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*Rev. Dr. Mackridge
Toronto*

No. 10.

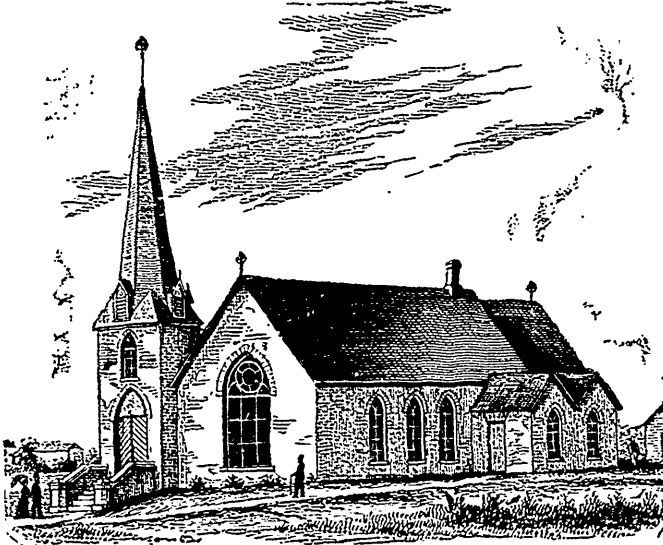


Vol. 4

THE
Church Messenger

FOR

THE DIOCESE OF QU'APPELLE.



OCTOBER, 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, F. 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
S. Chad's.....	" "	G. R. Skinner ..	W. B. Sheppard
		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, {	" "	E. Boyce	J. Morrison
Abernethy {			E. Boyce
All Saints, Katepwa..	" "	G. Vidal	T. Skinner Geo. Bulstrode
GRENFELL—			
S. Michael and All {	Rev. T. G. Beal	R. S. Lake	R. S. Lake
Angels		O. P. Skrine....	O. P. Skrine
S. Andrew, Weed Hills	" "		R. H. Skrine
S. Luke, Broadview ..	" "	H. Hinton	Dr. Carter
			J. Hinton
Ellisborough.....	" "		W. P. Osler
			W. Sharpe
Cotham	" "		E. Bissects
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,

ASSINBOIA DISTRICT, N.W.T., CANADA.

No. 10.

OCTOBER 1, 1891.

Vol. 4.

Calendar for October.

- 1 Thurs. Remigius, Bishop of Rheims.
4 Sun. 19 SUNDAY AFTER TRINITY.
6 Tues. Faith, Virgin and Mar.
9 Fri. S. Denys, Arcop. Bishop and Mar.
11 Sun. 20 SUNDAY AFTER TRINITY.
13 Tues. Translation of K. Edward, Conf.
17 Sat. Etheldreda, Virgin Queen, Abb. of Ely.
18 Sun. 21 SUNDAY AFTER TRINITY. S. Luke Evangelist.
25 Sun. 22 SUNDAY AFTER TRINITY. Crispin, Mar.
28 Wed. S. Simon and S. Jude. A. and M. Sunday Letter, D.

New Moon, 3d; Full Moon, 17th.

"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.

Back Numbers of the "Messenger" Wanted.

The Bishop would be exceedingly obliged to any one who would send him any of the following numbers of the *Messenger*: Feb.

and May, 1890, and March and May of this year.

The following subscriptions have been received during the past month:

Per Rev. G. N. Dobie—for 1891:
Mrs. Peacock, Mrs. Surrey, Mrs. Quesnell, and Mrs. Scatcherd.

Per Rev. L. Dawson.
Mrs. Lee, 1890 and 1891, and two extra copies Sept.

Per Treasurer—for 1891:
Rev. S. Agassiz, A. H. Field.

THE CALENDAR.

MINOR HOLY DAYS OF OCTOBER

[Continued from last year.]

