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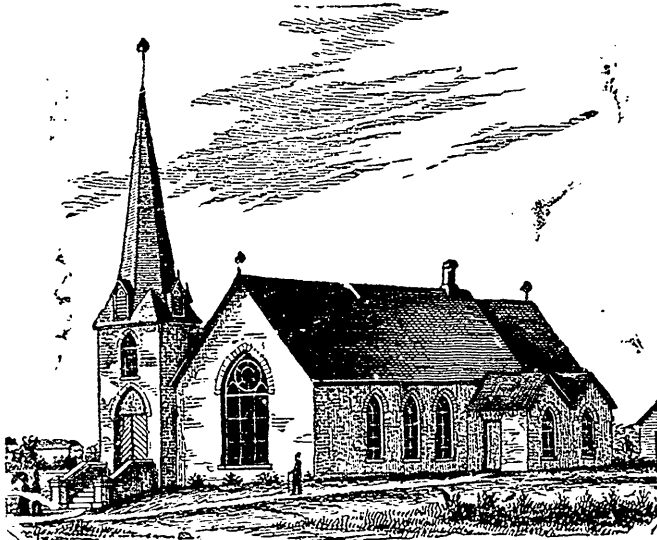
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Toronto*

No. 1.

Vol. 5.

THE  
**Church Messenger**

FOR  
THE DIOCESE OF QU'APPELLE.



JANUARY, 1892.

PUBLISHED AT S. JOHN'S COLLEGE, QU'APPELLE STATION.

1892

# 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.

## Treasurer of Synod.

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

## Secretary of Synod.

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

## Executive Committee.

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

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S. John's College .....	Rev. F. V. Baker, B.A., Principal of College.....		
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Angels .....		G. P. Skrine... ..	O. P. Skrine
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			H. Hinton
Ellisborough.....	" "		W. P. Osler
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S. John, Fairmede ..	A. H. Salmon, L.R.		A. Salmon
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### WHITEWOOD—

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			T. J. Pearson
Wapella .....			B. A. Cumpstone
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Park .....	V. S. Clark, L.R.		Thos. Carter
Sunnymede.....	Francis E. Pratt, L.R.		H. Pollock
Forest Farm .....			T. Buchanan

# The Church Messenger

FOR THE DIOCESE OF QU'APPELLE,

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

No. 1.

JANUARY 1, 1892.

Vol. 5.

A HAPPY NEW YEAR TO ALL.

## New Year's Thoughts.

KNOW not in my ignorance  
What I should ask or plead;  
But God looks over all the year,  
And knows what I shall need.

He knows; and knowing, He provides,  
As does a parent kind,  
For every want and every state  
Of body, heart, and mind.

There will not be a single task,  
But He will help to do;  
Nor can one sore temptation come,  
But He will bear me through.

The future as the present want  
He will not fail to see,  
Nor can I be in any place  
Where He is not with me.

And so I leave all things with Him,  
Fully assured that He,  
In love and wisdom infinite,  
Will plan and think for me.

He to Himself, my heart, my thoughts,  
My smallest task doth raise,  
And sends me cheerful to the work  
Of new and untried days.

F. H. MARR, in *Banner of Faith*.

## Calendar for January.

- 1 Fri. *Ascension of our Lord.*  
3 Sun. 2 SUNDAY AFTER CHRISTMAS.  
6 Wed. *Epiphany of our Lord.*  
8 Fri. S. LEICHI, Martyr.  
10 Sun. 1 SUNDAY AFTER EPIPHANY.  
13 Wed. Hilary, Bp.  
17 Sun. 2 SUNDAY AFTER EPIPHANY.  
Prisca, Virgin and Martyr.  
20 Wed. Fabian, Bp. and Martyr.  
21 Thurs. Agnes, Roman Virgin & Martyr.  
22 Fri. Vincent, Spanish Deacon and Martyr.  
24 Sun. 3 SUNDAY AFTER EPIPHANY.  
25 Mon. *Concession of S. Paul.*  
31 Sun. 4 SUNDAY AFTER EPIPHANY.  
Sunday Letter. C.

Full Moon, 13th; New Moon, 29th.

Every day should be distinguished by at least one particular act of love.

## "The Church Messenger."

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

The publisher wishes to call the attention of the clergy to his communication and request made to them with respect to the list of subscribers for 1892.

Subscriptions received during the past month—up to Dec. 20th:

Regina: Mrs. Downey. 1891.  
 Kutawa: L. F. Hardyman, '91 and '92.  
 Qu'Appelle Station: Mrs. Applin.  
 F. Whiting, Mrs Sheppard. Mr.  
 Handyside. E. S. Kent, R. H.  
 Carter—all for 1891.

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THE CALENDAR.

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MINOR HOLY DAYS OF JANUARY.

[Continued and finished.]

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S. Agnes left a name behind her which was very much cherished by the early Church. She was a young Roman lady of patrician birth, who was sought not, probably, in honorable marriage, by the son of the Prefect of the city, A.D. 304. Her refusal to accede to his desires brought upon her the full force of the brutal heathenism which characterized the age of martyrdoms. Before the Prefect she made an open confession that she was a Christian, making the sign of the cross, instead of offering incense to Vesta, as she was requested to do for the renunciation of Christianity. The holy maiden was then vilely disrobed and tortured on the rack; and after vain endeavors to bring about her apostasy, was at last beheaded. The circumstances of her death made a great impression on the Christian world, for S. Jerome says that the tongues and pens of all nations were employed in praise of her constancy; and her memory has ever since his time been greatly venerated. It was recorded that while her parents were praying at her tomb (probably in the catacombs) she appeared to them in a vision and spoke words of comfort to them respecting her rest and

peace with the Saviour. S. Augustine speaks touchingly of her name. "Blessed is the holy Agnes, whose passion we this day celebrate, for the maiden was indeed what she was called; for in Latin Agnes signifies a lamb, and in Greek it means pure. She was what she was called, and she was found worthy of her crown." This shows the antiquity of the holy day.

The symbolic form of her name is used in Christian art in representation of S. Agnes, a lamb standing by her side while she bears a palm branch and a sword in her hand. Several churches are dedicated in the name of S. Agnes in England. One built over her resting-place, near Rome, has attained a kind of historical importance, from the pope going there annually to bless the lambs whose fleeces are ultimately to form the palls with which he claims to invest all archbishops. Such a pall is seen in the arms of the Archbishop of Canterbury.

S. Vincent was a martyr of Spain in that most terrible persecution under the Emperor Diocletian, which he commemorated by a coin with the inscription "*Nomine Christianorum deleto*," but which only caused the name of Christ to shine more brightly in Spain and elsewhere. S. Vincent was a deacon to Valerius, Bishop of Saragassa. Both were brought before Datian, the Prefect of Spain, and endured much suffering at his hands, being nearly starved to death that they might afterwards be added to the number of those "who shall hunger no more, neither thirst any more. . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them

unto living waters." The Bishop was sent to exile, afterwards to die a martyr. Vincent was first tortured on the rack, and being still immovable in his faith, was there laid on a bed of sharp iron bars under which a fire had been lighted. Being removed from this before death had ended his sufferings, he departed in peace surrounded by his Christian brethren on Jan. 22, A.D., 304.

The account of S. Vincent's martyrdom, or his "Acts," has come down to us in an authentic form, and with much detail, and this holy day was probably established very shortly after it occurred.

S. Vincent is represented with the bed or gridiron on which he was tortured, and also a raven hovering near him, significant of the fact that his body was cast to the beasts of the field and the fowls of the air by heathen vengeance.

#### Words of the Good and Wise.

We propose to give in each number a few "germ thoughts" from the writings of holy and wise men, which we trust may prove helpful to our readers in their spiritual life. We shall select them, as far as possible, so as to have some bearing on the special season of the year.

