

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.

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 covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

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.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

No. 8.



Vol. 2

Our Messenger

A MAGAZINE

FOR

THE DIOCESE OF QU'APPELLE

(District of Assiniboia), N.W.T., Canada.

AUGUST, 1889.

\$1.00 per Annum.

Single Copy, 10c.

FORT QU'APPELLE
PRINTED AND PUBLISHED AT THE "VIDETTE" OFFICE
1889

Our Messenger:

A MAGAZINE FOR THE DIOCESE OF QU'APPELLE,

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

No. 8.

AUGUST 1, 1889.

Vol. 2.

BISHOP.

Right Reverend the Hon. A. J. R. Anson, M.A.,
D.C.L. of Trinity College Toronto.
Consecrated June 24th, 1884.

CLERGY.—PRIESTS.

Rev. J P Sargent, M.A., *Moosomin*
" Gilbert Cook, C.M.S., *Touchwood*
" L Dawson, B.A., *Regina*
" W E Brown, *Whitewood*
" H B Cartwright, M.A., *Moose Mountain*
" P K Lyon, *Churchbridge*
" W Nicolls, B.A., *Moose Jaw*
" W G Lyon, M.A., *Medicine Hat*
" Owen Owens, *Touchwood Hills*
" Shatto Agassiz, *Fort Pelly*
" F Y Baker, B.A., *Grenfell*
" A Krauss, *Qu'Appelle Station*
" R C Crokat, M.A., *Medicine Hat*
" W Le Jeune (temporarily), *Fort Qu'Appelle*

DEACONS.

Rev. G N Dobie, *Grenfell*
" T W Cunliffe, *Fort Pelly*
" T A Teitelbaum, *Sumner*
" G T Beal, *Moosomin*
" W H Green, *Qu'Appelle Station*
" H S Akehurst, *Regina*

LAY READERS.

F F Fatt, *Medicine Hat*
W G Knight, *Sacft Current*
A H Salmon, *Fairbairn*
T G Vidal, *Katepwa*
James Humphreys, *Cunnington Manor*
W Outerbridge, *English Village*
John W Harrison, *Mednesford*

TREASURER OF DIOCESE.

H Fisher, Esq., J.P., *Regina*.

LAY DELEGATES FOR SYNOD.

Regina—Henry Fisher and A J Frazer
Qu'Appelle Station—Leslie Gordon and R D Strong
Moosomin—Hon. Justice Wetmore and Maj. Phipps
Moose Mountain—S Spencer Page and A H Field
Grenfell—R S Lake and O P Skrine
Moose Jaw—J A Kammerer and R H Lowe
Medicine Hat—L B Cochrane and F F Fatt
Qu'Appelle, Fort—H A J Macdougall
Maple Creek—W Peacock
English Village—E H Paxton
Broadview—C Dodd
Whitewood—T J Pearson
Abernethy—T W Johnson
Katepwa—T G Vidal
Fort Pelly—H Linklater
Touchwood—H Keith
Gordon's Reserve—A McNab
The Post—W Salter, jr.

Calendar for August.

Aug. 4. Seventh Sunday aft. Trinity
" 11. Eighth " " "
" 18. Ninth " " "
" 24. Saturday. *S. Bartholomew*
Ap. and M.
" 25. Tenth Sunday after Trinity

"OUR MESSENGER."

ALL Churchmen in the Diocese should subscribe to "Our Messenger," as it is not only a most invaluable means for the circulation of information that could not otherwise be spread through the Diocese, but is also of great use in making our wants known in England and the eastern parts of Canada.

Unless we can increase the circu-

lation before the end of the year we shall be reluctantly compelled to discontinue publication.

All communications for insertion should be sent to "Editor of 'Our Messenger,' S. John's College, Qu'Appelle Station, by the 20th of the month, or, if possible, sooner.

We shall be glad to insert letters on matters relating to the Church, or of general interest with regard to the Northwest; also, we should be glad to answer any questions that may be asked, whether anonymously or not.

The clergy are particularly requested to gather in all subscriptions within their districts, and to send them to Mr. Dawson before the end of this month. In our next will be published the receipts

from the several districts for the year.

Diocesan Intelligence.

The Bishop's Visits.

- Aug. 4. Touchwood, Gordon's Reserve.
 " 11. Touchwood, the Agency, &c.
 Katepwa, Confirmation.
 " 18. Qu'Appelle Station.
 " 25. Esterhaz, Sunner, and Kinbrae.
 Sept. 1. Churchbridge and Salt-coats.
 " 8. Fort Pelly.
 " 15. Qu'Appelle.
 " 22. Qu'Appelle.
 " 29. Regina District (Cullum and Craven).

On Sunday, June 23d, the Holy Rite of Confirmation was administered at Grenfell, in the morning, when five were confirmed (1 male, 4 females); and at Broadview, in the afternoon, when ten were confirmed (2 males and 8 females).