11. *Translation of King Edward, Confessor.* S. Edward the Confessor is pre-eminently the national saint of the English. He was born in Oxfordshire, and succeeded his father, King Ethelred, A.D. 1041. Having suffered much at the hands of the Danes, he had in his youth vowed to make a pilgrimage to Rome, and wished to fulfil his intention as soon as he became king. But such was the danger attending his absence from England that Leo IX. dispensed with the performance of the vow on condition that he would give to the poor the money the pilgrimage would have cost him, and found, or re-found a monastery in honor

of S. Peter. This led to the re-establishment of the then ancient Abbey of Westminster on a new and magnificent footing. The buildings were completed and solemnly dedicated to S. Peter on the Feast of the Holy Innocents, A.D. 1065, and considerable portions of them remain to this day. The king was unable through sickness to be present at the dedication, and only just lived to know that the work was accomplished, for he died Jan. 6, 1066, and was buried in the new Abbey Church before the High Altar, a great concourse of nobles and ecclesiastics attending. His tomb was adorned with silver and gold by William the Conqueror, and enclosed in a shrine. The body was removed by S. Thomas of Canterbury to a richer shrine, Oct. 13, 1163, and after the rebuilding of the Church by Henry III., that monarch had a most sumptuous shrine erected, the wreck of which still remains, with a superstructure of wood in the debased style of the 16th century. The former translation, which was probably connected with the canonization of the saint, is the one commemorated. The touching of the King's Evil dates from S. Edward; and was last performed by Queen Anne, in whose reign a special office was used. The same power was claimed by the king of France for many ages. A ring given by S. Edward, in his last illness, to the Abbot of Westminster, was long preserved as a relic, and applied to the cure of nervous diseases. Succeeding kings used to bless rings on Good Friday for the same purpose, and these were called "cramp rings." S. Edward the Confessor is distin-

guished as holding the ring (often disproportionately large) in his hand.

17. *S. Etheldreda, Virgin Queen*, was born in Suffolk, in the 7th century, and was the daughter of Anna, king of the East Angles, whose queen was the sister of S. Hilda, Abbess of Whitby. Having been religiously brought up she was married to the prince of the Girvii. Being left a widow, she retired to Ely, where she led a solitary and mortified life. In A.D. 660, she was married to Egfrid, a Northumbrian prince, with whom she lived as a sister rather than as a wife for twelve years. On his succeeding to the throne she retired to a monastery, from which the king attempted to withdraw her, whereupon she fled to the old retreat at Ely. Here she founded a convent, over which she presided as Abbess for some years, and at last died during a pestilence, June 23, 679. Her history is represented in sculptures under the lectern of Ely Cathedral, which arose out of the monastery founded by her. She is represented as Abbess with pastoral staff, a celestial crown on her head, and the insignia of earthly royalty lying behind.

The Burial of the Dead.

I.

Hark, the deep notes? the funeral chimes
are rolling

In solemn cadence thrilling on the ear,
A few days past the minute bell was tolling
To mourn with those who wept the mourner's
tear;

But now, the Church with joy receives the
dead.

And offers it a consecrated bed--
An earthly type of that thrice-hallowed
sphere

Where the triumphant soul toward Him
Who died draws near.

II.

Raise high the Cross, glad sign of our salva-
tion.

Who bears it well can never really die,
Meet emblem to precede the habitation
So lately left for immortality.

The spirit, weary of its earthly thrall,
Obeyed without a sigh the Master's call,
And, guided by the Church, His heavenly
Bride,

Has sought a home by that pure river's
side,

Where those whose faith in Christ is strong
and sure

Will dwell with Him in bliss for evermore.

III.

O, welcome words! poured forth with exul-
tation,

As past the lych gate winds the long array,
Which speak of Christ our Life and Resur-
rection,

And that through Him all yet may find
the way—

The narrow way, beset with thorns and
fears,

With tempting riches' wiles, and earthly
cares.

Who spurns these snares and firmly treads
this road,

Preferring Christ's mild yoke to Satan's
load.

Shall enter in those mansions pure,
And dwell among the blest,

When sin and death have fled away,
And man Redeemed may rest.

IV.

So Christian Life and death is imaged here.
As from the world with all its pomp and
guile,

Across the porch we gently bring the bier,
And slowly pace the narrow sunlit aisle,
Until within the chancel's hallowed shade
The dead's last tenement is gently laid.

