

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Généralique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				<input checked="" type="checkbox"/>							

# The Church Messenger:

A MAGAZINE

FOR

THE DIOCESE OF QU'APPELLE.

VOLUMES III. AND IV.



QU'APPELLE STATION:  
PUBLISHED AT SAINT JOHN'S COLLEGE.

1891.

# INDEX TO VOL. IV.

<p>Allegory, An ..... 118</p> <p>Almanacks, Diocesan ..... 168</p> <p>Anecdotes--</p> <p style="padding-left: 20px;">African and his Dog ..... 164</p> <p style="padding-left: 20px;">Bishop Whipple and Indians ..... 13</p> <p style="padding-left: 20px;">Duke of Burgundy ..... 141</p> <p style="padding-left: 20px;">Giver, A Munificent ..... 38</p> <p style="padding-left: 20px;">Giving to God ..... 80</p> <p style="padding-left: 20px;">Providence, A Special ..... 72</p> <p style="padding-left: 20px;">Small Corners ..... 163</p> <p style="padding-left: 20px;">White Violets ..... 204</p> <p>Buddhism, Christianity and ..... 154</p> <p>Catacombs, Visit to ..... 12, 75</p> <p>Catechism, Church, Additional Questions to ..... 129</p> <p>Children of Maple Grange ..... 19</p> <p>Church's Faith and Order, Beauty of ..... 157</p> <p>Church Intelligence, General ..... 17, 41, 59</p> <p style="padding-left: 20px;">76, 96, 119, 139, 162, 179, 201, 223, 243</p> <p>Church Growth in United States ..... 112</p> <p>Churches, Pictures of--</p> <p style="padding-left: 20px;">Cannington ..... 45</p> <p style="padding-left: 20px;">Qu'Appelle Station ..... 21</p> <p>Churchman, Why am I a ..... 175, 196</p> <p style="padding-left: 20px;">220, 238</p> <p>Clergy Endowment Fund ..... 189</p> <p>Clergy Stipends and Harvest ..... 211</p> <p>Clergy, Support of the ..... 79</p> <p>Communicants, Prayer for ..... 117</p> <p>Confirmation, Order of Service ..... 104</p> <p>Confirmation, Papers on ..... 8, 54, 95, 108</p> <p style="padding-left: 20px;">134, 150, 172, 193, 235</p> <p>Conversion, Faber on ..... 181</p> <p>Diocesan Intelligence ..... 2, 22, 47, 66, 83</p> <p style="padding-left: 20px;">103, 126, 147, 167, 187, 211, 230</p> <p>Districts--</p> <p style="padding-left: 20px;">Broadview ..... 232</p> <p style="padding-left: 20px;">Cannington ..... 32, 49, 77, 86, 105, 216</p> <p style="padding-left: 20px;">Churchbridge ..... 107, 132</p> <p style="padding-left: 20px;">Cotham ..... 147, 233</p> <p style="padding-left: 20px;">Craven ..... 133</p> <p style="padding-left: 20px;">Fort Pelly ..... 37, 91, 97, 132, 235</p> <p style="padding-left: 20px;">Fort Qu'Appelle. 48, 106, 148, 219, 233</p> <p style="padding-left: 20px;">Gordon's Reserve ..... 24, 34, 87</p> <p style="padding-left: 20px;">Grenfell ..... 2, 33, 51, 92, 147, 192, 231</p> <p style="padding-left: 20px;">Maple Creek ..... 94, 149</p> <p style="padding-left: 20px;">Maricton ..... 172</p> <p style="padding-left: 20px;">Medicine Hat 51, 94, 149, 168, 218, 230</p> <p style="padding-left: 20px;">Moosomin .. 2, 31, 50, 66, 93, 133, 150</p> <p style="padding-left: 40px;">171, 191, 217</p>	<p>Districts--continued--</p> <p style="padding-left: 20px;">Qu'Appelle Station ..... 30, 36, 49, 87</p> <p style="padding-left: 40px;">1071 131, 148, 170, 190, 231</p> <p style="padding-left: 20px;">Regina ..... 131, 149, 171, 234</p> <p style="padding-left: 20px;">S. John's College and School ... 37, 49</p> <p style="padding-left: 40px;">66, 106, 148, 190, 217, 233</p> <p style="padding-left: 20px;">Saltcoats ..... 107</p> <p style="padding-left: 20px;">Summer ..... 107</p> <p style="padding-left: 20px;">Touchwood Hills ..... 234</p> <p style="padding-left: 20px;">Weed Hills ..... 192, 233</p> <p style="padding-left: 20px;">Whitewood ..... 2, 50, 67, 150, 169</p> <p style="padding-left: 40px;">191, 216</p> <p>Executive Committee ..... 83, 190</p> <p>Family Prayers ..... 11</p> <p>Forty-Acre Grants ..... 23</p> <p>Finance, Church ..... 14, 70, 114</p> <p>Gift to the Colonies ..... 122</p> <p>Giving, Educational System for ..... 114</p> <p>His Workmanship ..... 181</p> <p>Holy Days, Minor ... 1, 22, 46, 65, 82, 102</p> <p style="padding-left: 20px;">125, 145, 166, 185, 210, 229</p> <p>Indians, Missions to the .. ..... 242</p> <p>Jerusalem, Visit to .. 13, 43, 57, 73, 137, 160</p> <p>Judgment, The, <i>re</i> the Bishop of Lincoln ..... 2, 24, 52</p> <p>Literature, Church, Committee ..... 84</p> <p>Lord's Supper, The ..... 159</p> <p>Missionary Society, D. and F., of Canada ..... 155, 177</p> <p>Primitive Principles of the Church .... 68</p> <p>Privy Council, Final Court of Appeal .. 178</p> <p style="padding-left: 20px;">200, 241</p> <p>Poetry--</p> <p style="padding-left: 20px;">Do this in Remembrance of Me ... 85</p> <p style="padding-left: 20px;">Communion of the Sick ..... 102</p> <p style="padding-left: 20px;">Dying Christian ..... 167</p> <p style="padding-left: 20px;">Burial of the Dead ..... 185</p> <p style="padding-left: 20px;">Where do you Live? ..... 203</p> <p>Religion, True and False ..... 112</p> <p>Rome, Church of, Secessions from .... 116</p> <p>Rome, Dr. Littledale's Accuracy ..... 141</p> <p>Rome and Church of England ..... 197</p> <p>Rome, Perversions to ..... 222</p>
---	---

*Index.*

---

Secret Sin, A .....	164	Unity, Christian .....	115
Sunday Schools, Examination .....	168	University, Proposed, for N.W.T. .	189, 210
Sunday Schools, Notes for Lessons... 4, 38		Wesley Centenary.....	70, 110, 136, 154
61, 78, 98, 123, 143, 182, 206		Wise and Holy, Thoughts of the.....	201
225, 245		Work and Parcels from England.....	212
Synod, The .....	126, 188	Year Book of Church of England .....	114
Temperance Work.....	15, 60, 121		

---

---

INDEX TO VOL. III.

The Index to Volume III. will be found on page 204 of that volume.

*Rev. J. Mockridge  
Toronto*

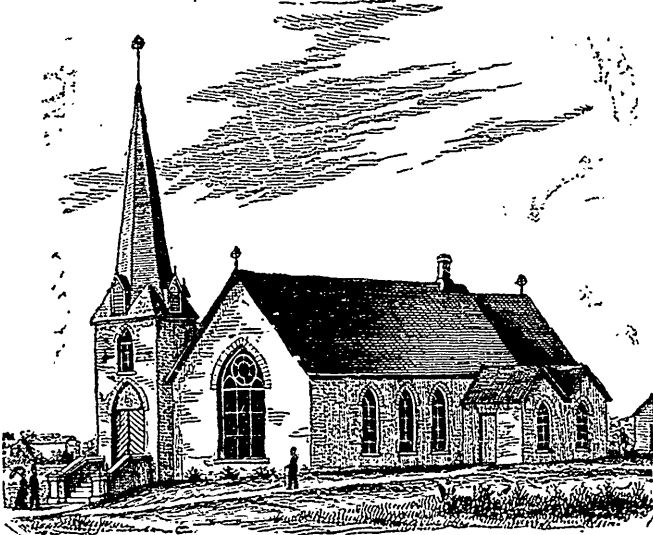
No. 12.