#### NEW YEAR'S THOUGHTS.

"What is your life?"

"What is that mysterious power which has been forced upon us as a stranger, and for which we must answer as for ourselves? *Life is a movement, whose principle, centre, and term is God.*"

"What we need, in order to feel our usefulness and attach us to

our life, is the certainty of working for something *eternal*; and this we have. We have it by virtue. Laborers in a work begun by God, we bring to it a stone which ages will never shake; and how feeble soever may be our part in the common edifice, it will be there for eternity."—*Lacordaire*

"There are two things that are above all necessary to us in this life, and without which life would be to us unbearable and impossible, these are the Word of God, and the Sacrament of the Eucharist."—*Imitatio.*

To-day is a furrow traced before us, our thoughts, our desires, our intentions, are the seed which every moment, and often, unconsciously, we drop into it.—*Anon.*

Time the Supreme! Time is eternity:

Pregnant with all eternity can give;

Pregnant with all that makes archangels smile.

Who murders Time, he crushes in the birth

A power ethereal only not adored.

We waste, not use our time; we breathe, not live.

Time wasted, is existence; used is life.—*Yonge.*

#### A PRAYER.

Lord, take my heart, for I cannot give it to Thee: and when Thou hast taken it, keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake. Amen.—*Fenelon.*

Doing good is the only certainly happy action of a man's life.

## Diocesan Intelligence.

The Bishop has administered the Holy Rite of Confirmation at the following places :

At Fort Qu'Appelle, on Sunday, Nov. 15th, when four candidates (all males) were presented.

At Wapella, on Sunday, November 22nd, when there were fourteen candidates (8 males and 6 females).

At Whitewood, on Tuesday, Nov. 24th, when ten persons were Confirmed (5 males and 5 females).

During the year 1891 there have been 97 persons Confirmed, as against 78 in 1890, the largest number in any one year except in 1889 when there were 178, but in the previous year, 1888, there had been only 25, owing chiefly to the absence of the Bishop in England. The number of Confirmations held was 14.

On Sunday, Nov. 22nd, the Bishop Consecrated a new church at Wapella. This church is built of stone, and does very great credit to this little town. A full account of the building and the Service will be found under the Local News.

### Executive Committee.

A meeting of the Executive Committee was held at Qu'Appelle Station on Wednesday, Dec. 16th. There were present: the Bishop in the chair, Revs. J. P. Sargent, L. Dawson, W. Nicolls, H. S. Ake-

hurst, and W. G. Lyon, Secretary; and Messrs. J. Boyce, and H. B. Joyner.

After the minutes had been read, the Rev. J. P. Sargent read the report of the sub-Committee that was appointed to consider the question of Grants for Buildings and Mortgages on Church property held by the Synod.

The Report, adopted by the Committee, was as follows:

1. All notices of application for leave to Mortgage any Church property must be given at one meeting of Executive Committee, and considered at a subsequent meeting.

2. All applications must be accompanied by—

(a) in case of Grants for Buildings, plans of buildings and proposed cost;

(b) in case of Mortgages, a full description of property proposed to be mortgaged, including statement of present value, present debt on it, if any, whether by mortgage or otherwise, and the name of the person taking the mortgage.

3. The foregoing notices and information must be given in the name of the clergyman in charge, and of the churchwardens.

4. The amount of mortgage is already limited to 50% of value by resolution of Executive Committee in 1887. (*Vide Synod Report, 1887, p. 24.*)

N.B: The application should be made in the following, or some similar form: We, the undersigned, Vicar and Churchwardens of the Parish of —, hereby request the Executive Committee of the Diocese, in the name of the Parish,

and in accordance with a resolution of the Vestry, held —, sanctioning the same, to allow us to Mortgage the property [state particulars], situated in this Parish, held by the Synod, for the sum of —, and we promise that all payments of interest and insurance and principal, as such payments become due, shall be made by the Parish, and we hold the Synod free from all liability on the same, it being understood that if the said payments are not made by those agreeing to pay the same, the property shall be sold (with the sanction of the Synod) to pay off the same.

The attention of all clergy and churchwardens is very particularly requested to the above Resolutions of the Executive Committee, which are to come into force after Jan. 1st, and will be strictly observed; and also to the above form of application which has since been drawn up by the Bishop in order to make more clear the conditions under which the Committee allows Mortgages to be made.

The Bishop in the absence of the Treasurer, then made a statement as to the state of the finances of the Diocese, from the Treasurer's books which he had lately examined.

The expenses and receipts for this year seemed to be very nearly equal, excluding from the former the very exceptional grant of \$250, made for the establishment of a Depot for Church Literature. As there was a balance in hand, on Jan. 1st, of \$1,464 on the general account, this would leave a balance at the end of the year of about \$1,200.

*Clergy Maintenance.*—The Bi-

shop had also made out an estimate of the probable cost for clergy maintenance for the coming year. From this it appeared that while the cost of maintenance of the clergy, for which the Diocesan Funds are already responsible, without adding to them, would be about \$7,500, supposing all posts to be filled up, the income that could be relied upon was only about \$6,400, viz.: S. P. G. Grant, \$3,880; Private Fund from England, (£400) \$1,940; Eastern Canada, say \$600. Thus leaving a deficit of about \$1,000.

Assistant clergymen were allowed for, in this estimate, at Regina, Moosomin, and Grenfell, and also \$300 for an Interpreter at Touchwood Hills, to help Mr. Dawson. But another clergyman ought to be stationed this year on the M. & N. W. Railway, probably at Saltcoats, and another north of Regina and Whitewood District ought to be provided with an assistant. Foreseeing this need the Bishop had issued an earnest appeal to the clergy and churchwardens throughout the Diocese, pointing out that after the excellent harvest of this year it might reasonably be expected that the districts that had been receiving help for some time would increase their local contributions so as to release the central funds for other work. It was with very much regret that he had to report that only one district (Moosomin) had held out even any hope of an increase in contributions. The Committee did not, therefore, see their way to make any reductions in the Grants as they do not, of course, wish the clergy to suffer; but the Bishop will consider it his duty to bring



the matter up again at the next meeting of the Committee (in March) in order that if possible something may be done in that direction before the next Easter Vestry Meetings, as it is simply scandalous if more cannot be raised in the Diocese after our excellent harvest. Clergy maintenance *must* be made a first charge on any extra expenditure, or we are simply robbing people in England to pay for our supposed liberality.

*Grants for Parsonages.* - The Bishop then explained to the Committee that we now had to face a grave question with regard to the building of parsonages. When the Diocese was first formed the S.P.G. gave a Grant of £500 for Grants to "Buildings." This could be used in the erection of either Churches or Parsonages, and, at his request, the Society had allowed part of their Grant to be given in loans. This Fund was now entirely exhausted, and as it was the only source whence Grants for Parsonages could be obtained, the only way of continuing to give such Grants was to use the sums that were being returned on the loans now outstanding for that purpose. But then this was also the only Fund from which *Loans* in aid of Churches could be continued. On Jan. 1st, there was outstanding on this account, loans and interest thereon, \$2,246. About \$500 had been repaid this year, the chief item being from Moosomin, \$300 which had been transferred to a private mortgage. In the Dioceses of Rupert's Land and Saskatchewan no Grant is given from the central Fund for the erection of Parsonages. They have to be built entirely by local effort.

It was felt, however, that, even as a matter of economy, every encouragement that was possible should be given for the erection of houses, as rents are high, and the Stipend has therefore to be kept at a higher rate where there is no house. After considerable discussion, the following resolutions on this subject were passed:

1. That the money coming in from payments of loans and interest be expended on Grants to Parsonages, and loans to Church Buildings, in equal proportions.

2. That the maximum Grant to Parsonages shall be \$150, but in no case shall the Grant exceed one-fifth of the cost of building.

