

passes through the district by night, and the Mission gets less public notice than it did in the olden days of stage coaches when Lytton was one of the principal halting places on the road.

Lytton is the headquarters of the Mission, but our Indian district extends higher up, the Fraser, and up both the Thompson and Nicola Rivers. Altogether we have over 1200 baptized Indians under our care, of whom over 800 are communicants. The Mission is supported mainly by the English Society for the Propagation of the Gospel, which aids us with an annual grant of \$144.00 for the stipends of two missionaries and \$240.00 each for two native Catechists. The Society for Promoting Christian Knowledge also gives us a grant of \$720.00 towards the stipend of a Medical Man (Dr. Pearse) who has sanitary charge of the district, and supplements the work of the Evangelists by attention to the bodily infirmities of the people.

This part of the work is at present only at its inception, but we hope to develop it in time in the direction of an Indian Hospital for the treatment of chronic and other serious cases that require skilled nursing. Nothing is wanted for the accomplishment of this scheme but the necessary funds for building. An existing building has been offered as a gift, which with some alteration could be adapted for the purpose, but even the expense of this we hesitate at the present moment to incur. Dr. Pearse is a fully qualified practitioner and licensed to practice in the Province, and he is allowed by the terms of his engagement to take private practice so long as it does not conflict with his duties as Missionary. He resides at present at Yale.

Our Indian School at Yale, under the All Hallows Sisters, had received a most welcome and deserved impulse this year in the shape of a Government Grant of \$60.00 a year for each 25 Indian pupils. This has, of course, considerably lightened the burden of financial anxiety which we have borne for the last four years. At the same time it must not be supposed that the school is now independent of private support, because this grant has only stimulated us to further efforts in the same direction, and the steadily increasing number of our scholars has determined us on extending our premises by the addition of a new Dormitory, Schoolroom, and Laundry. For this extension a sum of about \$2000.00 is required and the Sisters intend making a collecting tour through the Province early in the spring in the endeavour to raise it. And if perseverance, steadfastness of purpose, and hard work are, as I believe, qualities which commend themselves irresistibly to the hearts and the pockets of people, the Sisters will not fail in their object. The Staff of the School now consists of four Sisters and a Governess.

KAMLOOPS.—I think there must be some mistake in the number of Church people returned from the district, inasmuch as last year the number was 750, and it is now given 450 only. It is impossible, of course, in an extensive district like this to estimate the number with absolute accuracy but it is also impossible that the number should have diminished in the ratio given, especially when the communicants have increased from 104, in the previous return, to 170 in this. There has been, I am sorry to say, a serious falling off in the amount raised within the district: which is only \$2069.28 as against \$2734.89 in 1887. The falling off is not in the offertories, which have increased by \$200.00, but it is wholly under the head of "Subscriptions," and must be due therefore, I suppose, to insufficient collection. Many changes in the Missionary Staff have, no doubt, occasioned some confusion in the working of the district, which is so extensive as to make it difficult for any one man to keep in touch with the whole of it, and I am not sure that the time has not come when it would be

wise to sub-divide it, making the railway line from Ashcroft to the mountains, with Kootenay, one sub-division, and Nicola, Okanagan and Spallumcheen another. Two men would be necessary to work the former, while one would be sufficient for the latter, making his headquarters at Lansdowne, where we shall shortly have a Parsonage.

CARIBOO.—Owing to the circumstances that there was no return from this Parish last year I am unable to draw a comparison by which to measure progress. I am ashamed to say it is long ago as July 1885 since I visited Cariboo, but the presence of Mr. Brooks amongst them is, I hope, evidence sufficient that the people have not been far from my thoughts. The one half of Mr. Brooke's stipend is furnished by friends in a single Parish in the old country, but they do it on the understanding that a sum equal to their contribution is provided in the district. This has not been quite complied with in the last year, at least not so far as the return shows. I am looking forward to visiting Cariboo and Chilcotin about August or September.

FOREIGN MISSIONS.—We have gone back, I am sorry to say, in regard to our support of Foreign Missions, and this in spite of the fact that more Parishes contributed this year than last. I hope the Clergy will not rest satisfied with merely having collections in their Churches but will advocate the cause in their sermon on such occasions, and inculcate the principle involved, viz, the duty of helping others to obtain like privileges with ourselves. The Societies we are asked to support are the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge. From the former we receive annually \$2880.00 for Missionary purposes; from the latter we receive help in the erection of Churches, and also a sum of \$1920.00 towards the purchase of the present school premises at Yale.

