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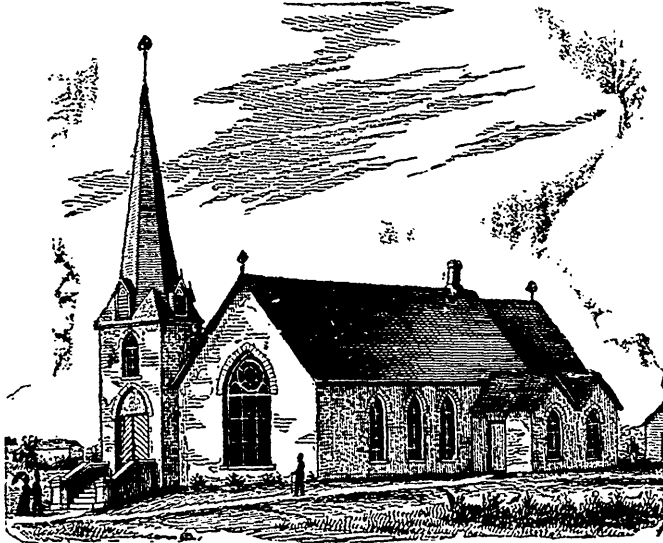
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No. 7.



Vol. 4.

THE
Church Messenger
FOR
THE DIOCES OF QU'APPELLE.



JULY, 1891.

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

DIOCESE OF QU'APPELLE.

Bishop.

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

Secretary of Synod.

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

Treasurer of Synod.

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

Executive Committee.

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

Parishes and Districts.

EASTERN ASSINIBOIA.

	<i>Clergy and Lay Readers</i>	<i>Lay Delegates</i>	<i>Churchwardens</i>
QU'APPELLE STATION—			
S. Peter's	Rev. H. S. Akehurst....	J. H. Boyce	J. H. Boyce
		G. R. Skinner ..	W. B. Sheppard
S. Chad's.....	" "	E. Stewart	T. Donnelly E. Stewart
S. John's College	Rev. W. Nicolls, B.A.		
	Rev. T. Greene		
QU'APPELLE FORT—			
S. John, Evangelist ..	Rev. J. P. Sargent B.A.	H. A. Macdougall	H. A. Macdougall
		H. B. Joyner ..	E. Molony
Christ Church, } Abernethy }	" "	E. Boyce	J. Morrison E. Boyce
All Saints, Katepwa..	" "	G. Vidal	T. Skinner Geo. Bulstrode
GRENFELL—			
S. Michael and All } Angels	Rev. T. G. Beal	R. S. Lake	M. Freeman O. P. Skrine
		O. P. Skrine....	O. P. Skrine
S. Andrew, Weed Hills	" "		R. H. Skrine
S. Luke, Broadview ..	" "	H. Hinton	Dr. Carter H. Hinton
Elisborough.....	" "		W. P. Osler W. Sharpe
Cotham	" "		E. Bissects
MOOSOMIN—			
S. Alban	Rev. W. G. Lyon, B.A.	W. White.....	Judge Wetmore W. Barton
		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. 7.

JULY 1, 1891.

Vol. 4.

Calendar for July.

- 2 Thurs. Visitation of the Blessed Virgin Mary.
4 Sat. Translation of S. Martin, Bp. and Conf.
5 Sun. 6 SUNDAY AFTER TRINITY.
12 Sun. 7 SUNDAY AFTER TRINITY.
15 Wed. Swithin, Bp. of Winchester, trans.
19 Sun. 8 SUNDAY AFTER TRINITY.
20 Mon. Margaret, Virgin, and Martyr at Antioch.
22 Wed. S. Mary Magdalene.
25 Sat. S. James, Apostle and Martyr.
26 Sun. 9 SUNDAY AFTER TRINITY. S. Ann, mother to the B.V.M.
Sunday Letter, D.
New Moon, 6th; Full Moon, 21st.

“The Church Messenger.”

All communications on business matters, advertisements, &c., and all payments, should be sent to Rev. H. S. Akelhurst, 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.

Erratum.

There was a somewhat unfortunate and grievous misprint in our last No., page 114, under the heading “Gleanings from the Church Year Book.” The amount contri-

buted by the Church on “Hospital Sunday,” should have been £30,963 not £3,963 as stated, out of the total of £38,767.

The Publisher acknowledges the receipt of the following subscriptions:

Mr. W. H. Stevenson, Regina, for 1890 and 1891; Mr. C. S. Dickinson, Chickney, for 1890 and 1891; Mr. J. H. Boyce, two extra copies of May No.; Mr. T. Pearson (two copies) and Mrs. Howard, Whitewood, for 1891; Rev. W. E. Brown and Mr. Crosbie, Moose Jaw, 1891; Mr. W. Tait, Chickney, 1890 and 1891; Mr. Molony, Fort Qu'Appelle, 1891.

Per Rev. S. Agassiz.

Mr. J. Furtou, 1891.

Per Rev. T. A. Teitelbaum.

Mr. Freemantle (arrears) and Churchbridge Temperance Society (second half 1891).

THE CALENDAR.

MINOR HOLY DAYS OF JULY

[Continued from last year.]

S. Margaret. Little is known respecting this saint except that she suffered martyrdom at Antioch, in Pisidia, about A. D. 278, probably in the tenth general persecution. The so called “Acts of S. Margaret” are not at all to be depended on, though it is probable, from the

great popularity of the saint, that they were generally accepted in mediæval times. In the Greek Church she is called S. Marina, and commemorated on the 17th, and it is curious that on an old bell at Pittingdon, near Durham, are the words SANCTA MARINETA, as if the two forms of the name had been amalgamated. No less than 238 churches are dedicated to S. Margaret; but it is probable that some of these may belong to S. Margaret, Queen of Scotland. She is represented with the martyr's crown and palm; sometimes she stands pressing a dragon with a long cross, or emerges from its rent body while her robe is yet passing through its mouth. She was esteemed as the patron of women in childbirth.

S. Mary Magdalene. The Western Church anciently recognized Mary Magdalene as the sister of Lazarus and "the woman that was a sinner" as one and the same person, while the Eastern Church has held them to be distinct. This opinion having been to a great extent received in England since the Reformation, the special office has been removed from the First Book of Edward VI. and the festival has ceased to be a "red letter day." In the Greek Church, she is esteemed as the equal of the Apostles, as having been the first witness of the Resurrection. She is supposed to have retired to Ephesus with the Blessed Virgin and S. John, and to have been buried there. Her relics were translated to Constantinople by the Emperor Leo, the philosopher, and placed in a church dedicated to S. Lazarus, as if under the supposition that she was his sister. In Western

art she is represented with long golden hair, and always having near her the alabaster box of ointment. She is often pictured as a penitent in a cave, with a simple cross and a skull, and sometimes she is being carried by angels to heaven. The Collect in the First Book of Edward VI. was as follows: "Merciful Father, give us grace that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend Thy Divine Majesty, that we may truly repent and lament the same after the example of Mary Magdalene, and by a lively faith obtain remission of all our sins through the only merits of Thy Son our Saviour Christ. Amen."