To feel the Saviour's ever-present love,

While with the saints the soul finds peace
above.

V.

But when the words of consolation
Are read, like balm they touch the heart,

That Christ endured humiliation
And agony to give us part

In that new Heaven which needs no sun,
For through it shines the Three in One.

And though all earth shall pass away,
And perish with the star's fixed ray,
Yet it survives the day of dread,

When every grave must yield its dead.

VI.

Earth to earth, and dust to dust,
We hear read forth with perfect trust,
That the late inmate of this clay,
Whom now in the dark vault we lay,

Has safely reached that hidden shore
To which the Saviour passed before,
Rejoicing that the race is run.

The crown attained, the battle won.
For blest are they who with the Lord,
Have yielded up their breath.

With them, no victory has the grave ;
No sting hast thou, O death !

VII.

To God, Who wipes all tears away.

We meekly bow the knee ;

O Christ, our Judge, in that great day,

We praise and worship Thee ;

And Thou, O God, the Comforter,

Who to the human race

Gave life, and with creating Spirit

Moved over boundless space,

Where yet unformed lay earth and sea,

Be with us to eternity.

G. L. J.

Diocesan Intelligence.

The Bishop visited Churchbridge and Saltcoats on Sunday, August 30th. There seemed to be no improvement in the former place. The congregation of the morning Service was chiefly composed of persons from Kinbrae. We fear that the days of Churchbridge as a *Church Colony* are numbered. It is most unfortunate that it should be so, as the idea was a good one, but it has been terribly bungled somehow. At Saltcoats the Church people seemed thoroughly alive and vigorous. They were very

enthusiastic about the commencement of a church, for which they had been most zealously gathering subscriptions for about six months. Nearly the entire sum needed, about \$1,200, has been collected. They are resolved not to have any debt, and therefore not to begin building till the money is practically in hand. This is one of the only towns in the Diocese where the Church has been the first religious body to erect a place of worship.

Occasion was taken of the Bishop's visit to ask him to lay a foundation stone for the new building. This was done, with a short religious Service, on Monday afternoon. The weather was everything that could be desired for such an out of door ceremony, and the people assembled in goodly numbers. In the evening a reception was given to the Bishop, and the school room was crowded. An excellent tea was provided by the ladies, and an entertainment of music, songs, and recitations, though got up in promptu, was most creditable and fully appreciated by all present. A lady from Winnipeg during the evening gave a most appropriate recitation—a legend concerning the building of an old Cathedral. We hope to be able to give it in our next issue. The following address was presented to the Bishop:

SALTCOATS, *August 31, 1891.*

MY LORD.—On behalf of my fellow parishioners, I desire to convey to you our deep sense of pleasure at your presence here this evening. As Churchmen, we welcome you, my Lord, to our town and into our midst. As Chief Pastor and Bishop of the Church in this Diocese, we feel highly honored that you should thus favor us with your presence. We are sensible of your many noble and self-sacrificing deeds as Bishop of this vast

Territory, and therefore the pleasure and honor of owning you as our Chief Pastor is the greater. As yet our town is but in its infancy, but the prospect of growth is good, and the extension of the Church in these parts is promising. We desire to see the number of Churchmen increase, and the boundaries of our Church extended even to the unsurveyed country which is to the north of us. We are certain that, with you, my Lord, at the head of our Church, we shall before long count the hundred of our faithful members where now we only count the ten. May God grant you health and strength for many years to come, so that as Pastor of the Church you may, with God's blessing, govern this Diocese.

The Church people of Saltcoats are very anxious to have a clergyman resident amongst them. We sincerely hope that next year this may be done, as the population is growing in this part more than anywhere else in the Diocese owing to the extension of the M. & N. W. Railway.

We are thankful to hear from the Rev. J. W. Gregory that he will again be able to raise £10 in England specially for the Interpreter at Fort Pelly.

Our Treasurer has received an addition to our funds from the Treasurer of the D. and F. Mission Society of Eastern Canada.