Vol. 4.

THE  
**Church Messenger**

FOR  
THE DIOCESE OF QU'APPELLE.



DECEMBER, 1891.

PUBLISHED AT - S. JOHN'S COLLEGE. QU'APPELLE STATION.  
1891

# DIOCESE OF QU'APPELLE.

## Bishop.

RIGHT REV. THE HON. ADELBERT J. R. ANSON, M.A.,  
D. C. L. of Trinity College, Toronto,  
Consecrated June 24th, 1884.

## Secretary of Synod.

REV. WALTER G. LYON, B.A., Moosomin.

## Treasurer of Synod.

HENRY FISHER, Esq., J.P., Portage-la-Prairie.

## Executive Committee.

REVS. J. P. SARGENT, W. E. BROWN, F. V. BAKER, L. DAWSON, W. NICOLLS.  
MESSRS. J. BOYCE, A. J. FRASER, H. A. J. MACDOUGALL, H. B. JOYNER, R. S. LAKE.  
The Treasurer and Secretary *ex-officio*.

## Parishes and Districts.

### EASTERN ASSINIBOIA.

	<i>Clergy and Lay Readers</i>	<i>Lay Delegates</i>	<i>Churchwardens</i>
<b>QU'APPELLE STATION—</b>			
S. Peter's .....	Rev. H. S. Akehurst . . . .	J. H. Boyce . . . .	J. H. Boyce
		G. R. Skinner . . . .	W. B. Sheppard
S. Chad's .....	" "	E. Stewart . . . .	T. Donnelly E. Stewart
S. John's College . . . .	Rev. F. V. Baker, B.A., Principal of College . . . . .		
	Rev. T. Greene, B.A., Head Master of School . . . . .		
<b>QU'APPELLE FORT—</b>			
S. John, Evangelist . . . .	Rev. J. P. Sargent, B.A., . . . .	H. A. Macdougall . . . .	H. A. Macdougall
		H. B. Joyner . . . .	E. Molony
Christ Church, {	" "	E. Boyce . . . . .	J. Morrison
Abernethy {			E. Boyce
All Saints, Katepwa . . . .	" "	G. Vidal . . . . .	T. Skinner Geo. Bulstrode
<b>GRENFELL—</b>			
S. Michael and All {	Rev. T. G. Beal . . . . .	R. S. Lake . . . .	R. S. Lake
Angels . . . . .		O. P. Skrine . . . .	O. P. Skrine
S. Andrew, Weed Hills . . . .	" "		R. H. Skrine
S. Luke, Broadview . . . . .	" "	H. Hinton . . . . .	Dr. Carter H. Hinton
Ellisborough . . . . .	" "		W. P. Osler W. Sharpe
Cotham . . . . .	" "		E. Bissects
<b>MOOSOMIN—</b>			
S. Alban . . . . .	Rev. W. G. Lyon, B.A. . . . .	W. White . . . . .	Judge Wetmore
	E. C. Gross, L.R. . . . .	Judge Wetmore . . . .	W. Barton
S. John, Fairmede . . . . .	A. H. Salmon, L.R. . . . .		A. Salmon T. Kidd

[CONTINUED ON THIRD PAGE OF COVER.]

# The Church Messenger

FOR THE DIOCESE OF QU'APPELLE,

ASSINIBOIA DISTRICT, N.W. CANADA.

No. 12.

DECEMBER 1, 1891.

Vol. 4.

## Calendar for December.

- 6 Sun. 2 SUNDAY IN ADVENT. Nicholas, Bishop of Myra, in Lycia.  
8 Tues. Conception of B. Virgin Mary.  
12 Sun. 3 SUNDAY IN ADVENT. Lucy, Virgin and Martyr.  
16 Wed. Ember Day. O Sapientia.  
18 Fri. Ember Day.  
19 Sat. Ember Day.  
20 Sun. 4 SUNDAY IN ADVENT.  
22 Mon. S. Thomas, Apostle and Martyr.  
25 Fri. CHRISTMAS DAY.  
26 Sat. S. Stephen, First Martyr.  
27 Sun. 1 SUNDAY AFTER CHRISTMAS. S. John, Apostle and Evangelist.  
28 Mon. Innocents' Day.  
31 Thurs. Sylvester, Bishop of Rome.  
Sunday Letter. D.  
New Moon, 1st; Full Moon, 15th.

## "The Church Messenger."

All communications on business matters, advertisements, &c., and all payments, should be sent to Rev. H. S. Akehurst, Qu'Appelle Station. All matter for insertion in "The Church Messenger" should be sent to the Editor, S. John's College, Qu'Appelle Station, before the 25th of each month. The Editor will not be responsible for the insertion of any announcements that reach him after that date.

The clergy are requested to send to the Publisher, before the 19th of December, corrected lists of subscribers for the coming year, in

order that copies may be sent to those only who desire them; and it is hoped that some of the districts will more loyally support their Church magazine than in the past year.

Received during the past month:

*Per Rev. T. G. Beal.*

Miss McDonald, E. Bissecks, and J. Hoffman, all for 1891.

*Per Publisher.*

Miss Dent, Nov. and Dec., 1891, and 1892.

## Almanacks for 1892.

The Bishop has ordered a Diocesan Almanack for next year, and he will be glad to receive from the clergy, as soon as possible, a statement of the number required. He has received scarcely any payments for this year.

## THE CALENDAR.

### MINOR HOLY DAYS OF DECEMBER.

[Continued from last year.]

13. S. Lucy, Virgin and Mar., was the daughter of a Christian lady in Syracuse, named Eutychia, and was born in the latter part of the third century. Being asked in marriage by a young nobleman of Syracuse, who was a pagan, she declined his suit, having made a private vow of celibacy long be-

fore. Her mother was not aware of this, and wished her to marry the youth; but being restored from dangerous sickness at the prayers of her daughter, no longer opposed her resolution, of which, indeed she now became aware for the first time. S. Lucy then sold her goods to feed the poor, and openly professed her dedication to Christ. The young nobleman now hated her, and accused her before the Governor Paschasius, during the Diocletian persecution. She boldly confessed Christ before her judges, and was condemned to what was far worse than death, but was delivered by God. After this she was tortured by fire, and her flesh torn by hot pincers, soon after which she died in prison, without having failed in her most severe trial, about A.D. 304. S. Lucy bears the martyr's palm, a lamp in allusion to her name, and a book or dish, on which are two eye-balls, while sometimes rays of light are emitted from a wound in her throat. She also has the pincers fastened on her breast. The festival of S. Lucy regulates the Ember Days in December.

---

## Diocesan Intelligence.

---

### S. John's School.

There are now nine boys at this school, and we have heard of four or five more coming after Christmas. We hope that all the clergy will do what they can to obtain boys. As the whole expense of maintenance over and above the fees, which are very small (\$150 per annum) for the maintenance

of a small number of boys, falls entirely upon the Bishop, it is a continual question with him how far he is justified in devoting so much to a school with so few boys, which would otherwise be expended on other more general Diocesan work. With the good harvest of this year there ought to be a considerable increase in the number of boys, and with thirty it might pay its way. We have had no further answer to our appeal for Scholarships, and those offered us by the S.P.C.K. have been hitherto of no use, as they are only available for boys intending to become candidates for Holy Orders.

We regret very much to say that Mr. F. Johnson, who has been assisting in the school for some months, is leaving after Christmas, as he wishes to devote himself more entirely to reading for Holy Orders, and finds that he has not sufficient time. Do any of our readers know of a young man wishing to read for Holy Orders who would help in the school for board and lodging, help in his studies, and a small allowance for personal expenses?

---

## Local Intelligence.

---

### Medicine Hat.

[Sent too late for insertion in last number.]

The Rev. W. Nicolls arrived to take charge of the Parish, on Oct. 19th, from Qu'Appelle Station. On the evening of Oct. 22nd, the Ladies Aid Society held a reception in the Reading Room to welcome the new Incumbent and to bid farewell to the Rev. G. N. Dobie who was leaving for Can-



nington Manor. Much regret was expressed at his departure. The evening passed away very pleasantly, songs and recitations being given by members of the congregation. Mrs. Fatt kindly presided at the piano.

#### BAPTISMS.

October. 23. Arthur William, son of George and Lily Nicholson, of Stair. Born July 23rd, 1891.