On Friday, the 28th, a little church was consecrated at English Village, about twenty miles north-east of Moosejaw. The church, which is dedicated to S. John the Evangelist, is beautifully situated at the junction of the Moosejaw and Qu'Appelle Valleys. The Bishop also admitted Mr. W. Outerbridge as a lay reader for the district at this service.

On Saturday night the Bishop went by train to Pense, and on Sunday morning, the 30th, consecrated the church that has been

erected there, by the name of All Saints. In the afternoon he drove to Regina, where he preached at the evening service, and also, at the same time, gave licence to Mr. Harrison, as lay reader for Hednesford.

On Tuesday, July 2d, a meeting of the Executive Committee was held at the Rectory, Regina. There were present: the Bishop, the Treasurer, Revs. W. E. Brown, L. Dawson, A. Krauss, and Messrs. R. Dundas Strong and O. P. Skrine. The Secretary was unavoidably prevented from being present by illness.

The chief business was the consideration of an application for increased assistance by the Rev. Owen Owens for his school on Gordon's Reserve. The Committee, while fully appreciating Mr. Owen's work and his desire to extend it, regretted their inability to grant his request owing to lack of funds. The Committee, however, increased Mr. Owens's stipend by \$100 and made an allowance of \$72 for certain improvements he had been obliged to make. They, also, increased a former vote of \$100 for a new church to \$200.

Another question of considerable importance that came before the Committee was with regard to the Grant of 40 acres that the Government now gives to all Mission stations. It seems that the Government has now decided to charge a fee of \$10 on all such Grants. The Committee passed a resolution advising all the clergy to make immediate application for such Grants, for any place where services are now being held. It was considered by the Committee, that

as the land is for the benefit of the particular district, even, though, it is vested in the Synod, the fee of \$10 should be paid by each district.

In all applications for these Grants the clergy are required :

1. To give a clear description of the exact portion required by metes and bounds and legal subdivisions.
2. To make a statutory declaration that the land is required for the purposes of the Church, and is not being used for any other purpose whatsoever.

The application should be sent first to the Dominion Land Agent, in whose Agency the land is situated, in order to ascertain that there is no previous claim on the land.

The Rev. W. G. Lyon and W. Fisher were re-elected a sub-committee for the management of purchase of horses and conveyances, &c., where such are provided out of the general funds.

The Executive Committee received a communication from the Vestry of Regina, stating that that Parish had agreed to become self-supporting.

It is a subject of satisfaction that, there is at length, one Parish in the Diocese that is self-supporting. We trust some others may shortly be ambitious to attain to this distinction.

The S. John's School for Boys, Qu'Appelle Station, will open under Mr. T. A. Owen, in September. Fees: \$80 per term (three in year), from which a deduction of 10% will be made for payment in advance. Tuition only, \$15 per term.

On entrance, \$10 in lieu of bedding, and also \$2 for a boys' library.

The Report of Synod is now printed, and can be obtained from any of the clergy.

The sermon, on "Zeal for the Church," preached by the Bishop at Evensong on the day of the Synod, has been printed by request, and can be had from the clergy, price five cents.

WANTED.—Does any one happen to have a copy of the *February* number of "Our Messenger" for 1888? The Bishop would be exceedingly obliged to anyone who would send him one of that number to make up a set.

The settlers at Cannington Manor are in great want of a piano tuner. We have been asked to make this want known, and to say that there are five or six pianos in the neighborhood that need attending to. Any person knowing of a competent tuner who could undertake the work is requested to communicate with James Humphrys, Esq., Cannington Manor, stating terms, &c. Cannington is about forty miles south of Moosomin.

On Thursday night, the 4th, the Bishop started from Qu'Appelle for his visit to the country south of Moosomin. On arriving at Moosomin, he found Mr. Cartwright waiting for him, and in a few hours a start was made for Cannington. The forty miles drive, especially the part between the two Pipestones, is as uninteresting as it was three years ago; scarcely any more houses are seen. At

Cannington itself, however, a very remarkable change has taken place. Several new families have come in, and houses of a substantial, and even palatial, character have been built, the interiors of which make one almost forget that one is in the Northwest of Canada, and fancy that one is back again in England. There is nothing like them to be found anywhere else in the Northwest. Capt. Pierce, the founder of this settlement, whose death, last year, was much lamented, must have had a wonderful imaginative power to select for his own settlement, and afterwards to attract thereto so many others, a spot forty miles from the railway, that seems in itself to outsiders to differ very little from the rest of the prairie, except, perhaps, in its nearness to the well wooded and watered Moose Mountains. The Mountains themselves, however, almost entirely belong to Indian reserves. The little log church in the village has been well plastered, and looks, with its low roof, tower, and cruciform ground plan, more like a little village church of England, than any other church in the Diocese. The clergyman's house, which was never quite completed, sadly needs repairs and plastering before it is taken possession of by a married clergyman. We were glad that the parishioners are fully conscious of this need, and have determined to do all that is necessary before the arrival of Mr. Agassiz.

On Sunday there was a Celebration of Holy Communion, at 8.30; Matins and Litany at 11; Confirmation, at which candidates, males and females, were presented, in the afternoon, and Even-

song. There were very good congregations at all the services.