An application was received for a loan for the purchase of a house at Whitewood, at a cost of \$527. The building had cost originally \$1,000, and several improvements had lately been made since. The Committee granted \$100 instead of a loan.

A communication was received from the Rev. J. Wilson, relative to the building he had erected at Medicine Hat, for the purpose of an Indian School. For various reasons Mr. Wilson felt himself unable to attempt to commence the School, and he desired to withdraw from all responsibility concerning it. The property is already deeded to the Diocese. The Bishop explained that he had informed Mr. Wilson when he first proposed building a School there, that, while he sanctioned his so doing, under no circumstances would it be possible for him to carry it on as a Diocesan Institution, as it could only be of practical use for Indians resident in the

Diocese of Calgary. After discussion it was resolved to inform Mr. Wilson that the Committee regretted that he was unable to carry on his School, but that it would be impossible to attempt to open it as a Diocesan Institution, and, therefore, the property would be returned to Mr. Wilson if he would desire, to do with it what he considered best under the circumstances, subject to the future use thereof being approved by the Executive Committee, and the money voted by the S.P.C.K. being refunded in case of sale.

An application for a loan of \$300 towards the Reading Room, at Medicine Hat, to save it from being sold, was considered, and under the very peculiar circumstances of the case which it would require too much space to specify here, was granted. The loan was to be granted on the personal security of eight or ten responsible persons, which Mr. Nicolls promised to obtain, and is to be paid in full in two years. Interest, 4 per cent.

It must be distinctly understood that this case must not be regarded in any way as a precedent. There happens to be at the present moment a surplus in the hands of the Treasurer, which it is possible to use in this manner, and it was very important that this building should be saved for the Church.

Church people throughout the Diocese will, we are sure, have heard with the very deepest sympathy and regret of the destruction by fire, partial, owing to its being of concrete, of the church at Moose Jaw.

### Sunday Schools.

The Bishop has determined not to continue the Notes for Sunday School Lessons in the "Messenger" for this year, as he considers that the space may be more profitably used, and that the purpose can be better served in another manner.

Instead, he has commended to the clergy for use throughout the Diocese the most excellent "*Manuals of Christian Doctrine*," by the Rev. Walter Gwynn. He would also commend these Manuals for use in families where it is not possible to send children to Sunday School. The excellence of the books may be judged from the fact that Dr. Doane, Bishop of Albany, edited the first (American) edition, and that subsequent editions have been brought out adapted to use in England and Canada, with prefatory notes by the late Dean of St. Paul's, and the Bishop of Fredericton (Dr. Medley), Metropolitan of Canada.

The following are the leading features of this Series:

1. The Church Catechism the basis throughout.

2. Each Season and Sunday of the Christian Year has its appropriate lesson.

3. There are four grades, Primary, Junior, Middle, and Senior, each Sunday having the same lesson in all grades, thus making systematic and general catechising practicable.

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7. List of Books for Further Study.

8. Prayers for Children.

Senior Grade, for Teachers and Older Scholars, 25c.; Middle Grade, 15c.; Junior Grade, 10c.; Primary Grade, 6c. These books may be obtained through the Depot (at Mr. Rigby's) at Regina, or from Messrs. Rowsell & Hutchison, Toronto.

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## Local Intelligence.

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### Moose Jaw.

The Rev. W. E. Brown, Incumbent of Moose Jaw, left for England Monday, 27th, November. In the course of a very impressive sermon on "Self-Examination," on the Sunday previous, he said that it would probably be the last time he would ever address that congregation, as he had promised his aged mother, now a widow, that when he returned to England, if she desired, he would remain with her. He earnestly urged upon the Communicant portion of his congregation the importance of daily self-examination, which was necessary for the daily carrying out in their every-day life what they professed to believe every Sunday morning at the holy Altar. If it should so happen that he should never see them again, he hoped that they would always remember that they were members of one great family, viz., the Church militant, expectant, and triumphant.

During the two years of Mr. Brown's Incumbency he has won the love and admiration, not only of his own people, but of everyone with whom he came in contact, by his unselfish devotion in the cause of his Master. On the Monday evening of his departure, a purse of \$110 was presented to him, and an address from the Church people, expressing their gratitude for his services and wishing him *bon voyage*.

The Church, here, has met with a terrible disaster. The beautiful little building in which we have now worshipped for some time has been almost entirely destroyed by fire. Fortunately, it was built of concrete, and, therefore, the walls are still standing, and, so far as can be judged at present, uninjured. A fire, which unfortunately caused the loss of three lives and the destruction of a large amount of property, broke out in an adjacent part of the town, on Friday, the 11th, in the middle of the night—about one o'clock. Our church being at some distance from any other buildings would have escaped, but unfortunately a spark blown by the wind rested on the roof. Every effort was made to put it out with buckets of water, but in vain. The engines were useless, and the fire spread. In the meanwhile every effort was made to bring everything portable out of the church, and most things were saved. Damage to the amount of about \$800 has been done, and this it is hoped will just about be covered by the insurance.

On the following Sunday, Services were held in the parsonage, and a most handsome donation of \$100 towards the re-building was placed in the offertory by Mr. and Mrs. Robinson. A lady has promised \$50, and a gentleman \$25, and another lady a new organ. It is thought that probably the opportunity will be taken to

build a chancel, which is much needed. Till the church is rebuilt, the congregation will meet for worship in Mr. McDougall's new hall.

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### Wapella.

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On Sunday, Nov. 22, the new Church was Consecrated. It is built of stone, 35 feet by 45, with a chancel and aisles. A high pitched roof renders the acoustic properties all that could be desired. The altar and lectern furnishings, which only arrived early on the morning of the opening, were generously presented by Mrs. Eyers, of Sidmouth, Devonshire, England. The artistic arrangement of the embroidery is very effective, and feelings of gratitude go out to the donor across the sea. Chairs are used at present for the seating, but it is the intention as soon as funds permit to replace them by comfortable pews. Considering that there are barely fifty adult persons residing in the town, and these of all denominations, it is a matter of surprise to strangers how it were possible that sufficient ambition and spirit could be found to start an undertaking of this nature, much less to carry it through to a successful accomplishment. In speaking of the "townspeople" I do not for a moment wish to convey the idea that the people in the country were not equally solicitous in their endeavors, but it is readily understood that the great bulk of the work necessarily fell upon the townspeople. This district is fortunate in having in the person of the Rev. W. H. Green, their vicar, a gentleman genial, affable, and energetic, to whose activity and

perseverance the successful erection of this church is largely due. Notwithstanding that the weather was very severe for the time of year, there was a very good congregation—about one hundred. The Bishop conducted the whole of the service, giving a very instructive address, his earnestness of manner attracting and engaging all hearts. After the Consecration Service his Lordship administered the Rite of Confirmation. There were fourteen candidates (eight males and six females). Then followed the celebration of the Holy Eucharist, when thirty-two persons communicated. The musical arrangements were under the direction of Mrs. W. B. George, whose musical abilities are so well known, and who has, by getting up concerts and in other ways, been the means of greatly augmenting the funds. The combined Services lasted nearly three hours. The Bishop was the guest of Mr. Churchwarden and Mrs. Scoffham, who also entertained friends from the country at luncheon. The cost of the building so far is \$1,400. Assistance has been granted by the Synod of \$200, and a like amount loaned from the Diocesan Funds. The balance has been made up by the friends here and in the old country. As it is a rule never to consecrate a church in debt, your readers can imagine better than I can describe the efforts the committee have had to put forth in capturing enough cash to pay off the many various accounts. Much more, however, must be done to make the interior complete; the rough stone walls have a cheerless and unfinished appearance, and have yet to be

plastered and there is a good deal of carpenter work to do. Organ and pulpit and many other necessary articles have to be obtained. His Honor Mr. Justice Wetmore has kindly promised us a lectern; What other friends will offer assistance in this good work?