DIOCESE OF FREDERICTON.

PERSONAL.—An address to Sir John Allen, Chief Justice of New Brunswick, on his elevation to the dignity of knighthood, was presented to His Honor by the members of the Church of England, in the Church Hall on the evening of 1st inst., to which Sir John made a suitable reply. Sir Leonard Tilley was present.

CONTEMPORARY CHURCH OPINION.

The *St. Andrew's Cross* under the heading "Habits, Character, and Lent," says:

Our whole Christian life, from our first new birth, up to the future highest perfection of heaven, is summed up in three stages: (1) *Acts*, leading to (2) *habit*, leading to (3) *character*: There is a perfect heavenly character, which we require to attain to finally, the likeness to Christ. Your isolated acts, by crystallizing into habits, are all elements of the final and fixed character which you will wear in eternity.

Shall we not take this serious view of the acts which we do in performance of our rule of service, and in our own realization of our Christian duties? Try now, by repeated acts of devotion and influence, to establish right habits. The yoke galls, and the burden is heavy, while your acts are isolated and artificial, but it becomes easy when habit is being formed, and perfectly natural when character is established.

Why not try this Lent to attend every service in your Church at which it is possible for you to be present, not omitting the Holy Communion, to be at every meeting of your Chapter and of the Bible class, to keep your eyes wide open for opportunities for the rule of service, and to be doubly diligent in the rule of prayer. Do all this, if necessary at first, with a fresh effort of resolution applied to each act, and, I venture to say, that, when Lent is over, you will have

formed some habits which you will never want to lose, and will have made up a piece of that self or character which you will wear in the eternal presence of the Father who created you, the Son who redeemed you, and the Holy Spirit who sanctified you.

The *Church Year*, Florida, says:

With Ash-Wednesday the season of Lent begins. A few suggestions on the nature of its observance, may, therefore, be helpful. For this we commend to our readers an admirable little book, by Miss Lucy Ellen Guernsey, entitled *A Lent in Earnest*, just from the press of T. Whittaker, New York. It cannot fail to be of great service to those who desire to make a rightful and beneficial use of the Lenten season. It is a series of short and excellent readings and instructions for each of the forty days. We give below extracts from one of them:

"Fasting in its broad sense, means self-denial, and in the ordinary sense, abstinence. Abstinence means going without something, and the question to be settled by each one of us is, What shall we do without? The Church lays down no rule in this matter, but leaves it to the judgment and conscience of each one of her children. One may abstain in matters of food; another of some favorite occupation or amusement, such, for instance, as light reading, or fancy work, or a favorite game. Another will take time from his business, or pleasure, for devotional reading, or for some work of charity. We are to be a law unto ourselves, but let our rule be a law. Do not let the matter be left to chance, or the impulse of the moment. Having, then, laid down a rule—having decided on that measure of abstinence, which we deem best for ourselves, let us adhere to that standard, however we may be tempted to depart from it. Unless you do thus adhere to them, your rules will be burdens and temptations to you, instead of helps.

"There is another, and very important point to be considered in the matter of amusements. St. Paul says: 'If meat make my brother to offend, I will eat no meat while the world stands' The Churchman or woman who is seen at the opera or theatre during Lent, must not be surprised if he hears his religious profession lightly spoken of by worldly associates. A visitor in a certain house was amazed, on entering a parlor on Good Friday evening, to find two whist tables in operation, both occupied by Church members who had attended service in the morning. The visitor was not surprised at the remark of a Roman Catholic servant: 'Well, they do not think much of the day, whatever they may pretend.' And certainly the spectacle was not a very edifying one to those who made no religious profession whatever. 'All things may be lawful for me, but all things are not expedient,' and it is hard to see how anyone who desires to use this holy season as the Church intended it to be used, can spend time or money on expensive amusements. Believe me, it is a bad symptom in the spiritual life when a Christian is thinking, not how much he can give up for his Lord, but how much he dares keep for himself."

The *Church Messenger*, Mississippi, says:—

In considering the annual recurrence of the Lenten Fast the question always comes up whether or not it is our bounden duty to observe the season. That it is a question is obvious enough. Many good people hardly regarded it as an obligation at all, and some are inclined to denounce it as a papist superstition, or at best a relic of the dark ages.

But we cannot forget that our blessed Lord who is our example, withdrew himself from the busy walks of life, and for forty days gave Himself to fasting, meditation and prayer. Thus He strengthened His humanity to meet the temptations, which for our sake also He endured.