The general census returns are now out. The population of this Diocese appears to be now about 30,000, somewhat larger than we thought that it would be. The increase must be chiefly in the northeastern section along the M. and N. W. Ry. and probably, also, chiefly foreigners. We await with interest more details.

Journal of Synod.

The Journal of the Synod of this year is now published, and we

hope that all Church officers have by this time received it. Any one else desiring a copy can apply to the clergy of the district. The Bishop very much regrets that somehow the Roll of Clergy and Lay Delegates has been left out of this issue. Also the name of the Treasurer, Mr. H. Fisher, has been left omitted from the Board of Management of Bishopric Endowment Fund, and that of Mr. J. Boyce from the Literature Committee.

Clergy Endowment Fund.

The Bishop desires to call the special attention of the clergy and churchwardens of the Diocese to the following extract from his Charge to the Synod this year. He has reason to believe that scarcely any districts have as yet acted in accordance with the resolutions of the Synod passed in 1890:

At our last Synod certain resolutions were passed with regard to a "Clergy Endowment Fund." I forwarded those resolutions to Sir Walter Farquhar, to whose kindness we are indebted for the nucleus of the Fund. He was satisfied with the manner in which we proposed to deal with the money, and in consequence has paid over to me the sum of £210 19s. 6d. I would remind the members of the Synod that this sum has been accepted by me on behalf of the Diocese, on the understanding that the conditions put forward in the resolutions of the Synod would be faithfully carried out. One of these resolutions affirmed that the Diocese itself should help in the work of raising a permanent En-

dowment Fund, and that therefore "each district should be asked to contribute to this Fund 2 per cent. of the gross amount raised therein annually for local purposes, or a special Offertory, the alternative to be decided by the vestry at Easter." I very much fear, from what I have heard, that very few parishes took any notice of this resolution of the Synod—it was probably forgotten. I earnestly trust that in those parishes where it has been forgotten the omission will be remedied as soon as possible, and that an appreciable amount will be added to the Fund from the Diocese before the end of this year.

Proposed University for the Northwest.

At a meeting of graduates of various Universities, held at Regina last month, it was decided to apply for an ordinance enabling a University to be founded in the Northwest. Notwithstanding the enthusiasm with which those who attended the meeting seem to have been animated, we confess that we think this decision most decidedly premature. The first requisite for a University, if it is to be more than a name, is that there should be a sufficient body of men able to act as examiners—if not as professors and teachers—in such a standard of examinations as will make a degree worth having. Certainly not every man who may have passed even an Honor examination himself is competent for such a task, especially after, perhaps, a few years of neglect of study. We look around and wonder who are the men that it is

proposed to make the University examiners!

Executive Committee.

A meeting of the Executive Committee was held on Wednesday, September 16th, and amongst other business a sub-committee was appointed to consider the subject of mortgages on Diocesan property in the various districts, and to draw up definite rules under which such mortgages may be granted, when a district desires to raise money for the enlargement of a vicarage or other purpose. It was decided also to adhere more strictly in future to the following rule with regard to grants to buildings: "*Plans for buildings or Parsonages must be submitted to the Executive Committee before a grant can be given.*" *Vide Synod Journal, p. 28.*

The usual grant and loan were given to the church at Saltcoats.

Mr. W. White, we regret to say, has withdrawn his name from the Executive Committee.

After the Executive Committee a meeting of the sub-committee of the Literature Committee was held for the final selection of the first order of books. We trust that the Depot may be opened at Mr. Rigby's, at Regina, not later than the middle of November, in time for the Christmas sale. It is hoped that all Sunday Schools will obtain their prizes, &c., here.

Local Intelligence.

S. John's College and School.

The crops are excellent this year in the Qu'Appelle Station district,

and S. John's College is no exception. An endeavor was made to avert the effects of the frost September 12-13, by burning "smudges" round the wheat field. In opposition to the usual theory, it was observed that on the ground outside of the smoke the thermometer (Negretti & Zambra tested) registered 32°, while in the wheat field under the dense smoke it registered 26°. Except the beans, peas, cucumbers, marrows, and African marigolds, the flower and vegetable garden being in a sheltered spot, and carefully covered at night, was quite unhurt, and a great portion of the cereals had been already cut. The out-buildings of the farm have been improved by several additions including new pigstyes and sheep pens; and a new binder has been bought. A carpenter's shop is to be opened, and altogether the season closes after a year of work well done; and with an apparently bright future in prospect.

