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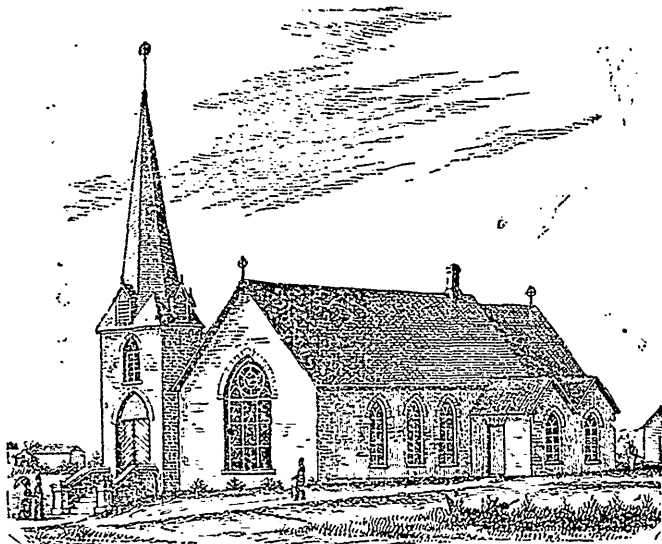


Vol. 4

THE  
**Church Messenger**

FOR

THE DIOCESE OF QU'APPELLE.



APRIL, 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.

	Clergy and Lay Readers	Lay Delegates	Churchwardens
<b>QU'APPELLE STATION—</b>			
S. Peter's .....	Rev. H. S. Akehurst.....	J. Boyce .....	J. Boyce.
		G. R. Skinner ..	G. R. Skinner
S. Chad's.....	" .....	T. Donnelly .....	T. Donnelly
			E. Stewart
S. John's College .....	Rev. W. Nicolls, B.A. ....		
	Rev. T. Greene .....		
<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, {	" .....	C. S. Dickinson	R. H. Skrine
Abernethy {			E. Boyce
All Saints, Katepwa..	James Vidal, L.R. ....	T. Skinner .....	T. Skinner
			Geo. Bulstrode
<b>GRENFELL—</b>			
S. Michael and All {	Rev. F. V. Baker, B.A. ..	R. S. Lake .....	M. Freeman
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. Bissecks
<b>MOOSOMIN—</b>			
S. Alban .....	Rev. W. G. Lyon, B.A. ..	W. White.....	Judge Wetmore
	Rev. T. G. Beal .....	J. Barton .....	A. Barton
S. John, Fairmede ...	A. H. Salmon, L.R. ....		A. Salmon
			T. Kidd

[CONTINUED ON THIRD PAGE OF COVER.]

# ✻ S. John's College School, ✻

QU'APPELLE STATION.



Warden - The Lord Bishop of Qu'Appelle.

Principal - Rev. W. Nicolls, B.A., B.D.

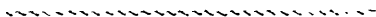
Master - Rev. T. Greene, B.A.

**T**HE SCHOOL has been founded by the Bishop of Qu'Appelle to supply the want of a **Church Boarding School** for the Province of Assiniboia. The object of the School is to provide a complete and thorough Secular Education for boys, under religious influences.

The Bishop, in his Charge to the Diocesan Synod of 1890, said :

" I hope that Churchpeople will be impressed with the importance of sending their sons to a Boarding School where such principles are taught in all their fullness, and where they may be kept under healthy spiritual influence."

It is desired to draw the attention of Churchpeople to the above Institution.



## Situation.

The School is situated about two miles from Qu'Appelle Station placed on its own grounds, covering nearly four acres. The grounds are fenced off from the rest of the buildings.

## Building.

The School building is large and admirably fitted for the purpose for which it was erected. There is accommodation for sixty boys. The dormitories and school rooms are well ventilated, and ample provision is made for heating by means of furnaces.

## Recreation.

There is a bathing place in connection with the School. Football and Cricket are compulsory with healthy boys.

<b>Gymnasium.</b>	It is intended, during the coming Summer, to erect a Gymnasium, fully fitted with all modern and suitable appliances. It will supply a place of amusement in Winter, when the weather is severe.
<b>Drill.</b>	The boys are regularly drilled in Dumb-bell and Physical Drill.
<b>Discipline.</b>	The Discipline of the School is strict, and it is based upon the Public School System in England, adapted to the requirements of this country.
<b>Food.</b>	The Diet is a very healthy and liberal one.
<b>Courses of Instruction.</b>	Boys can take up either of two Courses, the Classical or Commercial. (1) The <i>Classical</i> prepares for the University, Professional and Teachers' Examinations. The following subjects are taught: Latin, English, Greek, French, Mathematics, Science, and Singing. There is a full set of Elementary Chemical Apparatus. There are Six Forms, or Classes, the VIth being the highest, consisting of those preparing for the University Matriculation Examinations. (2) The <i>Commercial</i> course embraces Book-keeping, Typewriting, and Practical Telegraphy, with special attention to Writing, Dictation, and Arithmetic. Shorthand is in the course of being added to the subjects taught. Every endeavor is made to meet modern requirements. If it is desired, boys working in the Classical side may take up any of the Commercial subjects.
<b>University.</b>	It is hoped that the College may soon become affiliated to the University of Manitoba, thus securing the privilege of a year's residence in the School; a Certificate to that effect from the College authorities, will enable the Student to enter direct for the Previous Examination, and to forego the Preliminary.
<b>Music</b>	Instrumental Music is an extra. There is a good Piano (Broadwood).
<b>Fees</b>	The amount of Fees, which are very reasonable, may be had on application to the Principal.
<b>Terms</b>	There are Three Terms of about thirteen weeks each : 1891. Lent Term begins January 10th, and ends April 11th. Trinity Term begins April 18th, and ends July 22d. Michaelmas Term begins September 16th, ends December 19th.
<b>Clothes</b>	Each Boarder will bring Overshoes and Rubbers.
<b>Extras.</b>	Medical attendance and Books.
<b>Matron</b>	There is an experienced Matron in charge.

# The Church Messenger

FOR THE DIOCESE OF QU'APPELLE,

ASSINIBOIA DISTRICT, N.W.T., CANADA.

