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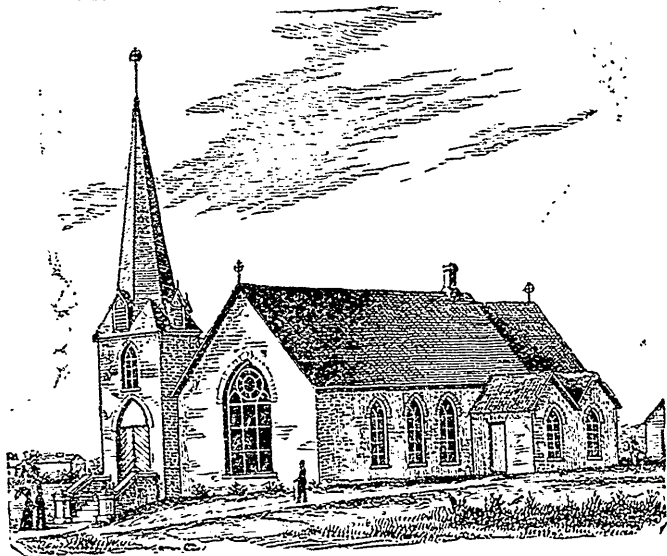
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*Rev. J. Mockridge
Trent*

No. 9.

Vol. 4.

THE
Church Messenger
FOR
THE DIOCESE OF QU'APPELLE.



SEPTEMBER, 1891.

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

DIOCESE OF QU'APPELLE.

Bishop.

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

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

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QU'APPELLE STATION—			
S. Peter's	Rev. H. S. Akehurst,	J. H. Boyce G. R. Skinner	J. H. Boyce W. B. Sheppard
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S. Luke, Broadview	" "	H. Hinton	Dr. Carter H. Hinton
Ellisborough	" "		W. P. Osler W. Sharpe
Cotham	" "		E. Bissecks
MOOSOMIN—			
S. Alban	Rev. W. G. Lyon, B.A.	W. White Judge Wetmore	Judge Wetmore W. Barton
S. John, Fairmede	A. H. Salmon, L.R.		A. Salmon T. Kidd

[CONTINUED ON THIRD PAGE OF COVER.]

The Church Messenger

FOR THE DIOCESE OF QU'APPELLE,

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

No. 9.

SEPTEMBER 1, 1891.

Vol. 4.

Calendar for September.

1 Thurs.	Giles, Abbot and Conf.
6 Sun.	15 SUNDAY AFTER TRINITY.
7 Mon.	Emichus, Bishop of Orleans.
8 Tues.	Nativity of the B. Virgin Mary.
13 Sun.	16 SUNDAY AFTER TRINITY.
14 Mon.	Holy Cross Day.
16 Wed.	Ember Day.
18 Fri.	" "
19 Sat.	" "
20 Sun.	17 SUNDAY AFTER TRINITY.
21 Mon.	S. Matthew, Ap., Ev., and Mar.
26 Sat.	S. Cyprian, Archbp. of Carthage and Mar.
27 Sun.	18 SUNDAY AFTER TRINITY.
30 Tues.	S. Michael and All Angels.
30 Wed.	S. Jerome, Pr., Conf., and Doctor
	Sunday Letter, D

New Moon, 3d; Full Moon, 18th.

"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.

least, not received by the publisher. The third column shows the outstanding subscriptions for last year.

	1891			1890
	No. of	Unpaid	Arrears	
	Subscribers			
Qu Appelle Station	48	18	1	
Whitewood	18	12	6	
Moose Jaw	6	4		
Moosomin	31	15	3	
Churchbridge	10	7	1	
Fort Qu'Appelle	12	4	4	
Kutawa	15	15		
Medicine Hat	24	5		
Alameda	7	(?)		
Fort Pelly	3	1	1	
Grenfell	26	12	1	
Cannington	18	15	11	
Regina	63	51	48	

The following subscriptions have been received during the past month—

Per Treasurer—for 1890.

H. S. Green, J. R. Reilly, Hayter Reed, Mrs Skinner.

For 1891:

H. S. Green, J. R. Reilly, Hayter Reed, Rev. W. Nicolls (three copies), Colonel Lake, Rev. J. Manning

Per Rev. G. N. Dobie—for 1891:

Mrs. Drinkwater, Mrs. Abbey, Mrs. Legh, Mrs. Ireland, Mrs. Wylie (two copies), F. Fatt, H. Bamwell, Mrs. Cumpstone.

The following table shows the number of subscribers in each district for 1891, with the number of subscriptions still unpaid, or, at

ORA ET LABORA. "Working is praying," said one of the holiest of men. And he spoke the truth, if a man will but do his work from

a sense of duty, which is for the sake of God.—*Kingsley.*

←→
THE CALENDAR.

MINOR HOLY DAYS OF SEPTEMBER

[Continued from last year].

As the first part of the notes on the Minor Holy Days of September were not given last year, we give this month a shorter summary in order to include nearly all. It is taken from: Evan Daniel on the Prayer Book.

1. *Giles, Abbot and Confessor.* S. Giles, or Ogidius, was born at Athens, at the end of the seventh century, of noble parentage. When still a young man he retired with a companion into a forest near Nismes where he lived in entire seclusion. The king while hunting came upon his cell, and was so impressed by his sanctity that he gave him a piece of land for a monastery. Over the religious house thus founded he presided as abbot for over fifty years. He died 725 A.D. He is said to have refused to be cured of lameness, and was thus regarded as the patron of cripples, and the churches dedicated to him were usually in the outskirts of towns, in order to afford a ready refuge for poor and lame travellers.

7. *Enurchus, Bishop of Orleans* lived in the fourth century, but little is known of him. He was present at the C. of Valentia in 374.

8. *The Nativity of B. Virgin Mary.* This festival is referred to in the seventh century. We have no further particulars of the parentage of the Mother of our Lord than that she was of the "house

and lineage of David," Tradition names her father Joachim, and her mother S. Anne.

14. *Holy Cross Day*, called also the "Exaltation of the Holy Cross," commemorates the annual exposition of a portion of the cross upon this day in the church erected at Jerusalem by Helena. It also commemorates that famous appearance of "the sign of the Son of man in the heavens," which is said to have decided the conversion of the Emperor Constantine.

17. *Lambert, Bishop and Mar.* was Bishop of Utrecht in the latter part of the seventh century. He labored much for the conversion of the heathen. He is said to have been barbarously murdered to avenge his bold rebukes of Pepin d'Heristal, then *marie du palais*, on account of his licentious conduct.

