

When I was over in England lately the Bishop of Moosonee, Saskatchewan, and myself met the North American sub-committee of the society, when I laid before it very fully our real position. The society has since granted the modification of its scheme that the finance committee and myself proposed; but I have stated distinctly that, while I should advise that every effort be made to take up the work under this modification, it did not in our present circumstances commend itself to my mind—as it seemed to me simply discounting the future—we have no real data from which to calculate our ability for the work to be placed upon us.

The society has already been relieved of its old Red River missions—the charges for which in the first year of my residence were about \$1,400. When it withdrew from those missions, the society executed a trust deed, by which it paid over to the church in trust all the lands, it held in connection with its missions here, except the lot on which Archdeacon Cowley's house stood. These lands are, however, yet of very little value, bringing no return whatever, but costing a good deal of taxes. In 1884 the society introduced the system of giving for all its work under our finance committee, including, in addition to the missions in this diocese, Touchwood Hills, missions in the diocese of Qu'Appelle, but not including the payment of its two European missionaries, a block grant of \$2,400. Since the death of Archdeacon Cowley, the grant has been made \$2,550. This meets the salaries of the clergy except that of Archdeacon Phair, and of the catechists and teachers, travelling expenses, and buildings and repairs. It also includes a teacher's grant of \$200 to St. John's College, and a grant for C.M.S. scholars at the college of \$200. These scholars are not, however, for this diocese alone. In fact the larger number of them have gone to the other dioceses. Modified proposition, to which the society has assented, is that the present block grant continue to the end of 1891, and that after that date it be reduced by 120th yearly, till it is extinguished.

At present the carrying out of the scheme would be hopeless. A few years may, however, work a considerable change in our circumstances. Churches in Old Canada may be willing to undertake individual missions. More may be done by the employment of simple Christian Indians. There will probably after the next three years be little call for some time for heavy repairs and expenses of that kind, when required, may be met by special efforts. The college may be in more independent circumstances. I think at any rate it is our duty and should be esteemed our privilege to do what we can. I would propose that the executive committee be empowered to appoint a committee to confer with the finance committee on future steps. I think, too, that in appointing this committee the executive committee should be at liberty to place on it gentlemen likely to be of special service, who may not be members of the executive committee. Archdeacon Phair will, I presume, be at the disposal of the church both for organizing self help in the Indian missions and for setting on foot associations in aid both in this Province and in Eastern Canada, though for the present year, when a central mission is likely to be established on Rainy River, his presence there may be required for the main portion of the year.

In this place I may mention that a very helpful association of ladies already exists in Winnipeg known as the Women's Auxiliary. whose principle work is in connection with similar associations in the east to prepare and distribute gifts of clothes and other things for the Indian missions. I would commend this association to the kind notice of our clergy and laity. Probably it will be found to supply the wants of an association that may be very helpful to us in our new situation.

In closing this subject I need not enlarge on the blessing which the Church Missionary

society and its missionaries have been, not only to our Church, but to the whole country. The work of the society has gradually grown till now it extends over the whole of this vast ecclesiastical Province. In three of the dioceses all our clergy, including the Bishops, belong to this Society. Many Indians in all parts of this land have been enriched through its ministrations with the unsearchable riches of Christ. Many a European has shared in the blessing of its presence. Eternity alone can tell the debt of gratitude we owe to it. I am sure that, whatever its future dealings with us, we pray that God may largely bless it in men and means, open up new fields for its labors, and give it in the salvation of many souls the reward most dear to the hearts of its friends.

DIOCESE OF NEW WESTMINSTER.

SPALLUMCHEEN.—The new parsonage for the Spallumcheen district is being built. It is situated on a site given by Mr. H. Wicher in the town of Lansdowne.

DIOCESE OF COLUMBIA.

ESQUIMALT.—The meeting of members of the Canadian Church Union and by invitation, of their friends, was held on October 1st, when the Rector of Esquimalt gave a lecture on "Guilds," their past history, their aims and their present usefulness. The need of system in the spiritual life of a parish, as well as of individuals, was strongly enforced, and the great assistance to "Perseverance" gained by association fully drawn out. Many interesting questions were sent up to the lecturer, and we trust the answers will confirm the enquirers in the "faith of their fathers." On the 15th a meeting of members only, took place, when several subjects were brought forward and discussed by the brethren. The need of keeping up the spiritual tone was fully realized and the binding of members the more closely together was felt by all to be one of the greatest causes to success of the work attempted by them. To this end, and that God should be very specially pleaded with for the objects in view of the C.C.U., there will be corporate communions from time to time—the Holy Eucharist being offered with special intention for the Society.