No. 4.

APRIL 1, 1891.

Vol. 4.

## Calendar for April.

3 Fri.	Richard, Bp.	
4 Sat.	S. Ambrose, Bp.	
5 Sun.	1 SUNDAY AFTER EASTER.	
12 Sun.	2 SUNDAY AFTER EASTER.	
19 Sun.	3 SUNDAY AFTER EASTER.	Al- phege, Abp.
21 Tues.	Anselm, Abp.	
23 Thurs.	S. George, Martyr.	
25 Sat.	S. Mark, Evangelist.	
26 Sun.	4 SUNDAY AFTER EASTER.	

Sunday Letter, D.  
New Moon, 8th; Full Moon, 24th.

## "The Church Messenger."

All communications on business matters, advertisements, &c., and all payments, should be sent to Rev. A. Krauss, Whitewood. All matter for insertion in "The Church Messenger" should be sent to the Editor, S. John's College, Qu'Appelle Station, before the 20th of each month. The Editor will not be responsible for the insertion of any announcements that reach him after that date.

The Clergyman of any Parish wishing to have a cut of the Church inserted is requested to communicate with the Editor as soon as possible.

The following subscriptions for the year 1891 have been received:

*Per Rev. S. Agassiz* (Feb. 20).  
Mr. Hanson, Mr. Headman.

## *Per Publisher.*

(Feb. 20) Rev. J. W. Gregory,  
(March 14) Rev. T. L. Lomax.

*Per Rev. F. V. Baker*, for the year  
1890, (March 11).

Mrs. N. Cummins Mrs. C. Cum-  
mins, Mr. R. H. Skrine, Mrs.  
Skrine, Mr. W. Bathurst, Mrs.  
Bawdon.

## THE CALENDAR.

### MINOR HOLY DAYS OF APRIL

[Continued from last year].

S. ALPHEGE was an English saint. He was born of a noble family about A.D. 954, and while very young retired to a monastery, and afterwards became abbot of a house at Bath. In 984 he was made Bishop of Winchester, and in 1006 translated to Canterbury. In 1011 the Danes broke in upon the city, and imprisoned the Archbishop, offering to set him free for the treasures of the church. He refused to give them up, and after having held out for several months was stoned, and finally slain with a battle-axe, calling upon God, like S. Stephen, to receive his soul, and, like Christ, for the forgiveness of his enemies. This took place on the site of the present parish church of Greenwich, which is dedicated to him. His body was buried, first in the Cathedral of S. Paul, in London, but afterwards translated to Canterbury. He is represented

as an archbishop with stones in his vestment, and sometimes with the battle-axe.

## Diocesan Intelligence.

The Bishop returned to Qu'Appelle on Saturday, March 21, from his trip to Eastern Canada on behalf of the Domestic and Foreign Mission Society of the Province of Canada. He was everywhere received with a most kindly and hearty welcome, and he trusts that more interest has been aroused in the work of our Church in the Northwest by the information that he and the Bishop of Saskatchewan, who visited the Diocese of Toronto, were able to give. The Bishop visited and preached, or gave addresses, at the following places:

*Diocese of Niagara:* S. Catharines, Thorold, Niagara (Lake and Falls), Guelph, Elora, Orangeville, Mount Forest, Palmerston, Hamilton, Port Erie, Dumville, Caledonia, Milton, Oakville, Burlington.

*Diocese of Ontario:* Kingston, Picton, Belleville, Trenton, Brockville, Prescott, Ottawa, Kemptville, Smith's Falls, Perth, Almont, Pembroke.

The Synod of the Diocese will be held, this year, at Qu'Appelle Station, on Wednesday, May 27th.

The Parochial Returns should be sent to the secretary of the Diocese (Rev. W. G. Lyon, Moosomin), for tabulation, as soon as possible.

### S. John's School.

The Bishop regrets very much to have to make it known that

unless there are signs very speedily forthcoming that more parents are likely very shortly to send their children to the above School, he will be obliged to close it. It has now been open for more than a year, and there are at the present time only four boarders, one of whom will be leaving next Term, and one day scholar. As owing to the different ages of the boys, and to the Head Master being also Principal of the College, there have to be two Masters, it is obvious that the expenses must be very considerably in excess of the receipts notwithstanding the fact that the Rev. W. Nicolls (the Principal) has kindly undertaken the charge without any regular stipend, and that the Matron is also most kindly giving her services gratuitously till the end of the summer, when she leaves. The expense of maintenance is now being borne entirely by the Bishop and as the maintenance of the Farm and School has already cost him several hundred pounds, besides a debt of £1,000 for which he is personally liable, he is unable to continue the support of the School much longer unless the numbers seeking admission would seem to justify it, especially as at present, educating only five boys, it is of so little benefit to the Diocese generally.

## Local Intelligence.

### Moosomin.

The Lent daily Services have been fairly well attended throughout, but we should have liked to have seen more at the Wednesday

and Friday evening Services, more especially the Wednesday evenings as they were chosen for the Lent addresses.

On Mid-Lent or Refreshment Sunday, the Services were of a brighter character. At Evensong the anthem "O Taste and See," by Goss, was well and carefully rendered with good effect, and the whole Service was very well performed by a full choir. There was a very large congregation.

We are glad to say that the price of wheat has gone up to 98c, and the price of oats to 50c. This rise in price ought to rejoice the hearts of the farmers. Large quantities of grain are being brought into town every day, and we hear there is still a great deal in the country unsold. Will the collections at the out-station services increase in proportion? Surely they should be sufficient now to pay the whole cost of the keep of the mission horse.

#### BAPTISMS.

Jan. 23. Ethel Martha, daughter of Thomas and Alice Percy.

Jan. 23. Raymond Donovan, son of Thomas and Annie Josephine Gillman.

Feb. 1. Mabel Mitchel, daughter of John W. and Janet Bucks.

Feb. 4. Cecil Bertram, son of Thomas Edward and Annie Henrietta King. Born August, 1889.

Mar. 15. Helen Dagmar, daughter of John and Mary Hannah Smithers.