T. H. CROSS.

Our space has obliged us to abridge very considerably the account sent to us by our esteemed correspondent. We trust, however, that he will consider that the above contains all that is sufficient for his purpose.

#### Whitewood.

The Lord Bishop of the Diocese visited this District the last week of Trinity. And on Tuesday, 24th of of November, administered the Holy Rite of Confirmation in the Church of S. Mary. There were ten candidates (five boys and five girls).

The Bishop gave an earnest and affectionate charge to the young people who seemed very attentive and solemnized. May the Holy Spirit of God, without Whose blessing no work of man can prosper, have impressed the solemn truths they heard on their hearts, and cause much good fruit to spring forth in after life. At the end of the Service there was a celebration of the Holy Communion.

The Ladies of the Guild held their weekly meeting at Mr. Knowler's, and were much pleased by a visit from the Bishop during the afternoon.

There was a choral Service held in the evening, at 7 o'clock.

A very long account, from a report in a newspaper, has been sent to us for insertion, of a concert held at the School house for the purpose of raising funds for the purchase of a Parsonage,

which is much needed. But as it would occupy at least four columns, we are quite unable to insert it in addition to the above Correspondents sending *Local Intelligence*, must have a little mercy as our space is very limited. The room was crowded and the concert seems to have been most excellent in every respect. The account ends with these words, "We are pleased to note that a handsome sum was realized; and we may add that subscriptions towards the much needed Parsonage will be gratefully received by the Rev. W. H. Green, Whitewood.

#### Medicine Hat.

The Ladies Aid gave a very successful oyster supper in the Reading Room, on Nov. 19th, in order to raise money to clear a deficit in the stipend fund. Many thanks are due to the ladies who so kindly assisted in the work.

The members of the Sunday School have determined to spend part of their money in providing a pulpit for the church.

The Mite Society propose holding an entertainment in January, to raise money towards various objects.

Front desks have been added to the choir stalls, they were the gift of Mrs. Nicol, who generously bore the expense connected with them. It is to be hoped that the choir will continue to increase as so much depends upon the heartiness of worship.

Owing to the dearth' of Sunday School teachers the Sunday School is not in that condition in which it ought to be. We hope some of the Church people will soon be moved to take up this very necessary work.

On Nov. 25th, the funeral of

Moren Cochran and Harold Walton took place at S. Barnabas' Church. The Service was rendered even more impressive than usual by the sad circumstances connected with the death of the two boys. They had gone out on the afternoon of Nov. 20, and were caught in a snow storm. Drifting with the storm they appear to have gone some fifteen or twenty miles away, when probably exhausted by fatigue they laid down to rest. They had picketed their horses, taking the saddle blankets to keep themselves warm. It is thought that during the night Moren Cochran must have awaked and finding his companion dead, struggled on after having wrapped the body in the blankets. He reached a stack, and there fell, holding his pony by the rope by which he had been leading him. The bodies were found on Sunday, 22nd. The procession formed at Mr. Cochran's house, and went from there to the church. Hymns were sung during the Service. Moren Cochran had long been a member of the Sunday School.

During Advent, addresses have been given on the preparation necessary to the season.

The work of choosing a cemetery has progressed well, and soon it is hoped that the Church will possess its own peculiar portion in a general ground, which will be consecrated.

#### Fort Pelly.

We commenced our Patronal Festival on the eve of S. Andrew, when a special sermon was preached and the Service was choral.

On S. Andrew's Day there was

a fair congregation at the morning Service, and twelve Communicants.

In the afternoon, the school children and junior members of the choir were given a tea, and the "old wives" kindly came and helped the Incumbent to look after the children and attend to them, and to cut up the bread, cake, and tarts, which some of the elder girls had kindly made for them; and after tea there was a big scramble for candies, and the "old wives" seemed to like candies quite as much as the youngsters, to judge from the way they rushed into the thick of the fight for them. All the school children received a little present of some clothes and cards which had been sent for them by our kind friends (the W. A.) in Eastern Canada. Just before Evensong one of the wardens, and member of the choir, was married, and we offer him our best wishes for his future welfare and happiness. After Evensong the wedding party and senior members of the choir were entertained at the Mission House. The Services were choral throughout, and the choir deserves great praise for the creditable way in which they rendered their part of the Service. This is the first choral Service we have had since our esteemed organist left us, and though unaccompanied, the choir bravely led the singing and the praises of the congregation.

#### BAPTISM.

Nov. 29. Charles Andrew, son of George (Chetchue) Brass.

#### MARRIAGE.

Nov. 30. Ernest Challen Clark to Letitia M. Linklater.

### Qu'Appelle Station.

We were hoping to have had our new organ in place for Christmas, but fear now that this will be impossible. The order for "The Professor's Model," the Bell Co.'s largest reed organ, was sent before the end of November. The organ should, therefore, be here very soon.

We are glad to say that Mr. Harold Jagger has consented to act as choir-master, a position he well filled a few years ago. Under his management, and with the new recruits who have joined the choir, we look for great things.

### BAPTISM.

Dec. 13. In S. Peter's Church, Ann, daughter of George Eustace and Lucy Ball, of Maclean.

### S. John's College.

The Christmas festival at the breaking up of the term, was held on the 16th December. A large company, including the Lord Bishop, several of the clergy of the diocese, and friends of the school, were entertained at supper by the Principal of the College and the Head master. The boys afterwards performed a short play entitled "The Compliments of the Season," in which they acquitted themselves admirably and gave great pleasure to the audience. The piece was suitable for Christmas time and contained many local hits which were highly appreciated. The chief character was King Christmas, sustained most effectually and with great spirit by A. MacDonald; The Old Year, feeble and withered, was taken by S. Taylor; the New Year, fresh and cheeky, by J. French. A Gordon acted the part of Fancy, Queen of Imagination, whilst J. Sargent, as the Ghost of "Old Moore,"—"A large prophet retained at small expense"—

gave some very very laughable predictions for the coming year. Songs and music followed and the evening closed with the announcement of the names of the prize winners by the Bishop. The senior prizes were taken by A. MacDonald and J. Sargent; J. French taking the prize for English Composition. The junior prizes were taken by A. Gordon and F. Arnold.

The next term begins on Thursday, the 14th January. We are exceedingly glad to observe the excellent progress made by the boys in their studies; and the order and good tone of the school reflect the highest credit upon the Head master, the Rev. T. Greene, and his assistant, Mr. F. W. Johnson. We hope that the new year will bring to the School an accession to the number of boys.

### Regina.

During the month of December the Services at S. Paul's Church have been held by the Bishop and the Rev. F. V. Baker, Principal of S. John's College, Qu'Appelle. We trust it will not be long before a new Rector will be appointed. At the present moment the staff of clergy in the Diocese is short by three or four men.

A circular has been sent to all the Church people in the country districts, asking them to try and do a little more towards raising the stipend of the assistant clergyman, at Regina. We trust this appeal will meet with a liberal response.

### Touchwood Hills.

S. James' Hall, Touchwood Post, being in a state of disrepair, a meeting of the male members of the congregation was held one week day, when they proceeded to re mud the building inside and out, and subsequently white-washed it. The result is most satis-

factory, and does great credit to the energy and interest of the people.

We now are in want of certain fittings to make the building suitable for public worship, viz., a Communion Table, Reading Desk, Lectern. The harmonium also needs repairing before it can be used.

Service will now be held, D.V., every two weeks.

#### Kutawa.

Services are now held at the N.W. M.P. Barracks every two weeks.

Service was also held on Christmas Day, when the Holy Communion was Celebrated.

It would be a great help if we had an organ. Will some kind friend help?

Some years ago, \$250 was collected towards building a church here; this sum, with interest, now amounts to \$300. We expect, in the spring, to build a stone church, costing about \$1,000.