October 25. Thomas Harold, son of Frank and Mary Ann Goodwin, of Maple Creek. Born January 9th, 1888.

October 25. Florence, daughter of Frank and Mary Ann Goodwin, of Maple Creek. Born Nov. 11th, 1889.

#### Qu'Appelle Station.

The Women's Guild held their first meeting of this season on Thursday, Nov. 14th, when there was a good attendance of members. The secretary reported that the attendance at the meetings of last year had been unavoidably small, and consequently the work accomplished had been less than in previous years. Nevertheless, through their efforts the remainder of the debt on the Church, due to the Executive Committee, had been cleared off; a sum of \$60 raised towards the Parsonage Fund; and \$25 towards purchasing communion vessels. The retiring officers, Mrs. Gordon, Mrs. Cameron, and Miss Boyce, deserve great credit for the way in which they carried on the work in spite of much discouragement. The following officers were elected: Mrs. Osler, President; Mrs. Talbot, Vice-President; and Mrs. Akehurst, Secre-

retary-Treasurer. It was decided that the efforts of the Guild should for the present be devoted towards the purchase of communion vessels for the church, grants of \$35 having been made by the C.B.S. in England and Canada for this object.

#### MARRIAGE.

In S. Peter's pro-Cathedral, on Nov. 12, by the Rev. H. S. Akehurst, George Thomas Newman, of Donald, B. C., to Florence Pinder, of Edgeley, Qu'Appelle Station.

#### Grenfell.

On Sunday, October 25th, Harvest Thanksgiving Services were held in S. Michael's Church. The Services were well attended, and the heartiness of the congregation showed how true their thanksgiving was for the blessings of the harvest in this District. The church was very prettily decorated with wheat, oats, and autumn leaves, the decorations being done by the ladies of the Ladies' Aid, who luckily held their meeting on the afternoon preceding the festival; very pretty and tasteful decorations were the result of so much labor and skill.

An accident has befallen our bell, during a high wind the scaffold on which it was temporarily hung was blown down, and the bell hopelessly broken. It has, however, been sent down to the foundry, at Baltimore, and is to form part of the payment on a new bell which the Ladies' Aid has kindly given to the church. It is to be hoped that a vigorous effort will be made in the spring to accomplish the building of the long talk-

ed of tower, which now, with our new bell, will be an absolute necessity.

An excellent dinner and tea were provided on the day of the Agricultural Show by the Ladies' Aid. Many sat down to, and highly appreciated, the good things set before them. The handsome sum of over \$40 was realised. Great credit is due to all who helped so untiringly on that day.

The church has lately been cleaned and colored inside, and now presents a bright and cheerful appearance.

#### BAPTISMS.

October 25. At Desmond, Averil Johnson, son of John and Ellen Riley.

Nov. 15. At Rosewood, Charles, son of Charles and Maggie Clarke.

Nov. 15. At Rosewood, Charles Alma, son of John and Carrie Hartell.

Nov. 15. At Rosewood, Henry George, son of William and Ellen Bearsley.

#### S. Andrew's, Weed Hills.

The holy rite of Confirmation was administered in this church by the Lord Bishop, October 7th. There were nine candidates presented for the sacred rite, five males and four females. A very earnest and stirring address was given by the Bishop. The altar was very prettily decorated for the occasion with white flowers.

A Harvest Thanksgiving Service was held in the church, on October 11th. The church with its neat windows and beautifully painted Reredos and well kept

appearance, is very pretty at any time, looked prettier than usual when decorated for its Harvest Festival, and well repaid those who had so lovingly labored at the work. Unfortunately the day was cold and damp and the congregation was not so large as it otherwise would have been. A very impressive sermon was preached by the Rev. F. V. Baker, who took for his text "and they of Beth-Shemesh were reaping their wheat harvest in the valley, and they lifted up their eyes and saw the ark, and rejoiced to see it." 1 Sam. vi. 13. There were twenty-five communicants at the celebration.

#### Broadview.

A very successful concert was given in the C. P. R. Dining Hall, on the night of the Agricultural Show, Oct. 2nd. The weather was wet and cold, but apparently it neither damped nor chilled the ardor of the Broadview people, for the hall was very well filled by an appreciative audience. Great credit is due to the churchwardens who were instrumental in getting up and arranging the concert, especially Mr. Hunter, who, by his untiring efforts, made the concert the success it was.

The holy rite of Confirmation was administered in S. Luke's Church on Thursday, Oct. 8th, by the Lord Bishop. Three candidates received the sacred rite.

The Harvest Thanksgiving was held in this church, on Sunday, Oct. 18th. The church was very prettily decorated by several ladies in the town, and their efforts were well repaid by the bright appear-

ance of the church on the morning of the festival. The congregation was not as large as it should have been, and we were sorry to see how very few of the neighboring farmers came up to the House of God to publicly acknowledge and thank Him for the blessings they have, in this district, so abundantly received during the past harvest.

The woodwork of the church inside has recently been oiled and varnished, and the walls colored. This adds greatly to the appearance of the church.

#### BAPTISMS.

Lilian Mary, daughter of Roger and Ethel Bird.

Jossie May, daughter of Robert and Amy Turner.

Joseph Arthur, son of Roger and Amy Turner.

Amy, daughter of Thomas and Sophie Louis, and wife of Robert Turner (adult).

William Frederic, son of William and Jane Trant (adult).

Charles Levi, son of Henry and Elizabeth York (adult).

---

#### S. John's College.

---

The sixth anniversary of the foundation of this College was celebrated on S. Simon and S. Jude's Day, 28th of October. The day was observed as a holiday, and a reunion of past and present students. A Festival Service was held in the college chapel, at which the Principal, as the Bishop was still suffering from the effects of his recent accident, delivered a short address appropriate to the occasion on the words of Jeremiah,

"Set thee up waymarks." In the evening the Bishop gave a supper, which was followed by a varied programme of music. Among those present were the Revs. G. N. Dobie and H. S. Akehurst, who were both for a time students in the theological department of the college, and Messrs. Boyce and Shepherd, the churchwardens of S. Peter's, Qu'Appelle. The Rev. W. E. Brown and the Rev. W. G. Lyon, formerly principals of the college, were unavoidably prevented from attending the festival.

The Bishop wishes to make known that he has received an offer of two scholarships for theological students in the college from the Society for Promoting Christian Knowledge. Applications of candidates should be accompanied by references as to character and general attainments.

---

#### Cotham.

The Harvest Festival was held in the school-room on Oct. 18. The decorations were excessively pretty and tasteful; and the numerous gifts of vegetables, wheat, &c., sent by the settlers for the purpose of decoration shows how real the thankfulness was, and how fully they have the interests of their Church in their hearts. Mrs. Boulbee kindly took the organ in the absence of the organist.

---

#### Fort Qu'Appelle.

---

At a vestry meeting, held Sept. 18th, a vote of thanks was passed to the Rev. R. C. Crokot for the present of a bell to the church. It was also decided to proceed immediately with the building of a

tower and belfry, \$50 being reported in hands of the Women's Guild for that object, when the following subscriptions toward the same were then given in—Mr. Joyner, \$25; Mr. Elkington, \$15; Messrs. Molony and Iredale, \$10. Messrs. Joyner and Molony were appointed a committee to solicit subscriptions and make further arrangements for building in the early spring.

At a meeting of the vestry on Nov. 13, a letter was read from the Lord Bishop, conveying the offer of the Rev. T. Lingard-Green, of Sudbury, Suffolk, that the fund, \$347, given and raised by his family towards building a church near his sons' former residence be devoted towards the liquidation of the debt outstanding on the church and parsonage at the Forè, on condition that the parishioners will raise the remainder of the debt before the end of next year (1892). This generous offer, it is needless to say, was gladly accepted.

On Sunday, Nov. 15, the Lord Bishop administered Confirmation in S. John's Church, Fort Qu'Appelle, when four candidates (males) were presented for the rite of Laying on of Hands. At the evening Service, the Bishop preached a very helpful sermon on the sustaining and comforting assurance of Christian hope.