#### BURIALS.

Jan. 30. William John Caruthers. Aged 2 years.

Feb. 11. Maud Plunkett. Aged 5 years.

Mar. 18. Arthur Plunkett. Aged 3 months.

There is a reaper, whose name is Death,  
And with his sickle keen  
He reaps the bearded grain at a breath,  
And the flowers that grow between.

He gazed at the flowers with tearful eyes,  
He kissed their drooping leaves;  
It was for the Lord of Paradise  
He bound them in his sheaves.

"My Lord has need of these flowerets gay,"  
The reaper said, and smiled;

"Dear tokens of the earth are they,  
Where He was once a child."

"They shall all bloom in fields of light,  
Transplanted by my care,  
And saints, upon their garments white,  
There sacred blossoms wear."

And the mother gave, in tears and pain,  
The flowers she most did love;  
She knew that she should find them all  
again

In the fields of light and love.

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#### Whitewood.

The church bell, given by the Ladies' Guild, has been placed in the campanile erected in the church grounds, and was rung for the first time on the first Sunday in March. The bell gives great satisfaction.

#### BURIAL.

Feb. 22. Phoebe Mick. Aged 80 years.

It is not essential to the highest success that a man should always have a crowd to hear him. The deeper question is, What impression does the preacher make on those who do hear him? Do his words influence their thoughts and conduct? Do they produce character? It may be that the man who carries his hearers with him, even if they are few, accomplishes more in the course of years than



the man who always speaks to a crowd.—*The Congregationalist.*

## The Church Messenger

QU'APPELLE, APRIL 1, 1891.

### The Primitive Principles of the Church.

BY BISHOP HAROLD BROWNE.

I SHOULD like very much, almost as my last words, to leave with you my strong expression of feeling that the Church of England can stand and flourish only so long as she stands on primitive principles. The very *raison d'être* of the Church of England, the very principle of her existence as in some degree a distinct body in the Church, is that at the Reformation she determined to return to primitive principles—that wherever there was corruption it should be thrown off, and that she should return to primitive practices. We have heard a good deal of late, owing to the death of the most eminent leader of a great school, of what that great school did for the Church. I am old enough to remember when the Tracts for the Times first came out. I do not say that they did not make a very great stir—of course they did; I do not say they did not bring a great many things comparatively new home to the mass of the clergy and laity of this Church; but I do say this, that something of the kind was in the air before Newman arose, a great genius, to put it into form and shape. I can

well remember that some of us in our early studies had our minds directed to the teaching of primitive antiquity; some of us not moving in the same direction—at least, not springing from the same principles as the great writers of the Oxford School went upon. If I may venture to say to you concerning myself, I well remember how my own mind was first directed to primitive antiquity long before I had read or heard of the Tracts. Some things had puzzled me, and I was induced to read the writings which were then to be obtained of the English reformers, having been told by those in whose school I had learned most, that they were much more to be relied on than the primitive Fathers, and I hoped to find much guidance from them. What struck me at first was this, that they all referred to primitive antiquity; that their great arguments against the Roman Catholics were derived from the writings of the Fathers of the Church. My own mind was so directed; I took, feebly it may be, but still I took to the study of primitive antiquity and of the early Fathers at the very time. And then came out the writings of the Tracts for the Times, directing our thoughts especially to primitive antiquity, and it is no great wonder that many of us were very much struck and carried away by what may be called the zeal of the Tract writers, because they turned our attention especially to the primitive antiquity which we had already learned to honor. I wish I could think that they and all their followers had still adhered to the principles of the primitive antiquity which we had al-

ready learned to honor. In no very great many years from that time—the Tracts for the Times came out in 1833, and in the next decade too large a number of them, with their great leader at the head, left the Church of their baptism, and seceded—“returned,” perhaps they would say—to the Church of the Roman communion, and that was simply, as I think, because they did not thoroughly adhere, they did not thoroughly keep to their first love, and adhere entirely to primitive antiquity. Perhaps I have given you too long a story of myself, and of my own thoughts, but my thoughts continue just the same still. I hail an appeal to primitive antiquity; I deplore a departure from it, and the theory of the development of Christian truth—that the Christian truth was developed in the Middle Ages into something better than prevailed in the primitive age. I found that the primitive Fathers always appealed to antiquity more primitive than themselves: *Id verum quod prius, quod posterius adulterinum*, a very early Father, appealing to antiquity, said—“That what is first is true, and that what is later is adulterated” (Tertullian). This was in the early part of the third century; he then appealed from his own age to that which was more primitive, and as being more primitive, more true. And I think we cannot do better than follow his advice and go back to primitive antiquity as the best guide and best comment on Holy Scripture itself. And the famous saying of Vincentius means, as I understand it, this: What has been always in the Church, that is from the very first, what prevailed

throughout the Church, and what was then held by all the Churches, and by all communions in the Church. Some people say that it is an impossible canon to follow; I deny it is impossible. What has been held from all antiquity from the first, from the very beginning, what prevailed throughout the Church Catholic, and what was held by all Churches in communion with it, that is the truth. I do not think it at all an impossible canon. It is only to see what prevailed universally from the first, and not regard only small sects and parties, and then we have a guide as to what the early Christians received from Christ Himself and His Apostles. And I believe this, that so long as the Church of England holds to primitive truth, so long the Church of England can be the greatest witness there is in the world for the truth of Jesus Christ; and if she departs from that her witness will be dimmed and dull, and it may then be said that the Church of England is not worth preserving—I mean as a distinct and separate Church. So, my brethren, may I leave it with you as my last words: Be very jealous of the faith which was once committed to the saints once for all—*ephapate*. We have to keep and hold that firm and fast, and if we hold that firm and fast it will be an anchor of the soul, sure and steadfast, entering into that which is within the veil. And now I simply say to you, Farewell! May God be with you! May the God of peace and love ever be with you in this diocese, which, when I do leave it, I shall never cease to love. And may His grace and blessing be with you all here, and

hereafter, and forever.—*From Address at last Diocesan Conference.*

### The Support of the Clergy.

DOES not the following letter to the *Living Church* set forth the real, true, and right principle of ministerial support most in harmony with the teachings of our Blessed Lord and His Apostles?