Diocesan Intelligence.

The Meeting of Synod. 27th May, 1891.

The eighth session of the Synod of the Diocese was held at Qu'Appelle on Wednesday, May 27th.

At 9.15 a.m. the Holy Communion was celebrated in S. Peter's Pro-Cathedral, by the Bishop. The Rev. J. P. Sargant being Gospeller and the Rev. H. S. Akehurst, Incumbent of S. Peter's, acting as deacon. The service was most impressive and helpful, and there were a large number of communicants.

The Synod met at 10 o'clock for the transaction of business, and after the usual form of service had been said the roll of Clergy and Lay delegates were called. There were fifteen Clergy and twenty Lay Delegates present.

The Rev. W. G. Lyon, Moosomin,

was re-elected Secretary of the Synod. The Bishop then delivered his charge; extracts from it will be found in another column. After the conclusion of the charge the Bishop called upon Mr. Sargent to read the report of the Executive Committee. In that report the Executive Committee thought that there had been a considerable improvement in finances in the past year. They attributed this to increased local support, which has been most encouraging, to increased aid having been received from other parts of Canada, and to a lesser expenditure. The balance in hand as reported by the Treasurer, Mr. H. Fisher, on last year's account, was \$1,400. The Committee considered that the establishment of a Church Literature Depot was much needed in the Diocese, and they therefore voted a sum of \$250 for the purpose. The Committee also in their report referred to the work of the sub-committee of the Bishopric Endowment Fund, and admired the appointment of a board of management to act permanently as managers of the said Fund. They recommended the adoption in the Diocese of a book for registration in each parish of baptisms, confirmations, marriages, and burials, published by Messrs. Rowsell & Hutchison, of Toronto, and the use of a wine made in Canada as suitable for the Holy Communion.

All the recommendations of the Executive Committee were adopted by the Synod,

In reference to the out-going committee of management of the Bishopric Endowment Fund, a hearty vote of thanks to Mr. W. White, Q.C., of Moosomin, for his

kind and gratuitous services in connection with the investment of the fund, was passed unanimously.

A vote of thanks to Mr. H. Fisher, on the presentation of his first report, for his past arduous and gratuitous services as Treasurer of the Diocese, was also passed. Mr. Fisher explained that though he had been treasurer for so many years he had not been able to present a complete report before, as part of the funds had been in the Bishop's hands, and had not passed through his accounts. Mr. Fisher was elected permanent treasurer this year by the Synod, so that he now holds this important office independently of his being a Lay Delegate.

In the afternoon, the time was chiefly occupied in considering the proposed alterations, and revision of the book of the Constitutions and Canons of the Diocese. The alterations had been carefully considered by a sub-committee of the Executive Committee before being placed before the Synod. The revision was undertaken at this Synod because very few copies of the book are left, and it is therefore necessary to have it printed as soon as possible. A new Canon, passed last Synod, was confirmed, and is now among the Canons of the Diocese. It relates to patronage, and leaves the appointment to cures in this Diocese in the hands of the Bishop, he having consulted with and obtained the consent of the churchwardens and lay delegates of the cure of souls to which the appointment is to be made, without they desire him to make the appointment without consultation.

The report of the committee on Indian work in the Diocese was

read by Mr. Dawson. He showed that considerable interest had been evidenced by different congregations in the Indian mission work in the Diocese, and he proposed that notice of all help sent to the missions should be given to him so that the help might be the more evenly apportioned.

Mr. Dawson, Regina, Mr. Brown, Moose Jaw, and Mr. Boyce, are the committee on Indian work for this year.

The business of the Synod concluded, the Bishop said the usual form of prayer and pronounced the benediction,

The ladies of S. Peter's congregation very kindly entertained the members of the Synod to tea in the Government Hall, which had been very prettily decorated for the occasion, at 5.30. Evensong, fully choral, was at 7.30, and the Bishop preached a very eloquent and most interesting sermon from the text, 1 Peter iii. 15, in which he urged the necessity of definite Church instruction from the pulpit, by means of lectures or conferences, by the spreading of Church literature, and in the Sunday Schools throughout the Diocese. There was a large and attentive congregation, and the Service throughout was very bright and hearty. The superb banner lately presented to the pro-Cathedral, by a lady in England, was carried in procession at the services. After Evensong another entertainment was given by the ladies of S. Peter's congregation, who certainly seem indefatigable in their efforts to make the time spent by the members of the Synod at Qu'Appelle as pleasant as possible. Songs and recitations were given, and refreshments were

provided in abundance. The Bishop thanked the ladies, in the name of the Synod, very heartily for their kindness and hospitality.

W. G. LYON,
Secretary.

We give the following extracts from the Bishop's Charge as probably of interest to our readers:

There were 17 Confirmations in the Diocese during the year 1890, and 78 persons were Confirmed. In 1889 there were 16 Confirmations and 178 Confirmed. The number of baptisms show a decided increase over the previous year, 264 as against 225. The communicants still show a satisfactory rate of increase, the number by the present returns being 1,174 as against 1,051 in the previous year. The number of children in our Sunday Schools has remained about the same, 416 as against 410 last year. Fort Qu'Appelle is the only place of any size where we have not now a separate Sunday School. I trust that we may have to add that place to our number before next year, as union Sunday Schools are eminently *most unsatisfactory*. The Sunday School is now the only opportunity that the Church has to teach her children the definite principles of our faith, and it is impossible that they can be taught the Catechism and other distinctive points of Church doctrines in Sunday Schools with teachers gathered from all denominations.

The sums raised locally for the maintenance of the clergy shows an increase of about \$700. This is satisfactory, especially considering the diminution in the number of clergy. The sum raised locally

for "other purposes" was only \$4,039.24 against \$5,290.65 in the previous year. This latter amount, however, included two very special sums of about \$600 each at Moosomin and Grenfell. Last year there does not seem to have been any very special expenditure in any district. The proportion between the sum given for clergy and for "other purposes," about equal, is far more satisfactory than it has ever been before.

I would again impress upon the clergy the importance of sending to the secretary the returns ordered by the Synod, as soon as possible after Easter. If statistics are properly kept there ought to be no difficulty in making these returns as soon as parish meetings can be held in different parts of the district over which a clergyman has charge. This year several returns were only sent in within the last two weeks, and in some cases the financial statements were so roughly thrown together that it was very difficult to ascertain what the sum raised in the whole district really was. I need scarcely point out that this delay and imperfection in sending the returns, is a very great inconvenience to myself in preparing the statement of the progress of the Diocese, which I believe it to be my duty to lay before the Synod on these occasions.

