

pagans into the fold of Christ, and appointed the bounds of their habitations. Three of Michael's children had been laid there, and he himself stood by the little mounds, stealthily brushing away the tears that fell as the Bishop spoke of sin and death, and, best of all, the Resurrection. Pedigoogin, too, had laid one of his little ones there. Elizabeth, too, was interred there; she had been one of Oshkopedaka's two wives, put away when he became a Christian, but supported till her death, of consumption, at the age of 40, just before which she had told those who stood round her that she saw the gates of the Heavenly City, and begged of Mr. Renison, as her dying request, that her youngest daughter, Hannah, might be taught to believe in Christ, and to love and serve Him. Jane was sleeping there, also, "in sure and certain hope." The Bishop remembered her well; she had sung a hymn for him on his last visit; she had been from the first a most regular attendant at church, and a devout worshipper, and had died, after an illness of only four days, in simple trust in the Saviour who had died for her. In another grave lay all that was mortal of poor old Weesqua. This was the aged woman whom Mr. Renison had found in February, 1884, forty miles from the Mission, on Black Sturgeon Lake, perishing of cold and hunger, her entire dress consisting of a well-worn rabbit-skin blanket, and two pieces of old sacking sewn up as an under-garment. It was no easy matter to transport a feeble woman, between 80 and 90 years of age, all that distance, in mid-winter, but the brave missionary accomplished it, though only by carrying the poor creature every now and then, and when she fell in the deep snow, lifting her out of it again. For two months afterwards she was an occupant of the Mission House, nursed and tended by Mrs. Renison as lovingly as though she had been her own mother. No persuasion could induce her to stay in a bed; all this time she lay on a blanket beside the fire, and at last died there. Owing to her enfeebled condition, both of mind and body, she left no very clear or decided testimony as to her faith, but the words spoken and the prayers offered beside her duly cannot have been in vain. How destitute poor Weesqua must have been may be inferred from the inventory of her worldly goods, which were all spread out before the Bishop:—Over and above the old blanket and the pieces of sacking already referred to, a tobacco pouch containing a piece of yellow petrified wood used in lighting a fire by rubbing two sticks together; a tin box with flint and piece of bright ribbon; an old bark box, holding combs, &c.; two worn-out mitts, made of the skin of the musk-rat; a piece of the dried sinew of the leg of the cariboo, for sewing clothes and moccasins, &c., &c. Verily, if the Gospel were to do no more for these poor creatures than minister to their temporal needs, it would still be the Gospel of Him who is known to us as "the Saviour of the body," and, for common humanity's sake, we dare not withhold it from them.

The consecration closed with the singing of "There is a happy land," and the Benediction in Indian, and the little company dispersed to their homes, softened and solemnized by their having been brought for a little while into the near presence of their dead.

Next morning, about 11 o'clock, the Bishop started on his return journey, accompanied by five or six of the Indians and Mr. Renison, and reached Red Rock by 5 p.m. on Tuesday, having slept Monday night under an upturned canoe, which, however, was just as comfortable as his resting place on the floor of the caboose on Wednesday night, when making his way back to Port Arthur by the construction train.

E. A.

(To be continued.)

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with heart-felt thanks the

receipt of a very handsome frontal and super-frontal for the altar at West Uswater, per Sister Rebecca of the Sisterhood of the Holy Nativity, 16 Brimmer street, Boston, at the request of the Rev. C. H. de Garneo, of St. John's, Toledo, U.S.A. They are from the Guild of the Disciples of the Church of the Advent, Boston. The gift is very handsome, and one which will be long prized by the poor congregation at West Uswater.

DIOCESE OF NEW WESTMINSTER.

RETURN OF A REFORMED EPISCOPAL TO THE CHURCH.

HOLY TRINITY.—Sunday, November 8th, the Lord Bishop preached in behalf of the S. P. C. K., a depository of which society is to be opened immediately at Zed Hall's book store in New Westminster. The offertory amounted to \$32. On the same day the Rev. Wm. Gill, formerly a deacon of the American Church, but lately minister of the Reformed Episcopal body in New Westminster, sought reconciliation with the Church, and, having acknowledged his errors, was received and reconciled by the Lord Bishop. It is a mark of high Christian courage to acknowledge oneself as in the wrong, and to retrace a false step.