---

#### Regina.

On Oct. 15 and 16, the Ladies' Aid held their annual sale of work on Scarth Street. The good work of our ladies was supplemented by gifts from Rev. J. W. Gregory, Mrs. Seacombe, and other kind friends in England. There was also a

luncheon and a tea; but owing to the plentiful harvest the farmers were too busy to come in to the show, and thus we lost many of our usual supporters. All were agreeably surprised when, as a result of the sale, the Ladies' Aid were able to vote \$200 towards paying off the debt on the temporary church.

It was with much regret that the Building Committee of the new church had to decide to postpone building till spring. There has been a scarcity of artizans and laborers this summer, and this led our chief contractor to decline to tender. It is most important that the first instalment of subscriptions should be paid; the contract will be signed at the end of the year, and then they will fall due.

The rector, the Rev. Leonard Dawson, has resigned the rectory of Regina, owing to his having undertaken mission work among the Touchwood Hills Indians. The Bishop referred to this matter last month, in the *Messenger*. The churchwardens and vestry met to consider a letter from the rector, announcing his resignation of the rectorship into the Bishop's hands, and they expressed their regret at his approaching departure. The difficulty now is, to find a successor. Shall we not pray that God will raise up a "faithful and true pastor."

---

#### Touchwood Hills.

The Bishop has appointed the Rev. Leonard Dawson to be in charge of this mission. Services will be held for the settlers at the Agency, Kutawa, and at S. James' Hall, Touchwood Post; but the

chief work is that of evangelising the Indians. There are four bands: two of Crees, Poor Man's and Day Star's; and two of Saiteaux, Nut Lake and Fishing Lake, who are wholly heathen. This new venture involves the Diocese in further expense, as Mr. Dawson will, for the present, require an interpreter. What an encouragement and help it would be if one or two friends would guarantee the interpreter's pay for two years.

---

Fort Peelly.

The church, at last, has received its long-promised coat of plaster. It was very late in the fall before the plasterers could come, and it was feared that the outside would have to be left till next spring, but fortunately we were favored with lovely weather while they were here, so it was decided to have the outside done as well. It was intended to have had the outside blocked in imitation of stone work, but the material for the work went astray and was about three months in reaching its destination, so that it came too late and the outside was rough-casted instead. The exterior and the interior certainly look very much better for the work that has been done, and it is hoped that next spring we shall be able to paint the roof and the windows. Contributions for this work, however small, will be gratefully received, and acknowledged in the *Messenger*, and as there are several who have not yet paid their promised subscriptions towards the lathing and plastering, it is hoped this appeal will move them to fulfil their promises and thus take the responsibility

off the priest-in-charge. Much regret was felt at the departure of Mr. Dee, as he was a general favorite, for his new work in Touchwood, and he is greatly missed not only in the parish at large but also at the organ at which he used to preside with his well-known ability. Before leaving, Mr. Dee was the recipient of many honors in the shape of beaded and silk work-ed moccasins and slippers from his many friends and well-wishers, and we all wish him God-speed in the new sphere of work to which he has been called.

---

*The Church Messenger*

---

QU'APPELLE, DEC. 1, 1891.

---

CONFIRMATION.

PART III.

GOD'S GRACE, AND THE MEANS  
THROUGH WHICH WE RE-  
CEIVE IT.

*"Our sufficiency is of God."*

2 Cor. iii. 5.

*"By the grace of God I am what  
I am."*

1 Cor. xv. 10.

I. PRAYER.

*"Lord, teach us to pray."* S.  
Luke xi. 1.

We have now considered what our Christian calling demands of us, as set forth in the three-fold promise of our Baptism—

Renunciation of sin,  
Faith in God's revelation,  
Obedience to God's Will,

in order that we might rightly ex-

amine our hearts in preparing to receive the great Gift of the Holy Spirit through the "Laying on of Hands."

We must now consider *how* God enables us to fulfil these duties, and to live answerably to our Christian calling, since we have no power of ourselves, by nature, to do anything.

The power enabling us to do that which is pleasing and acceptable to God comes from God alone. It is called His GRACE—or *free gift*. "It is given for the sake of Christ, as the fruit of His Mediatorial work, and by the Spirit whom He sends to us from the Father." "It is given on two conditions:

- (a) That we ask for it; this is to make us feel God's providence and power.
- (b) That we be content to receive it in the way in which God sees fit to give it; this is to try our faith."

PRAYER is the connecting link between our duty as Christians, and the means whereby God enables us to perform that duty.

We *ask* in prayer, we *receive* usually through God's duly appointed Ordinances, or Means of Grace.

So the Catechism says,

"Know this, that thou art not able to do these things, nor to walk in the commandments of God, and to serve Him, without His special Grace, *which thou must learn to call for by diligent prayer.*"

PRAYER takes a variety of forms. It is in its fulness the *communion of the soul with its God*.

It consists, therefore, not only of

1. Petition, or the expression of *desires*, whether for our own needs or for the needs of others, called *Intercession*,

but also of

2. *Confession of sin*,
3. *Self-oblation*,
4. *Thanksgiving*,
5. *Praise*.

Prayer depends for its efficacy on two things—

- (a) An acknowledgment that we cannot help ourselves.
- (b) Faith that the Lord is willing to help us, and can do so to the very uttermost.

The requisites for all-prevailing prayer are:

1. *Faith*, i.e. that we really believe that we shall have what we ask of God, if it be in accordance with His Will (S. Matt. xxi. 22; S. James i. 6, 7).
2. *Diligence*, i.e. earnestness (Eph. vi. 18; S. Luke xxii. 44).
3. *Importunity*, or perseverance (S. Luke xi. 5; 1 Thess. v. 17).
4. *In Christ's Name* (S. John xvi. 23).
5. *Holiness of life*. We must strive to *be* such in our lives as that our prayers may prevail.

"The effectual fervent prayer of the *righteous* man availeth much" (S. James v. 16).

"God heareth not sinners" (S. John ix. 31; cf. Prov. xv. 8, 1 Pet. iii. 12, &c.).

Of course God will hear the cry of the greatest sinner when he cries for mercy, and for deliverance from his sin; but one wilful unrepented sin still harbored in

the heart must make it impossible for God to hear the prayer that goes forth from feigned lips. Probably this is the reason why our prayers are often unanswered. On the other hand, the more we increase in holiness, the more effectual and prevailing will be our prayers.

#### *Times for Prayer.*

The true Christian should be *always* in the spirit of prayer, i.e., always offering his words, thoughts, and acts, to God, and by mental *ejaculations*, such as "Lord, help me," "Lord, guide me," seeking God's help and guidance (*vide* Nehemiah ii. 4). This is what S. Paul means when he speaks of praying "without ceasing" (1 Thess. v. 17), being "instant in prayer" (Rom. xii. 12, &c.). But the Christian must have, also, stated times for *formal* prayer—at least every morning and evening. Many find it very helpful to add also a brief form of prayer at noon-day.

*"Evening, and morning, and at noon will I pray, and cry aloud"* (Ps. lv. 17; Dan. vi. 10; cf. Acts iii. i).

Some observe the *seven* canonical hours.

*"Seven times a day do I praise thee"* (Ps. cxix. 164).

#### *Places for Prayer.*

1. In every place. (1 Tim. ii. 8.)  
2. Secretly, in our rooms. (S. Matt. vi. 6.)

3. In the church, where "prayer is wont to be made." (Acts xvi. 13, cf. iii. 1.)

4. Publicly, in the assembly of the congregation. (Heb. x. 25; S. Matt. xix. 20.)

#### *Methods of Prayer.*

We may, in our private prayers,

I. *Use forms*, e.g. the Lord's Prayer, and other prayers framed by holy men.

(a) They have *Divine sanction*, forms in use among the Jews, our Lord gave His disciples a Form.

(b) They are a safeguard against carelessness.

(c) They give definiteness to the expression of our needs, and

(d) Help us to remember *all* things for which we ought to pray.

II. Pray without any such forms, as the Spirit guides our heart, for the special wants of the day.

It is probably best for most people to make use of both methods, using fixed forms for a large portion of their prayers, but adding always something special of their own. As the Christian advances in the spiritual life he may venture to depend more entirely on his own prayers. Never, however, fall into the common mistake of thinking that "*forms*" are less spiritual, less "*heart prayers*" than what are called "*extempore*" prayers. The spirituality and earnestness of prayer does not depend upon whether the petitions we offer are framed beforehand or at the moment, but upon the state of the heart that offers them.