The Bishop has received notice from S. P. G. that they have renewed the grant of £800 for clergy for 1892, and have given a special grant of £100 towards maintenance of Principal of S. John's College in 1892 and 1893.

We regret very much to have to announce that the Rev. A. Krauss has had to leave the Diocese on account of ill health.

The Rev. Shafto Agassiz has also left Cannington, having accepted a mission in British Columbia. Mr. Agassiz is the last of those who came out with the Bishop in 1884.

It has been decided to establish the Depository for Church Literature at Regina. In accordance with the vote of the Synod which left the appointment of the committee of management to him, the Bishop has asked the following to act on this committee: the Revs. L. Dawson, W. G. Lyon, and W. E. Brown, and Messrs. James Brown and Alfred T. Abbey of Regina, and Mr. James Boyce of Qu'Appelle Station.

Questions and Answers on the Church, Supplementary to the Catechism.

ADOPTED BY THE LOWER HOUSE OF THE CONVOCATION OF CANTERBURY IN SESSIONS OF MAY 12, AND JULY 5, 6, 7, 1887.

It was intended to present this to the Upper House for their approval, but it was considered by the Private and Bishops that matters connected with doctrine must emanate from the Upper House.

I. Q. What meanest thou by the Church?—A. I mean the Body of which JESUS CHRIST is the head, and of which I was made a member in my Baptism.

II. Q. How is the Church described in the Creeds?—A. It is described as One, Holy, Catholic, and Apostolic.

III. Q. What meanest thou by each of these words?—A. I mean that the Church is One, as being One Body under the One Head; Holy, because the HOLY SPIRIT dwells in it, and sanctifies its members; Catholic, because it is for all nations and all times; Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

IV. Q. We learn from Holy Scripture that in the Church the evil are mingled with the good. Will it always be so?—A. No; when our LORD comes again. He will cast the evil out of His kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot, and blameless.

V. Q. What is the Office and Work of the Church on earth?—A. The office and work of the Church on earth is to maintain and teach everywhere the true Faith of CHRIST, and to be his instrument for conveying Grace to men, by the power of the HOLY GHOST.

VI. Q. How did our LORD provide for the government and continuance of the Church?—A. He gave authority to His Apostles to rule the Church; to minister His Word and Sacraments; and to ordain faithful men for the continuance of this Ministry until His coming again.

VII. Q. What Order of Ministers have there been in the Church from the Apostles' time?—A. Bishops, Priests, and Deacons.

VIII. Q. What is the office of a Bishop?—A. The office of a Bishop is to be a chief Pastor and

Ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.

IX. Q. What is the office of a Priest?—A. The office of a Priest is to preach the Word of GOD; to baptise; to celebrate the Holy Communion; to pronounce Absolution and Blessing in GOD'S Name, and to feed the flock committed by the Bishop to his charge.

X. Q. What is the office of a Deacon?—A. The office of a Deacon is to assist the Priest in Divine Service, and especially at the Holy Communion; to baptise infants in the absence of the Priest; to catechise; to preach, if authorised by the Bishop; and to search for the sick and the poor.

XI. Q. What is required of members of the Church?—A. To endeavor, by GOD'S help, to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the Communion of the Church; and to forward the work of the Church at home and abroad.

XII. Q. Why is it our duty to belong to the Church of England?—A. Because the Church of England has inherited and retains the Doctrine and Ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

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Books.

The following books belonging to the Bishop have been in the possession of some clergymen in the Diocese for a long time, and the Bishop would be exceedingly glad to

receive them back. He has forgotten to whom they were lent:

Pearson on The Creed.

Harold Browne on The Articles.

Local Intelligence.

Qu'Appelle Station.

The most important event during the last month was, of course, the meeting of the Synod, a full report of which will no doubt appear in another part of the *Messenger*. The ladies of S. Peter's congregation had, as usual, gone to considerable trouble to make the visit of the clergy and lay delegates, to our town, as pleasant as possible. Seldom, if ever, has the Government Hall looked so pretty as it did on that occasion, and the tea provided by them in a most hospitable and sumptuous manner, was very acceptable to their guests after a long and tiring afternoon's work. The Incumbent takes this opportunity of publicly thanking all the ladies who assisted, and particularly Mrs. Gordon and Mrs. Talbot, who by their indefatigable labors contributed so much towards making the day a pleasant one.

Another great success was the entertainment given by members of our congregation on Wednesday, June 10th. The members of the Women's Guild were very anxious that steps should be taken to clear off the remainder of the debt due to the Executive Committee on the Building Fund of S. Peter's Church, and at their invitation Mrs. Walter Ridsdale kindly undertook to get up a dramatic programme. Robertson's Comedy

"School" was selected, and much pains was taken by all engaged in it to make it a success. The performance itself exceeded the most sanguine expectations, and was also a financial success, for after all expenses are paid, the amount realised will be within a few dollars of the sum needed to clear off the debt—a very gratifying result to those who went to so much trouble in the matter. The cast was as follows: Lord Beaufoy, Mr. L. Strong; Dr. Sutcliffe, Mr. E. Henham; Beau Farintosh, Mr. F. D.W. Johnson; Jack Poyntz, Mr. A. D. Dickson; Mr. Krux, Mr. Harrison; Mrs. Sutcliffe, Miss Boyce; Bella, Miss Winter; Naomi Tighe, Mrs. W. Ridsdale; School girls, the Misses Sheppard and the Misses Boyce. To these, and particularly to Mrs. Ridsdale, our hearty thanks are offered for a very enjoyable entertainment, and for the valuable assistance rendered to our church funds.

BAPTISM.

May 31. In S. Peter's pro-Cathedral, Douglas Stafford Lewis, son of Percy Copeland and Clara Annie Jerrold.

May 31. Elizabeth Nellie, daughter of Henry and Rose Elie Howse, at Qu'Appelle.

MARRIAGE.

At McLean, by the Rev. H. S. Akhurst, William John Fanning to Agnes Hagell; both of McLean.

Regina.

We have every reason to believe that it will be possible to build our new S. Paul's Church this summer. \$4,000 were raised in Eastern Ca-

nada and England, a good deal is already in hand and the rest is a grant from the Society for Promoting Christian Knowledge, which is given conditional upon the parishioners doing what they promised. \$5,000 has been promised locally, and nearly everything depends on the three instalments being paid punctually.

The site of the new church will be nearly the same as the present one, only according to a most ancient custom it will be placed east and west; not as the present temporary church, north and south, and the vacant plot of land to the south of the rectory will be utilised.

The S. P. C. K. have generously made the parish a grant of prayer books, bibles, and pictures for the Sunday School. This society is constantly helping us in one way or another, and we owe them our hearty gratitude.

The Rector has lately received an ominous list of defaulters as regards their subscriptions to the *Church Messenger*. Most subscribers in the Regina District owe for 1890 and '91. A slip of paper in the May number reminded us of our debt. We trust everyone will send in what they owe without having to be dunned for it.