Monday and Tuesday the Bishop spent in visiting among the people. On Wednesday a start was made for the south country, an account of which, written by Mr. Cartwright, appeared in our June number, and which, as we then announced, was to be divided into a separate district under Mr. Cartwright's charge. Our first stage was a short one, only about 15 miles, to Dennington P.O., the homestead of Mr. Kisby, but we were anxious to visit on our way a woman who was to have been Confirmed on the Sunday, but who did not appear. We heard she was ill, and we found that this was what prevented her from being present. Our next day was a very long and tedious one—to the Souris Coal Fields, about 45 miles—35 miles of which was across country without an inhabited house or a drop of water. The heat, also, was intense. To our dismay, when we arrived at the stopping house where we had intended to put up, we found that the owners were away at Alameda, and only a few little children left in charge of one another and the house. Though the horses were naturally very much done, we thought we should have to press on some six or seven miles more, but fortunately Mr. Cartwright remembered some people (Mr. Price and family) who lived in the valley close to the Souris River, only about a mile distant. We hastened on and were most hospitably entertained for the night. It was a most delightful spot, and it was a real pleasure to be once more by the side of a river with wooded

banks. Hearing of some young Englishmen who had lately arrived and taken up land about two miles on the other side of the river, the next morning, while our horses rested, we walked off to pay them a visit. Our old friend Robinson Crusoe could scarcely have hit upon a more secluded or picturesque spot than these Englishmen had chosen. In a glen so thickly wooded that we could not see them until within a few yards we at length found them busily engaged plastering their log hut. They were all three Churchmen, and were heartily glad to hear that there was a prospect that they would soon have services within a few miles. One showed us a photograph of his home in England. The pretty house, the neat lawn, the tennis party, one of the players being his brother "now ordained," contrasted strangely with the present rough surroundings. After dining at our hospitable host's, we set forth again for a twenty mile drive east to Alameda, or rather to the house of Mr. Hayter, sr., some six miles to the south of Alameda. Here we were very hospitably entertained till Sunday morning. On Saturday we drove some six miles to the south to visit the site of Mr. Cartwright's future home. He has chosen a delightful spot on the banks of the Souris river. Besides the river, he has two springs of water close to his house. The site of the future "turf" parsonage had been duly staked out, and it was waiting for one of the settlers, who had promised to come and dig the cellar. In a few days they were to have a "bee," as it is called, to raise the turf walls.

Unfortunately, however, there is such a difficulty in getting hay this year, that some of the neighbors would have to be away for several days searching the country for miles around. We visited the two nearest neighbors, about one mile each. They were delighted at the prospect of having a clergyman nearer than the 50 miles at which he had hitherto been living. A very large amount of land has been taken up near here, this year, and the people will be coming to live on their homesteads next spring. If the time should ever come for building a stone church here, there will certainly be no lack of stone for the purpose. Close behind Mr. Cartwright's house these rises a little hill which is literally one mass of stones. The top of the hill, which is just by a bend in the river, would be a magnificent site for a church, but we fear the stones would make it quite impossible to drive to it.

On Sunday morning we drove about two miles to the Alameda school house, where an excellent congregation (about 50) met for morning service. After dining at Alameda, we drove on to Carnduff (25 miles) for Evensong at 7. p.m. There the school room was crowded, several sitting outside, many having come from considerable distances. There were nearly 70 present. At Carnduff we were hospitably entertained by Mr. John Lee. On Monday morning we drove some ten miles south to visit one of the people who had been present at the service on the previous evening and for Mr. Cartwright to make arrangements for holding services in that district,

which is about seven miles from the frontier of the United States, and twelve miles from the border of Manitoba. The people in this district have mostly been settled there six or seven years. They came in in 1882 and 1883 as it was thought almost certain that a railway would be made immediately. This year the hopes that have been so long delayed have again been raised, and this accounts for the rush there has been lately for homesteads, though the new settlers are not yet residing.

Our stopping place on Monday night was Mr. King's, fifteen miles north of Carnduff. The day was most intensely hot—the hottest we had in our expedition—and truly glad were we, after the 35 miles drive under the broiling sun, for the usual cool refreshing evening of the Northwest. The next morning, too, brought a most refreshing and welcome rain. For a whole month and more the country had been parched with scorching sun and drought. The crops were withered and even the grass could not grow. The farmers everywhere seemed utterly in despair. It was the worst year they had known, for even in 1886 there had been feed for the cattle. But now at length the rain had come, and for four hours it descended in torrents. The spirits of the farmers seemed to go up as if by magic. Though too late to get a good crop, it might even now save some, and the grass, at all events, would take a fresh start. Never was rain more welcomed. We only hoped that it was general over the Northwest. However, it stopped about 11, and we started on our 30 mile drive back to Can-

nington. After a rest of a couple of days we proceeded northwards again. At a half-way house to Moosomin Mr. Cartwright left the Bishop and went on to Moosomin, where he had to get a tent and other things for his new district. The Bishop was met by Mr. Salmon, who drove him to his house, about three miles distant, and four miles from the church at Fairmede, where service was to be held on Sunday morning.

