

full of patristic testimony. It is hoped Mr. Carry will publish his lucubrations in pamphlet form.

TORONTO.—A Society for the promotion of temperance has been formed in connection with the Church of the Ascension. The following are the officers:—Rev. H. G. Baldwin, Rector, President; Mr. Berkely Smith and Mrs. Madison, Vice-Presidents; Mr. James Farley, Secretary; Mr. Evelyn Macrae, Treasurer; and a large committee. Meetings will be held twice a month.

VESPERA.—*St. James' Church*, Crown Hill, was recently re-opened for public worship. While the Mission was vacant, the congregation very sensibly set to work to improve and renovate the entire structure. The building is now encased in brick, and a porch is added. The interior has not only been repainted and replastered, but is supplied with new seats, lamps and carpets, while a furnace has been placed in the basement. At the opening Services, which were very well attended, the Incumbent was aided by the Rev. J. O. Crisp, of Orillia.

PARKDALE.—On the invitation of the Rector, a ten days Mission was conducted in this Parish by the Rev. O. P. Forl, of Woodbridge, commencing Monday evening, Nov. 27th. The service each day was as follows: At 7.30 a. m., a celebration of the Holy Communion, with an appropriate address; at 12 (noon) a Meditation; at 4 p. m., a short Evensong and an instruction, and at 8 p. m., a Mission Service consisting of singing of hymns, prayers and a sermon. In addition to the usual services on the Saturday, there was a children's Mission Service at 3 p. m., and the meeting at 4 on this day was for women only. The address being upon the three Marys at the cross of Jesus, the Virgin, type of all those who give themselves up entirely to the Religious life; the wife of Cleophas, type of those who serve their Master in the Christian home; and Mary Magdalene, type of all who have abandoned the life of sin for the life of holiness. On Advent Sunday in addition to the usual morning and evening prayer there were two celebrations of the Holy Communion; a children's Service at 3 p. m., and a meeting for men only at 4 p. m. The address to men was one much needed upon "True Manliness." The sermons on Sunday on "The Christian Home," in the morning, and "The Four Last Things," in the evening, were most impressive. The addresses at all the services were, indeed, most earnest, those at the Communion Services were upon prayer and the Holy Communion. The Meditations were upon the four last things, the Passion, God and the Fruits of the Mission. The instructions, although each was complete in itself, formed a continuous course on Baptism, Confirmation, two on the Holy Communion, Absolution, Matrimony and the Holy Catholic Church. Each was a clear and forcible enunciation of the teaching of the branch of the Catholic and Apostolic Church to which we belong. The evening services were upon subjects of a more general character, the Missioner leading his hearers step by step through the work of Repentance. At the close of the Mission, all who attended felt that great good had resulted from the effort which had been made. It is earnestly hoped that (D. V.) a Mission on a larger scale may be attempted in the Parish at some future day. *Lauds Deo.*

#### DIocese OF NIAGARA.

(From our own Correspondent).

DECEASED.—The Reverend George A. Taylor, of Palermo, has after many years of ill health has been released from his sufferings and called home.

MOOREFIELD.—The Rev. C. E. Westmael, late Curate of St. George's, Guelph, has been appointed to the Mission of Rothesay and Huston.

HAMILTON.—*Christ Church Cathedral*.—The Rev. R. C. Caswall has been appointed by the Bishop of the Diocese, Canon of his Cathedral, in the place of Rev. Jas. Carmichael, removed to Montreal.

*St. Luke's Mission*.—A most successful parish gathering of the congregation of this Mission District took place during Christmas week, in the School House of the Cathedral. A Christmas tree, loaded with suitable presents for the children of the Mission Sunday School—was the central attraction of the evening. Addresses were delivered by Rev. R. Dean Bull and Rev. L. G. DesBrisay. The school has now 125 children in attendance. The *Hamilton Spectator* says:—"In these days of Salvation Army, and similar excitements, it is refreshing to see how quiet and orderly Church services can gather in the very class which hitherto neglected by fashionable congregations, it was thought were out of the reach of the Church." Rev. F. E. Howitt the young Missionary has been very successful in his work, establishing this congregation, in a poor district of the city, and we regret to learn that there is a probability of his removal therefrom.

MIDNIGHT SERVICES.—In some of our Churches the closing hours of the old year were spent in God's House. Whatever we may think of the wisdom of calling a congregation together at so late an hour, we must all agree that it is a beautiful and godly custom, to make the first public act of the new civil year the celebration of the Blessed Sacrament.

### Province of Rupert's Land.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee & Athabasca.

#### DIocese OF RUPERT'S LAND.

WINNIPEG.—*Unveiling of the Portrait of the Metropolitan*.—Reply of the Metropolitan.—(Continued)—But every parish in Winnipeg has its own cares, an ever-growing church population and no permanent church. It is not in flattery that I say to you that I know no place equal to Winnipeg for the public spirit and generosity of its leading citizens. But people outside Manitoba, at least those belonging to our own church in Canada, do not understand our needs, seem utterly incapable of taking in our situation. They do not realize the position of a town growing so rapidly that the labors of yesterday have to be renewed again for the same object, to-day, on a larger scale—where hospitals, common schools, every convenience and necessity of life are calling at one and the same time for immediate attention. We cannot, to any appreciable extent, occupy new settlements without increased aid from outside. Brandon has become self-supporting within a year. Regina, if it keeps up to its present promise of growth, may do the same. But you know these are mere exceptions.