It was encouraging to learn from the Diocesan treasurer's report that the *Messenger* would pay if only subscribers paid their dues.

Many kind friends in England, amongst others the Rev. J. W. Gregory, sent out parcels of useful and tasty articles for our Ladies' Aid sale in October. Mr. Gregory had clearly not forgotten his old parishioners, as his interested and definite inquiries showed. He and

Mrs. Gregory lead a very busy life at Parkstone in Dorsetshire.

BAPTISMS.

May 10. In S. Paul's Church, Charles Edward Watson, son of Thomas and Amy Watson.

May 24. Arthur Francis, son of Isaac R. and Theresa Alice Riley.

May 24. Minnie Bell, daughter of John T. and Jeannie Stenshorn.

Churchbridge.

The first summer meeting of the C. E. T. S. was held on Thursday, June 11th. The Rev. T. A. Teitelbaum, President, in the chair. Mr. H. Macafferty, Secretary-Treasurer, read the minutes of the last meeting and gave a statement of the society's funds. It was decided to meet every month, and to take up some question relating to temperance for discussion. The subject for the next meeting will be "The use of wine in the Sacrament"; the President was asked to read a paper on the subject.

A circulating library containing forty volumes was opened for the use of the juvenile members.

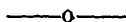
Fort Pelly.

The Rev. T. W. Cunliffe had a very narrow escape as he was on his way to take part in the Synod at Qu'Appelle. He had only proceeded a few miles on his journey, when he found he had to pass through a bush fire. As the wind was with him he did not anticipate any difficulty in getting through, but as he got further in, he found that the trail itself was on fire, and a sudden change in the wind caused the fire to bear down di-

rectly towards him. As there was a great deal of dry wood in the bush, the heat was excessive, so much so that a rope on the buckboard became ignited, but happily only smouldered, and was discovered when the fire was safely passed. The heat of the trail, too, may be imagined, for when Mr. Cunliffe's friend, who was with him, alighted to rescue the dog, he burned his hand rather severely, as he rested it for a moment on the wheel in jumping out of the rig. It seemed almost miraculous that the horses escaped with no more injury than a slight singeing, and it was with feelings of relief and thankfulness that the two travellers, after a most exciting rush, found themselves out of the reach of the flames.

Those who have only seen an ordinary prairie fire, may perhaps smile at the idea of there being any real danger, but a bush fire with large dry trees in a blaze on every side is a very different matter, and the slightest accident to horses or rig must have caused most serious if not fatal results.

We deeply regret to have to announce the death of Mrs. E. Challen Clarke, the wife of our churchwarden, who died suddenly in England of syncope of the heart. Mr. Clarke was expecting her to join him shortly. It was only a few days previously that Mr. Clarke lost his house and all his belongings in the fire from which Mr. Cunliffe had so providential an escape. Mr. Clarke has our deepest sympathy in his sad bereavement and loss.



It is not well for a man to pray cream and live skim milk.

Craven.

Mr. C. Lawson, who has just returned from England to the Qu'Appelle Valley, has brought with him an Altar Frontal, &c., for S. John's Church. We hope to have them up on July 12th, when the next Service will be held. If, however, the attendance does not improve, it will be a question whether in fairness these Services should be continued.

Moosomin.

We were very fortunate in having perfect weather on S. Alban's Day, this year, and there was nothing on that account to hinder people from attending the Services. The church was made bright with flowers and plants, and looked very pretty. The pulpit and font were decorated with wild flowers, the pedestal of the font and of the lectern with plants in bloom and foliage plants. The altar was richly decorated with cut flowers sent from Winnipeg, and groups of plants were tastefully arranged at each end of it. Altogether the altar and sanctuary looked, as they ever should, the brightest and most richly decorated part of the church.

The clergy present were: the Bishop of the Diocese, the Rev. L. Dawson (Rector of Regina), the Rev. W. H. Green, the Rev. T. G. Beal, the Rev. S. Agassiz, the Rev. T. Green, and the Rev. W. Lyon (Incumbent of S. Alban's).

There was a choral celebration of the Holy Communion at 8 o'clock, at which the Incumbent was celebrant, and the Rev. W. H. Green, deacon. There were twenty communicants. The Service was a

very helpful and impressive one, and reminded some present of celebrations they had attended in England. The offertory at this Service, which amounted to \$2.80, was for the Altar and Choir Fund.

Matins were said at 10:30, and Evensong, fully choral, was at 7:30. The anthem was, "The Lord is mindful of his own," from the Oratorio of S. Paul (Mendelssohn). The Service went very well indeed, the choir singing carefully and correctly. The Bishop preached and was listened to with close attention by the large congregation.

After Evensong the members of the Women's Working Guild very kindly gave an entertainment in the Orange Hall, to which all the congregation of S. Alban's Church were invited. An abundant supply of refreshments was provided, after which a short concert was given by members of S. Alban's choir. Mrs. Parke, Mrs. Castleden, Miss Ewen, Mr. Wyssman, Mr. W. Roe, and others, took part in it.

Advantage was taken of the occasion for presenting the Rev. T. G. Beal with a purse of \$108 on behalf of the members of the congregations of S. Alban's and some of the out-stations who had subscribed towards it. Judge Wetmore made the presentation, and expressed the regret of the members of the congregation and others at losing Mr. Beal, and wished him every success in his work at Grenfell. He concluded by asking him to accept the purse as a small token of respect and esteem. Mr. Beal made a suitable reply, thanking all for the great kindness he had received while at Moosomin, and for their present of the purse.

Mr. Beal had previously received

a gift of a hall clock from members of the congregation at Mr. Manners', an out-station on the Pipestone, which was presented to him at a tea got up in his honor.

The entertainment concluded with the singing of the National Anthem. Many congratulations were passed round on the day having been in every way a success, and "something like a Parish Festival."

The Church Messenger

QU'APPELLE, JULY 1, 1891.

CONFIRMATION.

PART II.

PAPER IX.—CONTINUED.

The Christian Faith.

There are *three Forms* of the Creed now in use in our Church, but they are all essentially the same in what they require us to believe—

1. The Apostles' Creed.
2. The Nicene Creed.
3. The Confession of our Christian Faith, commonly called the Creed of S. Athanasius.

Very early in the history of the Church, even before the books that comprise the New Testament were written, there seem to have been some such expressions of the Christian's Faith.

S. Paul refers, in his Epistles, to some formula of faith known to the disciples—"a form of sound

words," "a form of doctrine delivered" to them. Cf. 2 Tim. i. 13; Rom. vi. 17; 2 Thess. iii. 6. Two portions of an Apostolic Creed seem to be recorded: 1 Cor. xv. 3; Heb. vi. 1, 2.

Probably such Confessions of Faith were first used for converts before baptism.