Saturday was spent in visiting some of the Church-people in the neighborhood, and in the evening the Rev. W. Nicolls, who has succeeded Mr. Brown as clergyman in charge of this district, arrived. A good congregation assembled on Sunday morning. Immediately after service we had to start for Wapella (fifteen miles), where service was to be at 3, as Mr. Nicolls had to hurry on for an evening service at Whitewood, about nineteen miles further. The little church at Wapella is in a very rickety condition, as it was raised ready to be moved to another site last fall, but the moving was not accomplished, and now it is very one-sided, and every gust of wind makes it feel as if it might tumble over. However it was quite filled with a hearty congregation. The Bishop returned by the night train to Qu'Appelle, and thus ended a pleasant Visitation tour of about 250 miles, only marred by the general distress of the settlers at the long-continued drought and bad prospects for the coming winter, especially for those who owned cattle.

“ Let us begin our heaven upon earth, and being ourselves tempt-

ed, let us be pitiful and considerate and very generous in judging others."

Local Intelligence.

Grenfell and Broadview.

Mr. H. S. Akehrst, who had served for two years as lay reader in this parish, was ordained to the office of deacon, in the church, on Trinity Sunday. We congratulate him on receiving this well-earned promotion. He has been appointed to act as assistant-curate at Regina; while the Rev. G. N. Dobie, deacon, has come to Grenfell in his place, to act as assistant to Mr. Baker.

The Confirmation to which we had been looking forward for several months, took place on the 23rd of June, too late to notice in last month's magazine. The Bishop was welcomed by large congregations, both at Grenfell and Broadview, and all alike—clergy and candidates and people—will long remember with gratitude the strengthening and helpful services. The number of those who received Confirmation was altogether fifteen, five at Grenfell and ten at Broadview, of whom may none be wanting in the day when the Lord "makes up His jewels."

BAPTISMS.

- May 21. Thomas Dixon, Ellisboro.
 " 26. Flossie Boston, Grenfell.
 " 26. Robt. Hy. Dixon, Grenfell.
 June 2. Ethel May Bawden, Cotham.
 " 9. Sarah Barbara Switzer, Grenfell.
 " 23. Oliver Frederick Aston, Grenfell.

July 7. Henry Francis Price Green, Grenfell.

" 7. Rosemary Gwilliam, Grenfell.

Church Stables.

AN EXCELLENT PLAN.

We frequently hear of the difficulty experienced in coming to church, by settlers who live at some distance, from having no stables in which to put up their horses, near at hand. The difficulty is of course chiefly felt in country districts, but even in towns it is felt to some extent, from the expense of frequently putting up in livery stables. On the other hand the first cost of erecting church stables is greater than the Church people in some districts can bear. An expedient has been devised at Cannington which we think might be found most useful in many other places. An excellent stable—six double and two single stalls—has been built near the church, at a cost of about \$230. About half this amount was raised by a contribution from the Church funds and general subscriptions; the rest was raised by subscriptions of \$15, giving the subscriber the right to the use of one stall on week days for a year. On Sundays the stable is absolutely free for the horses of any people attending the church, the stall holders having no rights on that day. The sum to be hereafter paid annually by stall holders will have to be fixed in the future, as the committee of management may determine. The stable is thus a very great convenience to many persons even on week days, and

will in the future be a source of income to the Church, besides its special usefulness on Sundays. Where such a stable is built special arrangements ought to be made for any great holidays that may be kept in a parish, such as the day of "sports," &c., as on these days, with judicious management, a good revenue might be reaped.

Our Messenger.

QU'APPELLE, AUG. 1, 1889.

The Bishop of Lincoln and the "Ornaments Rubric."

PAPER II.—HISTORY AND MEANING OF THE RUBRIC.

THE rubric before the Morning Prayer concerning "Ornaments" was first inserted in the Prayer Book almost, though not quite, in its present form at the Revision of the Prayer Book that took place in 1559, the year after Queen Elizabeth came to the throne. That rubric, however, had the addition of the words "*according to the Act of Parliament set in the beginning of this book.*" The Act referred to (1 Eliz., c. 2, sec. 25) laid down the rule stated in the rubric, adding, "*until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners,*" &c.

Now, it will be remembered that during the previous reign—Queen Mary—all the pre-Reformation uses had been restored, and the Reformed Books were entirely done away with. It was the pur-

pose of Queen Elizabeth to bring back the use of the Reformed Books.

During the reign of Henry VIII. the only Service that had been revised was the Litany, which had been set forth for public use in its present form, and very nearly in its present words, on June 11, 1544. "All the other parts of Divine Service continued to be celebrated according to the several books and *Uses*" then existing.