We must not deceive ourselves. This country is being so sparsely settled that many of our missions will only grow up to self-support very gradually. What means have we now from outside for work in the new settlements? We have about \$7,000 a year from England. In the past two years we have received in all about \$3,000 from the Ecclesiastical Province of Canada. The authorities in Canada proposed to give us \$4,000 yearly; but they failed to get the funds. There is only one other matter that I shall refer to. Our friends in England, who have helped us, as they help so many, so generously, are very anxious that we should exert ourselves to raise an invested fund. As long as I could, I kept such an object before the Diocese, as no one feels more than I do the importance of such an aid to voluntary efforts. Besides, remember, as a practical fact, when such a fund exists, money will from time to time be given to it, which otherwise could not come to our work. We have accordingly now, from what we have raised in the past a capital of \$11,000, producing nearly \$900 yearly, which I assure you has been most serviceable. But feeling that there was a want of sympathy with such endowment among many of our laity, I have hitherto deviated from the effort, and I assented to the yearly Whit-Sunday offertory, that used to go to the endowment fund, going to the devisable mission fund.

It was not then from any suggestion of mine that

the S. P. G. lately offered us £5,000 for this object to be paid in sums of £500 each on certain conditions; £1,000 of this the society has since transferred to the Dean's effort. The Dean has just sent me a proof of a proposition to be laid by the Standing Committee of the S. P. C. K. before that society to give us a further sum of £4,000 on like conditions. As I understand the proposition of the S. P. C. K., for every sum of about £5,000 we raise towards Mission Capital, we shall receive a like amount from the two societies combined. We are allowed four or five years. If then we could raise yearly for the next four years \$10,000, we should be enabled to invest yearly \$20,000 for our Mission Fund. This a most generous and attractive offer. Such a capital could place our mission work, dependent as we are on ourselves and not like the other Protestant bodies on larger funds, on a very stable basis. I would ask our laity kindly to consider whether our part can be possibly fulfilled.

Reverend Brethren and Brethren of the Laity: Again I thank you for this renewed kindness. I feel much the affection it shows. I hope, as time goes on, it may be more and more seen that it is not misplaced—not unmerited. I have in this country, beyond I hope the desire to do my part as a good citizen, as far as is consistent with my special duties, only one object—the advancement of the spiritual interests of those committed to my care. I have taken your gift as an expression of your confidence and approbation. I have thought it, then, not an unseasonable opportunity for speaking to you on our present position. This has led to my replying to your address at length, not usual on such an occasion. But we are in a time of very exceptional circumstances. No Church did more than ours for this country in its early days. No Church is more kindly greeted to-day, not only by its own members, but by the general community. I feel confident that we only want the means of aiding the establishment of our services among our members in the new settlements to be abreast of any religious body in this land. But we cannot do impossibilities. We must fall behind if unaided adequately from without. But let us each do our own part. There our responsibility ends. Let us each seek grace for earnest, loving, personal service. If we make a full dedication of ourselves—body, soul and spirit—our reasonable service—to the Lord, that has bought us with His most precious blood, then we shall be prepared, when that coming reveals itself on which our minds linger in this Season of Advent. He will find us waiting, watchful, diligent.

His Lordship having resumed his seat, Mr. Leggo read a letter from Mr. Hugh Sutherland, who had been expected to take the chair, expressing his regret that, owing to the pressure of important business matters, he could not be present. He also read the following letter from His Grace, the Archbishop of St. Boniface:

ST. BONIFACE, Dec. 4, 1882.—Dear Mr. Leggo:—I have received your card of invitation to assist at the "unveiling of the portrait of His Lordship the Bishop and Metropolitan of Rupert's Land." The respectful, and I may say the affectionate, regard I entertain for His Lordship would have been very much gratified in accepting your kind invitation: it would have afforded me a real satisfaction to give an ostensible proof of my appreciation of the personal worth of His Lordship.

I regret, nevertheless, not to be able to witness the interesting presentation. The clergy and members of the Church of England are expected to give full vent to their feelings and convictions in such a circumstance, and the presence of a dignitary of the Roman Catholic Church, might be a source of uneasiness which I think it better to avoid.

I nourish a deep respect for His Lordship the Bishop of Rupert's Land, but unfortunately we do not agree in matters of religion, and as the demonstration of the 5th inst., cannot help partaking of a religious character, I am confident that His Lordship and yourself will appreciate my motive for not taking part in it.

With profound respect, I remain your obedient servant,

† ALEX. ARCH, OF ST. BONIFACE.  
MR. W. LEGGO, M. in C.