

opened by the Bishop of Huron, who preached an appropriate sermon. It will be used as a mortuary chapel and for occasional services. It is of brick and roughcast, with wooden tower, and is believed to be the oldest church building in Western Ontario, between Sandwich and the Grand River Indian reserve. In it Bishop Baldwin, the preacher on this occasion, was ordained to the ministry, 34 years ago.

#### CALGARY.

PINCHER CREEK.—*Saint John the Evangelist.*—Friday, June 29th, 1894, Saint Peter's Day, was a red-letter day in the history of this parish. It marked several encouraging features in the progress of the Church. It was the date of the Bishop's visit, and all those who took advantage of the services of the day with one voice proclaimed that it was a day long to be remembered. The day began with morning prayer at 9.30 a.m., read by the Rev. Dr. Cooper, Rector of Calgary, the Rector of St. John's reading the lessons. There were about a dozen present at this first service. At 11 a.m. began the service of ordination. The clergy, six in number, besides the Lord Bishop of the Diocese, having robed in the vestry, formed in procession, entering the church at the west door while hymn 431 A. and M. was sung. All but the two candidates—one for priest's orders and the other for deacon's—took their places within the chancel rails: the candidates seating themselves in the front seat on the right of the nave of the building as they entered. Dr. Cooper, the examining chaplain, preached the ordination sermon, setting forth therein the several duties of the two orders of the ministry to which the candidates respectively were to be admitted, and the responsibility with which each order was bestowed. The sermon was full of historical fact, based upon the infallible Canon of Holy Scripture itself, clearly defining the existence of the threefold order of the ministry and its unbroken continuity in our own branch of the Church Catholic up to the present time; showing with clearness the rallying ground upon which the broken sections of Christianity might hope to be marshaled together in one consolidated unit in the Anglican Communion, for the ministry was threefold, her teaching based upon the most sure warrants of Holy Scripture, her sacraments of Divine institution, and her public services such as encouraged and gave opportunity for the laity to perform their solemn part: besides this, her historical character gave unimpeachable testimony that rightly preserves her claim to be a pure branch of the Catholic and Apostolic Church. Surely we know not what we do when we sever ourselves from her Communion. After the sermon, the candidates were presented to the Bishop—first him who sought the office of a deacon, next him who having found the office of a deacon of good report, and being himself found faithful, sought the more responsible office of a priest. The candidates were presented by the examining chaplain, Dr. Cooper, "who having inquired of them and examined them, found them to be apt and meet, for their learning and godly conversation, to exercise their ministry duly to the honour of God and the edifying of His Church." The Bishop then addressing the people, asked if any person present "knoweth any impediment or notable crime for the which these persons ought not to be admitted to the office of deacon or priest, let him come forth in the Name of God and show it." None being found, the office proceeded: the Bishop commending the candidates to the prayers of the congregation, began the solemn litany, after which, with accompanying collects, the solemn searching questions were given, the candidates answering reverently and piously to each; trusting in the help of the Lord, who alone can enable them to fulfil the responsible duties, and make them worthy labourers in His vineyard; bearing the burden and heat of their day, may they be rewarded and refreshed in that glorious eventide when the sun of their lives shall have set here to rise in triumphant splendour hereafter. The Epistle was read by Rev. Rural Dean Hilton, and the Gospel by the newly made deacon. The candidates were for deacon's orders Mr. G. Cyril d'Easum, who graduated at St. John's College, Winnipeg, with 1st class classical honours, and for priest's orders, Rev. J. Hinchliffe, missionary in charge of the mission to the Piegan Indians, whose work commends itself to all who may have from time to time visited the mission. The clergy present who, with the Bishop, laid their hands upon the candidate for priest's orders, were the Rev. Dr. Cooper, Rural Dean, examining chaplain to the Bishop and Rector of Calgary; Rev. Ronald Hilton, Rural Dean and Rector of Christ's Church, Macleod; Rev. F. Swainson, missionary in charge of the mission to the Blood Indians south of Macleod; and the Rev. H. Havelock Smith, Rector of St. John's Church, Pincher Creek. The solemn service was a renewal to each of the solemn vows taken in the years that are gone. May it renew the desire in each "to be found faithful." Following the Ordination Service came the office of the Holy Communion, taken by the