Is the selfishness and worldliness that has crept into the Church absolutely too great for the experiment to be tried anywhere? Is it impossible for our Diocese to be a pioneer in this good and excellent way?

"By the present system of supporting the ministry, we fail to present a united front to the enemy, each congregation, large and small, apparently intent on its own prosperity, *only*; whereas, by having in each diocese a diocesan treasury, into which all offerings for the support of the ministry would flow, and out of which every clergyman of the diocese would receive his means of support, our manifest *oneness* would be such as to command the admiration of the world, while our power to conquer would be increased beyond the power of language to express; and power is what we want, the power of self-forgetful love.

"ROBERT PAUL.

*Pulaski, N. Y.*"

### The Wesley Centenary.

THE following excellent article on the above subject appeared in the *English Church Times*:

The Methodists of the present day are divided into about thirty

different sects, and on Monday, March 2nd, they were all engaged in commemorating the one hundredth anniversary of John Wesley's death. We do not exactly see the fitness of selecting the day of his death for this commemoration, seeing that Wesley by no means died the death of a martyr. Nor can we fully agree with Alexander Knox, who considered him to have "promulgated in his later days above all uninspired men who have gone before him Christianity in all its efficacy and yet in all its amiability," but we do claim, as Church of England men a very, warm interest in all that the Wesleys did and said, not only in consideration of much which they effected, but also because it has been the opinion of some well qualified to judge, that with Knox as their interpreter and intermediary, the Wesleys were the remote cause of certain aspects of the great Oxford Movement of our own times.

A long series of events, dating from the time of the Great Rebellion, had contributed to reduce religion in England, in the earlier part of the eighteenth century, to a very low ebb. The "Religious Societies" (of Churchmen only) established by Drs. Horneck and Beveridge, in the reign of Charles II., and their offshoots, the "societies for the reformation of manners," had done good work in maintaining religious life and repressing vice; but the real revival of religion commenced with the Wesleys and their friends at Oxford; and Methodism was but the resuscitation of such a "religious society," originating with Charles Wesley in 1729, and fashioned and moulded subsequently by John

Wesley's skill in adaptation and genius for government.

Nothing was further from the minds of these men than to create a schism. They were all devoted Churchmen, considering themselves "to be raised up (to use John Wesley's words) to quicken their brethren, and that the first message of all their preachers was to the lost sheep of the Church of England." But they had no sympathy with the Low Churchmen and Latitudinarians, who were the favorites of the State in those days, is evident from the ridicule and persecution which they encountered in their careful observance of the rules of the Church, as well as from the name of "Sacramentarians" bestowed upon them as indicating the reverence in which they held those ordinances. Indeed, it is not contested that the Wesleys and their followers at Oxford were not only decided Churchmen, but High Churchmen; but it has been alleged that "by the year 1746 John Wesley had thrown overboard finally the last of his High Church leanings."

Now, it is very true that he picked up certain Calvinistic notions when connected with the Moravians; but he withdrew from them in the year 1740, and afterwards denounced them and their principles in no measured terms. But an examination of his views respecting the sacraments will show that as regards them he remained a consistent High Churchman, and in other matters, if not always consistent, yet an ardent Churchman to the day of his death.

First then, as to Baptism. In his "Treatise on Baptism," published in 1756 (abridged and alter-

ed from a tract printed by his father in 1700), Wesley wrote:—

By Baptism, we who were by nature children of wrath, are made the children of God. And this *regeneration* which our Church in so many places ascribes to Baptism is more than barely being admitted into the Church, although commonly connected therewith. Being grafted into the body of Christ, we are made the children of God by adoption and grace. This is grounded on the plain words of our Lord, "Except a man be born of water and of the spirit, he cannot enter the Kingdom of God." By water, then—as a means—we are regenerated, or born again.

Once more:—

In the ordinary way there is no other means (than Baptism) of entering into the Church or into Heaven.

In the year 1773, when he was seventy years of age, Wesley reprinted these passages *verbatim* in the collected and revised edition of his works, which contained, he said, "his last and maturest thoughts, agreeable, he hoped, to Scripture, Reason, and Christian antiquity;" and as he in a letter to Law had pronounced it "vain philosophy" to attempt to explain away the express teaching of St. John iii. 5, "the plain meaning of the expression 'except a man be born of water' being neither more nor less than this, *except he be baptised*" (to which many other passages of like import might be added), no more need be said to show that Wesley held in the fullest sense the doctrine of Baptismal regeneration.

Next, as regards the Holy Eucharist. That Wesley held very decided views respecting this Sacrament may be proved by a score of quotations from his works, a few of which are appended:—

We believe that there is, and always was, in every Christian Church, an *outward* sacrifice offered therein by men authorised to act as ambassadors of Christ, and stewards of

the mysteries of God. (Written in 1745, and republished unaltered in 1774.)

Again :

I come to Thee with hope and reverence, and believe that Thou art *present* in this Sacrament. (*Companion for the Altar*, adapted from Thomas a Kempis.)

The cup of blessing which we bless is it not the communion of the Blood of Christ—a means of communicating the Blood there represented and remembered to every believing soul. (Published in 1771.)

I enjoy Thee in this Sacrament, *truly present*, though hidden under another representation. (*Companion to the Altar*.)

We freely own that Christ is to be adored in the Lord's Supper; but that the elements are to be adored we deny. (Written in 1749, reprinted by Wesley himself in 1773.)

And very explicit testimony to the belief of the two brothers is to be found in the hymns which were published in their joint names, for every one of which they held themselves to be individually responsible, and which they persevered in publishing as long as they lived. In them we find it stated that Christ is *present* in the Lord's Supper, and that it is a "special presence"; that the Eucharist is a "sacrifice" "laid on the sacred table," and should be offered "daily."

Now on the *sacred Table* laid

Thy Flesh becomes our Food,  
Thy Life is to our souls conveyed  
In Sacramental Blood.

Yet may we celebrate below,  
And *daily* thus Thine Offering shew,  
Exposed before Thy Father's eyes:  
In this tremendous Mystery  
*Present* Thee bleeding on the tree,  
Our everlasting Sacrifice.