26. *S. Cyprian, Archbishop of Carthage and martyr*, born of good parentage at Carthage, where he taught rhetoric for many years. When past middle life he was converted by a priest named Cœcilius, whose name he henceforth adopted. Soon after he was ordained priest, and in 248 he succeeded Donatus as Bishop of Carthage. In the Decian persecution his life was threatened, his pagan neighbors crying out "*Cyprianus ad leones.*" and sought safety in flight. On the death of Decius he returned to Carthage. He displayed much prudence at a Council held at Carthage, A.D. 251, in dealing with the *lapsi* (those who had apostized during the persecution). He engaged in a famous controversy with Stephen, Bishop of Rome, on the subject of heretical baptism, on which he held peculiar views.

The controversy is interesting as showing the independence of the African Church at this period. He was beheaded under Galerius A.D. 258. He left many valuable writings.

The Dying Christian.

(From the French of LAMARTINE.)

1

What do I hear around me?
The solemn bell is pealing.
What weeping group surrounds me,
In supplication kneeling?
For whom swells forth that funeral chant,
And why that torchlight flares?
O Death, it is thy voice I hear,
Soft whispering in my ears,
In accents wild which grieve me not
For brighter visions loom:
I wake again to find myself,
Far, far beyond the tomb.

2

O Thou, the spark which first was drawn
From the Creator's Breath,
And, though immortal, deigns to dwell
In bodies doomed to death,
Cease this vain fear, thy freedom's near,
And holdly meet the fray,
Then take thy flight, O living soul,
And swiftly soar away.
Come wipe your tears, cast off your cares,
All earthly misery,
Unfettered rise to realms above,
For this it is to die.

3

Yes! Time has ceased to count my hours,
And days like moments fly,
And brilliant messengers appear
To waft me to the sky.
What crystal halls, what mansions rise,
Before my aching sight,
As clad in robes of purest hue
I float on waves of light.
Beneath me fast the world recedes,
And vanishes in night.

4

But what is this? My joy complete.
I gaze once more below,

For through the air from earth's dull shores
Come sobs and sighs of woe.
Companions of my days of toil
Who still in exile roam,
Why weep because in heavenly spheres
My soul has found a home,
Forgetfulness of all my ills,
Obscures my wondering brain,
As entering the Celestial gate,
I tread the Eternal plain. C. L. J.

Diocesan Intelligence.

We are very thankful to be able to record the arrival of three more clergymen in the Diocese as our number has of late been very low. The Rev. John Manning is stationed for a time as assistant at Regina, but he will probably before long be removed to an independent sphere. The Rev. John S. Thomas, M.A., of University College, Oxford, arrived on Thursday, the 13th, and started the same evening for Moosomin, to help there on the following Sunday. He is going South to work up the Souris district, where the railway is at length certain to be built this fall. And the Rev. W. M. Edwardes, who is stationed as assistant at Moosomin.

The Bishop regrets very much to have to announce that he has heard that the clergyman who was to have come to succeed Mr. Cook in the work of the C. M. S. at Touchwood is not now coming. No appointment has yet been made by the C. M. S. Committee at Winnipeg. This is very much to be regretted as the work there needs to be carried on with energy.

The Diocesan Register Books have now arrived. The Bishop

will be glad to distribute them to the several districts on receipt of the value and proportion of carriage—\$2.70, large size, and \$1.90, small.

The Diocesan Almanacks.

The Bishop has at length received the account for the Diocesan Almanacks from the publishers in England. The cost comes to exactly \$1.25 per fifty copies, as it was stated in our issue of December would probably be the case. The Bishop would be glad to receive this amount from the several parishes in order that the account may be settled as soon as possible.

The Bishop's Engagements.

The Bishop very much regrets that owing to various circumstances, chiefly the uncertainty as to the arrival of two or three new clergymen who have been expected from England, he has been unable sooner to make known the time at which he proposes to visit the more distant districts of the Diocese. The following are the dates of his visit as now arranged:

- Aug. 30. Churchbridge and Salt-coats.
 Sept. 6. Fort Pelly.
 " 20. Touchwood.
 " 27. Abernethy and Katepwa.
 Oct. 11. Cannington.
 " 18. Moosomin.

Sunday School.

The Rev. Leonard Dawson, of Regina, has been appointed Secretary to the Church of England Sunday School Institute.

It is from this Society that Eu-

gene Stocks' well-known excellent lessons on the life of our Lord come.

In April next will be held the annual examination for *Teachers*. Two years ago four candidates went in at Regina and all passed very well. The subjects for the next examination are:

Division A, Preliminary.

- I. Holy Scripture, S. Mark i.—ix.
- II. Church Catechism, The Sacraments.

Division B, Intermediate.

- I. Holy Scripture, S. Mark i.—ix.
- II. Prayer Book, Communion Service, and the portion of Church Catechism relating to Holy Communion.

Division C, Advanced.

- I. Holy Scripture, S. Mark i.—ix.
- II. (a.) Prayer Book, Communion Service and portion of Catechism relating to Holy Communion, together with the portion of Morning and Evening Prayer following the Apostles' Creed.
 or (b.) Church History, outlines of early Church history to the Council of Nicæa.
- III. Notes of lessons to be selected from Mark i.—ix.

When possible, classes should be held to assist candidates.

Local Intelligence.

Medicine Hat.

On Thursday, August 13, a very successful pic-nic was held in connection with the S. Barnabas' Church Sunday School. The day was very fine, and the place chosen

for the pic-nic well shaded by trees; these things added much to the enjoyment of those present. Games of various kinds were indulged in by the children. Races for the boys and girls were organized and carried out very successfully by Mr. Fatt, and prizes being awarded to the successful competitors. The tea tables were tastefully arranged by various ladies present—everything passed off very happily. Our best thanks are due to Mrs. Nicol and to Mrs. Cumpstone, by whose efforts the prizes were provided for the children, also to the other ladies whose kind assistance added much to the success of the pic-nic.

Whitewood Sunday School Pic-nic.

AN ACCOUNT WRITTEN BY MR. JOHN HAWKES, OF PERCEVAL.