The Rev. Leonard Dawson, the priest in charge, is living, for the present, in the house built for the Church Missionary, near Poor Man's Reserve. As soon as the Society can find a suitable man, they will send one up to take charge of Poor Man's and Day Star's Reserves. In the meantime, Mr. Dawson is in charge of these two reserves, as well as the Saulteaux bands at Nut and Fishing Lakes.

#### Moosomin.

On Advent Sunday, being the first Sunday in the Church's year, Mr. W. H. Barton, superintendent of S. Alban's Sunday School, read a short report of the progress made by the school during the past year.

The number of members on the roll at the beginning of the year was 52, by the end it had increased to 60.

The average attendance, Advent,

1890 to 1891, was 37, during the previous year it was 23.

The school offertories for the year amounted to \$22.15, against \$6.45 during the year previous.

Sixty vols. were added to the Sunday School library, received from the S.P.C.K., and 15 vols. purchased out of the Sunday School funds, making 75 vols. in all. The number of books now in the library is 225.

During Lent, the Sunday School offertories were devoted to the Indian missions of the Diocese. As the members take a special interest in Mr. Hardyman and his work amongst the Indians on Poor Man's Reserve, it was decided that the amount collected should be given to that particular mission. At the request of Mr. Hardyman, soup plates, cups, knives and forks, &c., were purchased (total cost \$7.35) and presented to the school under his care.

On the first Sunday in Advent, the children were asked to collect toys, picture books, ribbons, articles of clothing, &c., so as to make up a parcel for the Indians on Poor Man's Reserve, for Christmas.

The progress made by the Sunday School during the past year is most satisfactory and encouraging. The average attendance is affected by boys leaving town to herd in the summer, and also by children going out with their parents to live on their farms.

#### BAPTISMS.

Nov. 17. Frederick Headley Marshall, son of Hubert Marshall and Helena Smith.

Nov. 29 Dorothy Mary Gertrude, daughter of George and Fanny Castleden.

Dec 11. Meliora Margaret, daughter of Mark R. and Ellen C. Currie.

Dec. 11. Walter Leonard, son of Walter J. and Emma Marshall.

Dec. 15. Blodwen, daughter of Edward W. and Clara Jones.



Dec 15. William Gerald Walker, son of William and Frances White.

## The Church Messenger

QU'APPELLE, JAN. 1, 1892.

### WHY AM I A CHURCHMAN?

#### CHAPTER II.—CONTINUED.

2. Again, the Church may be regarded as the "Home of God's chosen people." It is spoken of as a Family, of which God is the Father, Christ the Elder Brother, "the firstborn among many brethren," and all the baptised "brethren" (Eph. ii. 19; Rom. viii. 15, 16, 29; Acts ii. 47; Heb. ii. 13, iii. 1; Eph. i. 5).

Into this "Family" we are born anew by water and the Holy Ghost (S. John iii. 5; 1 Cor. xiii. 13), in the "washing," or bath, "of regeneration" (Titus iii. 5). It is evident that a Family must be ONE, and that men cannot form such a family for themselves, God alone can form it—God alone can add by adoption new members to it (Acts ii. 47; Eph. i. 5).

"And just as in any well-ordered family all is done that the children may grow up to a healthy manhood and delight their parents, so it is with the family of God."

In the Church is provided abundantly all that children need:

- (a) Sustenance for the life.
  - (b) Teaching for the mind.
  - (c) Discipline for the character.
- Canon Ashwell, "Lectures on the Church."

3. The Church is, also, "the

Guardian of God's Truth and Word."

This is a most important aspect of the Church, but it is a large subject, and we must deal with it as concisely as possible.

Many people seem to think that the Bible alone is all-sufficient for instruction, and that the interpretation of its words can be left, and ought to be left, to each man's private judgment.

But two things concerning the Bible are evident:

- (1) That *historically* the Church was in existence, and possessed, and propagated very widely the Faith before there was any book called the "New Testament."

The first of the Books now contained in the New Testament—the Gospel according to S. Matthew—was written not less than fifteen years after Christ's Ascension, while the last, and that one of the most important—S. John's Gospel—was not written till nearly seventy years after that event. For a long time some places had only some books, other places had other books. They were not gathered together till A.D. 170, and the Canon as we now have it was not settled till about the fourth century. Even the Council of Laodicea, in 364, omits the Apocalypse of S. John the Divine.

"Slowly, and with an ever-deepening conviction, the Churches received, after trial, and in some cases after doubt and contradiction, the books which we now receive."—Dr. Westcott, "Bible in the Church."

- (2) That the Scriptures are not, and do not profess to be, a

systematic treatise on Christian Doctrine and practice for the teaching of unbelievers or the unlearned.

The books contained in the New Testament, "were written for those who were already members of the Church and had received her primary instruction," and knew about Christian customs. (S. Luke i. 4; 1 Cor. i. 4-7, vi. 2; Heb. v. 12.)

Hence—

(1) There are several things, concerning which the Apostles and Evangelists not having had occasion to write definitely, that we receive rather from tradition, confirmed, perhaps, by inference of what we find there written, than from any actual command or distinct statement contained in Scripture. *E.g.*,

- (a) The observance of Sunday as the Lord's Day;
- (b) The baptism of infants;
- (c) The admission of women to the full rites of the Church, contrary to Jewish and Eastern custom.

(2) Some doctrines, even of the most fundamental character, have to be gathered from a number of converging statements, and are nowhere enunciated formally as doctrines, *e.g.*, even the doctrine of the "Trinity in Unity."

(3) Scripture itself tells us that there are passages in it which the "unlearned and unstable wrest to their own destruction" (2 Pet. iii. 16),

As a matter of fact, the promulgators of every heresy that has ever arisen in the Church have appealed to passages of Scripture for a confirmation of their own

peculiar views. Those who deny the Divinity of our Lord do so as much as others.

Hence it is evident (1) that there was a Teacher before Scripture; and (2) that Scripture even now needs an "Interpreter." The answer of the Ethiopian, when asked by Philip, as he was reading the Scriptures, "Understandest thou what thou readest?" "How can I, except some one should guide me," is applicable to all men at all times. (Acts viii. 30.)

And thus we find that Christ gave to the world living teachers. To His Apostles He said, "Teach all nations," and He gave them the promise that the Holy Spirit would lead them into all the truth (S. John xvii. 13), and that He would be with them unto the end of the world (S. Mark xxviii. 20), i.e., not only during their natural lives, but with the body of which they were then the representatives—His Church.

The Faith was "delivered" by Christ, and the Holy Spirit, to the "saints," i.e., the Church (Jude 3), and they who were inspired to be the "divinely authorized tongues of the universal body" taught that Faith by word of mouth and by letters written to the Churches that they founded.

That Faith was distinct and definite:

- (1) It was ONE. Eph. iv. 5, 13.
- (2) Men were to use the utmost care to continue in it. 1 Cor. xvi. 13; 2 Cor. xiii. 5; Col. i. 23, ii. 7.
- (3) They were to contend earnestly for it. Jude 3; Phil. i. 7.
- (4) Those who tried to oppose or

subvert it were to be expelled from the Church. Gal. i. 9; 1 Tim. i. 20.

- (5) The essential articles of this Faith were already consolidated into some "Form," or creed. 2 Tim. i. 13; Rom. vi. 17.
- (6) Those who were commissioned to be teachers (as Timothy and Titus) were to be careful to conform their teaching to these "standards" (Rom. xii. 6). ("Proportion of faith," should be "of the faith.") 1 Tim. i. 3, vi. 13, 20; 2 Tim. ii. 2, iv. 3; Titus i. 9, iii. 10.

But if there was thus "*One Faith*" which it was so important to keep "pure and undefiled," it is evident that there must be *One Body* to determine what that Faith is. S. Paul saw the danger to "the Faith" in divisions when he said, "Every one of you hath a doctrine, . . . hath a revelation, hath an interpretation" (1 Cor. xiv. 26); and, again, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers, having itching ears, and they shall turn away their ears from the truth." 2 Tim. iv. 3.