Would it be possible to state more explicitly the doctrine of a Real Objective Presence in the Lord's Supper, and that in it a sacrifice is offered to God the Father?

And, as to any supposed change in Wesley's principles respecting the Sacraments, over and over again did he declare that he never

varied at all from the doctrine of the Church of England. Three years before his death he published a sermon on *The Duty of Constant Communion*, "written above five-and-fifty years before for the use of his pupils at Oxford," in which the Holy Eucharist is termed a "sacrifice" and the Lord's Table an "altar," "thanking God that he had not yet seen cause to alter his sentiments in any point which is there delivered," and that "in the course of fifty years he and his brother were not conscious of varying from the Church in any point of doctrine"—a declaration which he repeated within two years of his death in these words, "I have uniformly gone on for fifty years never varying from the doctrines of the Church at all."

Thus much concerning Wesley's principles and teaching on that all-important subject of the Sacraments.

[To be continued.]

#### An Extraordinary and Beautiful Incident of a Special Providence.

The Bishop of Kansas, in his address to the Synod of the Diocese, in December, 1889, related the following incident as having happened to his predecessor:

"The town company of Topeka had given to the old Seminary a fine tract of twenty acres, corresponding to the Capitol square, and only three blocks away, on the condition that it should be improved for educational purposes.

"The condition had not been fulfilled. It became necessary, therefore, in order to secure it for the Church, that there should be no further delay. The grave ques-

tion was, Where could sufficient funds be obtained to build a new Seminary with ample accommodation for a rapidly increasing school upon these large and prospectively most valuable grounds. In this emergency Bishop Vail wrote a letter to Dr. Dyer, of New York, who at that time was regarded a very Boanerges in the matter of raising money, setting forth in cogent and graphic language the great need of his work, and asking for fifteen thousand dollars.

"This letter was written in the spring of the year 1870. When Dr. Dyer received the letter (so he told me a short time since at his home in New York), the request seemed almost preposterous. He laid the letter aside without any expectation that he could return a favorable answer. But the very same day he received a note from Mr. John David Wolfe, requesting an early call.

"So soon therefore as his business would allow, he wended his way to the home of his friend and found him eagerly awaiting an interview. Said Mr. Wolfe, 'I have been ill several days and during that time have thought much of my stewardship.

"I feel that I have not given the Lord his portion. Will you name some very worthy object where I could bestow a considerable offering?' Dr. Dyer replied, 'I must give the matter careful consideration,' and after a few moments arose to depart. But just as he was leaving the room he recalled the letter of Bishop Vail. Suddenly turning back, he said 'I received this morning a letter from the Bishop of Kansas, pleading for fifteen thousand dol-

lars to build a new female seminary in Topeka.' After hearing some other facts of the Bishop's letter, Mr. Wolfe replied, 'Did you receive that letter this morning? It was meant for me. I will give you the fifteen thousand dollars at once.'—*Spirit of Missions.*

#### Account of a Visit to Jerusalem and the Site of the Holy Sepulchre.

Continued.

One day in the year—the 10th of August—the Jews were still permitted to revisit the site of their ancient glory, to mourn over its departure, and, says Jerome, to admire the fulfilment of all the prophecies. But the Jewish histories, used in their schools at the present day, attribute their national misfortunes to the extreme wickedness of the Jewish people at that time, comparing them to the world before the flood. Also Josephus (Book vii., c. 7)—"I am convinced," he writes, "that if the Romans had failed to come and chastise these evildoers, that either the earth would have opened its mouth to swallow up the city, or that it would have perished by a deluge, or that at least it would have been destroyed by fire and brimstone, like Sodom."

From political motives, Adrian completely transformed Jerusalem when he rebuilt it. A Roman colony was planted there, and the new city was set further to the west, surrounding the place called in Greek "Calvary," and in Hebrew "Golgotha," while the north side and the site of the Temple (to the southeast) were left bare and desolate. The old city probably did not extend over Mount Zion,

as we read in the Psalms, that "on the north side [of Mount Zion] lieth the city of the great king." Even now, from the Damascus Gate of Jerusalem to at least two miles distant, in front of it, remains of household utensils, bones, and cut stones, have been found just under the surface, and further on, a very large heap of ashes showing how far the city formerly extended on that side. It was when Jerusalem was built beyond Calvary that Adrian erected the temple and the image already mentioned; but it seems probable that he wished to honor it from his own point of view, rather than the reverse, and it is difficult to see how a heathen could imagine that he insulted a place by erecting there the statue of his chief deity. That the gods occasionally came down in the likeness of men was believed by the ancient Romans and Greeks, and Adrian possibly had some idea that the God of the Christians was his under another Name. A later writer, Sozomen, seems to think that he erected these temples and statues to enable the Christians to pray at their holy places, while the heathen should imagine they were worshipping heathen gods; and the difficulties the Emperors of Rome experienced in doing justice to the Christians, and yet satisfying the heathen fanatics at Rome, would account for this, when he was turning Jerusalem into a regular Roman city with Roman colonists, and giving it a new name—*Ælia Capitolinus*. Any way, this act of Adrian's helped to preserve the recollection of the holy places.

It seems doubtful whether the Christians were ever much perse-

cuted in Jerusalem when the Jews had been expelled, but perhaps from the first their principles forbade them to offer up their own prayers in temples dedicated to Jupiter and Venus.