Edward VI. succeeded to the throne January 28, 1547, and during his reign two revised Service Books were issued and ordered to be used. The first was ordered, by the Act of Uniformity (Stat. 2 & 3 Edw. VI., c. 1), passed January 15, 1549, to be used on and after the Feast of Pentecost, June 9, 1549. In 1552, a second revised Book was issued and made binding by another Act of Uniformity which passed both Houses April 6, 1552. In that Act it is expressly stated that the First Prayer Book had contained nothing "but what was agreeable to the Word of God, and the primitive Church": and that such doubts as had been raised in the use and exercise thereof proceeded rather from "the curiosity of mistakers than of any worthy cause."

However, this second Prayer Book was undoubtedly a much more advanced book in the direction of ultra-Protestantism than the former, the further alterations in it being due very greatly to the influence of foreigners in England. Amongst other things it was then ordered "*that the minister at the time of the Communion, and at all other times in his ministrations, shall use neither alb, vest-*

ment, nor cope; but being archbishop, or bishop, he shall have and wear a rochette; and being a priest or deacon, he shall have and wear a surplice only.

When, then, Queen Elizabeth came to the throne in 1558, and the Reformed Books were to be restored, the question naturally arose which book should be restored, the first of 1549 or the second of 1552, which had only been in use one year. A committee was appointed to compare the two books and to revise, &c. The statute passed April 28, 1559, repealing the Act of Mary, which had repealed the last Act of Edward, re-established the second Prayer Book of Edward VI., but with certain alterations, and with this proviso, as we have before seen, "*that such ornaments of the Church, and of the ministers thereof, shall be retained and be in use as was in this Church of England by authority of Parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken.*"

It is, then, clear that the use, as to ornaments and vestments for the clergy, of the *first Prayer Book* of Edward VI. was deliberately restored.

It may be remarked that "The Order of the Communion," "imprinted in London ye viiith daye of March in the 2nd year of the reign of our Sovereign Lord King Edward," is dated "In the year of our Lord 1548."

The Judicial Committee of the Privy Council, in the celebrated case of "*Westerton v. S. Paul and S. Barnabas, Pimlico*," in 1857, in their judgment, made the following statement concerning this rub-

ric: "On the accession of Queen Elizabeth a great controversy arose between the more violent and the more moderate of the Reformers as to the Church Service which should be re-established, whether it should be according to the First or according to the Second Prayer Book of Edward the Sixth. The Queen was in favor of the first, but she was obliged to give way, and a compromise was made, by which the Services were in conformity with the second Prayer Book with certain alterations; "*but the Ornaments of the Church, whether those worn or those otherwise used by the Minister, were according to the first Prayer Book.*"

This judgment further states that "the term 'ornament,' in ecclesiastical law, is not confined, as by modern usage, to articles of embellishment or decoration, but is used in the larger sense of the word '*ornamentum.*' All the several articles used in the performance of the Services or Rites of the Church are ornaments."

At the last revision of the Prayer Book, in 1662, moreover, little more than 200 years ago, after a lengthened and most careful investigation at a conference (called the Savoy Conference), granted by the king at the request of some Presbyterian divines, this rubric was retained, though slightly modified. Thus, any defect of ecclesiastical order that there might have been in the insertion of the rubric originally, even if, as some assert it was inserted by the sole authority of the queen, was remedied. It was, moreover, one of the things strongly objected to by the Presbyterians. In 1641, also, a committee appointed, by the House of

Lords, to take into consideration all innovations in the Church respecting religion, had recommended, among "Considerations upon the Book of Common Prayer," "*To mend the rubric, where all vestments in time of Divine Service are now commanded which were used 2 Edw. VI.*" We see, therefore, that the rubric must have been very deliberately left at this last revision.

What, then, we must now enquire, were the vestments used in this First Prayer Book of Edward VI.?

At the end of the book was placed the chapter, now forming part of the Introduction, "*Of Ceremonies,*" with certain notes for the more plain explication and decent ministration of things contained in this book. The ornaments of the minister are here mentioned. It is as follows:

"In the saying or singing of Matins and Evensong, Baptizing and Burying, the minister in parish churches, and chapels annexed to the same, shall use a surplice. And in all cathedra! churches and colleges, the archdeacons, deans, provosts, masters, &c., being graduates, may use in the quires, beside the surplice, such hoods as pertaineth to their several degrees which they have taken in any University within this Realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees. And whensoever the Bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him,

beside his rochette, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain." In a rubric before the Communion Office, the officiating priest was instructed to wear "*a white alb, plain, with a vestment or a cope,*" and the assistant priests or deacons, "*albs with tunicles.*"

These, then, would seem to be the vestments that are ordered by the present rubric "to be retained and be in use."

It may be noted here that Dr. Cosen, Bishop of Durham, who was one of the chief revisers in 1662, and in whose Durham Prayer Book the rubric is altered from its previous to its present form, in his own handwriting, appends this note: "But what these ornaments were is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those ornaments used in the second year of King Edward should be here particularly named and set forth, that there might be no difference about them." This, however, was never done (Blunt's "Annotated Prayer Book," p. lxvi, note).

