

the Province of Ontario included in the diocese, are entirely for isolated bodies of Indians, few in number, and very helpless, unable to provide in any degree for the support of clergymen or catechists. This disinterested work, so noble on the part of the C. M. S., lies wholly outside the field of the young Church in the new settlements. It is an evangelizing work among those that have been or are heathen. Can it be the wish of Churchmen in Eastern Canada to abandon it? The C. M. S., largely from its sense of the obligation for the Indian people lying on Eastern Canada, is reducing its block grant yearly by one-twentieth, or £137 10s. In 1893 it was £2,385, in 1895 it will be £2,120. And as the C. M. S. had not increased its grant for some two years, before it began the reduction of its yearly grant, the diocese has to meet not only the loss from the diminution yearly of the C. M. S. block grant, but the cost of considerably enlarged Indian work. It is quite unable to do this without aid from Eastern Canada. We need at present about \$3,000. We simply ask aid from Eastern Canada for Indian Missions not supported by the C. M. S.

5. Some notice must be taken of the statement in the Handbook which is also referred to in "Our Missionary Dioceses," that the Dominion Government paid to 77 Church schools in the North-West \$53,692. In this diocese such schools are distinctly Government schools, and in no proper sense Church schools.

6. It seems scarcely right, without any explanation, to say that the D. & F. M. and W. A. gave this diocese in 1892-3 \$4,224. The far greater part of this sum consisted of subscriptions promised to our secretary, the Rev. G. Rogers, and simply reported to the D. & F. Mission Society. Some of these subscriptions were kindly collected by the W. A., and thus passed through their books. The following table gives all our receipts from Eastern Canada for our Settlement Missions for the past ten years. The financial year is up to Sept. 30th from the preceding Oct. 1:

YEAR. (Oct. 1 to Sept. 30)	Grants from D. & F. M. Society.	Raised by Deputations from Rupert's Land.	Total from Eastern Canada.
1884.....	\$1,993 42	\$1,993 42
1885.....	803 80	\$ 167 68	971 48
1886.....	1,453 07	2,610 31	4,063 38
1887.....	820 99	743 50	1,564 49
1888.....	11 55	523 00	534 55
1889.....	998 54	504 00	1,502 54
1890.....	717 58	2,565 60	3,283 18
1891.....	500 00	2,449 00	2,949 00
1892.....	50 09	1,426 93	1,477 02
1893.....	1,402 71	4,525 13	5,927 84
Total for 10 years..	\$8,751 75	\$15,515 15	\$24,266 90
Average per year.....	\$875 18	\$1,551 51	\$2,426 69

It will be seen that the average yearly total receipts from all sources in Eastern Canada towards the support of missionaries among the new settlers in this diocese, in the ten years from 1884 to 1893 inclusive, was \$2,426.69, and that of this sum the average annual contribution from the D. & F. M. Society was \$875.18. And it must be remarked that but for considerable subscriptions secured by the visits of the present Bishop of Saskatchewan, Canon O'Meara, and the Rev. G. Rogers, this average would have been lamentably less. It may be useful, in order to show the importance of the country comprising this diocese in the view of other bodies, to point out what the Presbyterian Church has done for its people here in the same period. The four Presbyteries of Winnipeg, Rock Lake, Brandon and Minnedosa, with the exception of including the two towns, Port Arthur and Fort William, exactly correspond to the Diocese of Rupert's Land. We find that, after deducting what went up from these Presbyteries to the mission funds of the Canadian Presbyterian Church, they received from them for missions in the new settlements, in 1884, \$17,809.80, and in 1893, \$11,406.94, and their average yearly receipt for these ten years was \$11,285. But the Presbyterian Church has helped their work here very liberally in other ways. The large sum of \$100,000, for aiding by gifts and loans the building of churches and manse in the Northwest, was mainly raised in Eastern Canada; but we have received for these objects very little from the East—not more than a few hundred dollars in all. The Indian work of the Presbyterian Church in the whole Northwest is small compared to that of the C. M. S. Perhaps all their work is not much larger than the C. M. S. work in this diocese, but they raise for it, in addition, yearly, \$21,000. They also give yearly for the maintenance of their college in Winnipeg \$3,500. It was in the East that its eminent Principal, Dr. King, mainly received the money for paying off the large debt which he found on the college and for meeting the cost of the late extensive addition to the college. Though the support of St. John's College has been a hard and vital struggle for us, we have received for it from Churchmen in Eastern Canada, during the past ten years, only a