N.B.—For Acts of Public Worship, set Forms of Prayer are *necessary* to ensure *unity*, and to ensure *reverence*.

*Self-examination*, careful and regular must be practised in order that we may know for what things

in our spiritual life we have special need to ask God.

*Fasting* and *Almsgiving* are great helps to effectual prayer. They have been frequently called the "*wings of prayer*." (See Acts x. 2, 4, 30; S. Matt. vi. 1-19.)

Charity and fasting are the wings of prayer; fasting as a token and means of self-abasement; charity to man as a token of our love to God. Whom we see not, and drawing down His ineffable love to us through Whom we love; charity in forgiving wrong, charity in showing mercy in our prayers, as we hope to have others' prayers for us, charity especially in self-denying almsgiving to Christ's poor. (E. B. Pusey.)

Ask for the prayers of other earnest Christians, and help others with your prayers.

Often stir up your heart by the remembrance of the *Promises* that God has given to prayer, and the *instances* recorded of the answers that have been given.

Read and meditate upon S. Luke xi. 1-13; S. James i. 5, v. 17, 18; S. John xiv. 13.

More things are wrought by prayer  
Than this world dreams of. Wherefore,  
let thy voice

Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands in  
prayer,

Both for themselves, and those who call  
them friends.

For so the whole round earth is every way  
Bound by golden chains about the feet of  
God. —Tennyson.

Lord, what a change within us one short  
hour

Spent in Thy presence will prevail to make,  
What heavy burdens from our bosom take,  
What parched grounds refresh, as with a  
shower.

We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,

Stand forth in sunny outline, brave and  
clear;

We kneel, how weak, we rise, how full of  
of power.

Why therefore should we do ourselves this  
wrong,

Or others—that we are not always strong,

That we are ever overborne with care,

That we should ever weak and heartless be,

Anxious or troubled, when with us is prayer,

And joy, and strength, and courage are with  
Thee. —Trench.

## WHY AM I A CHURCHMAN?

### CHAPTER II.—CONTINUED.

But that One Visible Body—the Church—has different functions, and may be regarded in different aspects. Indeed, Holy Scripture speaks of it under figures and similes that seem, at first sight, to convey almost contradictory ideas of its nature. Thus S. Paul speaks of the Church in the same Epistle (Ephesians) in one place, as though it were essentially *part of Christ*. His body—necessary therefore to the completeness of His Being, for the Head is not complete without the Body (iv. 12-16, v. 23); while in another passage he speaks of it as though it were something *external* to Christ, something for which He gave Himself, and is preparing as His Bride (iv. 25, 27, 32). Deeper thought enables us to reconcile these seemingly contradictory ideas in the profound mystery of the Church's true diverse character, as, at once, an *external* organization, and yet essentially a *spiritual* organization, the product and projection of the Incarnation.

So man is a spiritual being, "having an organized visible frame sustained by an unseen spirit. When the soul leaves the body it



ceases to be a body and becomes a corpse." (J. H. Newman.)

We may not so interpret one figure or simile as to make the others, that have equal sanction and authority, unrealities.

Probably the chief reasons why schisms or divisions in the Church are so lightly regarded in the present day is because the Church is too commonly thought of by good Churchmen merely as an external earthly organization, though it may be of Divine origin, and having spiritual ends, rather than in its essential character as the spiritual presentment of Christ Himself in all the power of His Incarnate Life, through the indwelling presence of the Holy Spirit.

1. First, then, it is necessary that we should realise the wonderful mystery that the Church was to be THE REPRESENTATIVE OF CHRIST ON EARTH, or, more accurately, THE CONTINUATION OF CHRIST'S INCARNATE LIFE, AS HIS BODY.

There is no title except that of the "Kingdom," by which the Church is more frequently spoken of in Holy Scripture than that of a "Body," a Body of which Christ is the Head—"the Body of Christ." See Rom. xii. 4; 1 Cor. xii. 12; Eph. i. 22, iv. 12, v. 23; Col. i. 18, ii. 19.

And so closely and intimately are the members of this body said to be connected with Christ, that acts of mercy done to them are done to Christ Himself (S. Matt. xxv. 40); acts of persecution done to them are suffered by Himself (Acts ix. 4, 5); divisions made in the body are a dividing of Christ—"Is Christ divided?" (1 Cor. i. 13.)

But, further, this Body is said to be the very "fulness of Him that filleth all in all" (Eph. i. 23). Would it be possible for words to set forth more forcibly the mystical identity of the Church as the "Body," with Christ as the "Head," and the plenitude of grace and power which the Church possesses by virtue of that union? "It pleased the Father that in Christ all fulness should dwell" (Col. i. 19), and, "to sum up," i.e., to bring together as in one Head, "all things for Himself in Christ" (Eph. i. 10) by His Incarnation the union of Godhead and Manhood in One Person. And the fulness of the Head, of necessity, passes into and becomes the possession of the Body, and permeates all its living members. As Christ, then, had received "the 'fulness of God,' the aggregate of the Divine attributes, virtues, and energies from the Father, the Church receives all this from Him, and manifests it forth to the world of men and angels" (*Lux Mundi*, p. 374). She has no fulness by herself, but receives all fulness by reason of her mystical oneness with the "Head." And we, as members of that one Body, "have all received of His fulness, and grace for grace" (S. John i. 16).

Thus, when the Church is spoken of as the Body of Christ it is evidently meant that there is a most real though mystical oneness, that "Christ lives on in His Church as the Grace Dispenser," that "the Church is the exterior manifestation of Christ in all ages and everywhere," that it is "that without which the Head would be incomplete, the necessary organ for completing Christ's work on earth,

that which the Holy Spirit takes as Its channel for manifesting to the world the very life of God.— (*Origin and Development of Religious Belief*; S. Baring-Gould; and *Lux Mundi, The Church*).

From all this it follows, that

(1) The “marks” that have always been considered as distinguishing the true Church are no mere conventional tokens arbitrarily assigned by man, but are essential qualities of her being.

She must be ONE, for the One Head can have but One Body, and One Life animates her.

She must be HOLY, for He is Holy whose Spirit pervades her with His presence, and fills her with His fulness.

She must be CATHOLIC, i.e., spreading over all the world, and teaching all Truth, for He Who is her Head embraces all in His wide-spreading love, and is Himself “The Truth.”

She is, also, APOSTOLIC, for hers is still that one and the same divine “Mission” to the world with which Christ her Head was “sent” of His Father—“*As my Father hath sent me, even so send I you.*”

“Unity, universality, and sanctity are only the characteristics of the Word manifested in the Church in which they are perpetuated. Christ also received a divine mission, and He is thus marked with the ministry of Apostleship, which, though transmitted from generation to generation from His hands, does not cease to be the sole priesthood of Christ continued through His Apostles. It is this prolongation of His sacerdotal office which constitutes the Apostolicity of the Church.” (S. Baring-Gould, *ut supra*, p. 223.)

2. And further, the Church must possess and show forth the powers possessed by Christ while on earth.

Was Christ announced to be a Prophet—a Teacher from God—the Revealer of the Truth? The Church is commissioned to go and teach all nations (S. Matt. xxviii. 19). In order to be able to teach with authority, she must have the Truth, and therefore she is made the “pillar and ground of the truth” (1 Tim. iii. 15).

Was Christ a Priest? His Body carries on His Priestly powers. “*As my Father hath sent me, even so send I you. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained*” (S. John xx. 21, 23). “Do this in remembrance”—as a “memorial”—of Me.” “Sacerdotalism, priestliness, is the prime element of her being” (Prof. Milligan, a Presbyterian, in *Expositor*, March, 1889). “She is the source of blessing to mankind; she pleads and intercedes, and gives herself for all mankind. Christians, as a body, are “a royal priesthood.” In the Eucharist the Church shows forth the Lord’s Death till He come (1 Cor. xi. 26; 1 Pet. ii. 5). (*Lux Mundi*, p. 391.)

Was Christ a King, claiming obedience? Of His Kingdom there shall be no end. Christians, by their incorporation into the “mystical body” of Christ are made Kings as well as Priests (Rev. i. 6). “If any man hear not the Church, let him be to thee as a heathen man and a publican” (S. Matt. xviii. 17).