And so he affirms that—

"THE CHURCH" is "THE PILLAR AND GROUND (or basis) OF THE TRUTH." 1 Tim. iii. 15.

It is so in declaring, maintaining, guarding, and promulgating the "faith once delivered to the saints" and the *True Canon* and *True Exposition* of Holy Scripture, as the *record in which that Faith was in all its fulness and sufficiency enshrined by inspired men.*

(See Bishop Wordsworth's Com. on 1 Tim. iii. 15.)

The Church has always believed that "the Faith" was in all its fulness "delivered" to the Apostles, and they were "inspired" to commit to writing a sufficient record of all that they were commissioned to teach, so that as our Article (vi.) says, "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Thus, as it has been often said,  
THE CHURCH TEACHES; SCRIPTURE  
PROVES.

And what the Church teaches as Articles of the Faith requisite to salvation, is embodied in

THE CREEDS,

which "may be *proved* by most certain warrants of Holy Scripture." In other points of doctrine the humble and teachable Christian will gladly be guided by what that branch of the Church to which he belongs teaches through her formularies and by her chief theologians, esteeming it most reasonable to yield "the individual judgment to that of the whole body, and to those who, inside the Church, are her authorised teachers."

We need not dwell at any length on the other aspects of the Church to which we have alluded above. It will be sufficient if we refer to a few passages of Scripture.

4. The Church is "the Dispenser of the Means of Grace." 2 Cor. v. 19. The ministry of reconciliation comprises—

- (1) The Preaching of the Word, which requires duly commissioned teachers. Rom. x. 15.
- (2) The Administration of the Sacraments. Saint Paul claims that the Ministers of Christ are also "Stewards of the mysteries of God." 1 Cor. iv. 1.
- (4) The Absolution of penitent sinners. S. John xx. 23, cf. S. Matt. xviii. 17, 18.

5. "The Educator of elect souls for the Beatific Vision of God in heaven." Ephesians ii. 19-22, iii. 10-19, iv. 1-13; Col. i. 27; Rom. viii. 28-30. (The "called" are those who are admitted into Christ's kingdom. 2 Thess. ii. 12; Rom. ix. 24.) So the Catechism teaches *all* baptized children to say of God the Holy Ghost, "Who sanctifieth *me* and *all* the elect people of God."

"The Church is a school for instruction in righteousness, as well as in doctrine." "The only great school of virtue existing." The very purpose of the Church is to make men perfect.

6. The Church is to be hereafter Christ's all-glorious Bride. Rev. xix. 7-9, xxi. 2, 9, cf. Eph. v. 23-32 and Heb. xii. 22.

And in this "great mystery" we return once more to the first thought of the *perfect unity*, or, rather, oneness betwixt Christ and His Church, and of the necessity of there being but One Body, for it is only because according to God's law and the mystery of our being, a man and woman when joined together in the holy estate of matrimony were no more two but "one flesh," that this union is

a type of the mystical union between Christ and His Church. "The Church is in Christ, as Eve was in Adam." And her children "are members of His body, of His flesh, and of His bones." Eph. v. 30.

## CONFIRMATION.

### PART III.

GOD'S GRACE, AND THE MEANS THROUGH WHICH WE RECEIVE IT.

PRAYER.—THE LORD'S PRAYER.

THE LORD'S PRAYER—the Prayer taught us by our Lord Himself—is at once the best prayer, and the compendium of all prayers.

There are *two great principles* of prayer to be gathered from this Prayer—

1. That God's honor and glory should be the first, and therefore chief, subject of our thoughts and desires when we pray. The first three petitions concern such subjects, the last only relate *immediately* to our own wants, whether temporal or spiritual.

2. That we must not pray only for ourselves, but must in all our prayers think of the needs of our fellow men, especially our brothers and sisters in Christ. We say "*Our* Father," not "*My* Father"; we pray, "Give *us*," not "Give *me*." "Our prayer is public and common, and when we pray, we pray not for one, but for the whole people, because we, the whole people, are one." (Cyprian.)

We may remark, also, how *simple*, and yet how *comprehensive*, the petitions of this prayer are;

most unlike the ordinary prayers of mere human framing, especially what are called extempore prayers. Too often men seem to think that they will be heard for their much speaking, or fineness of language; but this prayer teaches us that God only requires simplicity and brevity *with earnestness*.

But the words are so familiar that many persons, it is to be feared, use them without sufficiently realising the fulness of meaning in each petition.

"No prayer should be said, at times, at least, so slowly, so collectedly, so humbly, so reverentially. No prayer requires more teaching of God's Spirit to enter somewhat into its depth and fulness, and so to say it aright." (M. F. Sadler.)

*Our Father.* We address God as His children not only by creation, in common with all men, but in a special manner, "*by adoption and grace*," in Christ Jesus His "only-begotten Son" by nature. Hence this prayer used to be called "The Children's prayer," and in the early days of Christianity only those who had been baptized were allowed to use it.

But the next words—"Which art in heaven"—remind us that though He is our Father, we must ever think of Him with the utmost reverence and awe, for He is in Heaven, the Creator and Ruler of all things (Mal. i. 6). There, also, is Jesus Christ our Mediator and Advocate (Heb. ix. 24).

*Hallowed be Thy Name.* God's "Name," in Scripture, means Himself, His character, and all that belongs to Him. To "hallow It" means not only that we should keep the Third Commandment—

"Thou shalt not take the Name of the Lord thy God in vain"—in all its fulness, but that we should endeavor to bring honor and glory to God by

1. Our lives as Christians (S. Matt. v. 16; 1 Cor. vi. 20);
2. Holy Worship (Ps. xxix. 2; S. John v. 23).

"I desire, my Lord God, our heavenly Father, Who is the Giver of all goodness, to send His grace unto me, and to all people, that we may *worship Him* . . . as we ought to do." (Paraphrase in Catechism.)

*Thy Kingdom come.* God's kingdom may be regarded in three ways—

1. His Kingdom—or His Church—visible here on earth.
2. His Kingdom of righteousness within the heart (S. Luke xvii. 21).
3. His Kingdom of future Glory, when "the kingdoms of this world shall become the Kingdom of the Lord and of His Christ."

We therefore pray herein—

1. That the Church may grow and prosper, and spread over the earth. It is the great missionary Prayer.
2. That Christ's Second Coming may be hastened; and, in order thereto,
3. That we may grow in holiness, as children of the light. That Christ may reign over our hearts more perfectly.

"That we may *serve Him* . . . as we ought to do. (Catechism.)

*Thy will be done, &c.*

The Angels in Heaven do God's Will perfectly, lovingly, ceaselessly; by

- a. Reverent adoration (Isa. vi. 2, 3) ;  
 b. Active service (Dan. vii. 10 ; Heb. i. 14).

We pray that even thus God's Will may be done by us ; not only patiently borne when His Will seems contrary to ours, but actively and lovingly done in faithful obedience — "that we may obey Him . . . as we ought to do." This petition is the most comprehensive of all prayers, for what does "God's Will" not include ?

"Give us this day," &c. We now come down to ourselves and our needs. We herein pray that Our Father "will send us all things that are needful both for our souls and our bodies."

Nothing can be better than Wesley's note on this petition :

"Give us, O Father (for we claim nothing of right, but only of Thy free mercy), this day (for we take no thought for the morrow), our daily bread ; all things needful for our souls and bodies ; not only the meat that perisheth, but the Sacramental Bread ; and Thy Grace, the food which endureth unto everlasting life." (Quoted by Sadler, Com. in loc.)

"Forgive us our trespasses," &c. Our Lord alluded to this petition immediately after having given the prayer. "For if ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses ;" thus marking very strongly the importance of this petition, and the fact that our forgiveness is conditional on our forgiving others.