The Rev. Wm. Nicolls has changed his rooms from the School building to the old College, as the Rev. Thomas Greene and Mr. F. W. Johnson have undertaken the management of the School, which reopened on September 14th. Mr. T. W. Rogers, of Surbiton, Eng., and Mr. J. S. Cowley Brown, of Edinburgh, Scotland, arrived on September 11th, as agricultural students, and several more are expected both in the College and School.

Qu'Appelle Station.

At a parishioners' meeting, it was decided to spend \$200 in purchasing a new organ, which is

very much needed for the pro-Cathedral. It is thought that this sum, together with the old organ which will be taken over by the Bell Organ Company, will secure for us a very good instrument; and through the efforts of our active warden, Mr. J. H. Boyce, nearly the whole of this sum has been promised.

On Tuesday, September 15, the Bishop confirmed Walter Festing Sheppard, and Daisy Ruth Sheppard, in S. Peter's Church.

S. Chad's Church, Deep Lake.—The Harvest Thanksgiving was held in this church on Sunday, September 20th, when a large congregation assembled to offer up their united thanksgivings for the Harvest, which, in this part as elsewhere, has been very good. The church had been very prettily decorated by Mrs. Kirkland, Mrs. T. Donnelly, Miss Donnelly, and Messrs. E. Stewart, T. Donnelly, and Ferguson. These members of the congregation have also been making great preparations for a "Harvest Home" which is to be held on Wednesday, September 23rd, in the new school house of the district.

BAPTISMS.

August 28. In S. Peter's Church, Hilda Margaret, daughter of Wm. and Rosa Hilda Kirkland.

August 30. At Sintaluta, Mary Lucy, daughter of James Cooper and Minnie Halford.

September 13. At Balgonie, Lilian Gertrude, daughter of James Benjamin and Marion Hawkes.

Whitewood.

Anyone who has not had the opportunity of seeing S. Mary's

Church for the past few months would hardly recognise it adorned in its new coat of paint with the bell tower likewise treated, the grounds also have been very much improved, the old and rather dilapidated fence having been removed and a neat substantial lumber fence with cedar posts in its place, also gravel walks made leading from the gates to the church door, the whole having a very attractive appearance, reflecting great credit on the town indirectly, but more directly to the efforts of our Pastor, Rev. W. H. Green, whose unflagging energies in all matters, temporal as well as spiritual, is very fully appreciated by all who come in contact with him.

Moosomin.

BAPTISMS.

September 5. George Edward, son of John and Charlotte Marton, Little Pipestone. Born 3rd June, 1882.

September 5. Frances Margaret, daughter of James A. and Kate Whiting, Moosomin.

September 6. Mary Anne, daughter of John C. and Isabella Robinson, Welwyn.

September 6. Robert Ernest, son of John C. and Isabella Robinson, Welwyn.

September 11. Ray Melville, son of John and Ida Saulkeld, Dongola.

September 11. Albert Edward, son of Thomas and Emma Moore, Dongola.

September 12. Mary Mildred, daughter of Charles and Evelyn Saulkeld, Rockanville. Born 4th September, 1888.

September 12. Frederick Charles, son of Charles and Evelyn Saulkeld, Rockanville.

BURIAL.

August 27. Francis J. Carman. Aged 47 years.