At last, Constantine embraced Christianity, and his mother, St. Helena, a native of Great Britain, made a pilgrimage to Judea. Eusebius, who lived and wrote at Bethlehem, tells us that "impious men and demons combined to deliver over the Sepulchre to darkness and oblivion, but the Emperor Constantine, not without a divine admonition, the Saviour Himself prompting him, became desirous of performing a glorious work in Palestine by beautifying and exposing the place of the Resurrection. He caused the sanctuary of Venus to be removed, the earth and stones to be cast aside, and the Holy Cave laid bare. It was then adorned with splendid buildings. Constantine himself, in a letter to the Bishop Macarius, speaks of the discovery of "the sign of the Saviour's most Sacred Passion, which had been so long hidden below the ground, as a miracle beyond the capacity of man sufficiently to celebrate, or even to comprehend." The Church of the Holy Sepulchre was completed A.D. 335, and Eusebius assisted at the consecration service. From that date millions of pilgrims have testified their belief in its position being over the real tomb. Jerusalem has undergone seventeen sieges since the Christian era, and been several times rebuilt. Rubbish has accumulated on the site of the Temple for 100 and 125 feet, and on other parts for at least forty; so that the valley that

once separated the hills of Moriah and Zion is completely filled up. What proofs can be deduced from the remains of an arch here and there, built up probably enough out of old Jewish stones, to weigh against the repute of fifteen centuries as well as the earlier proofs—we might say from the time of Adrian? No historical monument of ancient date is better authenticated.

The favorite opposition site is a green hill on the north side of the city, which must have covered it before Adrian's day, and where there is a burying-place in which bones—presumably ancient—have been found. A fancied likeness to a skull in this hill was the reason for its choice; but as it is far within the ancient city, and in the course of centuries its shape may have been much altered, the theory seems to have very little basis. Maundrell, writing in 1697, describes this hill as being the site of a college of dervishes. The nature of the ground is, and must always have been, so different on each side of Jerusalem, that even after its destruction by Titus, the Christians returning from Pella could hardly have mistaken the west side for the north. A pool near the Church of the Holy Sepulchre, now supposed to be the pool of Hezekiah, is one of the reasons suggested for the church not being on the right site; but in the last century the pool is called, in books of travels, the pool of Bethesda, so the idea that it is the pool of Hezekiah is of recent date, and there is no proof of it. It is probable that before Calvary was hewn and shaped for the convenience of Adrian's temple, and for

the chapels that were built upon it, the top may have been formed like a skull, or that a skull had been found there—the Easterns say that it was the skull of Adam—for it was hardly likely to have been an ordinary place of execution.

[To be continued.]

### A Visit to the Catacombs at Rome.

Concluded.

The catacombs have been used at times for other purposes than that of a place of Christian burial. On leaving the open space, or vestibule, described above, we pass along a narrow passage cut in the rock for some distance—our procession as we move along in single file presenting a weird appearance—the light from our torches barely serving to dispel the gloom so as to enable us to see the height of the roof of rock above us. In some places it is higher than in others, and all along it has a dark line painted for the guidance of visitors, with here and there an arrow pointing the way towards the entrance. Suddenly our guide turns to the left and on following him we find ourselves in a small chamber with low arched recesses on three of its sides. Here tombs of more notable people once stood but now the recesses are empty. The custom of thus placing tombs in recesses cut into the wall was carried into England at the time of the Crusades, or earlier, and plenty of instances of it may be seen in the old parish churches and cathedrals there. We travel still further along the narrow passage, and turning to the right, enter a large and lofty sepulchral chamber called the



chapel of the Popes, where at one time reposed the bodies Popes Eutychianus (died, A.D. 275), of Anterus (A.D. 235), of Fabianus (A.D. 235), and of Lucius (A.D. 232). Their names are all inscribed in Greek characters on the spots where their tombs once stood. In this chamber we come upon the first piece of evidence which goes to prove that the catacombs were not only used as places of burial. We are undoubtedly standing in a chapel where Christian worship was wont to be held, for there is a recess where the altar once stood, marble columns with Corinthian capitals are round the walls, and near the altar is a credence table whereon the bread and wine to be used at the celebration of the Holy Mysteries were placed. But why choose such a place as this for holding worship? The matter is explained by the words "epis" and "martyr" affixed to the names of the two Popes Fabianus and Lucius. It was not only that they might offer prayers for the souls of the dead, therefore, that the Christians met together here for worship—it was also because persecution was raging and they were being hunted down and slain for the faith they preferred, that they were forced to worship in these secret places. It meant torture and death or the offering of sacrifices to idols and the renouncing of the Christian faith if their heathen persecutors discovered them engaged in worship. Many and terrible were the sufferings the blessed martyrs endured in those days for Jesus' sake.

LIVE in the truth, be the house great or small. Walk in the truth,

be the path broad or narrow. He who hides the truth, sins.

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### General Church Intelligence.

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The first honorary canon in the Diocese of Rupert's Land has just been appointed by the Bishop. According to the rules of the diocese, the clergy in it must number fifty before the appointment of canons; and one may be appointed for each twenty thereafter up to one hundred. The rector of Christ Church, Winnipeg, the Rev. E. S. W. Pentreath, has been the first to receive the honor.

\* \* \*

A disastrous fire broke out in the school buildings of Bishop's College, Lennoxville, Diocese of Quebec, on Feb. 5. The college itself was fortunately saved; but the school buildings, and the Bishop Williams wing, are in ruins; but most regretted of all, was the loss of the chapel, endeared to students and graduates by many sacred associations. The total loss is placed at \$50,000, which is said to be covered by insurance.

\* \* \*

The health of Bishop Courtney is gradually improving, but it will be months before he will be able to resume his duties. He has been advised by the doctors to go to the south of Italy for entire change of air and rest.

\* \* \*

The Bishop of Massachusetts, the Right Rev. Benjamin H.addock, died in Boston on March 9. He was elected bishop in 1873, and was consecrated on Sept. 17 of that year. His administration of the diocese was wise and fair, and the

Church has grown under his fostering care. He had reached the age of 63 years.

\* \* \*

The architects who were chosen to compete with designs for the magnificent cathedral which is to be built at New York submitted their designs to the trustees on March 11. Any one of the four plans will result in a noble cathedral. It was decided to place the designs upon public exhibition, so that the verdict of the people may be heard in reference to them. Three of the designs show cruciform churches about 400 feet in length, and about 200 feet wide across the transepts; the fourth is of more classical style, with central dome. In size the new cathedral would compare favorably with the great cathedrals of England.

\* \* \*

The Rev. Canon Creighton, Professor of Ecclesiastical History in the University of Cambridge, has been nominated to the Bishopric of Peterborough. The appointment has given considerable satisfaction, the new bishop being one of the most eminent historical scholars in England, and withal a practical person and a good organizer.

