

dom of God—the Church of Christ. What a vast difference there was between the mere worldly life and the life of the earnest, humble Christian. His Lordship went on to draw a vivid word picture of the two kinds of life, and to show the infinite superiority of the latter.

Speaking of the "Service" he said that prayer itself was really a work. St. Paul spoke of "laboring for you fervently in prayer." A man should frequently ask himself: Do my prayers ever make me tired? This does not mean, do I pray when I am tired? but, do I pray so earnestly that it tires me? To lay hold of God is a really difficult task. When fervent, laborious prayer is sent up to God, the man goes forth in strength, girded about with power. He is strong where before he was weak; and, he is able to win a brother's heart.

The Brotherhood of St. Andrew is a great blessing, wherever it is taken up in St. Andrew's spirit; and, it is far better to have a small chapter, really working hard to carry out its designs, than a large company, the members of which are only members in name.

The Bishop of Niagara took as his subject "Lay Work." He began by repeating the lines "Like a mighty army moves the Church of God." Every army is made up of two portions, officers and men. The Christian army had its officers, the clergy; and its men, the laity. In every age, we find the same combination in religious work. Aaron was a priest, but what would he have been without the great layman Moses, and after him the great leader Joshua? Ezra and Nehemiah had great bands of laymen to help them in their work. St. John the Baptist was a mighty layman, and to him there went out all Jerusalem and the country round about. St. Luke was a layman, and who can estimate the glorious work which he did for the church? In early Church History, as we find that recorded in The Acts, we find many accounts of the splendid work done by earnest laity like Aquila and Priscilla, and in these we find a noble example of work done under the guidance and authority of the Apostles. The idea of lay work is abundantly recognized by our own Church. Confirmation may fully be regarded as the consecration of the layman for the work he is called upon to do in the Church. Our brethren of the Roman Church recognize this fully, as one may see in the thankfulness with which they make use of laywork. The great St. Ignatius Loyola, the founder of the Society of Jesus, was a layman. The Society of St. Vincent de Paul is composed of laymen. Had the English Church of 100 years ago recognized laywork, there would had been to day fewer divisions than there are in the Church of Christ. His Lordship gave a sketch of the inception of the Order in Canada, and then went on to describe its methods of operation. It is no independent self-asserting Order. It only works with the sanction and under the direction of the parochial clergy. It may be most successful in its efforts, if it only gets fair play. In His Lordship's last charge, the chapter was composed of men of a true, loving spirit; they were like faithful curates, gladly giving their time, their money and their prayers to Christ's work. The Order is no fancy organization. It is a great reality, and is imbued with great force and power.

The Bishop of Huron, who spoke on "Personal Work" began his address by saying that in this dying world we need every reasonable organization to help on the Master's work. It would be unwise to let go the enthusiasm of youth; rather should the young be harnessed on, in order that the enthusiasm should be given

to God's service. Harriet Martineau once said that youth was a blunder, manhood a struggle and old age a regret. The Brotherhood came in to teach a better life, a nobler end. There are two worlds which young men have to conquer, one within and one without them. The world within them must be first subdued, and then there is a hope for the other victory. Christ knocks at the door of your hearts, "Let me in," he says, "that I may help you to vanquish your enemies." The first conquest won, the way to reach others will be made plain; and your work in the Order will reveal itself at every step in life.

Hon. Judge Macdonald, of Brockville, Ont., said a few earnest words to his Brethren of the Order; after which the Primate thanked the speakers; another hymn was sung, and the meeting was dismissed with the blessing.

### St. John the Divine, Indian Head.

This handsome church was consecrated by the Lord Bishop of Cu'Appelle—the late Dr. Burn—on June 27th, 1895. It is a very attractive edifice of Gothic design, constructed of wood, and is built on a substantial foundation of solid masonry. The nave



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measures about 36 x 16 feet and has seating capacity for 100 persons. The chancel is raised three steps above the nave, and is divided therefrom by a dwarf screen of panelled wood work, it contains prayer desk, lectern and seats for the choir. The chancel is apsidal in form, lighted from the sides. The altar, open panelled, and unlike other altars of the diocese, which are of a uniform length of 7 feet, is only 5 feet long, being raised two steps above the floor, and is in full view from every part of the church. Looking towards the altar, the organ chamber is on the right, and the vestry on the left. The octagonal belfry and spire are built over the latter, and have been arranged to receive a peal of tubular bells, which it is hoped the congregation will be able to get in the near future. The seats and interior fittings are constructed of Douglas fir from British Columbia, and harmonize both in design and material with the general character of the building.