Grenfell,

A very successful concert was given, in the Agricultural Hall of this town, on Thursday, August 20th. Owing to the busy time of the year, the attendance was not so large as it otherwise would have been; but in spite of the haying by day and the careful watching of the thermometer by night, the hall was well filled. The programme was a long one, and many names of local and distant fame figured on it. The songs by Mrs. George, who kindly came from Wapella, were, judging by the attention and applause, very much appreciated. The Rev. W. H. Green, of White-wood, sang two songs, which were well rendered, and were a great treat to all. Amongst the various other singers were especially to be noticed Mr. R. E. Lake, whose patriotic songs were much enjoyed, and Mr. Ashpittel, who served greatly to enliven the entertainment with his comic songs. Great praise and many thanks are due to all who kindly gave their time and their talents towards making the concert the success it was. The sum of \$29 was realised by the concert, which will be devoted to the painting of the church and vicarage.

BAPTISM.

Aug. 9. At S. Michael's Church, Edith Gertrude, daughter of Thomas and Mary Gwillim.

MARRIAGES.

Sept. 16. By the Rev. T. G. Beal, Robert Fitzgerald, of Grenfell, to Elinor Hunt, of Grenfell.

Sept. 16. By the Rev. T. G. Beal, Kenneth McDonnell, of Grenfell, to Lydia Hunt, of Grenfell.

Broadview.

BAPTISMS.

May 2. Cecil Clarkson, son of Ernest and Rosa Carter.

Sept. 14. Nellie Ginders, daughter of John B. and Sarah Bird.

Sept. 14. Thomas Moore and Sarah Jane, children of Thomas and Mary Tetlock.

S. Andrew's, Weed Hills.

A handsome brass alms dish has arrived from England and has been placed in the church. It was purchased with money raised by a sale of water colors painted by General Blunt, K.C.B., of England, and sent out to Mrs. Skrine to be sold in aid of the Church.

We would mention that all thro' the past year, in fact ever since the church has been built, there has been a regular Sunday Service held in this church, conducted by laymen of the district. To those living in this neighborhood it must be a great boon to know that every Sunday they are able to meet together for public worship. It is to be hoped that increased attendances at these services will show how much they are valued, and that the efforts of those who are carrying on the good work will meet with the appreciation they truly deserve.

BAPTISM.

Sept. 13. Doris Honor, daughter of Richard S. and Maude Skrine.

MARRIAGE.

Aug. 30. By Rev. T. G. Beal, Elias Cumming, of Whitewood, to Elizabeth Guest, of Grenfell district.

Medicine Hat.

BAPTISMS.

Aug. 20. At S. Barnabas' Church, Arthur Frederick, son of Arthur and Ann Elizabeth Shaw.

Sept. 6. At S. Barnabas' Church, Leonard Alexander, son of Leonard and Annie Dobbin.

BURIALS.

Sept. 1. At Medicine Hat, Albert Olver, M.D., aged 30 years 11 months. R. I. P.

Sept. 1. At Medicine Hat, Amelia Cooper, aged 9 months.

Sept. 18. At Medicine Hat, Alice Hatfield, aged 12 months.

The Church Messenger

QU'APPELLE, OCT. 1, 1891.

CONFIRMATION.

PART II.

PAPER IX.—CONTINUED.

THE CHRISTIAN FAITH.

The Holy Trinity.

THE HOLY GHOST is God revealed as the Life-Giver, and the Sanctifier of God's people.

"Who sanctifieth me, and all the elect people of God."

The "elect," here meant are those whom God calls and chooses to the knowledge of His Name and the privileges of His Kingdom here on earth.

The present age is peculiarly the "Dispensation of the Holy Ghost."

It was He Who in former times—

1. Brooded over the waters of the primæval chaos, and brought forth the order and beauty of the present universe (Gen. i. 2; Ps. xxxiii. 6);
2. Made man a "living soul" (Gen. ii. 7);
3. Pleaded with men when they went astray (Gen. vi. 3);
4. Gave them wisdom (Ex. xxxi. 3);
5. "Spake by the Prophets" (2 Tim. iii. 16; 2 Pet. i. 21);
6. Brought about the incarnation of the Second Person of the Holy Trinity. "He was conceived by the Holy Ghost" (S. Luke i. 35);

But after the Ascension of Christ He was to manifest Himself amongst men as He had not done before. *He was to dwell amongst men, and in them.*

So it had been prophesied (Ezek. xxxvi. 27).