\* \* \*

The affection felt throughout the Diocese of Rochester for Bishop Thorold was strikingly manifested on Saturday, Feb. 7, when 200 of the clergy and laity tramped thro' a dense fog to S. Saviour's, Southwark, to take farewell of him on his departure to the See of Winchester. The bishop spoke in his most happy and generous way of the assistance he had received during his thirteen years' work in the diocese, and begged his old friends

still "to keep a little corner in your hearts for me."

\* \* \*

The Society for the Propagation of the Gospel have received a bequest of £32,500 from an Irish lady who died about a year ago. It is intended to use this sum to extend the work of the Church in South Africa, where English influence is expanding. Missionaries are to be sent out to prepare the way, and a diocese of Mashonaland will almost immediately be formed and a bishop consecrated.

\* \* \*

News comes from Australia that the Bishopric of North Queensland has already been filled by the election of the Rev. Christopher George Barlow, Vicar of S. James's pro-Cathedral, Townsville. Mr. Barlow is a very young man for the high position to which he has been called, having only been ordained priest in 1882. He has no university degree, is reported to be a good preacher, and has made himself very popular throughout the diocese, in which he was made an honorary canon by the bishop in 1887.

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## Correspondence.

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All letters should reach the Editor before the 20th of the month previous to insertion.

### Cannington Manor.

To the Editor of THE CHURCH MESSENGER :

Dear Sir,—In reference to the account of the building of All Saints', Cannington Manor, in this month's *Messenger*, stating that under the direction of the Rev. W. S. John Field the building rapidly

progressed, helped by the funds collected by his parishioners. I should like to state that the Church was Consecrated and absolutely free from debt before Mr. Field left England. Mr. Field's former parishioners very kindly presented the Church with a silver patten, and a donation was received from the late Rev. E. Thring, of Uppingham, of which school Mr. Field was an "Old Boy," and also an offertory from the school chapel. Otherwise, the bulk of the money expended from time to time on the embellishment of the Church was collected or given by members of the congregation.

I remain, yours very truly,

S. SPENCER PAGE,

Vicar's Warden 1883-1890.

March 16, 1891.

## Sunday School.

### NOTES

FOR A COURSE OF SIMULTANEOUS

### Diocesan Lessons.

#### LESSON XII.

ARTICLE IV.: "*Was crucified, dead, and buried.*"

The Sufferings of our Lord (continued).

The Seven Words from the Cross:

First Word—"*Father, forgive them; they know not what they do*" (S. Luke xxiii. 34). These words were probably uttered by our Lord when He was being nailed to the Cross. They show how great was His love for His cruel enemies. His ears heard the rough, rude, and blasphemous words which accompanied the coarse and cruel acts then inseparable from the act of crucifixion. The spirit of forgiveness which was taught by our Lord in this saying was closely copied by His followers, as we can see in the case of S. Stephen (Acts vii. 60).

Second Word—"To-day thou shalt be with Me in paradise" (S. Luke xxiii. 43). S.

Matthew and S. Mark both speak of the two thieves at first joining in the mocking of our Lord; but one of them afterwards repented, and showed that most striking proof of his repentance and faith in acknowledging that the Sufferer as an *evildoer* was the KING, the MESSIAH. S. Peter denies (S. John xviii. 27); the disciples on the way to Emmaus doubt (S. Luke xxiv. 21); S. Thomas refuses to believe (S. John xx. 25); but this man sees the crown of a King, notwithstanding the degradation of the Cross.

Third Word—"Woman, behold thy Son... behold thy mother" (S. John xix. 26, 27). Our Lord is able, in His suffering, not only to pray for His enemies and to comfort the penitent, but also to think of the present sorrow and the future desolation of the mother whom He loves. He commends to the care of S. John, the beloved disciple, the Blessed Virgin Mary.

Fourth Word—"My God, My God, why hast Thou forsaken Me" (S. Matt. xxvii. 46). These words are taken from Psalm xxii. S. Jerome (A. D. 390) hands down a tradition that the whole of the psalm was said by our Lord as well as its opening words. Psalm xxii. speaks of our Lord's passion. Particularly on the following points: His being mocked, verses 7 and 8; His suffering on the Cross, verses 14-18; His trust in God, verses 20, 21; His triumph over death, verses 22-25; His care of the Church, verses 26-31.

Fifth Word—"I thirst" (S. John xix. 28). This our Saviour said, "knowing that all things were now accomplished," that He might fulfill the prophecy contained in Psalm lxix. 21. His soul is athirst for God, Psalm xlii. 2.

"But more than pain that racked Him then

Was the deep longing thirst Divine,  
That thirsted for the souls of men."

Hy. A. and M., 119.

Sixth Word—"It is finished" (S. John xix. 30). The humiliation, the suffering, was now drawing to a close, and His great work of intercession begins. He can now plead His sufferings and sin-bearing as the reason why men should be forgiven. Heb. vi. 26, 27.

Seventh Word—"Father, into Thy hands I commend My spirit" (S. Luke xxiii. 46). Thus all sign of sorrow, agony, and darkness of soul passed away. As in the case of the first word, we found S. Stephen copying his Lord, so also he does in the last. Acts vii. 59.

Children to learn for next Sunday :

Collect.

Catechism—Answer to “What is the outward visible sign or form in Baptism?”

Texts—S. John xiii. 15 and 35.

LESSON XIII.

ARTICLE IV. : “Was crucified, dead, and buried.”

The Sufferings of our Lord (continued).