What a continual lesson of charity there is in this prayer ! What

are the offences that have been committed against us compared to the sins with which we have wearied our Father in heaven ?

*Lead us not into temptation, but deliver us from evil.*

God tempts no man, says S. James (i. 13), i.e., He cannot desire to allure into sin, but He allows temptation, since nothing can happen without His permission, and He also tries (and this is the root meaning of the word temptation, e.g. Gen. xxii. 1 ; James i. 12), that He may prove men's faith and perfect obedience.

Temptation may thus prove a blessing (S. James i. 12). Nevertheless, since we are so frail and weak, we may well pray that we may not be thus tried, and that if we are we may be delivered from evil. Some ancient authors, and our Revised Version, render this "evil," "the evil one," i.e. Satan. But it more probably means, as in the paraphrase of our Catechism, all real evil, i.e. all sin, for sin alone is really and necessarily evil ; that it will please Him to save and defend us in all danger, ghostly and bodily ; and that He will keep us from all sin and wickedness, and from our ghostly (spiritual) enemy, and from everlasting death."

When we pray not to be led into temptation, it should continually remind us how careful we should be not voluntarily to go where temptation is likely to meet us. In our path of duty we may confidently rely on God's protection, but not if we go out of that path into the way of temptation.

*For Thine is,* &c. "The doxology with which the Lord's Prayer is ordinarily concluded probably

does not form part of the original prayer, but was added afterwards, perhaps from the Liturgies" (Sadler). In our Prayer Book it is used sometimes with it, and sometimes without.

It is a fit and appropriate manner of summing up our petitions and pleading for their acceptance on account of the power and mercy and goodness of our God. "*This I trust He will do of His mercy and goodness.*"

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### General Church Intelligence.

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The consecration of the new Bishop of Mackenzie River took place at Holy Trinity Church, Winnipeg, on Sunday, the 29th November. The Metropolitan of Rupert's Land (the Most Reverend Bishop Machray) officiated, assisted by the Bishops of Qu'Appelle and Saskatchewan, and by two Bishops of the American Church, Dr. Walker, of North Dakota, and Dr. Gilbert, the Assistant-Bishop of Minnesota. The Service opened with a processional hymn, after which the Metropolitan proceeded to the Celebration of the Holy Communion, Bishop Gilbert acting as Epistoler, and Bishop Walker as Gospeller. The sermon was preached by the Very Rev. the Dean of Rupert's Land. Dr. Reeve, the new bishop, was presented to the Metropolitan by the Bishops of Qu'Appelle and Saskatchewan, saying, "Most Reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated bishop." All the Bishops present assisted in the Laying on of hands, the Metropolitan alone pronouncing the

sentence of Consecration. The new bishop will spend the winter preaching on behalf of his diocese, as he will not be able to proceed to the region under his care until the rivers break up next summer.

\* \* \*

The opening Service of the new Christ Church, Winnipeg, was held on 30th November, when the Rector, the Rev. Canon Pentreath, was able to obtain the presence of the visiting bishops who were in the city for the Consecration of the Bishop of Mackenzie River. The new church is much more commodious than the old building which it replaces. It is built of lumber, with a brick veneer, and will accommodate about 800 people. The cost, when fully completed, will be \$11,000. The sermon on the occasion of the opening was preached by the Right Rev. Dr. Walker, Bishop of North Dakota.

\* \* \*

An interesting and important case connected with Church education came up before the Chief Justice of Manitoba, last month. Certain members of the English Church in Winnipeg claimed exemption from the public school tax, on the ground that they are entitled, under the Act of 1871, by which Manitoba became a Province, to receive a Church education for their children such as was given in the parochial Church schools before 1871. The Chief Justice decided that they were entitled to separate Church schools, and that it was illegal to assess them for the support of public schools. This gives to the English Church in Manitoba the same right to support their own Church

schools as the Roman Catholics have hitherto claimed.

\* \* \*

The Right Rev. Dr. Galleher, Bishop of Louisiana, died at New Orleans, on 7th December. Only last summer an assistant-bishop was consecrated for the diocese in consequence of the bishop's failing health. He had seen many varied experiences during his life, having risen to the rank of General in the Confederate army, in the war between the Northern and Southern States. He afterwards studied law and was called to the bar, but in 1868 was ordained. He became bishop in 1880.

\* \* \*

From England the news comes of the death of the Bishop of Carlisle, Dr. Harvey Goodwin. He was an able-mathematician, and a strong apologist for the Faith against scepticism. As a bishop he was nothing if not practical, and full of common sense. He was the first to propose the erection of the Church House as a memorial of the Queen's Jubilee. Dr. Goodwin was 73 years of age.

\* \* \*

The present Bishop of Bloemfontain having decided to take the newly-formed Bishopric of Mafsonaland, in Central Africa, his See has become vacant. To supply his place, the Rev. J. W. Hicks, Fellow of Sidney Sussex College, Cambridge, has been elected. The bishop-elect has had a most distinguished career. He began life as a physician, and an M.D. and B.Sc. of the University of London. He afterwards went up to Cambridge, where he graduated in 1870, taking honors in both Natural Science and Theology. As a

Churchman he is sound, loyal, and devoted. It is a somewhat curious circumstance that there are now two Fellows of Sidney Sussex College bishops in the Church. Our Metropolitan is still a Fellow of that college.

\* \* \*

The Archbishop of York has written to the Rev. Canon McCormick, Vicar of Hull, expressing a strong desire that there should be more churches in Hull. His Grace makes the generous offer of £1,000 on condition that a fund of £20,000 is raised.

\* \* \*

Church progress in Wales is often remarkable. At a Confirmation held recently by the Bishop of Llandaff there were 133 candidates. Of this number, 43 were ex-Baptists, 20 ex-Wesleyans, 10 Primitive Methodists, 4 Calvinistic Methodists, 12 ex-Congregationalists, 1 ex-Bible Christian, 15 no denomination, and 28 Churchmen and Churchwomen.

\* \* \*

The General Synod of the Church in Australia, which takes place every five years, was held recently at Sydney, under the Presidency of the Primate, Bishop Saumarez Smith. It was attended by all the Australian bishops, with the exception of Bishop Barlow, the last consecrated; thirteen in all being present. One of the questions that came up for discussion was the adoption of the title of Archbishop for the Primate. The Bishop of Sydney seemed to be under the impression that this natural title for the "chief" bishop in a church would tend to the severance of the English Church in the colonies from the Church of England; because



colonial archbishops would then be apparently on a level with the Archbishop of Canterbury. It was decided by both houses of the Synod that the question should be shelved for a time.

\* \* \*

Miss M. E. Yonge, the celebrated novelist, has given £2,000 towards the building of a missionary college for Auckland, N.Z. She has also fitted up the new missionary schooner *Southern Cross* for the use of the Melanesian Mission.

\* \* \*

Bishop Selwyn, of Melanesia, the famous son of a still more illustrious father, has been informed by Sir James Paget and Mr. Pickering Pick that the injury to his leg, caused by his long illness, will render him physically unable to perform his work in Melanesia any more. He has, therefore, been compelled to inform the Primate of New Zealand that he will resign his See whenever it is most convenient to the mission and the New Zealand Church.

## Our Indians.

### Our Indians.

We propose month by month recording in this column any Missionary work among the Indians. Also stating our wants, for we have received many enquiries and letters from Christian friends asking how they can help.

The Rev. Leonard Dawson has secured the services of Mr. Andrew McNab as interpreter. He will come into office at the beginning of the new year. As the funds of the Diocese are fully pledged it will be necessary to raise the salary of \$300 by a special

fund. An appeal was sent to all the parochial clergy before Advent Sunday, that they may bring the subject before their congregations on that day. We have also received special donations as follows: Hartley Gisborne, \$20; Mr. Joyner, some bags of flour.