A little later many dioceses had different forms of creed, as they had different forms of worship, or liturgies; but all these forms of the Creed were essentially *one*—different modes of expression for the *same* Articles of Faith, just as the different liturgies were in all their main features the same.

1. THE APOSTLES' CREED, which is now used in the Offices for Baptism, in the Visitation of the Sick, and in the Daily Offices, is the simplest Form of the Creed. It is also the most ancient of the Forms now existing, and it is not improbable that in substance it dates from the time of the Apostles.

It is so called, from an early tradition that its Articles were framed each one severally by one of the Apostles.

2. THE NICENE CREED, which is used in the Office of the Holy Communion, is fuller, and was framed to defend the Church against the heresies of Arius (who denied the Deity of Christ) and Macedonius (who denied the Deity of the Holy Ghost). It is the only Creed that has the authority of Councils of the Church. To the end of the words "I believe in the Holy Ghost," it was framed at the Council of Nicæa in 325. The rest was added at the Council of Constantinople (the Second General Council) in 381, with the ex-

ception of the clause concerning the Procession of the Holy Ghost, "*and from the Son*," which is an interpolation of the Western Church, and never received the sanction of the Eastern Church. The Eastern Church objected to the words as going beyond the words of Scripture, and not being sanctioned by a General Council.

3. THE ATHANASIAN CREED, which is used on the Great Festivals of the Church, instead of the Apostles' Creed, at Morning Prayer. This is the latest and the fullest expression of the Church's Faith concerning the Doctrine of the Trinity in Unity of the Godhead. The author is uncertain, but it is most generally ascribed to Hilary, Bishop of Arles, about 430 A.D. It, however, embodies the teaching of S. Athanasius and S. Augustine, and was called after the former great Defender of the Faith who at one time stood almost alone against the Arians who denied the Deity of our Lord.

Though this Creed is so much longer, and fuller, and more explicit in its terms than the others, it contains nothing that is not implicitly involved in the simplest Creed. Every statement it contains was found necessary to defend "the faith once delivered to the saints" from some deadly heresy which would have overthrown the fundamental Doctrines of the Trinity in Unity of the Godhead, or the perfect Godhead or Manhood of the Son, or the Deity or Personality of the Holy Ghost.

And thus it has been truly said that

The Apostles' Creed is to *State* the Truth—*Instruction* in the Truth;

The Nicene Creed is to *Explain* the Truth:

The Athanasian Creed is to *Defend* the Truth.

With regard to what are called the Damnatory, or Condemning, Clauses to which objection is often so strongly made, we must remember that—

1. They are only intended to apply to those persons who have had the fullest opportunity of receiving the Christian Faith.
2. They are only to be taken in the same sense as our Lord's own words (S. Mark xvi. 16).

If any person thinks that the clauses of this Confession of Faith oblige us to believe more than is involved in the Formula of Baptism given us by Christ Himself, let him try if it be possible to deny one of the statements therein without denying also that which is necessary to a true conception of the Trinity in Unity of the Godhead, or some equally fundamental portion of the Faith.

The Wesley Centenary.—III.

From "Church Times."

It may serve to complete our view of Wesley's Churchmanship if we mention that in his Notes on the New Testament (one of the legal standards of Wesleyan doctrine) he cites Hebrews vi. 2. as the authority for the "laying on of hands for the receiving of the Holy Ghost"—that he received private confessions, having a small room for that purpose near several of his preaching houses (see Works, vi., 344, ed. 1809), and pronounced

absolution to be "ministerial, declarative, and conditional. Men shew a ministry in the forgiveness of sins, but do not exercise a right of power. They pray, but it is God forgives, saith S. Ambrose." He used the mixed chalice, and both used and defended the use of the Athanasian Creed (see Works, iii. 30). In the "Large Minutes"—a sort of compendium of Methodist law—we find the following instructions to Wesley's preachers which were reaffirmed in several conferences. "Let all our preachers go to church. Let all the people go constantly, and receive the Sacrament at every opportunity, warn them against calling our society a "Church" or "the Church"; against calling our preachers "Ministers," our houses "Meeting houses"; call them plainly "Preaching houses"; license yourself as a Methodist Preacher." And nine months before his death he published in the *Arminian Magazine* (which had for several years been his organ) his well-known sermon on Heb. v. 4., in which he told his preachers that "he dared not separate from the Church, he believed it would be a sin to do so"; and that for them to "seek the priesthood," and attempt to administer the Sacraments would be to commit the sin of Korah, Dathan, and Abiram. "You know that *no man taketh this honor unto himself, but he that is called of God as was Aaron*. O contain yourselves within your own bounds: Be content with preaching the Gospel."

We have shewn what Methodism was as it left the hands of its founder; we have now to see what it has become since. Scarcely had

the grave closed over Wesley, before some of his followers set about to create the schism which he had so deprecated. The Preachers met in conference in 1792, and "committing the matter to God," "put it to the lot whether they should administer the Lord's Supper or not." The lot said "no." Instead of "committing it to God, and putting it to the lot," the following year, they put it to the vote, and the majority voted themselves into the priesthood. Ordination there was none: "We resolved—they say—that the being received into full communion by this Conference, and appointed by them to administer the ordinances (the Sacraments) should be considered a sufficient ordination without the imposition of hands" (Smith's History, ii. 22). One immediate consequence of this resolution was, that the trustees of the Bristol preaching-houses excluded from them the Preacher appointed by the Conference, saying that that body had formed themselves into an independent sect. And so they went on for some forty years without ordination of any kind, till in 1836 Jabez Bunting, the then President of Conference, set up an ordination to convey the lacking powers in these words, "Mayest thou receive the Holy Ghost for the office and work of a Christian minister ["and pastor" was subsequently added] now committed to thee by the imposition of our hands." Jabez Bunting, therefore, and his associates—all of them wholly unordained—were the founders of the existing Wesleyan ministry. It has, as a ministry, no connexion with John Wesley. To shuffle out of sight the unwelcome fact that

John Wesley considered his preachers as mere laymen, and that they were so considered subsequently to his death, they suppressed the above mentioned "Korah" sermon in his collected works and sermons up to 1829, and falsified his monument in the City-road Preaching House. The original inscription spoke of Wesley as "the Patron and friend of the *lay preachers*." This was erased, and in its place we now read that he was "the Chief Promoter and Patron of the *plan of itinerant preaching*."

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

Continued.