So our Lord had promised (S. John xiv. 16, 17).

This began to be fulfilled on the Day of Pentecost. (Acts ii.)

On that day (our Whitsunday) He descended and united the disciples of Christ into One Body by the Sacrament of Regeneration, or new birth, Holy Baptism (Acts ii. 41), which Body should be for

ever afterwards the Temple of His abiding Presence.

That Body is called

THE CHURCH,

the mystical Body of Christ. (Eph. i. 2, 3.)

To it the Holy Spirit joins, by Holy Baptism, all persons who would be saved and sanctified.

"The Lord added to the Church daily such as should be [or, rather, 'were being'] saved" (Acts ii. 47).

"By one Spirit we are all baptized into one body" (1 Cor. xii. 13).

It is known to men by FOUR marks.

1. It is ONE

Because it is *one Body* with *one Head* (Christ, Eph. i. 22), having *one origin* (the foundation of the Apostles and Prophets, Eph. ii. 20; S. Matt. xvi. 18), and endued with *one life* (the Holy Spirit, Eph. iv. 4).

This *unity*, for which Christ prayed, and which was to be an evidence before the world of His Divine Mission (S. John xvi. 21-23) is maintained by

Oneness of Faith, of Organization, of Sacraments, of Worship.

The first Christians, we read (Acts ii. 42)—

"Continued stedfastly in the Apostles' doctrine (faith) and fellowship (organization), and in [the] breaking of bread (Sacrament), and in [the] prayers."

"There is one body, and one Spirit; one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 4-6).

All those who have been baptized are members of this One Body, though some may cease to have communion with the Body through

1. Deliberate and unrepented sin.
2. Excommunication, or being cut off by a judicial act of the Executive of the Body (1 Cor. v. 4).
3. Schism, i.e. cutting themselves off by going apart to worship in separation (1 Cor. iii. 3, xi. 18).

There may also be a cessation of inter-communion between different parts of the Body, as, e.g., between the Eastern and Western branches of the Church in Europe, and between the Anglican and Roman branches.

But evil, hurtful, and to be lamented as these schisms and separations are, the lapse of individuals does not hinder the true Church from being still

ONE.

One over all time from the beginning, as well as over all space, shows—

2. The second mark of the true Church is—it is HOLY.

Not that all its members are necessarily *holy*, for we are told it is to contain bad as well as good, tares as well as wheat, but

1. By the Presence of the Holy Spirit within her (Eph. iv. 4);
2. By the dedication and calling of its members to God (1 Cor. vi. 11; 1 Pet. i. 15, 16);
3. Because it is the purpose of God, through the Holy Spirit, to make its members entirely holy, even *perfect* in Christ Jesus (1 Thess. iv. 3; Eph. iv. 27);
4. Because distinguished by the eminent holiness of many thousands of her children.

3. The third mark of the true Church is—it is CATHOLIC.

That is, “Universal”—

1. In jurisdiction. “Of all nations, and peoples, and kindreds, and tongues.”

Not like the Jewish Church, local and national. (S. Matt. xxviii. 19; Eph. ii. 12 to end.)

2. In Faith—teaching not a partial Creed, but the faith in all its fullness, as it has been held at all times (from the beginning), in all places, and by all peoples.

4. The fourth mark of the true Church is—it is APOSTOLIC.

That is—

1. It is one and the same as that founded on the Apostles (1 Eph. ii. 20; Rev. xxi. 14).

2. Its Ministry is Apostolic.

A. The same in number of Orders—

(1) Apostles, or Bishops, having authority to rule, and to Ordain others (Epistles to Timothy and Titus).

(2) Presbyters, or Priests, called also, in N.T. times, Episcopoi, or Bishops, though they were then under the Apostles, and had no power to Ordain.

(3) Deacons.

B. Receiving its authority in unbroken succession from the Apostles, to whom Christ gave authority to order all things for the Church's government.

3. Its Faith is Apostolic.

“The faith once delivered to the saints” (Jude 3) kept pure—whole and undefiled.

