days, brought up "the difficulties" in Jonah. His father (he told me) asserted that it was possible for some whales to swallow a man; that the narrow gullet is not a common feature in all; and besides that, the tongue is often so large and so wonderfully soft, that the body of a man might be half embedded in it by its mere weight.

Is it, then, only a coincidence that the writer uses a Hebrew word (Balah), implying that the "great fish" found it difficult to swallow Jonah? It is used in Isaiah (xxviii. 4), of a man hastily swallowing a fig (see *Rosenmuller*, i.e., de eo, qui ficum deglutit).

Then, as I have observed often, if a whale "puts on" extra speed, he will not seek the depths of the ocean, he prefers to swim on the surface of the waters. The upward and downward motion of the tail causes his gigantic head to emerge at every second stroke, and then he takes in copious draughts of air. In a calm I have passed in a small boat through "schools" of them, lying "head out" (as it is termed), and when undisturbed will remain so for hours. Little as we know of life and its necessary conditions, it can only be ignorance that dare affirm that a man could not breathe situated as Jonah was.

It is not, however, obligatory to hold that Jonah did retain his life or soul. Men who have been in the depths of the sea (half drowned) teach us that, as the powers of life decrease, the memory, thought, and reason become more and more active. Jonah's prayer was offered up "whether in the body or out of the body," like St. Paul, he might be unable to say. If the latter, then the antitype would have been further represented by this "sign." Our Lord affirms it to be a "sign," that is, a real miracle. He recognizes Jonah's personal

existence, miraculous preservation, and prophetic office. He treats it as a historical account, for "The men of Nineveh shall rise in judgment with this generation, and shall condemn it."

The "great fish" is specified as one of the cetacea. "The Lord appointed a great fish"—appointed or designed; the verb is used in Daniel (i. 5)—"and the king appointed them a daily provision of the king's meat." We have no reason to infer, even from its apocryphal form (Piel), that the animal was created for that special purpose. Scripture describes a whale simply, whose movements were controlled by the spirit we call Will.

"Higher Criticism" says, "I do not believe the events recorded by Jonah could have taken place, because they transcend experience."

I am inclined to reject such crass stupidity; it is nothing less, for if followed I must necessarily and obviously reject ninety-nine hundredths of the knowledge I have with careful study obtained.

To say that an event is miraculous, is simply to confess our ignorance of law—of the course of nature—we know so very little of secondary causes or the prime cause or causes in which they must end. And yet, as Max Muller remarks, we are surrounded on all sides by miracles.

No one but Jonah could have described the events he records: the Chaldaisms he uses are easily explained if he really went to Nineveh. The simplicity of the narrative, its abruptness, and broken sentences, I can explain only on the supposition of a true narrative given under strange excitement.

Finally, if not true history, we have to account for so unusual and un-Jewish a book in the canon of Holy Scripture.

Yours faithfully, H. GORDON PALMER.
In *Irish Ecclesiastical Gazette*.
Hollyfort, Gorey, 21st April, 1890.

ASCENSION AND WHITSUNTIDE.

'It is expedient for you that I go away.' If expedient for the twelve, therefore expedient also for us. At His Ascension Jesus returned to a condition in which His presence could be universally felt. Not now only in a little corner of the world, but in the whole universe, and not less in that little piece of the world which you occupy. We can feel that access to Him is more easy now, that we need not travel to Jerusalem to see Him, but can speak to Him and commune with Him at any time and in any place, in prayer. Let each one appropriate this advantage to himself and use his privileges. It is no presumption, for He Himself invites. The responsibility rests with Him.

'If I go not away the Comforter will not come unto you; but if I go away I will send Him unto you.' 'He shall teach you all things.'

Jesus did go away, therefore the Comforter is come. Whence, then, still so much sin and confusion, so many things in the world and in the Church which cannot be in accord with the work of the Spirit, and must be entirely contrary to His will?

All things would work well if we would only let them. Out of respect for redeemed mankind, magnificently endowed with free will and with every capacity for eternal life, the Spirit works things human by means of human instruments. There is no compulsion. It is man himself who obstructs.

Am I in any way hindering the free motions of God's Spirit? Is it my want of practical faith which neutralizes the mighty power of God in me and around me?

If so, let the recurrence of Whitsuntide make me open more freely my spirit to God's Spirit, that my soul may breathe more freely the breath or Spirit of God, and be stronger and more efficient for His work.—C. in *St. Andrew's Cross*.