

PROVINCE OF RUPERT'S LAND,
INCLUDING THE DIOCESES OF RUPERT'S LAND,
SASKATCHEWAN, MOOSEHAWK, MACKENZIE RIVER,
QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

SIoux MISSION.—The Brandon Deanery met last week at Griswold. The Rev. W. A. Burman, Missionary to the Sioux Indians, expected to leave shortly for a visit to England. The Bishop visited the Mission on Trinity Sunday.

WANT OF MEN.—The state of the Diocese is deplorable for want of men. We want ten good, active men, who will realize what an opportunity there is for the Church, and will work heartily. It is hard to see golden opportunities passing by, and the Church of Eng and lagging in the rear. The case is different in the North-west from that of any other part of Canada. There is a large influx of English people. The great majority are church people. Constant accessions are made of earnest churchmen and churchwomen; consequently the Church of England has a grand opportunity to increase in strength. The North-west is the battle-ground of the Church, and the Church should rise to the occasion. Why should our Missions languish for want of men? The men can be got somewhere, but there must be more energetic and organized effort to procure them, if we are to hold our own in Manitoba.

ELKHORN.—A meeting of the Church of England congregation of Elkhorn was held last week for the purpose of organization. Mr. Rowsell was appointed members' warden, and Dr. Thomas, people's warden.

Members of the Church of England in Township 13, Range 18, West, intend building a church during the present season. While visiting England last winter, Mr. Thos. Paves got the promise of financial aid there.

BIRTLE.—The Bishop of Rupert's Land will hold a confirmation at Birtle on the 27th.

MEDICINE HAT.—Rev. A. H. Tudor is to have the assistance of Mr. Fatt, lay-reader. Hereafter services will be maintained at Medicine Hat, Cypress Mills, Maple Creek and Dunmore.

PERSONAL.—Bishop Anson was in Winnipeg last week. The Synod was held in Qu'Appelle a few days ago, a report of which will shortly appear.

FORT MACLEOD.—We give further particulars of the burning of the church, taken from the *Macleod Gazette*:—

In about an hour and a-half all that remained of the best church in the Diocese were the red hot embers, and in this short space of time the work of many years was destroyed.

The total value of the church and contents is estimated at between \$4,000 and \$5,000, the whole being a total loss. The most valuable of any single article in the church was the organ, which had only been lately purchased. It was the most powerful make of the Bell cabinet organs, and cost about \$200. It was destroyed with the rest, and with it a large quantity of church music, including hymn-books, etc.

Christ Church was generally admitted to be the finest one in the Diocese of Saskatchewan, not even excepting the Cathedral at Prince Albert. Its construction was begun some two years ago, during the time of Canon McKay's incumbency. It was very little used—indeed, was not completed—until after Mr. Hilton's arrival here as missionary in charge. When he came the congregation was organized, church wardens and a vestry appointed and services regularly held. It is only a month or

so since the plastering was finished, and still more recently the handsome lot of chancel papers, presented by Mr. McCaul, were put up. But little debt remained on the church, and it was expected that it would be consecrated this summer.

The origin of the fire is thus far a mystery. There is not the least doubt that it was the work of an incendiary, and whether the man who did it set fire to the place intentionally or not, the act is an equally diabolical one. The fire started on the inside, and apparently was set at both ends, as from all that was gathered, the porch and the chancel were on fire, while there was no fire in the middle of the church. What possible motive there can have been for the fiendish act is beyond human ken.

A NEW CHURCH.

At a meeting of the vestry of Christ Church, which was well attended, resolutions were passed to the effect that it was desirable that immediate steps be taken toward raising a building fund for a new church, and that every individual member of the congregation be requested to do his utmost toward that object; also that the vestry be a committee, with power to add to their number, to raise funds for building a new church.

Energetic efforts will be made at once to repair this great loss, and under the circumstances it is hoped and believed that church people and others here and elsewhere will assist liberally in the matter.

CONTEMPORARY CHURCH OPINION.