This event came off recently and proved a great success, the children having a very happy time indeed. They met at the church of S. Mary the Virgin, where the vicar, the Rev. W. Henry Green and several friends took them in hand, and the merry party, favored with the best of weather, were soon en route for Park in waggons kindly lent by Mr. T. Diatin Carter and Mr. Viger, and arrived safely at this picturesque and increasing settlement. The Whitewood party were joined by the Park school children, the whole, with the strong contingent of adults from town and the Park district, making up quite a large assembly. A breezy knoll encircled by pretty bluffs, made a capital camping ground, and here both children and grown up people were cordially welcomed by Mrs. Carter

who was waiting on the ground to receive the children and whose house and that of Mr. Noddings, close by, formed convenient bases of supplies in the shape of hot water, milk, &c. Some thoughtful genius had disposed of heaps of litter at intervals around the picnic ground, and as evening drew on they were found exceedingly useful in baffling the blood-thirsty mosquitos. A warm meed of praise is due to Mr. and Mrs. Carter for their bright and cheery efforts to make the pic-nic a success, while the services of Mrs. Viger, Mrs. Marshallsay, and Miss Park must not be forgotten. The first item on the programme was an attack in force by the youngsters on the good things provided, and in this connection must be mentioned the names of Mrs. Biggins and Mrs. Miller in arranging for the supply of baskets from numerous lady friends. Dinner over, the usual proceedings incidental to a gathering of this kind took place. A very interesting feature being a distribution of prizes to the children by the vicar. Books, balls, skipping ropes, boxes of paints, gilt drinking cups, candies, &c., appeared to be in an inexhaustible supply, and thanks to the observant kindness of the vicar whose genial manner with the young was pleasing to see, every child was remembered down even to the tiniest toddler big enough to hold out a dimpled fist for a bag of candies. Nearly twenty-five dollars' worth of articles were given away. Another feature which seemed to be as much enjoyed by the parents and lookers on, was the children's races in which the girls participated largely and were little if any

behind the boys in agility, Dr. Morley, of Whitewood, collected several dollars on the ground for girls' races. There was also a good race for men for a nominal prize, won by Mr. John Row, of Whitewood, with Mr. Clark, the able lay reader of Park, second, while a long-legged old farmer, who had never run a race in his life, was a good third. The scene during the afternoon was altogether very gay, and the older people had the best possible reward for their exertions in witnessing the complete happiness of the juveniles. An abundant tea for the children and also for the visitors brought the proceedings to a close, after which the waggons were again brought into requisition. All were agreed that the pic-nic at Park had been a very great success, and that Whitewood is to be congratulated on its new vicar, whose courtesy and devotion to duty are the theme of general remark in the district. We are pleased to note quite a revived interest in Church work since his appointment.

A most enjoyable concert was held on the 19th inst. in aid of the building fund of S. Mary's Church, and owing to the efforts of the several ladies and gentlemen who kindly and ably assisted in the performance, a most enjoyable evening was spent. The school room in which the concert took place was tastefully decorated, and the seating accommodation was taxed to its uttermost. The different pieces were rendered in very creditable style, and by the hearty applause seemed to be appreciated by the audience. The programme was a long one and was opened

by a pianoforte solo by Mrs. Pearson, followed by a vocal duet by Mrs. Olscen and Mrs. Carter, which was loudly encored. Songs by Mdlle. Van Brabont, Mrs. Olscen, Messrs. Carter, Hayman, Lamont, and Stokes, the latter being assisted by a chorus was rendered in a very pleasing manner. The second part was opened by a pianoforte duet by Mrs. Pearson and Mrs. Carter, followed by songs by Mrs. Olscen, Mdlle. Van Brabont, Messrs. Carter, Blythe, Hayman, Stokes, and Row. Mr. Row, appearing in character, was assisted by a strong chorus, and brought down the house with a capital rendering of the old college song "Solomon Levi." The entertainment was acknowledged to be the best ever held in Whitewood, and was most pleasing both to the performers and to the audience.

BAPTISMS.

August 5. In S. Mary the Virgin, Cecile Pamela, daughter of John and Elizabeth Hawkes.

August 9. Winnifred Calolina and Blanche Ellen, daughters of Samuel and Jessie Ellen Reeves,

BURIAL.

August 18. John Alexander, infant son of Daniel and Sarah Hunter.

Qu'Appelle Station.

A sale of work was held on Saturday, August 15th, in aid of the Vicarage Fund, by the Women's Guild, when over \$60 was taken. It is hoped that the good crops expected this year will enable our congregation to take some definite steps towards the purchase of the much needed vicarage.

BAPTISMS.

At Balgonie, August 9.

Arthur Edmund, son of Arthur and Louisa Matilda Webb.

Annie Elizabeth, daughter of Harry and Martha Edmonds.

At Sintaluta, August 16.

William Henry, son of William and Ann Ingham.

Frederick William, son of Frederick James and Sarah Slater Wilson.

David Henry, son of James and Lavinia Jane Ewart.

 Regina.

On July 30th, a most successful congregational and Sunday School picnic was held on the Wascana. The day was fine, and all went off well. Through the kindness of Mr. Hayter Reed and the Assistant Commissioner of the N. W. M. Police, we were able to have the band which helped to make the outing a success. All met at the church for a short service at 9:30, and a start was made at 10 a.m.

Since July 31st, the Rev. J. Manning, late of Maidstone, England, has been temporarily assisting the Rector.

It had been hoped that the new church would have been built this fall, but on account of the scarcity of labor, especially stonemasons, the building committee have most reluctantly been compelled to postpone till the spring. We trust our many friends in England and Eastern Canada will not be disappointed. In the end the delay will have this advantage, that the slower the church is built, the better the work will be done. Any one wishing to see the plans can do so

by calling at the Rectory. The estimates exceed our funds promised and in hand; we shall require about \$3,000 more, so we would ask all to be as liberal as possible in their contributions. Henry Le Jeune, Esq., was appointed treasurer by the committee at their last meeting.

The Ladies' Aid of S. Paul's hope to hold their annual sale of work, with luncheon, on the two days of the Agricultural Show, early in October. Will all friends in country and town kindly remember and send suitable contributions.

BAPTISMS.

Privately, August 12. Nelly the infant daughter of Henry and Hannah Dodd.

August 1. Ethel Paul, infant daughter of Samuel Paul.

 Moosomin.