very few donations, of which the highest was \$100. We received very liberal donations from two Presbyterian gentlemen. Now we wish very briefly to lay before the Canadian Church the needs of the new settlements in this country, for which we ask to be allowed to place our case before its people, who, we have no doubt, would in that case give us all we ask. Out of 155,000 immigrants into the Northwest in the ten years covered by the last census, it is considered that 90,000 settled in Manitoba, but they are scattered over a huge area. In the present year 55 mission districts, all of them having a number of out-stations, received grants from our Home Mission Fund. Of these 48 were under clergymen, and five had only summer services from students. There are also five promising districts in which the people offer \$300 to \$400 yearly towards resident clergymen, which we cannot supply from want of funds. We have had a growing deficiency for some years, amounting in all now to about \$5,000. Even with what we hoped to get from Eastern Canada, there was the prospect of a deficiency in the year ending Easter, 1895, of about \$2,000. We have endeavoured to meet this in part by withdrawing from two weak missions requiring extra grants, and by reducing, as far as the missions could stand, the grants to missions. Three of our missions receiving aid this year will be self-supporting next year. The only outside resources that we have for this great work, on which the future of the Church here depends, is, for this year, \$1,410 from the S.P.G., and \$450 from the C. & C.S., or about \$8,946. The S.P.G. gives us £100 additional next year and for the following two years. We have based our calculations on receiving before next Easter from Eastern Canada \$6,000. Towards this \$2,000 are still needed. We shall require \$6,000 in the following year, towards which we have about \$3,000 promised. If we are prevented from getting these amounts, not only shall we have to give up any idea of new missions, but either to reduce the salaries of the missionaries below what they require in this country for living upon, or to withdraw from more missions.

We rejoice to say that we are much encouraged by the liberality of our own people. We hope to receive from them for these missions, after their own local payments and charges, quite \$5,000. Need we add other reasons for our receiving help? Missions now aided will by and by become not only self-supporting parishes, but important contributors to Church extension. We can see already the fruit of the large expenditure of the Presbyterians ten years ago. Can the Church in the East be other than interested in our having the means of grace in our new settlements? Is not a large and increasing proportion of our settlers children of Churchmen in the East? We appeal to Churchmen in the older Provinces to help the young and struggling Church in Manitoba as loyally as the Mother Church of England helped them for many a day in their early history. The whole Church in the Dominion has lately been consolidated. Does this not mean something more than mere sentiment?

ST. FRANCOIS XAVIER.—The parishioners of the Rev. A. E. Cowley, rector of St. James', Winnipeg, decided lately to supplement their ordinary subscriptions by an old-fashioned Ontario Christmas present. Mr. R. Longbottom undertook collection of the same, and got together grain, hay, wood, bacon, turkeys, mutton, etc., and they proceeded to storm the Rev. Cowley's premises with this generous present.

Some of our country missions are striving nobly to help the diocese by supporting the Home Mission Fund. The rural district of Victoria and Foxton, away from a railroad, is assessed for \$25, but will give nearly \$50 if not more; and yet this is one of our poverty stricken parishes. The Incumbent is the Rev. H. W. Baldock, B.D.

Owing to the expenditure this year being almost \$3,000 in excess of the revenue, the grants to missions will be greatly reduced. In one parish the grant was reduced by \$50 a few months ago; now notice is given of a further reduction of \$50; and of the grant made, "5 per cent. of this, and all the grants to missions, will be withheld to the end of the year," and only paid if funds are in hand to pay it. We hope our friends in the East will give Canon O'Meara the "funds to pay it," or some of us will be living on "biscuits"—minus the "dried beef."