But if it is so plain as it would seem to be that the vestments and other ornaments used in the First Prayer Book of Edward VI. are by this rubric ordered to be retained, What is the difficulty? Why is there any legal question about it?

We shall try and answer this in our next number.

"The Holy Church Throughout all the World."

WE give the following catalogue of the various Branches of the Church

throughout the world that have retained the Succession of the Apostolic Ministry—the “Historic Episcopate”—with the number of Metropolitans and Bishops in each. It is from a most careful compilation made by Dr. C. R. Hale, Dean of Davenport, Iowa:

ORTHODOX EASTERN CHURCH.

	<i>Sees</i>
1. Patriarchate of Constantinople	110
2. Patriarchate of Alexandria	7
3. Patriarchate of Antioch	14
4. Patriarchate of Jerusalem	7
5. Russia	106
6. Cyprus	4
7. Austria	13
8. Montenegro
9. Greece	40
10. Servian Church	5
11. Roumanian Church	6

Total Sees, 309; and about 85,000,000 members.

ROMAN CHURCH.

	<i>Sees</i>
1. Italy—	
<i>a</i> Patriarchate of Rome and Southern Italy ..	192
<i>b</i> Northern Italy	75
2. Spain	65
3. Portugal	22
4. France	90
5. Belgium	6
6. Switzerland	6
7. Germany	26
8. Austro Hungary	51

Tridentine Churches.

(a) *Quasi National—*

1. Mexico	20
2. Central America	5
3. Haiti	5
4. St. Domingo	1
5. U S. of Columbia	9
6. Venezuela	4
7. Brazil	12
8. Argentine Confederation	6

	<i>Sees</i>
9. Chili	4
0. Bolivia	4
11. Peru	8
12. Ecuador	7

(b) *Intrusive—*

1. England	15
2. Ireland	27
3. Scotland	6
4. United States	63
5. British Colonies	44
6. Holland	5
7. Turkey	14
8. Servia	2
9. Greece	8
10. Russia	15

(c) *Uniat—*

1. Bulgarian, Greek	1
2. Melchite, “	11
3. Roumania, “	4
4. Ruthenian, “	7
5. Armenian	19
6. Syrian	13
7. Chaldee	12
8. Marovite	10
Titular or Missionary ..	112
Coadjutors, Auxiliaries, and Suffragans, &c. . .	224

Total Bishops, 1,230; with about 195,000,000 members.

OTHER CHURCHES

that, according to primitive practice, have properly no distinctive name but that of the country to which they belong:

1. Church of England (with Colonies, Dependencies, and Missions)	<i>Sees</i> 115
2. Church of Ireland	13
3. “ “ Scotland	7
4. “ “ U.S. of America	64
Bishops resigned	27

The above are sometimes called, collectively, owing to their close connection, the “Anglican Communion.” Total, 226 Bishops; with about 25,000,000 members.

	See.
5. Church of Sweden	11
6. " " Finland	3
7. Moravian Church	13
8. Bulgarian "	17
9. Armenian "	48
10. Syrian "	17
11. Coptic	16
12. Abyssinian (Jacobite) . .	1
13. Assyrian (Nestorian) . .	13

Total Bishops, 139; number of members not known.

Old Catholics in Holland . . 7

SUMMARY.

	Bishops	Members (about)
Eastern Church . .	309	85,000,000
Roman Church . .	1,230	195,000,000
Anglican Commu- nion	226	25,000,000
Sundry others . .	139	—
Old Catholics, &c.	7	—
Total	1,911	305,000,000

Besides the above, there are the following bodies of Christians that have separated themselves from the National Churches, and from the Apostolic Order, that had continued for 1,500 years. We give the date at which the separation took place, with the estimated number of each *amongst English-speaking people*. It must be remembered that with the exception of Lutherans and Calvinists in Germany, France, and Switzerland, these bodies are *almost* entirely confined to English-speaking people. The numbers are taken from "Whittaker's Almanack":

Lutherans . . .	16th century . .	—
Calvinists . . .	do. . .	—
Pesbyterians . .	do. . .	10,800,000
Baptists	do. . .	8,250,000
Congregationalists .	1566	5,650,000
Methodists . . .	about 1800 . .	16,250,000
Minor religious sects,	since 1800	5,000,000
Total		45,950,000

Roman Audacity Exposed.