The annual Sunday School picnic was held on Friday, the 7th August, after being postponed for three weeks on account of bad weather and mosquitos. A heavy thunderstorm the evening before had cleared the air, and a pleasant cool breeze kept the mosquitos from giving much trouble. The children assembled in S. Alban's Church at 10:30 a.m., when a short Service was held, after which, as soon as all had found places in the numerous conveyances, a start was made for the Pipestone. A very pretty spot with a charming view of the Valley of the Pipestone was chosen for the picnic ground, within easy reach of good water, and very soon a fire was made and the kettle set on to boil. After lunch

the children enjoyed games and races organized by Mr. Barton, our most kind and indefatigable Superintendent, to whose exertions the success of the day was mainly due. Tea was served out at 5:30, and at 7 o'clock a start was made for home.

BAPTISMS.

July 22. James Percy, son of James Maxwell and Isabella Currie.

July 26. Florence Mary, daughter of George and Elizabeth Gains-son.

August 6. Rodolph Frederick Bolton, son of H. Rodolph and Gertrude Wyssman.

Maricton.

Service, consisting of morning prayer, baptisms, Holy Communion, and sermon, was held for the first time at Maricton, on Long Lake; the place is about forty miles distant from Regina. There were about twenty-four people present, and eleven communicants, and four baptisms.

BAPTISMS.

August 16. Thomas Arthur, and Florence Ethel, children of Frederick and Jane Toys.

August 16. George Parry, son of Alfred and Adeline Flavel.

August 16. Harold, son of Robert and Ada Fox.

Christianity and Buddhism.

Sir Monier Williams in his work on "Buddhism," says: "Christianity demands the suppression of selfishness: Buddha demands the suppression of self. In the one the

true self is elevated. In the other it is annihilated."

The Church Messenger

QU'APPELLE, SEPT. 1, 1891.

CONFIRMATION.

PART II.

PAPER IX.—CONTINUED.

THE CHRISTIAN FAITH.

The Holy Trinity.

But the Creed teaches us what we have to believe concerning God as He has revealed Himself, not only as He is in His Divine Nature, but also

II. In His works and dealings with us men.

Each Person of the Godhead has a special work in relationship to man, and it is in that relationship that we are able most distinctly to apprehend the Plurality of Persons in the Unity of Essence of the Godhead. Though even in that work each Person co-operates.

THE FATHER is God revealed as the Creator of all things—visible and invisible.

He is the sole Fountain of all Being—even of the Godhead. From Him the Son is "begotten," and the Holy Spirit "proceeds," though from all eternity. Thus, "in the N. T. the name 'God,' with the definite article (in Greek), is absolutely identified with the Person of the Father." "To us there is one God, the Father" (1 Cor. viii. 6). When-

ever we speak of God, alone, without "some descriptive and qualifying addition," we mean the Father—the Almighty Creator and Preserver of all things.

THE SON is God revealed in the work of *redemption*, or salvation of mankind.

For that purpose He who had been from all eternity "with God," and Who "was God" (S. John i. 2), took our nature—became man—was "Conceived of the Holy Ghost, born of the Virgin Mary." This we call

THE INCARNATION

--taking of human flesh. He Who was "very God" became also for ever "very Man," so that in His One Person two natures are inseparably joined together—the Divine and the Human.

As Man He was called Jesus (Joshua—God our Saviour), and on account of the Offices he bore (Prophet, Priest, and King) He is called "the Christ"—"the Anointed One"—"the Messiah"—the One of whom the Jewish Prophets had foretold as "coming in the Name of the Lord."

If man had not sinned and fallen from that first estate of holiness in which he was created, it is possible that the *Incarnation* might have taken place in order that God and His creature man might be more perfectly One, for it is declared to have been the eternal purpose of God to "*gather together in one all things in Christ, both which are in Heaven and which are in earth, even in Him*" (Eph. i. 10). But since sin had entered into the world, by the rebellion of man's will against God, and since "without the shedding of

Blood there is no remission of sin" (Heb. ix. 22), it became necessary that the Incarnate Son of God should also make an

ATONEMENT

for the sins of the world. This He did by living a perfectly sinless life, offering to the Father the sacrifice of a Human Will in complete obedience to the Will of God and then dying—shedding His precious Blood—though sinless, paying sin's penalty.

He is "*the Lamb of God that taketh away the sin of the world*" (S. John i. 29). "*The Lord hath laid on Him the iniquity of us all,*" and "*with His stripes we are healed*" (Isa. liii. 5. 6).

His death was necessary as the completion of the work of our redemption, and His death was consummated on the Cross—the most cruel and ignominious of punishments—under Pontius Pilate, then Roman Governor of Judæa. His Body was buried in a new rock-hewn sepulchre of Joseph of Arimathea: and His soul "descended into hell," i.e., not the place of torments, but the place of departed spirits. (See S. Luke xxiii. 43; 1 Pet. iii. 19.) On the third day, according to His own words (S. Matt. xii. 40), He rose again from the dead.

THE RESURRECTION

is the great central Truth upon which our whole Faith rests.

"If Christ be not raised, your faith is vain: ye are yet in your sins." (1 Cor. xv. 17.)

"He was raised again for our justification." (Rom. iv. 25.)

1. It is a *fact* in history.
2. Nothing but the truth of this

fact can account for the early growth of the Christian religion—the present existence of the Christian Church.

3. The very vigilance with which the Sepulchre was guarded added to the confirmation of the truth of the assertion of those who affirmed that Christ had risen.
4. The Body so zealously guarded could not be produced by those who desired to prove the Christians false.
5. The early disciples gave up all they possessed in the world, and laid down their lives for the sake of their professed belief in this fact, which if they were attempting to deceive others could have been no profit to them. The greatest sceptics have owned that the disciples *must* have believed that Christ had risen. If, then, they were not deceivers, what could have become of the Body?

“Christ is risen from the dead, and become the firstfruits of them that slept.”

But His work for us was not even then over. After a forty-days' marvellous sojourn in the world—not as before, but appearing and disappearing—to show the disciples that though His Body was the same, for “a spirit hath not flesh and bones as ye see me have,” and it bore the marks on His hands and side of the wounds of the Cross—it was yet changed, made *spiritual*, endowed with other properties than a mere natural body; and also to prove to

them that though unseen He could be “ever with them.” He

ASCENDED

into Heaven.

There “*He ever liveth to make Intercession for us*” (Heb. vii. 25). He has entered within the Veil as our High Priest who is set on the right hand of the Majesty in the heavens” “holy, harmless, undefiled, separate from sinners,” Who can “be touched with the feeling of our infirmities, seeing that He is a partaker of our human nature, and “was in all points tempted like as we are, yet without sin.” (Heb. viii. 1, vii 26, iv. 15.)