3. And once more it follows that all the Church does in Christ’s Name is done by Christ Himself. He it is who baptizes; He it is

who gives Absolution to the truly penitent; He it is—"Priest and Victim in the Eucharistic Feast"

-who in the Blessed Sacrament of the Holy Communion gives to souls His Body and His Blood, and pleads the Sacrifice of Himself before the Eternal Father. He is in very deed, in all things, "*the Minister of the true tabernacle*" (Heb. viii. 2), ministering perpetually to men through His Body.

"The Church has a mouth given it by our Lord like His own mouth, to preach, instruct, bless, and absolve, in His Name; hands for almsgiving and every merciful work, and for administering the Sacraments; feet also to advance on the path of victory, "as an army with banners," putting evil spirits to flight, seeking out the lost and compelling them to come in."\* And the mouth, the hands, the feet, are those of the Lord Jesus, for she is "His Body, the fulness of Him that filleth all in all."

#### The Judicial Committee of the Privy Council as the Final Court of Appeal in Ecclesiastical Cases.

[Continued from September.]

[We very much regret that the continuation that appeared in October was misplaced, and should have followed *this*.]

It is argued that the Crown at the Reformation acquired that jurisdiction in ecclesiastical affairs which had been unjustly claimed by the Pope. But the Papal claims were an infringement partly upon the rights of the Crown, but more

still upon the rights of the Church. The Crown claimed its own, but even Henry VIII. said to the Convocation of York,

As to spiritual things, forasmuch as they be no worldly or temporal things, they have no worldly nor temporal head, but only Christ that did institute them, by whose Ordinances they be ministered here by mortal men, elect, chosen, and ordained as God hath willed for that purpose, who be the clergy.

Elizabeth forbad Bills concerning religion to be brought into Parliament unless they should be first considered of and liked by the clergy. James I. said:

I never did nor will presume to create an article of faith, or to be judge thereof, but submit my exemplary obedience to them (the hierarchy) in as great humility as the meanest of the land.

The Royal declaration prefixed to the Prayer Book in the reign of Charles I. provides that—

If any differences arise about the external polity concerning the Injunctions, Canons, and other Constitutions whatsoever thereto (to the Church) belonging, the clergy in their Convocations is to order and settle them.

Thus it will be seen that, however autocratic the Tudor and Stuart sovereigns may have been, they were compelled to limit their claims to matters that were within their own sphere, and to recognise the independent authority of the Church as exercised by Convocation. Whatever the Reformation Statutes did, there was no pretence in them to give the Crown jurisdiction in spiritual affairs. The Statute of Appeals itself in the preamble expressly states that—

The body spiritual whereof (i.e. of the realm of England) having power when any cause of the law Divine happened to come

\* Bishop of Nassau, "Missionary's Foundation of Doctrines."

in question, or of spiritual learning, then it was declared, interpreted, and shown by that part of the said body politic called the spirituality, now being usually called the English Church, which always hath been reputed, and also found of that sort that both for knowledge, integrity, and sufficiency of number it hath always been thought, and is also at this hour sufficient and meet of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties as to their room spiritual doth appertain.

The grossest ignorance of what actually took place at the Reformation is shown by those who argue that the independent jurisdiction of the Church was surrendered to, or even claimed by, the State.

The history of the Court of Delegates has also been seriously misunderstood. It has been supposed that the Court of Delegates was intended to be such a Court as the Judicial Committee, consisting chiefly of lay persons, receiving its jurisdiction from the Crown, and deciding cases of doctrine and worship. But the very statute which established the Court of Delegates provided for the Commission which drew up the *Reformatio Legum*, a revised code of ecclesiastical law, which only did not become legally binding by not receiving the Royal Assent. According to this code, the Court of Appeal from the Provincial Court was to be in graver cases the Provincial Synod, and in minor cases three or four Bishops. This shows what the intention was when the Court of Delegates was established, probably for such cases as marriage causes, tithes, fees, faculties, and such like, which were the only kind of cases known to have been

matters of appeal to Rome from the ecclesiastical courts in England at the time of Henry's legislation. This is fully borne out by the fact that no case of doctrine came before the Court of Delegates during the first 150 years of its existence.

#### Missions to the Indians.

The eloquent Bishop of Minnesota, who is the oldest Bishop of the American Church, made the following most interesting statement in a speech at the anniversary meeting of the S.P.G. in London, concerning his work among the Indians:

"When the Church in North America was a feeble plant, ready to perish, the S.P.G. sent out Talbot Seabury, and a host of others, men whose motto was Evangelical and Apostolic order, men who knew how to work and how to wait; and if that sister Church, which one hundred years ago was known along the Atlantic coast as a people everywhere spoken against, now made her voice heard in the miners' camp, in the wigwam of the Indian, and in the forefront of an advancing civilization that would people the land with thousands of souls, it was due to these evangelical men who taught the Church how to work and how to wait. But, I, myself, owe a personal debt of gratitude to this Society; for in the darkest hour of my episcopate, thirty years ago, when all my missions so the Ked men were destroyed, and the border was a track of blood for 300 miles, I derived encouragement and support from learning what its missionaries had done among the

Mohawks. Thirty-two years ago it pleased God to send me as the first Bishop of the Diocese of Minnesota; there were 30,000 heathen men within its borders; they hated the white man, who had pressed to their lips a cup anguish that their heathen fathers had never known. Friends advised me to have nothing to do with Indian Missions, they were a perishing race; but I thought if so the more reason to make haste to lay before them the story of the Gospel. We began the work, and within two years both of my Missions were wiped out. For 300 miles the border was a track of blood. Eight hundred of our citizens were sleeping in nameless graves, and it was in that, the darkest hour of my Episcopate, that, on my bended knees, I read again the story of English Missions, and I learnt that this venerable society had sent Andrews as a missionary to the Mohawks, who took the side of the Crown in the American Revolution. After the close of the war they removed to Canada. For twenty years some of them had had no missionary, and when the S.P.G. sent them a pastor he found that Joseph Brant, their head chief, had acted as a lay reader, and had gathered his people together for the worship of God every Lord's Day. And it was at this time that one, whose name I cannot speak without my eyes being blinded with tears, came to see me—the venerable Bishop Anderson of Rupert's Land—and he told me of the work and the wonderful blessing which God had given in the winning of the heathen folk to Jesus Christ."

### General Church Intelligence.

The Synod of the Diocese of Rupert's Land met on 28th October, at Winnipeg. The Bishop touched on many points of interest to the Church in his charge. In regard to the scheme for the consolidation of the Church in Canada he noticed the present position of the question, and defended its various parts with much force. He urged the retention of the Provincial Synod, not for the passing of canons, but for the promotion of the practical work of the Church. The General Synod was needed for the unity of the action of the Church of Canada. For the present we await the action of the Provincial Synod of Canada in 1892.

\* \* \*

An important meeting of the Board of Missions of the Church in Eastern Canada was held at Montreal on 14th October. In answer to a request of the Rev. E. F. Wilson, that the Board would take over the management of his Indian Homes, it was decided that the Board could not accept such a responsibility, as these homes can only be managed by those having local knowledge and personal influence. We do not feel sure that the Board was justified in this decision, and that it did not shirk an almost providential opening.

\* \* \*

We are glad to see that, at last, we are to have a directory and year-book of the Canadian Church. We hope the clergy and laity will support the effort of Mr. Clougher of Toronto, the editor of the book, as we feel sure it will prove of great value and benefit to the Church.

An "Anglican Propaganda" is called for by the *Pacific Churchman*, that is, a society whose duty it is to propagate correct ideas about the Church in the columns of the secular press. Such a society has already done good service in England; and there is no question but that it is needed also in Canada, and not least, perhaps, in Winnipeg, where we have sometimes seen our Church sadly maligned and mis-represented.

\* \* \*

The Archbishop of Canterbury unveiled, in October, a memorial to the late Bishop of Dover in Canterbury Cathedral. The memorial takes the form of an altar-tomb, bearing a life-size figure in marble of the bishop, habited in episcopal robes. The Archbishop spoke of Dr. Parry, as the first suffragan-bishop appointed in England for 300 years. The office was at the time of his appointment not in the least understood, which it was thought would be tried as an experiment, and admitted to be a failure. On the contrary, Bishop Parry, by the zeal and courage, by the manly benignity with which he filled the office, by the unsparingness of his life, had created for them and left an example of an office that would go down to the very end of the history of the English Church.