Jerusalem was filled with strangers from all parts for the Passover, as well as with inhabitants of the country districts who had seen our Blessed Lord's miracles, and listened to his preaching, and believed in Him. It was for envy, we are told, that the chief priests and rulers of the Jews had sought His condemnation; and as Joseph of Arimathea was a believer they may have suspected it, and have had some motive of derision for selecting his garden as the place of crucifixion. Pilate, also, having yielded to their threats against his own judgment, chose to annoy them by putting an inscription in Latin, Greek, and Hebrew, so that everyone might be able to read it, on the Cross, in which he styles our Lord "the King of the Jews." He might further wish to avenge himself upon them by ordering the crucifixion to take place in the garden of a member of the Sanhedrim—not knowing that Joseph was a believer—and close to their

holy hill.* It was evidently hurried over for fear of disturbances; and if it had occurred in an unusual place, and as it was on the eve of the great feast we may easily understand that the crosses had been hidden away in a cave to conceal all traces of it as quickly as possible. The darkness, the rending of the rocks, and the earthquake on the morning of the Resurrection, may well have prevented the Roman soldiers from venturing to the place again to claim their due in the wood of the crosses, so that there they were left till, as the legend asserts, they were found in the time of Constantine.

The rumors of our Lord's reappearance and the miracles performed by the Apostles, besides the opinion expressed by the Centurion and by the Emperor Tiberias, when he wished to place the Redeemer among the Roman gods, must have made both the Jews and the Romans in Jerusalem anxious to let the cross be hidden away, and the crucifixion be forgotten, if possible, and their part in it. It was hardly likely that there was any regular place of execution near Jerusalem, though the bodies of criminals, with ordinary offal, were burned at Gehenna, above the Valley of Hinnon.

The Jewish mode of execution was stoning outside the city, apparently in any convenient place. Among many Eastern nations, at the present day, executions take place anywhere. In Constantinople a water pipe, on a roof, put up by a European, was frequently

used for the rope with which to hang suspected Bulgarians during the last Russo-Turkish war, and there were similar extemporised gibbets at Phillipopolis. In Egypt and Persia, wherever life is of small consequence, it was the same.

That the Roman Governor's house, of which there are still the remains, stood in a suburb at the edge of the city is probable, for the soldiers would not have gone far to find thorns, and the wild bramble, most likely used for the Crown of Thorns, is never tolerated in streets, as it is destructive to the long garments worn in Palestine, but only springs up in the fields and on the open ground round the city.

The church built by Constantine and Helena over the Holy Sepulchre and Calvary was doubtless worthy of the fame and wealth of the first emperor who boldly professed himself a Christian, but it was destroyed A.D. 614 by the Persian Fatimites. They are said to have killed 90 000 people in Jerusalem, but the numbers given in wars are very inaccurate during the present century, and probably were still more unreliable at that time. They carried away the sacred relics from the Holy Sepulchre, and captured the strongly-fortified monastery of Mar Saba, near the Dead Sea, killing all the monks. Only twenty-three years afterwards, the Saracens, under Omar, took Jerusalem.

It must be remembered that the early Mahometans were renegade Jews and Christians, Jews particularly, for there was a Jewish principality in Arabia established by the fugitives from Judea; and the Koran instructed them to some

* "Yet have I set my king upon my holy hill of Zion."

extent in Biblical history. The Roman Emperor Julian the Apostate had allowed the Jews to return to Jerusalem, and they had begun to remove the rubbish from the site of the Temple with the view of rebuilding it, but were deterred by terrific storms of thunder and lightning, some say by an earthquake (*see* Gibbon's Roman History). Omar chose this ground for the magnificent mosque which still covers it, and asked to be shown the site of the Crucifixion. When the remains of the Church of the Holy Sepulchre were pointed out to him—this is the story current among the Mahometans in Jerusalem—he said he would not pray there, else his followers would take it away from the Christians, but that he would pray close to it, and there another mosque was erected which still stands. The same anecdote is told of Mahomet.

Those who wish to see what the Church of the Holy Sepulchre was precisely like in the days of the Crusaders have to go to Moscow, where there is an exact model of it, size and ornaments down to the smallest particulars, built in the reign of the Czar Alexis (father to Peter the Great), in the grounds of the monastery of the New Jerusalem. The vicissitudes that the Holy Sepulchre has undergone since their day, the priests having more than once been besieged in it by the Turks, have necessitated frequent repairs. When Napoleon tried to conquer Palestine in 1799, the Turks revenged his cruelties to their sick and wounded, on the defenceless Latins and Greeks in Jerusalem. The large dome over the church which the Crusaders

had put on was burned a few years later, as well as the wooden and stone covering to the Tomb. France at the height of her power, although France and Turkey were at peace, and the protector, so-called, of the Latins, could not produce one farthing to repair it, and the present stone covering to the Tomb was erected by the Russians and Greeks, with Russian money, although Russia and Turkey were at war, and the very year the church was entirely restored (1812) was a most disastrous one for Russia. The new central dome was not completed till 1867, at the cost of the Russian Emperor Alexander II, and Napoleon III., to which the Sultan added a trifle to assert his rights over it. Contemporary writers, and the Greeks generally, dwell more, or as much, on the part which Constantine took in the erection of the church than his mother; but the Latins have always had a predilection for female saints, and S. Helena very probably seemed more worthy of canonization than her son. They have also been more ingenious than the Greeks in localising historical events and the scenes of the parables, when there has been no such foundation, as in the case of the site of the church; but the Greeks have, in many instances, accepted their legends.

General Church Intelligence.

The Bishop of Lichfield, William Dalrymple Maclagan, D.D., has been appointed Archbishop of York. From 1869 to 1875 the Archbishop was rector of Newington, in South London, and from 1875 to 1878 vicar of Kensington.

He then succeeded Bishop Selwyn as Bishop of Lichfield. Though he may not be gifted with the wonderful oratorical power of the late Archbishop, whose tenure of office was so short, he will, we are sure, prove a worthy successor of the long line of eminent Prelates who have occupied the throne of York. He has made a distinct mark at Lichfield, and has won his way to the deep affection and respect of the laity as well as the clergy of that Diocese. It is not a little remarkable that the Archbishopric has now been held in succession by an Englishman, an Irishman, and a Scotchman.

* * *

At the enthronement of the late Archbishop of York the chair occupied by his Grace at the installation was an exact reproduction of the old chair in which Richard III. was crowned, and which has ever since been used at the enthronisation of the Archbishop of York.

* * *

The death is announced, on May 14th, of the venerable Dr. French, late Bishop of Lahore, India, from sunstroke at Muscat, where he was engaged in mission work single handed among the Mohammedans. The deceased prelate was an Evangelical of the old devout school, with the true missionary spirit pervading his whole life.

* * *

The serious illness of the new Bishop of Rochester, Dr. Randall Davidson, is announced. All his public engagements for the next three months are being cancelled, and arrangements are to be made for conducting the business of the diocese.

The Rev. William M. Carter, Pembroke College, Oxford, head of the Eaton Mission, Hackney Wick, England, has, at the request of the Bishop of Carlisle, acting on behalf of the Bishops of South Africa, accepted the post of Missionary Bishop for Zululand.

* * *

The Chancellor of Lichfield has given instructions that no license should be issued to divorced persons whether innocent or guilty.