And not only is he a merciful and all-prevailing Intercessor, He is also the abiding “Propitiation” for our sins.

“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and *He is the propitiation for our sins.*” (S. John ii. 1, 2.)

He, our Melchisedek, is also presenting eternally that “One full, perfect, and sufficient Sacrifice” that He offered for the sins of the world on the Cross, and pleading its all-prevailing merit.

“I beheld, and, lo, in the midst of the throne . . . stood a *Lamb as it had been slain.*” (Rev. v. 6.)

He is also, hereafter, in the end of the world, to come to be

OUR JUDGE.

The quick (i.e., the living) and the dead shall stand before Him.

“Every eye shall see Him.”

“We shall all stand before the judgment seat of Christ.” (Rom. xiv. 10; Acts xvii. 31.)

For that day every faithful servant of the Lord Jesus should

*Watch and Pray.**"Thy Kingdom come."*

For though it will be a day of vengeance to the wicked, it will be a day of infinite glory and rejoicing to those who have "watched for the return of their Lord."

Then—

1. "His reward is with Him, to give every man as his work shall be." (Rev. xxii. 12.)
2. Where He is there shall His servant be. (S. John xii. 26, xiv. 3.)
3. "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." (Rev. xi. 15.)
4. There shall be no more sin, or trials, or sorrow, or death; but God shall be all in all. (Rev. xxi. 3, 4.)

*"Surely I come quickly."**"Even so come, Lord Jesus."***"WHY AM I A CHURCHMAN?"**

THE BISHOP intends to write a few articles, in succeeding numbers of the *Messenger*, in answer to this most important question.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (1 Pet. iii. 15.)

INTRODUCTION.

I suppose that anyone hearing this question asked would know at once that it referred to the religious body known in this country as "the Church of England."

No other religious body pretends to speak of its members as "*Churchmen*."

Now this, in itself, is remarkable and should make us consider. For what does "Churchman" mean? Is it not a "man" or "member" of "*the Church*?" We call them Churchmen because there is *no distinctive mark* by which they can be known beyond that of being members of the Church.

This is the only religious body that has no such distinctive name.

The Wesleyans, Lutherans, Calvinists, are called after the founders of their several organizations—Wesley, Luther, Calvin.

The *Presbyterians* are called after the distinctive features of their system of Ministry, i.e., having only One Order, viz., *Presbyters*, instead of the Three Orders that there had always been in the Christian Church—Bishops, Presbyters (or Priests), and Deacons—till the time of their separation under Calvin in the 16th century.

The *Baptists*, or "*Anabaptists*," as they were originally, and more correctly, called, are so called from their peculiar views concerning Baptism, (*Anabaptists*, meaning "re-baptizers,") because they considered the ancient practice of the Baptism of Infants wrong, and therefore *baptized again* those who had been thus baptized.

Congregationalists (or Independents) are so called from their system of Church government, each congregation being considered *independent*, and being self-governing.

And so with all "*the Denominations*," each one is called by some distinctive mark that made it separate itself from the original Church.

Even the Church of Rome, though it, too, is part of the Catholic Church, and though it has arrogated to its members the exclusive use of the name "*Catholics*," a presumptuous claim that is too often conceded to them by others, is officially known as the "Holy Roman Church," thereby adding her peculiar claim to the simple title of "the Church," viz., that the true Church must be in union with and subject to the *See of Rome*.*

This fact alone, that the Church (of England) is the only religious body that has no distinctive appendage to its name, separating it from the rest of Christendom, should make us earnestly consider.

Why is it?

Why are its members called simply "Churchmen"?

It is simply because it is nothing but part of the One Church,

never having separated itself therefrom.

It may, indeed, be asked, "Is not the addition "of England" a distinctive mark, as much as the others we have mentioned? We may fully allow that the title in this country is a great anomaly, and a most unfortunate mistake. But it is only a *distinctive* name in appearance, not in reality. It differs entirely from those we have mentioned. In England it simply meant "The Church" "of," or "belonging to," or "situated in," that country, and that quite independent of all merely accidental circumstances, such as being "Established by Law." It was the Church "of England," or of Britain, long before there was one State. It was the unity and organization of this One Church through the land that, as the greatest historians of the present day have said, taught England to be one. She was acknowledged as the "Church of England" in the "Magna Charta" (1215), the great foundation of England's liberties, as fully as she has been since the days of the Reformation. The first clause of that Charta, which it must ever be remembered, was wrested from King John chiefly by the energy and determination of Stephen Langton, the Archbishop of Canterbury, runs thus—

"That the Church of England be free, and hold her rights entire, and her liberties inviolate."

The Church of Christ, wherever it spread, was called the Church first of the chief cities, such as the Church of Jerusalem, of Ephesus, of Corinth, of Rome, and then of the countries—the people of which it won over to the faith. It was

* At the close of the Council of Trent, in 1563, Pope Pius IV. promulgated Twelve Articles of Faith, as the summary of the decrees of the Council, adding them to the Nicene Creed. These Articles are now required to be confessed by all persons received into the communion of Rome. Nothing, therefore, can be more authoritative. The Tenth Article says:

"I acknowledge the Holy Catholic Apostolic Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome."

The oath taken by Roman Bishops, at their Consecration, has these words:

"I, N., elected to the Church of N., will, from this time forward, be faithful and obedient to the Apostle Peter, and to the holy Roman Church, and to our Lord Pope N.," &c.

The "Roman Church" is mentioned in three other places in the same document

There can be no doubt, therefore, that the authorised title of that Church is the "Holy Roman Church."

in accordance with this general principle that the Church in England was called the "Church of England." It will be noted that though England, Scotland, and Ireland now form one Kingdom, the Church in each country is called the Church of England, or of Scotland, or of Ireland, because at the time when the Church was planted in each of those countries they were separate kingdoms.

To call the Church *in this country* the "Church of England," however great may be the anomaly, is simply a relic of the time when colonies were regarded as mere dependencies or *parts* of the mother country, and therefore, the Church in those colonies was still called the Church of the mother country, for lack of any more suitable name. To have called it the Church of Canada, or of Australia, would have been considered as allowing those countries too much of an independent position. But now that those colonies have grown into self-governing, and almost independent "Dominions," the time has certainly arrived to drop the title that has lost all real meaning and is decidedly deluding to many minds.

