

interesting ceremony will have been witnessed at the Church at Napanee.

OTTAWA.—*Agnosticism.*—There is quite a local conflict over the Agnostic question resulting from Mr. Le Sueurs's criticism of the Bishop's address on Agnosticism before the members of the Diocesan Synod, at Kingston in June last. Since the delivery, on the 2nd of March, of his Lordship's second lecture on this subject at Christ Church, Ottawa, an anonymous pamphlet entitled "*A Criticism of Mr. Le Sueur's Pamphlet, 'Defence of Modern Thought,'*" has been published by "Vindex" which is attracting attention. "Vindex" wields a facile pen, and boldly carries the war into the camp of the Free Thinkers, showing that there is nothing in nature, or in evolution, in so far as evolution is anything but pure theory, which in the least degree tends to discredit revealed religion. Mr. Le Sueur's proposed substitute is severely criticised, and he is charged with inadequate analysis and a one-sided mental discipline. On Sunday the 9th of March, at the Church of St. Alban the Martyr, Ottawa, after Morning Prayer, the Bishop repeated by request, the lecture delivered at Christ Church. It attracted a very large congregation. He will also repeat it at the Church of St. Mary Magdalene, Napanee, by special request of Archdeacon Jones, after Evening Prayer, on Sunday the 23rd of March. It is now announced that Mr. Longley, Methodist preacher, Ottawa, will begin a series of discourses on "Agnosticism" on Sunday evening the 16th of March, in which he proposes to review the pamphlets of the Bishop and of Mr. Le Sueur. Mr. R. J. Wicksteed, D. C. L., is also, I am informed, about to deliver his promised lecture shortly at the Victoria Hall, on "Agnosticism," in reply to Mr. Le Sueur's pamphlet, in which, it is expected, the learned doctor will make short work of the crude and visionary theories of the critic. As a result of the criticism of the Bishop's lectures, we are likely to have the subject pretty fully and ably discussed.

OTTAWA.—*Christ Church.*—Those in the school room of Christ Church, Ottawa, on the evening of Shrove Tuesday enjoyed a rare intellectual treat, and certainly had their anticipations of "An evening with the Grave and Gay in Literature," fully realized, on the occasion of the entertainment given by the Rev. H. G. Parker, Professor of Elocution in the University of Trinity College, Toronto, and Curate of St. George's Church, Trenton. Mr. Parker gave ten readings, in the selection of which he showed much taste and judgment, and by passing from dramatic to comic, and to pathetic ones, he secured the wrapt attention of the audience for fully two hours. Mr. Parker's versatility is remarkable in its naturalness. His dramatic power is specially happy in facial expression, as well as sympathetic in tone. His rendition of selections from Shakespeare, Lytton, Bell, Tennyson, and Carleton, showed keen discernment, and was perfect beyond criticism. A humorous piece by the last mentioned entitled, "The New Church Organ," kept the audience in laughter. Mr. Parker represented the poor old injured lady all through, in tone, gesture, and the perfect conception of individual character, in its true place and prejudices. The entertainment was never exceeded, if ever equalled at Ottawa, and the chairman, the Rev. W. J. Muckleston, at its close, expressed the hope that Mr. Parker will favour the people of the Capital with another of his popular literary entertainments shortly after Easter. The readings were interspersed with songs by Mr. Clarence Young, and Miss Denzil, and piano solos and duets by Miss C. Romaine, Miss Story and Mr. W. J. F. Harrison. The proceeds were devoted to the library of Christ Church Sunday school.

CORRECTION.—About \$190,000 was expended by the Diocese of Ontario on Missions between the years 1862 and 1883, not between "1882 and 1883," as inadvertently stated in the CHURCH GUARDIAN of the 5th March.

Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND
SASKATCHEWAN, MOOSOMEE, ATHABASCA,
ASSINIBOIA, & SOUTHERN ATHABASCA

DIOCESE OF RUPERT'S LAND.

The following interesting account, written especially for our columns by the Rev. J. P. Sargent, will give a record of much faithful work:—

TRAVELLING MISSION ON C. P. R.

In the spring of last year, while continuing to take temporary charge of the Mission of Rapid City, at the request of the Lord Bishop, after the acceptance of my resignation of that charge, I was informed of the intention of the Mission Board to form a travelling mission along 300 miles of the C. P. R., between Brandon and Moose Jaw, and to appoint me to the post. The work at Rapid City was to be continued until a successor, either temporarily or otherwise, was appointed, so that it was not until June, when Mr. S. Fortin, a Divinity Student at St. John's College, Winnipeg, was sent to spend the vacation at Rapid City, that I was able to take up the work of the travelling mission. After a run to headquarters for definite instructions, by the help of telegraph and postal service notices were sent to Qu'Appelle Station and Fort Qu'Appelle for services on June 10th. My orders were to begin at these points, and to keep clear of Canon Cooper and his appointments, which were given to me, he being then working his way West through that part of the Diocese on his extended mission tour through the Rupert's Land and Saskatchewan Dioceses, a trip of about 400 miles from Winnipeg. Leaving there on Saturday morning, Qu'Appelle Station was reached at midnight, where the hospitality of Mr. R. McManus, of the Qu'Appelle Hotel, was kindly offered and gratefully accepted. Mr. McManus being an ex-Life Guardsman, the inevitable chat of two old soldiers had to be gone through before bed could be thought of, even at that late hour, after an all day's rail.