* * *

An event of considerable ecclesiastical interest took place lately at Cambridge. The Professorship of Ecclesiastical Law has been revived after some 300 years. Mr. Dibdin, Chancellor of Rochester, in his first lecture noticed that it was the first time that the subject had been publicly lectured on, under the auspices of the University, since 1535. In that year Henry VIII. by the fifth of his famous injunctions, imposed upon the officers of the University upon pain of loss of their office, that no one should hereafter publicly read the canon law, nor should any degree in that law be conferred. King Edward VI.'s contemplated revival of the study fell to the ground, and the first effort to restore canon law under Mary was quickly followed by the Queen's death. Mr. Smythe, a Fellow of Trinity Hall, who was admitted to his degree in canon law in 1557, was the last of the Cambridge canonists, and from that day to this the faculty has been "as defunct as ever Henry could have desired."

* * *

Bishop Horden, of Moosenee, has been permitted to see the fruits of his labors in his vast dio-

cese. Heathenism is fast giving way to the light of the Gospel. With the exception of the Eskimo at Churchill and northwards, nearly all the natives have been received into the Christian Church; and, except some Indians who are Romanists or Methodists, all belong to the Church. The Scriptures and Prayer Book have been translated into the Cree, Eskimo, Ojibway, and Chippewyan languages. The whole population is less than 6,000, and there are 700 communicants. Bishop Horden has labored for many years with much devotion in his diocese.—*Living Church.*

* * *

Bishop Marsden, of Australia, lately thus described the rise of the Australian Church, which he said had been very remarkable. "The origin of it was as humble as that of the Christian Church itself. It began under a tree at first. For several Sundays the only church was a tree, which was replaced by an insignificant structure, but now they had churches over all the settled districts of the Colonies. He could himself remember the time when there was no bishop at all in the Southern Seas. They were under the Bishop of Calcutta, who sent his charge to be read in one of the churches. Now, however, they had twenty-one bishops and 1,000 clergymen in the same area. His grandfather was, for about eight years, the only clergyman at work in the Southern Seas."

The Duke of Burgundy was born terrible, S. Simon declares. He would indulge in such paroxysms of rage that those who were standing by would tremble for his very

life. He was hard-hearted, passionate, furious to the highest degree, even against inanimate objects; incapable of bearing the least opposition to his wishes; fond of gambling, violent hunting, and the gratifications of the table; abandoned to his pleasures; barbarous; born to cruelty. With this was united a genius of the most extraordinary kind: a quickness of humour, a depth and justice of thought, a versatility and acuteness of a really marvellous kind, distinguished him. The prodigy was that in a short space of time religion and the grace of God made him a new man, and changed those terrible qualities into all the opposite virtues: From the abyss which I have described there arose a prince affable, gentle, moderate, patient, modest, humble, austere only to himself, attentive to his duties, and sensible of their great extent. His only object appeared to be to perform all his actual duties of son and subject, and to qualify himself for his future obligations.—*The Duc de S. Simon, quoted in Charles Butler's Works.*

An interesting incident happened at a recent lecture on Church History, in South London. The lecturer Mr. Nye, read a note from the late Dr. Lit'edale's "Words of Truth" to the effect that in 1826 the Roman Catholic bishops of England issued a statement repudiating *in toto* the suggestion that the Roman Catholic Church had any claim, or pretended to have any claim, upon the property of the Church of England. The note, by-the-bye, included the following emphatic declaration: "We disclaim any right, title, or pretension

with regard to the same." When the note had been read, one of the audience, who, it afterwards turned out, was a Roman Catholic, rose and challenged its genuineness. The lecturer was naturally somewhat taken aback, as he was not in a position to substantiate the statement on the spot, but he promised to do so at the meeting the following week or to withdraw it. It was not an easy task which he undertook, for he found that Dr. Littledale gave no reference which was of any service to the original document from which he quoted; no work of the kind could be at the moment found in the British Museum, usually an unfailing friend in such cases, or among Dr. Littledale's books or papers. After much further searching, a Roman Catholic "of high position in London," courteously allowed his library to be examined, and in it, bound in vellum, a work was found entitled, "Declaration of the Roman Catholic Bishops, the Vicars Apostolical, and their Coadjutors in Great Britain," which at once vindicated Dr. Littledale's accuracy, and enabled Mr. Nye in due course to satisfy his challenger.

A young Buddhist priest who was lately converted to Christianity, when asked why he left Buddhism, said, "It is true that both teach the same morals, but Christianity alone gives the power to lead the life."

The Bible is like a telescope. If a man looks through his telescope, then he sees worlds beyond; but if he looks at his telescope, then he does not see anything but that.

A lie always needs a truth for a

handle to it. The worst lies are those whose blade is false, but whose handle is true.

Correspondence.

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

To the Editor of THE CHURCH MESSENGER:

Sir,—A children's lending library has been started in connection with the C. E. T. S. at Churchbridge, will you therefore allow me through the columns of the *Church Messenger* to ask your readers to assist us by gifts of children's books; we should be very glad of any works either new or old, in order to keep our Library going. All gifts will be thankfully received and acknowledged by Mr. H. Macafferty, Secretary of the C. E. T. S., Churchbridge.

I am, yours very truly,
T. A. TEITELBAUM,
Priest-in-charge of the Colonies.

To the Editor of THE CHURCH MESSENGER:

Dear Sir,—Will you kindly allow us space to acknowledge with many thanks the undermentioned contributions towards the lathing and plastering of our church. Further sums to complete the balance required, will be gratefully acknowledged. Yours truly,

E. HAROLD DEE,
E. CHALLEN CLARKE,
Churchwardens.

The following amounts have been either paid or promised:

The Bishop of Qu'Appelle (from sales of work), \$50; Rev. T. W. Cunliffe, \$10; Rev. H. S. Akenurst, \$5; Rev. W. G. Lyon, \$5; Rev. T.

G. Beal, \$1; Rev. Shafto Agassiz, \$1; Rev. W. E. Brown, \$3; Rev. W. Nicolls, \$5; Rev. W. H. Green, \$5; a Priest, \$10; Messrs. E. Challen Clarke, \$10; E. A. W. R. McKenzie, \$10; A. McBeath, \$5; E. H. Dee, \$5.

P.S.—We also tender our warmest thanks to the Incumbent and churchwardens of S. Peter's pro-Cathedral for the kind gift of a font.

S. Andrew's Mission,
Fort Pelly, June, 1891.

Sunday School.

NOTES

FOR A COURSE OF SIMULTANEOUS
Diocesan Lessons.

LESSON XXII.

ARTICLE XI.: *The Resurrection of the Body.*

What becomes of the *body* when people die?