Cardinal Manning, having had the audacity in a sermon to say: "As the sovereigns of England have been the heads of Parliaments of England, so the successor of St. Peter has been the chief legislator in nineteen Œcumenical Councils," the Rev. Dr. Littledale refutes the assertion, and points out in the "National Church" that the facts stand briefly thus: The first Œcumenical Council, at Nicæa, A.D. 325, was not summoned by the pope. The pope was represented at it by legates, but the president was not one of them. The second, at Constantinople, A.D. 381, was not convoked by the pope. Its first president was a bishop who was disowned and excommunicated by the pope. It enacted a canon which implied that the precedence of Rome was due not to any episcopate of Peter, but to the fact that it was the capital of the empire. No western bishop was present in person or by proxy, and the pope had no more to do with the council than the man in the moon. The third, Ephesus, 431, was held to examine the heresy of Nestorius, who had been already tried and condemned by the pope. The council came to the same conclusion as the pope had come to; but though the pope's judgment was read, it was not treated as in any way decisive. The fourth, Chalcedon, 451, was summoned against the pope's express remonstrance and disapproval. The fifth, Constantinople, 553, compelled the pope to retract his own doctrine, and to confirm the contrary. The sixth, Constantinople, 680, anathematized Pope Honorius, who had

died in 628, as a heretic—a condemnation renewed by every pope for 1,000 years afterwards. The seventh—so-called—compelled the pope to retract a former assent of his, and to pronounce what he had assented to heterodox. The remaining councils were not œcumenical at all, not being received in the East.

The Origin of the Christian Religion.

THERE is a very well known observation of Archbishop Whately on the difficulty that there is found in assigning any other reasonable origin to the Christian religion than that which Christians had always maintained that it is Divine. He says "No complete or consistent account has ever been given of the manner in which the Christian religion, supposing it to be a human contrivance, could have arisen and prevailed as it did. The religion exists; that is the phenomenon; those who will not allow it to have come from God are bound to solve the phenomenon on some other hypothesis less open to objection; they are not, indeed, called upon to prove that it actually did arise in this or that way, but to suggest (consistently with acknowledged facts) some probable way in which it may have arisen, reconcilable with all the facts of the case. That infidels have never done this, though they have had nearly two thousand years to try, amounts to a confession that no such hypothesis can be devised which will not be open to greater objections than lie against Christianity."

A learned writer in the "Quarterly Review," of July, 1887, has very well pointed out that this

argument of Archbishop Whately has received a wonderful confirmation during the last fifty years. The Reviewer says, "He (the Archbishop) was only able to say that infidels had never given any satisfactory explanation of the origin of Christianity on purely human grounds. Since his time, the vast ingenuity and industry of German scholars have attacked the problem with concentrated energy, and each new writer does but bear testimony that the others have failed. Considering the resources of ability and learning which have thus been directed to this object without accomplishing it, even to the satisfaction of a favorable audience, we may feel almost justified in saying not only that the attempt has not been successful, but that *its impossibility has been practically proved.*" The way in which one sceptic after another has absolutely demolished the theory set up by his predecessor in order to establish his own theory, though having the same object in view, reminds one of what is said of the false witnesses at our Lord's trial, "Many bear false witness against Him, but their witness agreed not together."

Short Sketches of Districts.

No. 2 of Short Sketches of Districts in Diocese—Sumner, with German and Hungarian Settlements—will appear in our next issue.

General Church Intelligence.

The Synods of the various dioceses of the Church in Canada were held generally about the middle of June, but they seem to have

been chiefly occupied with matters of domestic interest. It was felt desirable to postpone matters of a wider importance to the meeting of the Provincial Synod of Eastern Canada, which will meet in September.

* * *

In England, the extension of Church work is shown by the increase in the number of Bishops suffragan. On Whitsun Tuesday there were consecrated at York Minster a Bishop of Barrow-in-Furness, as suffragan to Carlisle, and a Bishop of Beverley, as suffragan to York. Although it may be doubted whether the creation of Suffragan Bishoprics is the soundest way of building up the Church, all must rejoice at the more adequate supply of episcopal ministrations and oversight which is thus granted to our long-suffering fellow-Churchmen in England.

* * *

The Church in Australia has marked a new departure in the consecration, at Sydney, of Archdeacon Dawes, as coadjutor Bishop of Brisbane, on S. Philip and S. James' Day, May 1. This is the first consecration of a Bishop on Australian soil, and it is a matter of congratulation that it was given Bishop Barry to perform the service before his resignation of the Primacy. The Bishop of Brisbane preached the sermon from the text "Neither will I offer unto the Lord God of that which doth cost me nothing;" speaking of the Bishopelect as a noble example of personal self-denial. We have heard from friends of Bishop Dawes, in England, that they regret his acceptance of the office, as it will entail upon him and his family perhaps a

permanent separation from home and friends in England, and at any rate a much longer endurance of the hardships of pioneer life in Queensland. But the newly-appointed Bishop is not one to lightly refuse the call of God to any post of toil or difficulty.

* * *

The new Bishop of Sydney and Primate of Australia in succession to Bishop Barry, is again to be chosen from the ranks of the English clergy. The synod of the diocese has nominated the Rev. F. J. Chavasse, rector of S. Peter-le-Bailey, Oxford; the Rev. H. C. G. Moule, of Ridley Hall, Cambridge; and the Rev. Saumarez Smith, of S. Aidan's, Birkenhead, as candidates for the bishopric. The bishop will be elected from these by the bishops of Australia.