Bishop, assisted by the Rector of St. John's. Besides the clergy, there were fifteen members of the congregation who communicated. There were in all thirty-three persons in the congregation, some of whom were members of other Christian bodies. The offertory went, as provided by the Constitution of the diocese, to the Clergy Widows' and Orphans' Fund, and amounted to \$7.15. Again at 7.30 p.m. there was a service of special interest to the members of this congregation, the receiving into full communion of four persons by the solemn rite of confirmation or the laying on of hands by the Bishop. The service began with procession as in the morning, while hymn 215 was being sung, the Bishop and clergy seated within the chancel rails. Evening prayer was read by the Rector of the parish, the first lesson by Rev. Mr. Hinchliffe, and the second by the Rev. Mr. d'Easum; at the end of the 3rd collect hymn 210, and then the preface to the order of confirmation read by Dr. Cooper. The Bishop, before putting the solemn question, addressed the candidates in fatherly counsel, reminding them of the duty they were now about to discharge, the taking upon themselves of those solemn vows made on their behalf—or as in the case of one taken upon himself at baptism—renunciation, faith, obedience, and urging them to prosecute their Christian calling in the full confidence of those who "have to give an account," and the blessing in store for those who, with earnest desire, long to see the salvation proclaimed and assured to those who believe on the Lord Jesus. The question was asked "Do ye here in the presence of God," etc., and each candidate, as his or her name was called, made answer for himself or herself, "I do." The Rector then presented each one to the Bishop for the "laying on of hands," after which followed "the Lord be with you," etc., to the end of the service, and may God be with them in deed and in truth and uphold them in the choice they have made "to serve Him truly all the days of their lives." Hymn 347, after which followed a second address by the Bishop, choosing the words of Christ, "Without Me ye can do nothing," and pointing out the great privilege confirmation opened out, viz., the privilege of becoming partakers of the Blessed Sacrament of His Body and Blood. The addresses were essentially spiritual in their character and were indeed words from a Chief Pastor. Hymn 349. Over fifty people were present at the evening service. So ended a day marked by an event that may never be witnessed in this church again—the Ordination marked also by an event a repetition of which we may hope to witness often, as those who have not yet realized their obligation to take upon themselves the vows and promises of baptism, do so, and remove that which hinders their enjoyment of the greatest Christian privilege, the communion of the Body and Blood of Christ. The date fixed for these services was peculiarly fitting. St. Peter's Day is a great day at St. Augustine's College, Canterbury, England. The Bishop of this diocese and the Rector of St. John's, Pincher Creek, both claim S. A. C. as their Alma Mater, and the thought of "Floreat Domus" could not be otherwise than present in both their minds on that day. And the Rector could not help being carried back to his college days, as he read the second lesson at the morning service. So fresh in his memory was that voice—now still—of Hon. Beresford Hope as he used to read in the college chapel on this day, "Lovest thou Me? Feed My lambs, feed My sheep." That honourable and worthy benefactor of our college has been "called hence," and yet his name lives to be uttered with reverence and respect. A monument of his goodness is the present College of St. Augustine, and may her sons be ever worthy of the instincts that prompted the resurrection of her walls from the defilement that once lowered them to the dust. Floreat Domus! Floreat Domus! yea, "ab ovo usque ad mala," Floreat Domus! The visiting clergy were entertained by some of the members of the congregation, who kindly put them up for the few days they were here.

#### RUPERT'S LAND.

WINNIPEG.—The opening service of the synod of Rupert's Land was held in Holy Trinity Church in the presence of a large congregation.

After a shortened form of prayer had been conducted, in place of the usual sermon His Grace the Archbishop delivered the address, reviewing the present condition of the diocese and its work and progress since the last meeting of the synod:

Reverend Brethren and Brethren of the laity. In addressing you to-day I feel that I must first of all congratulate you on the condition of the Church in Canada. This is the consummation of many hopes and efforts, and we all trust that it will prove a great blessing to the Church. The constitution that has been adopted should be eminently satisfactory to our province. We owe our organization as a province, and the formation of our dioceses, to the countenance and help of kind friends, especially of the Church Missionary Society of England in the