The name "Church of England," out of England, simply means, if it has any meaning at all, "The Church of the English speaking race." The Church in the United States calls itself the "Protestant Episcopal Church"—a far more unfortunate and objectionable title, for this certainly does partake of "denominationalism." The Church in Australia and in South Africa calls itself correctly the Church of Australia and of South Africa.

It is to be sincerely hoped that

it will not be long before the Church in this country drops the unmeaning addition "of England," and refuses any addition to her rightful title "The Church" of, or in, Canada.

The D. and F. Mission Society of the Church in Canada.

The *Canadian Church Magazine*, the organ of the D. and F. Mission Society of Canada, has the following remarks on the letter of the Bishop which appeared in our last:

"The recent letter of the Bishop of Qu'Appelle, published in the Church papers of Canada, demands some notice on our part. His Lordship takes exception to the name of the Society; but the name was given after careful study and consideration, its suggestion having come from the sister Church in the United States. Such is the name by which the Society there (on which our own is based) is known. We should have been glad of a shorter name, for convenience' sake; but the Bishop's suggested names are much longer and do not appear to us to cover the ground any better. The object in forming the Society was to arouse the interest of Church people in a two fold direction: 1st, work at home, 2nd, work abroad. The first it was thought would be covered by the term "domestic," and the second by the term "foreign." But the Bishop thinks we have foreigners enough in our own Dominion, and instances our own Indians. Others of the Northwest Bishops have taken the same view. It is natural that they should, perhaps, for they seem to be greatly in

need of money. Yet there are thousands of people in this part of Canada, who would not consider that they were doing *foreign* mission work by simply assisting in the work among the aborigines of their own country. The missionary map of the world forms too dark a picture for that. Besides, foreign work to us must be work *outside* the Dominion. England may very properly regard work among our Indians as foreign work, for such it is to her. To us it is not. Why should the Church of England in Canada be behind other denominations in this respect? If Presbyterians, Methodists, Baptists and others can have their missionaries in China, India, and Japan, why should not we? Would it not be a selfish policy to make our own Dominion absorb all our energies, while there is a great world thirsting for the truth? For our own part, the cry, "we have enough to do at home," always sounds to us like one which will never inculcate a true missionary spirit.

"What the Bishop says about sending our money to English Societies is quite reasonable, and everybody in this part of Canada feels it, yet there are difficulties in the way of undertaking at once foreign mission work independently of those Societies, which only those brought actively into contact with them can realise. Time alone can settle this question.

"At a time when frequent appeals are issued by our Society, calling upon our people to be missionary in spirit, we must be careful that an unhealthy restraint is not put upon the enthusiasm of those who take literally the words

of the Master, "Go ye into *all the world* and preach the Gospel to every creature." There is surely wealth sufficient among the Churchmen of Canada to help the struggling settlers and the Indians of the Northwest, and do foreign mission work as well."

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

It is often asked by Churchmen, and others, why many Churchmen had such an objection to the Judicial Committee of the Privy Council as the final Court of Appeal, and so strenuously refuse to acknowledge its jurisdiction—refusing to plead before it, and preferring, as some have done, to go to prison rather than yield to its decisions. The following article from the *Church Times* puts the whole question very clearly:

"In a matter of controversy policy as well as honesty demand that the position of an opponent should be fairly admitted and met. So far as we understand the contention of those who demand the submission of English Churchmen to the deliverances of the Judicial Committee of the Privy Council in Ecclesiastical causes, it amounts to this—that at the Reformation the supremacy of the Crown was substituted for the supremacy of the Pope in Ecclesiastical causes, that the supremacy of the Crown was thus exercised through the Court of Delegates, and that the Judicial Committee of the Privy Council is the legitimate successor of the Court of Delegates. Here is a chain of argument depending for its force upon each and all of three

distinct propositions, each and all of which are pure fallacies. As a matter of historical fact, of which we shall give abundant proof, the Judicial Committee is not the legitimate successor of the Court of Delegates, the Court of Delegates did not claim the authority which the Judicial Committee claims, and the Crown even in the time of the Tudor sovereigns never claimed that kind of supremacy which had been unjustly claimed by the Popes. On the other hand, it can easily be shown, as Mr. Gladstone has ably argued in his pamphlet on the Royal Supremacy, that the present composition of the appellate tribunal is unreasonable, unconstitutional, and contrary to the spirit of the Reformation statutes.

“In order to maintain our position, it is necessary, in the first place, to prove that it is a fundamental principle of our constitution that the Church should regulate her own affairs.

“As early as 696, the Council of Braxted decreed—

“Let the Church be free and maintain her own judgments

The laws of Edgar provide that—

“At the most august assembly, let the Bishop and the Alderman be present, of whom let the one interpret to the people the law of God, the other the law of man.

“In 1085, the Charter of William I. says—

“Nor should any canon which pertains to the soul's health be brought before laymen. But if any man be impleaded in any case, or for any offence under the law of the Church, let him come to the place which the Bishop shall have chosen and appointed, and there let him plead in the cause or to the offence. . . . But this I forbid, and by my authority disallow, that any viscount or magistrate or minister of the King or in-

deed any layman should interfere with the laws which belong to the Bishop.

The oft quoted clause of Magna Charta runs—

“Let the Church be free and hold her rights and liberties inviolable.

This Charter was ratified twice in the reign of Henry III., twice under Edward I., three times under Edward III., eight times under Richard II., six times under Henry IV., and once under Henry V. It must be borne in mind that the Church did not receive her authority from the State by these enactments, the Church being, in fact, older than the State, but by them the State recognised the inherent authority of the Church. We should, of course, maintain the independent inherent spiritual authority of the Church whatever the State might do; but as things are it is not only our duty as Churchmen to refuse to recognise the claims of the Judicial Committee to spiritual jurisdiction; but it is also our duty as citizens to maintain that those claims are unconstitutional.”

[To be continued.]

General Church Intelligence.

The consecration of Canon Legge as Bishop of Lichfield, of Dr. Gott as Bishop of Truro, and of the Rev. W. M. Carter as missionary Bishop of Zululand, is fixed to take place in Westminster Abbey on the Feast of S. Michael and All Angels, Sept. 29th.