Have you ever lost anyone you loved—a mother, father, &c.—by death? You have looked upon the cold body from which life has fled. How strange, how solemn it seemed! We know that the person we loved is not there; but yet we love even the body—it is part of the one we loved. We lay it with reverence in the grave. We visit the grave, even though we know that it will soon return to the dust.

That body is to "*rise again.*" It is the special revelation of Christianity. Many wise men, before Christ, thought that the *soul* must live on—be immortal; but Christ tells us that the body is to share in that immortality, and so the man will be perfect in body, soul, and spirit, as now.

What does the Burial Service say? "We shall have our *perfect* consummation and bliss both in *body* and *soul* in God's eternal and everlasting kingdom."

Had any bodies risen from the grave before our Lord? 1 Kings xvii. 22; 2 Kings iv. 34, 35, xiii. 21; S. Luke vii. 15, viii. 55; S. John xi. 44; S. Matt. xxvii. 52, 53.

What difference was there in those beings and ours? They rose just the same—to die again. Our bodies are to rise, the same,

but changed—glorified, made spiritual, never more to die. "Like to Christ's glorious Body" (Phil. iii. 21). Show how Christ's Body was the same, and yet *changed*.

How wonderful this is! How can it be? God's almighty power (Phil. iii. 21; Rom. viii. 11). Not more wonderful than *creation*—making out of nothing.

When will it be? (1 Cor. xv. 23; 1 Thess. iv. 17).

Illustrations—Seed grain (1 Cor. xv.), caterpillar—grab—butterfly.

Apply—Body, holy, kept for the Master's service.

Our Lord's Body bore the marks of His love for us; what marks shall our bodies bear when they rise again? (1 Cor. vi. 19, 20.)

LESSON XXIII.

ARTICLE XII.: *The Life Everlasting.*

Last Lesson, resurrection of the body. Why will our bodies rise? That we may receive the things done in them (2 Cor. v. 10).

Our bodies must share in our future happiness or misery.

There is (S. John v. 29)—

a. The resurrection of life.

b. The resurrection of damnation.

It is of the former that this Article speaks, as being the final privilege given to us as "*inheritors of the kingdom of heaven.*"

Where did Christ go after His Resurrection? (S. John xvi. 28; Acts i. 11).

Why did He go there? (S. John xiv. 20).

We are then to be in the future life everlasting where Christ is—in heaven—with God.

What does S. say of the joy of heaven? For description *vide* Rev. vii. 15, 16, 17, xxi. 4, 10 to end, xxii. 1-6; 1 Cor. ii. 9.

How does the Collect for All Saints' Day speak of those joys? *Unspeakable.*

Difficult to imagine beauty that we have never seen, even in this world. A well-known naturalist has described how when he went to Jamaica and saw the flowers and the birds there, he felt his heart too full, he sat down and cried from excess of pleasure, the beauty was more than he could bear. He goes on, "I have felt conscious that there were elements of e-joyment and admiration here which went far beyond my capacity of enjoying and admiring; and I have delighted to believe, that, by-and-by, when in the kingdom of Jesus, in the dispensation of the fulness of time, the *new* earth shall be endowed with a more

than Paradaiseal glory, there will be given to man a greatly increase of power and capacity for drinking in and enjoying the augmented loveliness. I shall be satisfied when I wake up after Thy likeness, O Lord."

All, however, will not enjoy in the same manner, there will be *different degrees* of rewards as of punishments (S. Luke xix. 17; 1 Cor. xv. 41, 42), but yet the joy of each will be *perfect*, according to his capacity for enjoyment (Ps. xvi. 11), "fulness of joy."

Illustrations—Different sized vessels holding different quantities yet all full, so is the heart.

Apply—Zeal to attain a high place of glory; training the soul for appreciating the joy of God's Presence—In what does it consist? "Excelsior," the Christian's cry, "I press towards," &c.

But this "Life everlasting" is—

1. A gift of God (S. John x. 28, xvii. 2).
2. It is begun here—a *present*, and not only a future gift (1 John v. 11, 12).
3. It consists in having God, through union with Christ (S. John xvii. 3. i. 4, v. 26).
4. This gift of Divine Life is given first in Baptism. "Doubt ye not, but earnestly believe, that He will give unto this infant the blessing of Eternal Life." It is strengthened in Confirmation, "the *renewal of the Holy Ghost*" It is sustained continually by union with Christ in Holy Communion (S. John vi. 53-58).

Like a seed, it must be nourished and tended, that it may live and bring forth fruit to God's glory.

LESSON XXIV.

Amen.

Is there any lesson to be learned from this little word? I think so.

It "is a very sacred word, containing in it most high and deep meanings."

"Amen" and "Hallelujah" (Praise ye the Lord) are two words that "have come down to us from the sacred language, Hebrew, never translated, on account of a mysterious holiness connected with them."

"A sort of veil of secrecy about the word which is thus left in honor" (S. Augustine) God Himself is called the "*God of Amen*" (Isa. lxx. 16), translated "*Truth*." It is the Name of the Lord in Revelation—"These things saith the Amen, the Faithful and True Witness" (iii. 14).

God used it on very solemn occasions, to confirm what He said.

Our Lord frequently used it, especially when He was speaking on the greatest mysteries of our Faith—especially in S. John's Gospel. It is rendered in our version **VERILY**.

A positive command was given by God, that when the Levites declared the curses of God, "All the people shall say, Amen" (Deut. xxvii. 15).

S. Paul speaks of it being the custom of the people to respond with this word in the Holy Communion (1 Cor. xiv. 16), "giving of thanks" is "Eucharist," the primitive name of Holy Communion.

Ancient writers allude to this custom as still continuing, and being a marked feature of the Holy Rite. S. Ambrose says, "The Priest saith to thee, the Body of Christ; and thou sayest, Amen, that is, True, what the tongue confesses let the affections retain."

[*The above, of course, is only for elder scholars*]

This solemn word means "*True*," or "*Truth*." It may be used in several senses:

When after an affirmation or command it partakes of the nature of a confirming oath.

After a prayer, "So be it." So grant it to be.

After a confession of Faith "So it is."
"This is indeed true."

When we use the word after the Creed, therefore, it is an additional "seal of our consent" before God that we believe what we have said. Do we?

God the Father *made* us, do we love, honor, and reverence Him as a Father?

God the Son *redeemed* us, do we love and try to serve and please Him Who has done so much for our sakes?

God the Holy Ghost *sanctifies* [i.e. makes holy] us and all the elect people of God [i.e. all whom He has chosen out of the world and brought into His Church by Baptism]. Do we love Him, and listen to His Voice when He Speaks through conscience, and yield our will at once to His obedience?

Christ has founded a Holy Church, as the home of His chosen people, and has given to it great blessings and privileges, do you value and hold faithfully to it?

Amen.

Conclude with Collect for Trinity Sunday.

DIOCESE OF QU'APPELLE.

[CONTINUED FROM SECOND PAGE OF COVER.]

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