"JOHN BULL," the organ of old High Church Toryism in England, says of the recent election of Dr. Liddon to the Bishopric of Edinburgh:—

Now that our greatest divine has been chosen to fill so important a position in the Scottish Church as the Bishopric of Edinburgh, it is only natural that English Churchmen should once more ask, as many have asked in past years, why Dr. Liddon has never been promoted to a bishopric in England. The real cause is too well known to render any reticence on the subject necessary. It is simply that, for some reason or another Dr. Liddon does not possess the Royal favor. We sincerely regret the fact, but a fact it is; and to this cause alone that the exclusion of this most distinguished of our priests from elevation to the English Episcopate is due. Dr. Liddon has been, we believe, more than once nominated for the Royal approval to an English bishopric, but has failed to obtain it. He is on terms of the most intimate friendship with both Mr. Gladstone and Lord Salisbury; and it is no secret that both leaders would be only too glad that Dr. Liddon's name should be recommended to an English Cathedral Chapter for election to the Episcopate. It has been surmised in some quarters that Dr. Liddon's theological convictions are considered too "extreme" to warrant his advancement. It is true that he is one of those Churchmen who realize to the full extent their privileges as Catholics; but that is a theological belief which forms no bar to ecclesiastical promotion, as the appointment of Dr. King to the See of Lincoln sufficiently proves.

The unhappy proceedings at the late Synod of the Diocese of Montreal have drawn forth many unfavorable comments from both the religious and the secular press. The *Church* (published in Philadelphia) says:

Last week we spoke of the admirable temper displayed in the closely contested election of an Assistant Bishop in the Diocese of Minnesota. This week we record an event of a very different character as taking place in the Synod of Montreal. A discussion that began in an effort to obtain for a new Theological Institution the power to confer degrees, was carried into the

Synod. The disputation did not stop with this matter, but found expression also in the election of an important Committee. The Right Rev. William Bennett Bond, LL.D., Bishop of Montreal, just before the adjournment of the Synod expressed himself in such a way as not to pour oil on the troubled waters, but rather to heighten the agitation. Montreal is a warning. Minnesota is an inspiration. There are differences among brethren. It is possible, and more than possible, to express those differences without either the wounding of charity or the denial of Christian convictions.

The Church Messenger says:

If the Church is to be a real power in the world, and a blessing to the world, it must be a sacred brotherhood in which the members are joined together "in unity of spirit and in the bond of peace." And this union must be cemented by the spirit of brotherly love.

But this is not what we generally see among Christians at this time. There seems to be a sad tendency to eliminate the element of love from the Christian brotherhood, and allow social and financial distinctions to separate different members of the same congregations almost as widely and hopelessly as the castes of heathendom.

If there must be a distinction in society, the relations of all Christian people should nevertheless be sanctified by a spirit of brotherly love. The Christian profession requires this of every one. It is the very essence of true religion, and is a necessary condition of a saving knowledge of God, and places us, as it were, upon a common platform with Him in His love for man, and enables us to catch and retain somewhat of the warmth and light that proceeds from His sacred presence bringing us more and more into conformity with Himself until we shall see Him as he is, and so be like Him.

The Church Standard, N.Y., says:

The free exercise of legislative powers, and anything like the peaceful serenity that characterize bodies having no opportunity for discussion and deliberation, and even warm debate, must not be expected. Along with the right to discuss and to vote upon certain measures, some exciting times must be looked for. The world will not come to an end one minute sooner even if Low Churchmen are allowed to give their friends the right to write D.D. after their names. When the double letters come to have as small significance as they have with us, the idea of a quarrel as to who shall, and who shall not grant them, will not be thought of.

THE Living Church asks:—

What parent would carefully train and protect the boy as to his manners and morals at home, and then deliberately send him away where the associations, influences and teachings were of a counteracting character? Yet what better is it to have him taught the faith, order and worship of the Church, in the Confirmation class, possibly in the Sunday-school, and, it may be, even in the home, and then send him away to a school in which Christian nurture is either accidental, coldly formal, or distinctly sectarian? House the lamb in the fold; turn the young sheep into the wilderness; first the shepherd, then the hireling or the wolf—is this not about the measure of it?

A Subscriber in the Northwest writes:—"Enclosed find \$3, the amount of subscription for your valuable Church paper, for Messrs. — and myself. I am highly pleased with the paper and could wish that every Church family would take it. The paper meets fully a long felt want—of some journal to set forth the Church's needs as well as its Catholic teaching, and shall do what I can to get fresh subscribers for the CHURCH GUARDIAN."