* * *

Bishop Macrorie, of Maritzburg, announced to his Synod, in June, his intention to resign. In making the announcement he said that it

was his hope that his resignation would end the unfortunate schism that has existed in the diocese. It will be remembered that Bishop Macrorie was appointed twenty-two years ago, when Bishop Colenso was formally deposed on account of unsound doctrine. Bishop Colenso, however, upheld by the civil courts, remained in Natal, and some congregations still recognized him as bishop, calling themselves the "Church of England in Natal." At the present moment there are only five of these congregations, who now have no bishop, left, and it is hoped that the resignation of Bishop Macrorie will finally heal the division.

* * *

It is reported that a generous parishioner of Trinity Church, Boston, has made a proposal which, if it were to be carried out, would secure at once a cathedral for the Diocese of Massachusetts. He has offered to relinquish the ownership of his pew, and to add a sum equal to the sum he originally paid for it, as the beginning of an endowment, if that church is made the cathedral.

* * *

Judgment has been given by the House of Lords in favor of the Bishop of London in the appeal against him of the Church Association in the matter of the reredos in S. Paul's Cathedral. The bishop had refused to allow a case against the Dean and Chapter for the erection of that beautiful work of art, and the House of Lords, as the final Court of Appeal, has supported his authority to refuse the prosecution.

* * *

In a report from the Rev. Mr.

Locke, dated Hankow, May 31st, he states," says the *Spirit of Missions*, "that in the last eleven months he has baptized 379 adults, sixty-four the day before he wrote, and that 100 more, in four stations under his charge, are in preparation for baptism. We have, in one year, brought into the Church nearly as many persons as the entire mission in fifty years, and a larger work is in preparation for next year."

* * *

The Children's Lenten Offerings, in the Church in the States, received up to July 15, amounted to \$47,579, contributed by 1,530 Sunday schools and by many individuals.

* * *

Bishop Tucker, of Eastern Equatorial Africa, who is now in England to recruit for more men, has already received sixty offers of service.

* * *

After an investigation that has been attended with overwhelming difficulties, it is computed that the value of tithes held by laymen in England is not less than £4,000,000.

* * *

Bishop Ridley, of Caledonia, B.C., in a letter to the widow of Admiral Prevost, dated April 1st, gives a deeply interesting account of an awakening among the Indians of Kitkatla, a place on the coast fifty miles south of Metlakatla. Admiral Prevost himself first carried the Gospel to them in 1879, going by sea in a canoe. They were very hard, but six years afterwards there were twenty-three converts. Then the heathen rose up, destroyed the little church, and

tore the Bibles and Prayer Books in pieces. Last October, Bishop Ridley sent the Rev. T. Stephenson to them, and now the whole tribe have given up their heathen customs, and are under Christian instruction. Forty were baptised lately, and when the Bishop visited the place, the very man who set fire to the church in 1885 held the tape to measure the ground for a new one.

* * *

The Dean of Llandaff, Dr. C. J. Vaughan, told a good story in Convocation the other day. Many years ago, when he was appointed head master of Harrow, an ex-master of great experience remarked to him, "You will find the boys generally reasonable, the masters sometimes, the parents never."

* * *

Some correspondents of a Church newspaper say that teetotalers dispose of the text, "Drink no longer water but use a little wine," by saying that wine is not to be drunk but used, and that the apostle meant to enjoin external application. This interpretation was repudiated by one teetotaler, who expressed his regret that a good man like Paul should ever have said such a thing.

* * *

"What is heaven?" asked a Sunday school teacher of his class. Many were the answers given; the last came from a quiet little fellow who remarked, "A place where you're never sorry."

Conversion.

"A man goes forth from his house into the streets in a state of

mortal sin. The weight of God's wrath is heavy upon him. In the street he meets a funeral. Thoughts crowd upon his mind. Faith is awakened, and on the watch. Grace disposes him for grace. The veil falls from sin; and he turns from the hideous vision with shame, with detestation, with humility. The eye of his soul glances to his crucified Redeemer. There is a pressure on his soul. It is less than the sting of a bee, if it hurts at all. Yet it was the Creator, omnipotent, immense, all-holy, and incomprehensible, on his living soul. The unseen hand was laid on him only for a moment. He has not passed half-a-dozen shop fronts and the work is done. He is contrite. Hell is vanquished."—*F. W. Faber.*

"His Workmanship."

Theo. Monod once made use of this beautiful illustration. He said: "If a piece of iron could speak, what would it say? It would say, 'I am black, I am cold, I am hard.' Perfectly true. Put that piece of iron into the furnace and wait awhile, and what would it say? 'The blackness is gone, the coldness is gone, and the hardness is gone'—it has passed into a new experience. But if that piece could speak, surely it would not glory in itself, because the fire and iron are two distinct things that remain distinct to the last. If it could glory, it would glory in the fire and not in itself—in the fire that kept it a bright, molten mass. So in myself I am black, I am cold, and I am hard, but if the Lord take possession of my soul, if I am filled with love, if His Spirit fills

my being, the blackness will go, and the coldness will go, and the hardness will go; and the glory does not belong to me, but to the Lord, who keeps me in a sense of His love."

Sunday School.

LESSONS ON THE PARABLES.

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

INTRODUCTION.

"A Parable," an earthly story with a heavenly meaning. People fond of stories, and imagery, especially Easterns. It attracts, fixes the attention, and enables us to understand better.

It is different from a fable such as Jotham told the man of Shechem (Judges ix. 27), or that which Joash told about the cedar and thistle (2 Chron. xxv. 18), for it always represents that which is possible.

Each of our Lord's parables seems intended to teach *one* distinctive lesson. We should not, therefore, think that every detail must have some meaning.

These notes are chiefly extracted from "Notes on Our Lord's Parables," by the Rev. A. Wilson, published by National Society.

1.—The Sower.

S. Matt. xiii. 3 8 and 18-23; cf. also S. Mark iv. 4-8 and 14-21, S. Luke viii. 5-8 and 11-15.

Describe circumstances, and scenes on Lake of Gennesareth

(see context). A sower probably seen sowing near border of lake.

Mankind is the field to be improved for the product of the fruits of wisdom and holiness.

Elder classes might be told of state of world before Christ (Rom. i.; 1 Cor. vi.).

Christ, His Apostles and Disciples, the sowers. Seed, the truths and doctrines of God's revelation.

The effect of instruction depends on the way in which it is received in the heart, as seed sown on nature of soil and way in which prepared.