case of the four northern dioceses. It would have been very ungrateful on our part if we had accepted what might have shaken their confidence in the disposition of their funds or the liberty of their missionaries. It was therefore necessary that the arrangements for the appointment of our bishops should remain with the province, and that our province should be able to suspend the application to it of measures of the general synod of a coercive character unacceptable to our people or friends. There was a risk of opposition to such concessions. But better counsels prevailed. The draft of a constitution that was drawn up by a small committee at the conference in Winnipeg was adopted almost without change, first by the conference in Winnipeg and then by the general synod in Toronto, after it had been very fully discussed in the various diocesan synods and in the provincial synod of the Province of Canada. My dear brother the Bishop of Caledonia has not yet seen his way to join us. I am sure if he came he would have a most hearty welcome. Already we have to deplore the loss of one who took a very active part in the general synod. The Bishop of New Westminster, by his judgment and consideration, very materially aided the work of consolidation and was naturally chosen as the preacher at the great thanksgiving service in St. James' Cathedral, Toronto. The diocese has lost its head at a very critical time, when it is crippled and prostrated by those disastrous floods. It should have our sympathy and prayers. The basis of the constitution adopted by the general synod cannot now be easily changed, as the same conservative conditions have been laid down in it as exist in our provincial constitution, but while we have reasons to feel satisfied at securing these provincial safeguards, it is not that we apprehend any necessity for their exercise or that we do not appreciate the desirability of conforming, if possible, to the decision of a majority. The consolidation of the Church has been heartily welcomed throughout the Dominion and seems to have met with the cordial approval of the whole of the Church of England. The next general synod meets in this city in September, 1896. I am sure our Church people will give its members a most hearty welcome and show a generous hospitality.

There cannot but be many immediate advantages of the consolidation of the Church—a great increase in brotherly feeling and sympathy from closer relations, an assurance of united action throughout the Dominion in many ways, as in the same services for special occasions—a fuller and more searching discussion of all questions before a final decision—a greater security for the maintenance of sound doctrine and discipline, more power and influence in dealing with the many social, educational, and religious questions of the day.

Still there are other practical benefits, which we should seek from consolidation. The life and progress of the Church must depend much on wise financial arrangements. When we observe the mission work of the Presbyterian and Methodist bodies in Canada, we cannot but be conscious of great weakness in our divided administration of funds. It seems to be impossible to have a proper enthusiasm in a Dominion mission effort when every diocese has its own. This limited and selfish degree of effort in crushing out generous and broad views of duty, cannot but be hurtful to the diocesan mission effort, as it is to the Dominion. It was often said that the reason the spontaneous interest and help of our fellow Churchmen in Eastern Canada in work here compared poorly with those of other bodies, was that we were not in the same Church organization. I never regarded this as the true reason. It would have been strange if it had been, in view of the fact that the dioceses of Eastern Canada had for so many years been fostered by England, though not in the same organization. The reason was the contracting effect resulting from each diocese having a separate organization for its own wants. We feel the need of a change. Our able and indefatigable secretary, who deserves our warmest thanks, meets with ever increasing difficulties in securing openings in the stronger parishes in the east for presenting our needs. It seems to be thought by many that the home work of the parish and diocese cannot withstand the withdrawal of donations to our work, and yet only four Canadian Churchmen in the east gave to Mr. Rogers last year as much as \$50. The other Northwestern dioceses need a change. They have not the means that even we have of putting before the Church in the east their needs. The diocese of Algoma needs a change. The devoted Bishop who has for years spent himself for the diocese, when now in broken health intimating the probability of resignation, says: "The unsatisfactory financial position of my diocese and the constant strain of anxiety which it imposes, have contributed largely to the decision referred to."

But the dioceses of Eastern Canada, always excepting Quebec, no less need the change themselves.

The deficit of Montreal. The remedy the opportunity increase their interest company there as well as effectual speakers in the union of the Province sprang up funds, etc. annuities separate regulation brought a amid success probably as things and progress should have of the revision arrangement diocese, which 1890, has synod, a province. the execution for carry And here resolved to provinces the usual Archbishop tained this province, "Bishop of Rupert" at the conference.

Meantime for the actual principle of the stipends of the association into a clergy rec thirdly, from a past stance, i

This measure curing his self, but ance of his assessment Quebec, the result under service its clergy back not the plan v clergy were reduced, a scale of \$400, for twenty years of the mission to \$850 missions of the Church standing, about the mission w as we have missions been dropped population since with new miss aggressive bodies as different But it is of service of the Church advantages have absence of bringing out devotion. have sim up their From Quebec as it is f