CONTEMPORARY CHURCH OPINION.

The Southern Churchman (Evangelical) says:—

There was an interesting conference in Baltimore a few weeks ago on "Church Co-operation" and the necessity of "united action" on the part of Christian denominations if the work of our Lord is to make larger progress. Not only as a virtual confession of dissatisfaction with the present disintegrated Protestantism, but as seeking for something better, the meeting is interesting as well as a sign of the times, showing that the Unity paper put forth by the House of Bishops is appealing to Christian instincts.

Addresses were made by ministers and laymen, and among the speakers was Rev. Dr. Strong General Secretary of the Evangelical Alliance of the United States. He being the first speaker, said, among other things, "Our Christianity to-day is mere bushwhacking"—the truth of which is more evident in this country than in any other in the world. In every city and every village in the United States we have from three or four to twenty different church organizations; some preaching one thing, and some another; some affirming you must be dipped, and others inquiring, Are you among the elect? All struggling for existence; so that in nearly every town (as Dr. Strong says) the question is not how to save men, but "how to save the churches;" (sic) how to get people

enough in each one to support it and the minister! Here is an extract from Dr. Strong's speech:

"The genius of the nineteenth century is organization, co-operation, united action. Surely the Church must take advantage of this tide in the affairs of men if it is to mould the mind of the age. Our Christianity to-day is mere bushwhacking. The pastor of the church is sent out to skirmish while the members come out once a week on dress parade—COMPETITION, INSTEAD OF CO-OPERATION. HAS BEEN THE TENDENCY OF PROTESTANTISM. The great question has come to be how to save the Church, not how to save souls. The churches (sic) are concentrated in the Christian portion of the community, not in the sections where most needed. There is no way to cover the field thoroughly and to reach all classes to cure this congestion, save by co-operation."

WHAT THE PEOPLE MAY DO.

We clip from a contemporary an admirable statement of some of the things that the people may do:

1. They can use every energy to render services in church truly reverent, hearty and congregational. Let every person kneel in prayer, give his whole heart to the supplications, and pray mightily to God. Let every one be present at all the services.

2. Let private and family prayers go up to God on behalf of the Church and country. A few minutes daily, devoted to family prayer would bring great blessings upon the family who sought to honor the Lord as their God.

3. Let worship in the house of God be especially regarded in all its essential parts. Christians must not forget to adore God, and thank Him and praise Him, as well as to supplicate mercies of Him.

4. Let there be an end of the sad neglect of confirmation and of the Lord's Supper. The candidates confirmed are not half so numerous as they ought to be. This is a very solemn fact. And the neglect of the Lord's Supper by myriads is a momentous matter, which the laity could remedy by sympathy one with another to "go up" in this, the truest meaning of the expression, "to the house of the Lord." It is really a solemn and saddening consideration that millions attend Church year after year and yet never once participate in that holy communion which is the chief service of the church in which Christ's own words form a great portion of the ceremonial, and wherein all is done as the memorial of Him. A few faithful laymen and laywomen in each parish could do a very great work among their neighbours in improving the present practices both with respect to confirmation and the Lord's Supper.

5. Let true charity reign. It is not asked that one person should surpass another in the amount of his or her gifts, and it is undesirable that gifts to God should be the result of rivalry. But every Christian ought to know that it is a great privilege to give of his means, be it pence or be it pounds, to the glory of God in the furtherance of the work of His Church on earth. If all realized the privilege of giving and gave simply in accordance with his own sense of duty as before God, the gifts into God's treasury would be sufficient for all church needs.

6. Co-operation with the parish priests in all good works for the parish is happily too much known and enjoyed to need urging here. There are, however, some parishes in which the parson and people might work together more than they do, and wherever the need for improvement exists, affords an opportunity for making a beginning.

It is within the power of the laity of the church to become the means of bringing great blessings both to Church and state. Let them receive these hints in the confidence that they are lovingly meant.—Selected.