\* \* \*

The retirement of Dr. Liddell, the Dean of Christ Church, Oxford, removes from office one of the best types of the old-fashioned academic Churchmen. Reserved, dignified, cultivated, urbane, of noble presence, and courtly manners, he was equally at home at the Court and in the Senate House. His

work as an author is in no way conspicuous: "Liddell and Scott" hardly belongs to literature, but to that indispensable Greek Lexicon the Dean will hold whatever fame shall accrue to him in years to come. He is to be succeeded in his office by the Rev. Canon Paget, Regius Professor of Pastoral Theology at Oxford, who unites the social qualifications and academic distinction that the position demands.

\* \* \*

Bishop Macrorie, of South Africa, has decided to resign the See of Maritzburg, in the hope of healing the schism at Natal, which has existed since the time of Bp. Colenso. The *Southern Cross*, the Church paper of South Africa, hopes that under the circumstances the Archbishop of Canterbury and two or three other English bishops will be asked to select and consecrate the new bishop, as this method will prove most satisfactory to the divided parties in the Church at Natal.

\* \* \*

The top brick of the spire of Christ Church Cathedral, New Zealand, was laid on the 19th of August by Bishop Julius, who was conveyed to the top of the spire by a chair attached to a rope.

---

HAYDN was once asked how it was that his Church music was always so cheerful. The great composer made this reply: "I cannot make it otherwise. I write according to the thoughts I feel. When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given

me a cheerful heart. it will be pardoned me if I serve Him with a cheerful spirit."

## Sunday School.

### LESSONS ON THE PARABLES.

N.B.—Only three are given for each month as one Sunday is generally reserved for a Service.

#### The Ten Virgins.

S. Matt. xxv. 1-13.

*Main Lesson:* Duty of being fully prepared, and esp. keeping heart w. all diligence, for A.

Imagery—Marriages in the E. usually celebrated at night—traveller thus describes one, "We went to see night procession wh. always accompanies bridegroom in escorting his betrothed spouse from house of parents to that of future husband. This consisted of nearly one hundred of first persons in town, w. a great crowd of torch-bearers, and band of music. After having received lady they returned but were joined by equal number of ladies, who paid this compliment to bride."

"Ten Virgins" include all who wd. desire to include themselves among Christ's faithful people—for *all* have lamps and go forth.

"Wise and foolish"—not good and wicked. Wise—careful take all precaution to make their calling and election *sure*; foolish—trust to chance—take things easy.

What difference? "Whatever merely outward in Christian profession is *lamp*; whatever inward and spiritual is *oil*." Oil ever is the symbol of Spirit of God (Ex. xxx. 22-33, Zech. iv. 2, 12, Acts x.

38, Heb. i. 9, 1 John ii. 20, 27), and thus here may mean all to wh. in life He gives *spiritual reality*. Some "say, Lord, Lord, and do not things that He says"; others active in good works and have a fair show before men but are not careful over inward state. Not conscious hypocrites, but careless and negligent.

"All slumbered." It was night and ∴ not wrong if fully prepared. May represent sleep of death, but more likely nothing more than that state in wh. soul is content to wait. Mark trials of delay and *perseverance* in well doing. Coming of Christ not known or fixed. We may hasten it by our prayers, 2 Pet. iii. 9, 12, 21.

"To hasten His k." (Prayer in Burial S.) "Thy k. come."

"The cry." Voice of archangel, 1 Thess. iv. 6, or perhaps warning from watchers in the Church. Self-deception no longer possible.

"Give us." Teaches "we shall look in vain from men for that grace wh. God only can supply, we shall be miserably disappointed if we think thus to borrow in an easy lazy manner that wh. must be *bought*--won, i.e. by earnest prayer and diligent labor."

"Not so." Men may do much to *help* others but cannot impart to them gift of spiritual vitality. Not selfishness, but necessary precaution for their own safety. Prob., however, only meant to teach that such "lending" was impossible. They bid them turn to "dispensers of heavenly grace, to those whom God has appointed in Ch. as channels of His gifts," and to those channels e.g. "prayer, waiting upon God, self-denial, under wh. our Lord expressly mentions fasting

(Matt. vi. 16-18), the diligent and faithful use of means of grace, esp. ii. Eucharist, almsgiving, watchfulness."

"Door was shut." As much for security and joy of those within as for exclusion of those without. Speak of joy of one, regret of others.

"Door"—Heaven's gate. God's mercy now so wide open.

"Watch." "The only way to be ready for that day is to be ready every day. The work of a life cannot be huddled up and accomplished in a moment." (French.)

### The Talents.

S. Matt. xxv. 14-30.

*Main Lesson:* We have not only to wait for Christ (last L.) but to work for Him. Warning against indolence in work for Christ.

"Servants." Slaves in antiquity quite different from servants now, often artisans or traders entrusted w. their master's goods.

"Talent"—about \$900. God gives to us all certain "goods," "spiritual gifts, and capacities, and means, and opportunities of serving God, such as wealth, reputation, abilities, learning." All we possess is God's, and is given to us to be used in *His Service*, and for our use or abuse of the possession we shall have to give account. The English word "talent" has received its enlarged signification for any mental endowment, faculty or power entirely from this P.

Different people receive these gifts in different proportions. But each "according to his several ability." "Of this ability God, Who alone knows perfectly the heart

and all circumstances and contingencies of life, is sole Judge. We have now to take it on faith on God's word, that each man receives talents ac. to his capacity in making use of them (Sadler). The natural gifts are as vessel wh. may be large or may be small and wh. receives according to its capacity (Rom. xii. 6); but wh. in each case is, or may be, *filled*" (French).

"Took his journey." The Ascension.

v. 20. Mark the readiness w. wh. those who have made good use of talents come to greet their Lord (1 Thess. ii. 19, 2 Cor. i. 14, Phil. iv. 1). They had something to show.

v. 21. "Their reward." Each is invited to a fellowship in his Lord's joy. Image of a festival. Under certain circumstances a master's invitation of his slave to sit down w. him at table did itself constitute the act of manumission; henceforth he was free." It is but little we can receive here, some drops of joy that enter into us, but there we shall enter into joy, as vessels put into a sea of happiness." (Leighton).

v. 24. The slothful and unprofitable. His fault was that he had made no use of talent. One who avoided service of God, thought Him severe and exacting, tasking men above their powers, and making no allowance for failures. It is s. who had received only one t. who thus shrunk from duty, "that so henceforward none may make apology for his sloth, so little is committed to my charge that it cannot matter how I administer that little. It is so little that I can do for God, what signifies that little whether it be done or left undone? It is



not the much or the little that has been entrusted but fidelity w. wh. that much or that little has been administered, wh. differences one of God's servants from another."

v. 26. "Wicked," for calumniating his Lord.

v. 27. "Exchangers," bankers. Difficult to assign any spiritual meaning to this. Prob. only part of narrative, but may mean "If thou wouldst not do and dare for me in great ventures of faith, yet at all events in humbler paths, in safer and less perilous, thou mightest have shown fidelity, and have preserved me from loss."

v. 28. "Give it" &c. He had given up what he had, but "it is especial blessedness of service of Christ, that all increase wh. we have made for Him, and laid at His feet, becomes our own eternally. It will, no doubt, be amongst the most bitter of recollections of those finally rejected that they once had powers and opportunities which they have no longer." (Sadler.)

v. 29. This taking away of unused t. is even now continually going on. As in nature a limb never used loses its strength by degrees its muscles and sinews disappearing, so powers wh. God gives us unexercised fade and fail from us, and vice versa. And so, too, one takes crown wh. another has let go (Rev. iii. 11), one steps into places and opportunities wh. another has neglected or misused and so has lost (1 Sam. xv. 28, Acts i. 25, 26. (Trench.) *Let no man take thy crown.*

### The Wicked Husbandmen.

*S. Matt.* xxi. 33-44. *S. Mark* xii. 1-12. *S. Luke* xx. 9-18.

*Main Lesson:* Rejection of Israel on account of their wilful rejection of those whom God sent to them.

"Christmas Day." What a wonderful and glorious event celebrated. How full of joy for us!