In the course of an address to his congregation the Sunday before he was received into the Church, Mr. Gill said:—

"I am about to seek reconciliation with the Church of England, in which I was baptized in my infancy, and in the American branch of which I was both a layman and deacon for a number of years. I love her evangelical doctrines and primitive land-marks of ecclesiastical purity and liturgical offices of devotion. I never have objected to her teachings as I received them from her ministers, and I now no longer feel the danger of her relapse into the fatal errors of Romanism.

"In the fact that a few extremists, here and there, have gone just as far anti-Reformation-ward as the written law will allow, and that the great body of the Church is so disturbed by these exceptional excesses, satisfies me the old Church is still sound at heart. And, in the further fact that she tolerates a diversity of ceremonial tastes so long as 'the faith once for all delivered to the saints' is held and taught, and that both laymen and clergymen of varying opinions and practices harmoniously labor side by side, exemplifying that Christian charity which prescribes 'unity in essentials, liberty in non-essentials, and in all charity,' convinces me that separation from her broad platform is not necessary to purity of doctrine."

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"I now make a declaration of my choice, which is simply to return home to my Mother Church. I have felt out of place here for some time, and longed for the old ways and former associations. I am simply following my honest convictions, and retiring from a false position into which I have been led by a train of circumstances which I now sincerely regret."

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"And now, my hearers, if you will suffer a few words of well-meant advice, allow me to suggest that your place, as well as mine, is in the old Church of your fathers. You are aware that your preferences are all in favor of the Church of England. You know that you would prefer to be called low-church Church of England people rather than by the unpopular name of Reformed Episcopalians."

CONTEMPORARY CHURCH OPINION.

The Church, under the heading "Working Together," says:—

How often it is that members of the same parish are governed by such unworthy feelings that they refuse to work together in furthering

the welfare of the Church, and in promoting the honor of Christ, the Head of the Church. They ought to be animated by so intense a devotion to the Person and Mission of the Son of God that in their loyalty to Him and to His cause they would not stoop to consider personal differences and antagonisms. Shall we not in our home, in our Sunday-schools, in our parishes, sink our personal differences that we may so work together as to heighten the fair beauty of the "City of God" which comes down out of Heaven, and to exalt that Divine Leader and Saviour who gave up His own life to save us from the death of sin?

The Irish Ecclesiastical Gazette says:—

Whatever may be the immediate results of the Disestablishment agitation as regards the Church of England, there can be no doubt whatever that the lines between the Church and Dissent will be drawn deeper than ever. The determined position taken up by English Nonconformity in the present crisis can never be forgotten; gutter Radicalism and Dissent have joined hand-in-hand to effect if possible the overthrow of the Establishment. Another result must be the sudden emergence of the English Church into the position of a great and influential political power. Both these results are to be deplored, but for neither can the Church be blamed.

The Standard of the Cross says:—

It was predicted many years ago that the Christian year would be an important force in the drawing together of Christians. The secular observance of the great holidays has only whetted the appetite of more thoughtful people for their spiritual meaning. Professor Shields speaks trenchantly of those "who will keep anniversary days and weeks of prayer by human appointment, but discard the observance of Lent as without divine warrant, or perhaps celebrate Christmas, Good Friday and Easter as mere public or social incidents, without regard to the Christian year in which they find their significance." We who have so long found a better guide in ancient usage than in popular consent, on the other hand, we who ignore the "week of prayer," and almost challenge Thanksgiving Day with a "By what authority," must expect to learn something of the spirit of concession to the popular will before the ideal and permanent unity can be attained. In the age when the Church is supposed to have enjoyed unity, there must have been some elements of democratic as well as of paternal government in her polity that would cause uneasiness if they were to reappear to-day.

The Living Church says:—

One of the first elements of order in our public worship is the position of the choir near the chancel, where they may conveniently lead the people while not facing them. The spectacle of a congregation looking into the faces of the singers as they lead the choral parts of worship is distracting to a well-instructed Churchman. The writer remembers well the impression produced upon his youthful mind in an old New England meeting-house where the choir were perched in a lofty gallery over the entrance; and when the congregation rose, after the slow and solemn reading of the entire hymn by the minister, the whole company turned right about face to the rear and gazed at the young men and maidens who warbled in the loft above. The hymn ended, the congregation faced about and sat down to gaze upon the minister, who stood up and prayed, with closed eyes, in full view of the audience. The curtain was drawn in the song box above, and what went on behind the scenes could only be conjectured from an occasional giggle and whisper that floated down in the pauses of the prayer.

The Church Standard says:

Gail Hamilton says, in the November num-