Service was held next morning in the large room of the Hotel, which ordinarily did duty as sitting, billiard, smoking and sample room; here, with a billiard table, supported in the rear with what is termed in this prohibition country a soft or dry bar, Morning Prayer and Litany were said and sermon preached to a congregation of about 20, a couple of red-coats from the depot of the N. W. M. P. stationed there being among them, took one back to days of Church parade. Twenty miles drive nearly due north, and the first glimpse of the Qu'Appelle valley and river breaks upon one's vision, and so it really does, for after travelling steadily over more or less broken prairie you find yourself suddenly looking across a valley from one to two miles wide, with a stretch of from three to four from right to left, from an elevation of 1000 feet or more. Beneath you see two large lakes—the Qu'Appelle is a succession of lakes—running the length of the valley as it opens to sight, save for the quarter mile of silver stream that joins them in the centre. Close to the water on the south side is the old Hudson Bay Fort, with the stockades still standing as they were used for protection in days when the Indians were less friendly; near by are the houses of the little town, which has sprung up here, as elsewhere, so rapidly through the settlement of the surrounding country, one of the finest districts in the North West. The town has more than doubled since. A town hall, used for all public meetings, afforded a comfortable and convenient place for the evening service. A congregation of 70, the majority of them belonging to the Church of England, a small organ, and a choir of six or seven proficient musicians, made the service hearty and homelike. Most of those present at the service had only been on the spot for two or three months, and some only a few weeks out from home. Here, I remember, were put to me the same questions so often repeated at other places, "When will you be here again?" "When will we have another service?" They are now answered so far as Fort Qu'Appelle and the adjacent country are concerned, a resident minister having been

appointed in October last, which, I am sorry to say, put an end to my visits, always so enjoyable, the services were so hearty, the hospitality so lavish.

Returning East I found that Moosomin and Virden, forty-five miles apart, could be served the same day by means of a midday freight train, so I arranged for a morning and evening service at these places on the following Sunday. This arrangement was continued every third Sunday, with one or two exceptions, until the construction work on the C. P. R. was discontinued for the season, when the regular Sunday freight trains were taken off. At Virden the congregation was small, it being confined entirely to our own people, as there was always another service at the same time; but if small, there was an appreciation of the blessing and privilege that would shame many a large congregation worshipping in a beautiful church, with a regular ministry, for out of the twelve or fifteen generally present the majority would be communicants. At Moosomin the first service held was in the dining room of the Grosvenor Hotel, kindly placed at our disposal by the proprietor, Mr. E. M. Rossitee. There were about fifty present, mostly Church people, and not a few had not been at church before since leaving England. Here we had chants and hymns well and heartily sung. Moosomin is a thriving little town now, of about 300 inhabitants, having a first rate north and south country for settlement, as well as being the nearest railway station for the Birtle and Shell River districts north, and the Moose Mountain district south. The congregation is now fully organized by the election of Churchwardens and Vestry. Steps have already been taken and the beginning of a fund is already in hand towards the building of a church in the spring as soon as work can be begun.

Broadview was the next place visited; it is the end of the division west of Brandon. My mission includes two divisions of the C. P. R. Here, for the first time, I had the pleasure of meeting Canon Cooper, mentioned above, who was sent out as special S. P. G. missionary to the North West last summer. For the few weeks just past we had been following one another about, and giving notice in some cases of each others appointments. How short the ten minutes seemed that the train I arrived by, and he was to go on by, stayed, for we had, of course, much in common to talk about (both being old soldiers not the least) and arrange with respect to future appointments, &c.

At Broadview, a temporary school house had been put up, which every third Sunday was at our disposal for service. I had morning service in it the next day, and celebration of Holy Communion. In the afternoon, there was another service, and just as it was over, I found out that there was a freight train going west, so I hurried on board, and went on to Grenfell, 16 miles, secured the station waiting room for a 7.30 service, and then started out to tell everybody, and gathered a congregation of about forty, chiefly English people, who were so charmed to have an opportunity of attending the service of their dear old Church. Later on, Whitewood, 16 miles east of Broadview, was visited. Here, an efficient and earnest lay-reader, Mr. Marshalsay, is doing a good work; the people were, however, specially glad to have the fuller ministrations of the Church. Here, also, the communicants formed a large proportion of the congregations.

Moose Jaw, my most western point, was never reached until October, although I had more than once sent notices of my intended visits. The Mission Board had been able to secure an occasional visit to Moose Jaw of a clergyman during the summer; sometimes it would be some one travelling through the country for pleasure, as on one occasion was the case with the Rev. Dr. Schneider, of Trinity College, Toronto, who kindly gave a Sunday to the work there. The congregation of St. John Baptist, Moose Jaw, are a noble example of what can be done in the face of difficulties towards keeping a congregation together, and maintaining the services of the Church. From the first settlement of the place, they began by meeting in a tent, just a few, and since then