* * *

Our missions in India are at last to have better episcopal supervision. Political reasons stand in the way of any subdivision of the present enormous dioceses, but an arrangement has been made by which part of the Diocese of Calcutta is to be placed under the charge of a missionary bishop. The new bishop will take charge of the district of Chota Nagpore, where there is a flourishing native church with nearly twenty ordained native clergy. The people in this district are known as the Kols, and have shown themselves very willing to accept Christianity. They are nearly 5,000,000 in number, and form a distinct race settled on the high table-land of central India.

* * *

The late Archdeacon Philpot, who recently died in England, at the age

of 99 years, was an earnest Evangelical and a great homoeopath. His recipe for longevity was threefold: "First, never speak evil of your neighbor; second, don't take any doctor's stuff; and third,"—this more solemnly—"keep a conscience sprinkled with the Blood of Christ."

* * *

The Diocese of Michigan, in the United States, which has been vacant since the death of Bishop Harris at the time of the Lambeth Conference, has at last found a bishop in the Rev. Thomas F. Davies, D.D., of Philadelphia, who has decided to exchange his comfortable eastern parish for the wandering life of a western bishop.

* * *

A good-natured traveller fell asleep and was carried beyond his destination. "Pretty good joke, isn't it?" said a fellow-passenger. "Yes; but carried a little too far," was the rejoinder.

—————
 "Robert Elsmere."

A Unitarian minister, of "twelve years in East London," writes to a Universalist paper that "the work of 'Robert Elsmere' in East London is a fine fiction, while the work of Christian men and women of the Church of England and of other churches among the poor of East London is a glorious fact. That part of the book ("Robert Elsmere") is as transparently untrue as it would be to say that York is south of the Thames. It is simply the inversion of facts. The 'theism' that is said to have succeeded, failed, and the 'supernaturalism' that is said to have failed, succeeded among the working people of East London."

There is abundant testimony to the truth of this statement; the only notable thing in it is its source. But in every theological and religious point of news, a weaker book than "Robert Elsmere" has not appeared for many years.—*Church Messenger.*

Children's Corner.

To Our Young Friends.

Children! you are to have, once more, a corner all to yourselves in the diocesan magazine "Our Messenger." The Bishop, who is now the editor, has kindly consented to this, and so we must try and make the best of our privilege,

It were indeed a pity for there to be no message in "Our Messenger" especially sent to our children. We do, indeed, look for "great things" in the near future from our children in this diocese. We look for their warm support and sympathy as they grow up, and we pray that their careful Church training will lead them to become loyal, devoted, and zealous members of the One Body. Oh! children, learn from the very beginning to love the Holy Mother Church! Be ever true to her principles; accept in simple faith and trust all she would teach you, for with her is the way of eternal life. You will ever find her a loving parent, tender, and oh! so kind to her children, watching over them and caring for them, not only from the cradle to the grave, but even after your hands have been folded in the last long sleep and the flowers have faded on your tomb. She will yet remember your immortal soul, as

she prays for those who have departed this life in the faith and fear of God. Learn, children, to trust yourselves to her care and guidance even as you trust your earthly parents, for she will never deceive you.

You will find much about the Church, from time to time, in your corner of "Our Messenger," children; some things, perhaps, that you knew before, but do not, on that account, think lightly of them, for though these things may be familiar to you there are, no doubt, some who will read them and find them quite new! We want to teach all the children we can about the Church, both those who come to our Sunday schools and those who do not enjoy that privilege.

This month we are going to make a few remarks about Children's Guilds; next month we hope to begin a children's story, and put some questions into this corner for our children to answer.

And now about Children's Guilds. Surely our little ones cannot begin too early to learn to give some of their spare time to Church work; you may, it is true, be able to do very little at first for the Church, but even if you can only give some of your time on Saturday afternoons, and save some of your five cent pieces; though you may not be old enough or big enough to work with your fingers you will be learning a very, very good habit that may remain with you all your life. Now, a children's guild is just to teach children to do this—to devote some of their spare time and money to the Church. We know of two at present in the diocese, one at Qu'Appelle Station and one at Medicine Hat.

The children who are members of these guilds are asked to meet on Saturday afternoons for an hour or two. Those who are old enough will be doing some needle-work, and the younger ones will receive some instruction in needle-work and learn some lessons about the Church, perhaps taught by the president. When children who have been accustomed so to meet grow up, they will not look upon a demand for their time and work for the Church as any new or strange thing.

What children can do the Qu'Appelle children have already shown by making an offering of an altar desk, costing \$15, to be used in St. Peter's Church, and purchased with the guild's earnings. We are sure that many other of "Our Children" in the diocese will be glad to join a guild in their own parish and work for the Church when they are invited to do so.

God will Know You.

One evening a gentleman, as he was strolling along a street in Liverpool, had his attention attracted by the remark of a little girl to a companion in front of a fruit-stall: "I wish I had an orange for mother." The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them to him, he loaded them with fruits and sweets. "What is your name?" asked one of the little girls. "Why do you want to know?" queried the gentleman. "I want to pray for you," was the reply. The gentleman turned to go, scarcely daring to speak, when the little one added: "Well, it don't matter, I suppose. God will know you, without your name."