Show—

1. In first case—"way-side," foot-path, good soil, but hard by being trodden down; flocks of birds following; how *devil* takes away the word by suggesting evil thoughts, and trying to erase good impressions; how active he is (Eph. ii. 2; 1 Pet. v. 8; S. Luke xxii. 31); what our duty toward this adversary is (S. Matt. vi. 13; 1 Pet. v. 9); that we were pledged to this in our B.; what encouragement we have (1 John iv. 4).
2. Thin coating of soil on rocky ground; grain springs up in stalk, but no strength in root. Those who make a profession claim the privileges, but neglect the duties, of the Gospel. Satan brings influences from *without*: persecution (ridicule, &c.), tribulation (tribulam, a threshing instrument) strengthen a true faith (1 Pet. i. 7), Strength and courage wanting. ILLUS.—(1) Demas (2 Tim. iv. 10); (2) S. Peter (S. John vi. 68), and (3) Hebrew Christians (Heb. x. 34).

3. Overrun with thorns—roots of weeds left; plenty of soil, but foul. Worldly cares and pleasures—lawful pursuits become sinful when allowed to engross the heart (1 Tim. vi. 10; S. Matt. xix. 22). Power to pray earnestly test whether our cares or pleasures are becoming too much. To overcome this accustom ourselves to little acts of self-denial.
4. Honest and good hearts—truthful natures; sincere. Ex.: S. Matthew, Zaccheus, Nathaniel. Different degrees of holiness, and of fruit brought forth to glory of God, depend on degree of attention to God's Word (*vide* S. Luke ii. 19-51, viii. 18).

Enlarge on duty of *continuance* in well-doing, bring forth fruit with *patience*. God's promises of assistance (S. John vii. 17; 1 Pet. v. 5; Phil. ii. 12).

Call attention to our Baptismal duties as set forth in Catechism.

2.—The Tares.

S. Matt. xiii. 24-30 and 36-43.

The first Parable referred to nature of ground; this, to difference of seed sown—Satan's sowing evil among the good.

"*Tares*." In Palestine there is a plant which grows abundantly in corn fields so very like wheat in appearance that an unpractised eye cannot see the difference; it is only a barren and bearded husk. It is, moreover, only a *degenerate kind of wheat*, not a plant of a different kind.

The Sower, the "Son of man." This title intimating our Lord's

condescension in taking our nature, though it occurs a great many times in N. T. is always, except once, used by our Lord when speaking of Himself. The popular name for the Messiah was "Son of David."

The "field" is the world, i.e., since the parable treats of the k. of heaven, the Holy Catholic Church, which was to include all nations (S. John iii. 16; 1 Tim. ii. 4-6; 2 Tim. i. 10).

The "good seed," the children of the kingdom, the righteous (S. James i. 18; 1 Pet. i. :3).

"*His enemy*"—Christ's enemy is ours. He carries on his work quietly, and at a time when men cannot see his work.

First he tried *persecution* (early Christians), nearly 300 years, then corrupting the Church by heresies and schisms and making it *worldly* with prosperity.

The "servants," i.e. the *faithful* generally, want to gather up the tares and destroy them at once. Men often perplexed with presence of evil in the Church (S. Luke ix. 54); but two are to grow together, because (1) men cannot infallibly discern which are the bad; (2) sometimes interests of two are so closely blended that good might be destroyed with bad; (3) the wicked may be turned into good (2. Pet. iii. 9; Rom. ii. 4); (4) judgment is God's prerogative.

That good and evil are mixed in the Church on earth was taught in *type* by Ark (clean and unclean animals); in *vision* by sheet which S. Peter saw let down from heaven; and by another parable (Net).

It was the error of the Donatists in early times, and of Puritans in later times, to imagine that the

Church ought only to contain the good. Even amongst the Twelve there was a Judas.

A "godly discipline," however, is not forbidden, nor any necessary method of dealing with sinning members, even to excommunication for a time (S. Matt. xviii. 18; 1 Cor. v. 5; 1 Tim. i. 20).

The "harvest," end of world—day of judgment.

"Burned," common emblem of eternal misery (2 Sam. xxiii. 6, 7; Isa. xxiii. 14; S. Matt. xxv. 41-46).

"Barn," i.e. heaven, "many mansions" (S. John xiv. 2), "everlasting habitations" (S. Luke xvi. 9).

Two chief lessons—

1. On earth in the Church we must expect to find good and evil associated, and must not be offended thereby.
2. That a final and eternal separation will be made between them at the great Day of Judgment.

To which do I belong?

3.—The Mustard Seed

(S. Matt. xiii. 31, 32; S. Mark iv. 30-32; S. Luke xiii. 18, 19)

sets forth the *outward* development of the Kingdom of God (the Church), and of continual increase, notwithstanding the apparent weakness and insignificance of its early condition.

The parable of the Sower might seem to infer that three parts of seed sown would perish: that of the Tares, that great hindrance would arise; this, therefore, and the next are spoken for their encouragement.

"Mustard seed"—probably in Syria called *khardal*, resembling

mustard in taste and producing irritability. "Small as a grain of mustard seed" was a proverbial expression to denote something exceedingly minute (S. Luke xvii. 6). In hot countries, as in Judea, the mustard seed attains a size of which we do not so much as dream in our colder climates, sometimes such as will allow a man to climb up into its branches, or to ride on horseback under them, as a traveller in Chili mentions that he has done. There are of course bigger trees, but the contrast is between the *smallness* of the seed, and the greatness of tree.

Show how it was with the Church. First, Christ Himself (S. John xii. 24), then His Apostles, twelve, mostly poor fishermen.

For rapid increase see Acts i. 15, ii. 41, and xxi. 20—now in all lands.

For a prophecy of its growth see Ezek. xvii. 22-24, and xxxi. 6-12.

Birds of the air find in its shadow food and protection

So the Church "proves a haven of rest, a refuge from the storm, and a shadow from the heat to all those restless wearied spirits, who like birds of the air, would else be without a house or shelter." (Rev. xxii. 2.)

It is in the Church that souls are fed with the means of grace, which Christ has entrusted to her keeping (Sacraments) and receive the peace of forgiveness of sins.

Christ's glorious onward march represented Rev. vi. 2, xi. 15, when the prophecy of Isaiah (xi. 9) will be fulfilled (see also Hab. ii. 14).

We must assist by our example, our prayers, our gifts, and our labors.

DIOCESE OF QU'APPELLE.

[CONTINUED FROM SECOND PAGE OF COVER.]

Eastern Assiniboia—continued.

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

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