CARMAN.—The Rev. Silva White, of Carman, has accepted the parish of St. Paul's, five miles from Winnipeg. Carman will be vacant at the end of March.

ELKHORN.—The Rev. F. Mercer has been appointed to the parish of Elkhorn. A reception was given him at the residence of Mrs. Bowen; there was a large attendance.

Just now "General" Booth is being boomed in Winnipeg. Great meetings are advertised: "It is

expected that the city aldermen will attend in a body"; "Many of the elite of the city will be on the platform"; "A meeting especially for the students of the different Church colleges." All this in honour of the Protestant Pope and the latest sect. Mr. Editor, has the Litany been revised, or do we still pray, "From all false doctrine, heresy and schism, Good Lord deliver us."

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

WHITEWOOD.—At the little church of Mary the Virgin the solemn Service of Ordination was held on Dec. 23rd, the Rev. J. Williams, formerly student of St. Augustine's College, Canterbury, deacon in charge of this parish, being ordained priest by the Bishop of Qu'Appelle. The Bishop was accompanied by the Rev. Howard Holmes, who acted as chaplain, and bore the pastoral staff. The service was commenced by the hymn "Christ is gone up," etc., No. 352—sung in procession. The Bishop's sermon was remarkable for its faithful adherence to the direction of the Church, declaring the duty and office of a priest, how necessary the office is, and how the people should esteem them. We may remark that this rubric is by no means always carried out by preachers at ordinations in these days. In the laying on of hands the Rev. Howard Holmes also assisted, being the only other clergyman present. In the Holy Eucharist 25 persons communicated, out of a congregation of about 40. The Bishop addressed the children in the afternoon, and preached at Evensong in a crowded church on the duty of due preparation for Holy Communion.

On Christmas Day 18 communicants received the Holy Communion at the hands of the newly-ordained priest, some having made their Christmas Communion on the preceding Sunday. The Rev. W. H. Green, now residing near Ottawa, was formerly in charge of Whitewood, and in his time a vicarage was built, the debt on which constitutes a considerable burden on the Church people, who are doing their best to clear it off. The collections for the year 1894 reached \$161, which is very good, considering the small number of Church families and the fact that the church only holds about 60 people. There is a very small library in connection with the Sunday-school, but it sadly needs replenishing. Can any parish spare some of its old books for this purpose? Carriage will be paid if necessary.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Somewhat Puzzling.

SIR,—Your paragraph on the Diocese of Ottawa, in your issue of the 24th inst., is somewhat puzzling to me. The following extracts will illustrate the difficulty I experience: "The clergy and laity will elect a Bishop." Yes, that is all right so far, if it means the clergy and laity of the new diocese. "It is to be hoped that Archbishop Lewis will elect to go to Ottawa"—which you say he has a canonical right to do. That may be so; I do not intend to dispute it. But you add, "Then the new Bishop will preside over the Diocese of Ontario." The meaning of all this seems to be that (in the case supposed) the Ottawa half of the present diocese will elect a Bishop to preside over the Kingston half. Whether that would be "canonical" or not, I will not pretend to say; but certainly it would be a shabby trick to play on the Diocese of Ontario, and one to which I am sure the Archbishop would never stoop. If His Grace has a canonical right to choose his see, he will do so at once, before the division takes place, so that the vacated district will be free to elect its own diocesan. By the way, could it not be arranged, at the same time, that the two newly-constructed dioceses should be called "Kingston" and "Ottawa," according to ancient custom, and the meaningless and misleading title of "Ontario" be dropped? G. J. L.

The Athanasian Creed.

SIR,—I should not trouble you with another letter on this subject, but the letter from "An Officiating Priest," which appears in your issue of 24th inst., calls for a reply. This I was unable to send before owing to detention at Peterboro by snow-storm.