B. The death on the Cross. S. Matt. xxvii. 50-57.

a. Our Lord “yielded up the Ghost.” i.e. died much sooner than was usual in the case of crucifixion (Lesson xi. A. a., S. Mark xv. 43, 44). The expression used by S. Matthew, and that also used by the other Evangelists, are used to show that our Lord’s death was a voluntary act according to His words (S. John x. 17, 18). S. John adds that before He gave up the Ghost “He bowed His head” (S. John xix. 30), as in humble submission to the will of that Father into whose hands He was commending His spirit.\*

b. *The rending of the veil of the Temple.* Josephus describes this veil as a Babylonian curtain, sixty feet high, of strong material. It hung between the Holy place and the Holy of Holies: the fact of its being rent would therefore only be known to the priests, one of whom, at the hour of rending, would enter within the Holy place to offer Incense; for the rending of the veil and the death of our Lord occurred at the hour when the evening sacrifice was offered. Had the veil been rent from bottom to top, the rending might have been ascribed to human hands, even though the curtain were in fact far too thick and strong for such an explanation, but since it was rent from *top to bottom* it must have been done by superhuman means. What the meaning of this rending was could not be known till revealed (Heb. x. 20, 21). The unrent veil betokened exclusion from God, so the rent veil betokened the pierced, the broken, the crucified Body of Christ, through Which we draw near to God † Hence we believe that it is through the sacramental veil, through the broken Body of Christ that we have true and complete access to God.

\* Blunt on S. Matthew.

† Saddler on S. Matthew.

c. *The earth did quake, the rocks rent, the graves open.* The rending of the veil was known only to the priests—these signs were known and, at least, partly understood by all (S. Matt. xxvii. 54; S. Luke xxiii. 47, 48). The graves “could not be closed or reopened during the intervening Sabbath (between the Death and Resurrection of our Lord), and the risen bodies—probably those of believers in Christ—who had died before Him, appeared after His Resurrection as its first fruits.”\*

d. *The women beholding.* This company of women were probably those who had been addressed by our Lord when He was carrying His cross (Lesson xi. b.; S. Luke xxviii. 27-32).

e. *The piercing of our Saviour’s side* (S. John xix. 34-38). The breaking of the legs of the two thieves was to hasten death; but in our Saviour’s case, this being unnecessary, the “soldiers, to satisfy the Jews,” says S. Chrysostom, “pierced His side with a spear, and now insulted the dead body.” S. John, in verse 35, draws particular attention to the fact that from our Saviour’s side proceeded both “Blood and Water.” This fact must have some deep meaning; a meaning explained by the Church in the words of the Baptismal Service, where she appeals to “God, whose most dearly beloved Son, for the forgiveness of our sins, did shed out of His most precious side both water and blood.” The double stream is therefore symbolic of the two Holy Sacraments of the Church. S. John also tells us that here was fulfilled the Scriptures. Ex. xii. 46; Psalm xxiv. 20; Zech. xii. 10. See also Rev. i. 7.

Children to learn for next Sunday :

Collect.

Catechism—Answer to “What is the inward Spiritual grace in Baptism?”

Text—S. John x. 14, 15.

LESSON XIV.

ARTICLE IV. : “Was crucified, dead, and buried.”

The Sufferings of our Lord (continued).

C. The burial of our Lord (S. Matt. xxvii. 57-66).

a. *Reason why our Lord was buried.*

(a) To give assurance of the truth of His death. Amongst the Romans

\* Saddler on S. Matthew.

it was not the custom to bury those who were condemned to be crucified; but with the Jews it was the reverse (Deut. xvi. 22, 23). Yet though the law of the Romans forbade burial, it was within the power of the magistrate to grant leave of burial. And this leave Pilate was ready to grant for had he not found "no fault at all" in the Saviour? Isaiah also foretold of Him (Isa. liii. 9) that He should make "His grave with the wicked, and with the rich in His death." The first part of this prophecy was fulfilled by the Jews themselves asking that "the body should not remain on the cross" (S. John xix. 31), and the action by S. Joseph of Arimathea (S. Matt. xxvii. 57-61) and Nicodemus (S. John xix. 39).

(b) Our Lord was buried that we might thereby learn that "nothing may be done or suffered by our Saviour in these great transactions of the Mediator but may be acted in our souls and represented in our spirits" \* (Rom. vi. 4; Col. ii. 12.)

**b. The preparation for burial.**

(a) S. Joseph of Arimathea was the one who begged the body of Jesus from Pilate. He was a rich man (S. Matt. xxvii. 57), and would therefore have easy access to Pilate. He was a counsellor, a good man and a just (S. Luke xxiii. 50, 51), possibly emboldened by the manifest injustice of the condemnation; he is described by S. John (xix. 38) as a disciple, but secretly, for fear of the Jews. This man placed the tomb which he had prepared for his own burial place at the disposal of the disciples and friends of our Lord.

(b) He was assisted in his work by Nicodemus (S. John xix. 39, iii. 1, &c.), who came secretly in the night to consult with our Lord on His doctrine.

(c) The body was prepared for burial after the manner of the rich Jews in those days (S. John xix. 40). Having been with all care and devotion taken down from the Cross, it was wrapped in a cloth of fine linen with a mixture of myrrh and aloes about one hundred pounds' weight, laid in the new tomb, and there left until the process of em-

balming could be completed after the Sabbath was over.

(d) The tomb was probably a small square chamber cut out in the rock, over the door of which a large stone cut probably in the form of a rough large millstone, which could be easily rolled.\*

**c. After the burial.**

The enemies of our Lord feared the resurrection, accordingly they professed to fear that His body would be stolen. They applied to the Governor for a guard to be placed over the tomb. "Pilate granted them more than they asked; he did not take upon himself the work of providing against the fraud they suggested, but left it to themselves, so that the enemies of Christ had power of preventing all access to tomb." (S. Matt. xxvii. 62-66.)

**Children to learn for next Sunday:**

Collect.

Catechism—Answer to "What is required of persons to be Baptised?"

Text—S. John xv. 13, 14.



We feel best if we give to the Lord something of our own—something that it has cost us an effort to get.

"Papa, please let me have an apple tree this season?" said a little girl.

"Why, my daughter?"

"S. that I can call it my own, and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missionary money, which will then be truly my own getting."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something of the kind, the income of which they, every year, could give us for Church work.

\* See Smith's Dictionary of the Bible, Article "Tomb."

† Saddler on S. Matthew.

\* Bp. Pearson on the Creed, Art. iv.

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[CONTINUED FROM SECOND PAGE OF COVER.]

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\* \* On temporary duty at Regina, Rev. J. Meeser.

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