A few weeks ago we were accidentally led to go into an Indian's house, where we found that the wife was dying of consumption. We expressed our sympathy with the poor sufferer and sorrow that inability to speak the Cree language prevented our praying with her; but what was our pleasure and surprise when she asked for a prayer in English, thus showing a real grasp of the principle of Intercessory Prayer. At the conclusion of our prayer we explained through an interpreter the blessings prayed for, and were much encouraged to find that she had received spiritual consolation. So patient was this Indian Christian. She had been ill now over a year and had so few comforts.

WANTED.—Immediately.—Clothing as warm as possible for Men, Women, and Children—especially the two latter.

Received per Lord Bishop of Diocese, some articles of clothing which was sent out by a working party at Houghton-le-Sprynty, Durham. But not being suitable for Indians, some articles sent had been sold, and warm material purchased instead thereof.

INDIAN CORRESPONDENT.

As whole caravans may light their lamps from one candle without exhausting it, so myriads of tribes may gain wisdom from the great Book without impoverishing it.—*Rabbi Ben-Azai*.

### What People Ask About.

SCRAPS OF INFORMATION CONCERNING  
 CHURCH SUBJECTS. CHIEFLY GLEAN-  
 ED FROM "ANSWERS TO CORRE-  
 SPONDENTS" IN CHURCH  
 PAPERS.

Many most interesting and useful bits of information are found in "Answers to Correspondents."

#### THE MIXED CHALICE.

The mixture of wine and water was a Jewish Passover custom, and must have been in use at the Institution, even as it certainly was the primitive Christian practice. The mixed cup was in fact technically known as the "Fruit of the Vine," as distinguished from the unmingled wine, which was called "The Fruit of the Tree." The former was the cup consecrated at the Institution.

#### THE GENERAL COUNCILS.

The four great General Councils of Nice, Constantinople, Ephesus, and Chalcedon, with the fifth Council of Second Constantinople as supplemental of that of Ephesus, and the sixth of Third Constantinople as supplemental of the fourth of Chalcedon, are the only Œcumenical Councils which have been accepted by all Christendom, East and West, as the true interpretations of the Word of God, and containing the faith of the Church. Others, partially accepted either by East or West separately, have not the same Œcumenical authority, and only "pass for General Councils." Those mentioned are accepted by Calvin and Luther, as well as by the Church of England, of whose Canonical Law they form, next to Scripture, the fundamentals. In the Act of the first year of Elizabeth they are enjoined as a test of heresy. The appeal is there made, "first, to the authority of the Canonical Scriptures; secondly, to the decisions of the first four General Councils: and, thirdly,

to the decisions of any other General Council, founded on the plain and express words of Scripture." They are acknowledged by the whole catena of Church of England divines: and, in our own times, those six Councils are quoted at the head of the Pastoral sent forth by the first Pan-Anglican Synod, as embodying the Faith once for all delivered to the Saints.

The Editor will be very glad to receive questions from the readers of the *Messenger*, and to answer them in this column.

#### The Power of a Picture.

In the Chapel of the Women's Prison, at Sherborn, there is a striking picture of Christ standing before the woman taken in adultery. The light beaming from His face, the pose of His figure, the outstretched hand, seem to utter a benediction of hope over the prostrate woman. Beneath it is written, "Go and sin no more." A few years ago, one evening when the women were dismissed after prayers, one remained in her seat. She was one of the worst to manage of all the prisoners. The matron, supposing some new trouble was brewing, went and asked her what was the matter. "I want to go into the solitary cell." "Why," said the matron, "what do you mean? You have just had to spend a week there." "I want," said the woman, "to go and be alone where I can think about Him that is in that picture."

She went into solitary confinement, remained a week, came out to serve the rest of her sentence with a deportment that called for no criticism, and, since leaving the prison, has lived an upright life.

If the painter of that picture could get on canvas an expression of Christ of such power, cannot we get the same into our lives and faces? The ability to inspire those who have lost faith in themselves with faith in the reality of a holy life, and the hope of gaining it, is worthy to be wrought as an art and coveted as the highest gift.—*The Congregationalist*.

#### Why I go to Church on Rainy Sundays.

1. Because God has blessed the day, and hallowed it, making no exceptions for rainy Sundays.

2. Because I expect *the Minister* to be there. I should be surprised if he were to stay away for the weather.

3. Because my presence is more needful on Sundays when there are few, than on those days when the church is crowded.

4. Because on any important business rainy weather does not keep me at home; and church attendance is, in God's sight, very important.

5. Because I know not how many Sundays God may give me; and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—*By Frances R. Haver gul*.

Of course the above is applicable to all bad weather Sundays just as much as to rainy Sundays, which, perhaps, are more specially applicable to England.

#### Scraps of Wit and Humor.

A pronounced vein of humor must certainly have run through

the country curate who said to his flock: "I fear, when I explained to you in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say 'specie,' which may account for the smallness of the collection. I hope you will prove by your contributions that you no longer labor under the same mistake."

A certain country sexton, in making his report of burials, is explicit enough. "Died: John Smith, male; aged three days; unmarried."

A poor woman took her little one in her arms to hear a London preacher. The loud voice from the pulpit awoke the child, and made it cry; its mother got up and was leaving, when the preacher stopped her by saying: "My good woman, don't you go away: the baby does not disturb me." "It isn't for that, sir, I leave," she replied; "its you disturbs the baby."

Poor little baby! Fancy being taken at that age "to hear a London preacher"! Probably the writer of the above *meant*, however, that the poor woman went to hear, &c., and took the child in her arms.

The Rev. C. W. Bardsley, Vicar of Ulverston, wrote the following play upon his initials in a young lady's birthday book:

Remember, when this name you C,  
For marriage fee I will not trouble you,  
But gratis at the altar W,  
And sacred shall this promise B.

SUMNER .....	Rev. T. A. Teitelbaum	J. Sumner	H. Hill
			J. Sumner
Kinbrae .....	"	V. Minhinnick	F. Bashin
			G. B. Fisher
Churchbridge .....	"	J. Isherwood	H. Roberts
			W. Lister
Saltcoats .....	"	E. Bolton	S. G. Fisher
			J. Dunn
<b>CANNINGTON MANOR—</b>			
All Saints .....	Rev. G. N. Dobie	J. Humphrys	Major Phipps
	J. Humphrys, L.R.	J. H. Hanson	J. H. Hanson
<b>SOURIS DISTRICT—</b>			
Alameda .....	Rev. J. Sisley Thomas		

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			W. T. Garraway
S. John, Craven .....	"	"	H. C. Lawson
Hednesford .....	J. W. Harrison, L.R.		R. W. Lee
<b>MOOSE JAW—</b>			
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		T. E. Baker	R. Lowe
S. John, Evangelist } English Village {	"	H. Toms	J. Poyser
			H. Ashford
<b>MEDICINE HAT—</b>			
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	F. F. Fatt, L.R.	R. Legh	S. Hayward
Maple Creek .....	"	W. Peacock	W. Peacock
			W. Barnwell
<i>Indian Mission</i>	<i>Clergy. &amp;c.</i>	<i>Lay Delegates</i>	<i>Churchwardens</i>
<b>FORT PELLY—</b>			
S. Andrew, { Key & Reserve {	Rev. W. T. Cunliffe	G. Brass	H. Dee
			E. C. Clarke
<b>TOUCHWOOD HILLS .....</b>			
S. Luke, { Gordon's Reserve {	Rev. Owen Owens	A. McKnab	J. Pratt
	Harold Dee, Lay Reader		A. McKnab
	Josiah Pratt, Lay Reader		
Poor Man's Reserve ..	Lucius Hardyman, Teacher		
Day Star's Reserve ..	James Slater, Teacher and Catechist		

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