But to the Jews it was a crisis of terrible importance. The Ps. that we have been considering lately were to teach us concerning the Second Coming and contained prophecies of things as yet unfulfilled, *this* is a P. concerning Christ's First Coming and contains a prophecy wh. has already been fulfilled. It was spoken in the Temple to the chief Priests and elders. (v. 23). They had asked Him evidently in a malicious spirit as to His authority. He had first reproved them by P. of "Two Sons," wh. He follows up by this. "Hear another," as though he wd. say "I have not done w. you yet."

The image of k. of God as a vine-stock or as a "vineyard" v. common (Deut. xxxii. 32, Ps. lxxx. 8-16, Is. xxvii. 1-7, Jer. ii. 21, Ezek. xv. 1-6, Hos. x. 1), but here evidently Is. v. 1-7 is alluded to. It may be noted also that there was no property so valuable, nor esteemed to yield returns so large as a vineyard (Cant. viii. 11, 12).

The householder himself "*planted*" the v. Ex. xv. 17.

"Hedged it." Either a stone wall (Prov. xxiv. 31, Num. xxii. 24, Is. v. 5.) or a fence of thorns or quickset to exclude fox (Cant. ii. 15) or wild boar (Ps. lxxx. 13).

"Wine-press," consisted of two parts or vessels, one above other,

The grapes were thrown into upper part and trodden by men (Judges ix. 27, Neh. xiii. 15, Is. lxiii. 3), and the juice thus pressed out ran through a grated hole into lower vessel, called wine-vat wh. usually dug underground. "Tower" for watching against incursions of wild beasts or robbers.

These details mean that God provided everything needed for advancement and protection of religion in His Church.

"Let it out." Gave to care of spiritual chiefs, who were given authority to sit in Moses' seat and teach people (Mal. ii. 7, Ezek. xxxiv. 2, S. Matt. xxiii. 2, 3).

"Went into a far country." At first God gave them constant visible tokens of His presence (e.g. Plagues of Egypt, Sinai), then He left them to themselves, and the ordinances that He had appointed.

v. 34. "Servants." Special faithful messengers, "whether kings, as Hezekiah; or governors, as Nehemiah; or priests, as Jehoiada, or Joshua, son of Josedek; or particular prophets as Jeremiah, Ezekiel, Haggai, and Zechariah."

v. 35. See Jer. xxxvii. 38, 1 K. xviii. 13, xxii. 24-27, 2 K. vi 31, 2 Chron. xxiv. 19-22, xxxvii. 15, 16, and Heb. xi. 37, 38.

v. 36. "More." They were more numerous in latter days than former.

v. 37. "His son." The prophets were "sons of God" in highest sense that men cd. be. This therefore indicates Catholic Doctrine of Trinity. Jesus was His Son in a far higher sense. His "own son," "His only begotten." "They will," &c. Of course God speaks here after manner of men. He knew

what they wd. do. "Last and crowning effort of Divine mercy."

v. 38. cf. John xi. 47-53, and Gen. xxxvii. 19, 20. Christ is "heir of all things" (Heb. i. 2) as He is the Son of Man (Eph. i. 20-23)

What God had founded, they wd. fain possess without God, and against God, and selfishly as their sole possession.

v. 39. "Cast him out." "So Christ suffered without the gate," Heb. xiii. 12, 13, John xix. 17.

v. 41. "They say." They, in this answer, utter their own doom. The people said (Luke xx. 16) "God forbid," How wonderfully has it been fulfilled. Privileges of Jews forfeited for their rejection of Christ. It had been foretold (Ps. cxviii. 22, 23). What was the sin of the Jews which caused them to be rejected and the Gentiles put into their place? Refused to listen to God's Messengers. The Ministers and Stewards of His mysteries are now preparing the way for His Second Coming. Are we prepared to meet Him? What have we to place this Christmas beside His cradle as token of our love?

Each has his gift,

Our minds are organ pipes of diverse stop  
And various pitch; each with his proper

notes  
Thrilling beneath the self-same breath of  
God.

Though poor alone, yet, joined, they're  
harmony. — *C. Kingsley.*

The following notice appears in a shop window in Paris: "If you will pictures have after photographs you can yourself for five francs taken have, and your wife for three francs painted have with oils all over."

# DIOCESE OF QU'APPELLE.

[CONTINUED FROM SECOND PAGE OF COVER.]

## Eastern Assiniboia—continued.

<b>WHITEWOOD—</b>			
S. Mary the Virgin	Rev. W. H. Green	T. Pearson	J. H. Knowler T. J. Pearson
Wapella			B. A. Cumpston W. S. Scoffham
Park	V. S. Clark, L.R.		Thos. Carter
Sunnymede	Francis E. Pratt, L.R.		H. Pollock
Forest Farm			T. Buchanan
<b>SUMNER.....</b>			
	Rev. T. A. Teitelbaum	J. Sumner	H. Hill J. Sumner
Kinbrae	" "	V. Minhinnick	F. Baskin G. B. Fisher
Churchbridge	" "	J. Isherwood	H. Roberts W. Lister
Saltcoats	" "	E. Bolton	S. G. Fisher J. Dunn
<b>CANNINGTON MANOR—</b>			
All Saints	Rev. G. N. Dobie	J. Humphrys	Major Phipps J. H. Hanson
	J. Humphrys, L.R.	J. H. Hanson	J. H. Hanson
<b>SOURIS DISTRICT—</b>			
Alameda	Rev. J. Sisley Thomas		

## WESTERN ASSINIBOIA.

<b>REGINA—</b>			
St Paul's	Rev. L. Dawson, B.A.	H. Fisher	H. LeJeune J. D. Sibbald
	Rev. John Manning	R. B. Gordon	G. Spring Rice
All Saints', Pense	W. T. Garr way, L.R.		W. T. Garraway H. C. Lawson
S. John, Craven	" "		R. W. Lee
Hednesford	J. W. Harrison, L.R.		
<b>MOOSE JAW—</b>			
S. John, Baptist	Rev. W. E. Brown	T. E. Birbeck	T. E. Birbeck R. Lowe
	" "	T. E. Baker	J. Poyser
S. John, Evangelist	" "	H. Toms	H. Ashford
English Village	" "		
<b>MEDICINE HAT—</b>			
S. Barnabas	Rev. W. Nicolls, B.A.	C. Gill	R. Legh S. Hayward
	" "	R. Legh	W. Peacock
Maple Creek	" "	W. Peacock	W. Peacock W. Barnwell

## INDIAN MISSIONS.

<i>Mission</i>	<i>Clergy, &amp;c.</i>	<i>Lay Delegates</i>	<i>Churchwardens</i>
<b>FORT PELLY—</b>			
S. Andrew,	} Rev. W. T. Cunliffe.....	G. Brass.....	H. Dee E. C. Clarke
Key's Reserve			
<b>TOUCHWOOD HILLS</b> .....			
S. Luke,	} Rev. Owen Owens	A. McKnab	J. Pratt A. McKnab
Gordon's Reserve			
	} Harold Dee, Lay Reader Josiah Pratt, Lay Reader		
Poor Man's Reserve..	} Lucius Hardyman, Teacher		
Day Star's Reserve ,,	} James Slater, Teacher and Catechist		

# S. John's College School

QU'APPELLE STATION.

HEAD MASTER, - - - - - REV. T. GREENE, B.A.

This School has been founded to supply the want of a

## CHURCH BOARDING SCHOOL FOR BOYS.

The Object of the School is to Provide a Complete and Thorough Education under Religious Influence.

☞ THREE \* TERMS \* A \* YEAR. ☞

Prospectuse, with full information, may be had from the Head Master.

---

THE CHURCH MESSENGER for the Diocese of Qu'Appelle. Widely circulated throughout the District of Assiniboia. ADVERTISEMENTS will be received for insertion on the Covers of this magazine. The Publisher, "Church Messenger," Qu'Appelle Station, will give any information as to charges, or will receive tenders.

---

## VIDETTE PRINTING OFFICE

AND

☞ STATIONERY \* STORE, ☞

Fort Qu'Appelle. - - - Assa.

COMMERCIAL, LEGAL, ECCLESIASTICAL, AND

☞ General \* Job \* Printing ☞

DONE WITH NEATNESS. AND AT LOWEST LIVING RATES

☞ PRINTERS TO THE DIOCESE OF QU'APPELLE. ☞

PROCTOR BROS.,

(Daily Mail.)

Proprietors.