The Church is “the pillar

and ground of the truth” (1 Tim. iii. 15).

“A witness and keeper of Holy Writ” (Art. xx).

Part of this One Body—now much the larger part—is *invisible*—the souls that rest in Paradise; part is still “militant here on earth.”

In this One Body the Holy Ghost gives us

I. The present Blessings and Privileges of—

A. THE COMMUNION OF SAINTS.

A true spiritual bond of fellowship uniting all who are Christ's, whether here on earth or in the rest of Paradise, in love, and faith, and worship,

1. With God,
2. With one another,
3. With the Holy Angels.

“Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect” (Heb. xii. 22, 23).

B. THE FORGIVENESS OF SINS.

1. First bestowed in Holy Baptism..

“I acknowledge one Baptism for the remission of sins” (Nicene Creed).

“Be baptized... for the remission of sins” (Acts ii. 38, xxii. 16).

2. Afterwards, for those who fall into sin, ratified on true repentance and confession by

a. The faithful use of the Ordinances of the Church, and especi-

ally the reception of the Holy Communion.

In the daily offices we may hear the comforting words authoritatively pronounced: "He [God] pardoneth and absolveth all them that truly repent and believe His holy Gospel."

In the Holy Communion we receive that Precious Blood which was

"shed for many for the remission of sins" (S. Matt. xxvi. 28).

b. For those who are not able to quiet their conscience by the ordinary public ministrations of the Church, there is the *Ministry of Absolution*, after a particular confession of sin in the presence of God's Minister, to whom He "has given power and commandment to declare and pronounce to His people, being penitent, the Absolution and remission of their sins," receiving through him a particular and direct and efficacious message of God's Pardon.

II. The Hope in the future of

A. THE RESURRECTION OF THE BODY.

It is by sacramental union with Christ, and the indwelling of the Holy Spirit, that our mortal bodies are to be raised like unto His glorious Body (S. John vi. 53, 54; Rom. viii. 11).

B. THE LIFE EVERLASTING—

in the unending Joy of the Presence of our God, our Creator, our Redeemer, and our Sanctifier. (1 Thess. iv. 17; 1 Cor. xiii. 10, 12.)

The HOLY GHOST besides thus creating a Holy Church, in which the elect people of God receive these corporate Blessings and Pri-

viliges, helps the individual soul by—

Convincing the heart of sin (S. John xvi. 8);

Comforting (S. John xiv. 16);

Teaching (S. John xiv. 26);

Testifying of Christ (S. John xv. 26);

Helping our infirmities (Rom. viii. 26);

Interceding for us and within us (Rom. viii. 27).

His special Gifts are sevenfold.

Four have reference to

The *Illumination* of the Mind and Heart;

The Gift of Wisdom,

Understanding,

Counsel,

Knowledge.

Three have reference to

The *Strengthening* of the Will and Affections:

The Gift of Ghostly Strength,

True Godliness,

Holy Fear.

The *Fruits* of the presence of the Holy Ghost in the heart are "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. v. 22, 23).

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption" (Eph. iv. 30).

"Take not Thy Holy Spirit from me."

WHY AM I A CHURCHMAN?

"On this rock I will build my Church" (S. Matt. xvi. 18).

"The Lord added to the Church daily such as should be saved," or as R.V. "such as were being saved" (Acts ii. 47).

I am a Churchman—

- I. Because Christ founded One Visible Church to be here on earth, His representative, the continuation of His incarnate life as His Body; the home of His chosen people; the Guardian of His Truth and Word; the Dispenser of His Means of Grace; the Educator of elect souls for the Beatific Vision of God in heaven; and, hereafter, His all-glorious Bride.
- II. Because "*schism*," or "*division*" in, or from, that One Body is *sin*.
- III. Because separation from the visible communion of the Body has almost invariably led, in course of years, to departure from the fullness of the Faith of the Gospel concerning the Divinity of our Lord.
- IV. Because the Church which we call the Church of England is part of that One Church which Christ founded upon His Apostles and Prophets, being lineally descended from it, as one visible organization, in unbroken continuity.
- V. Because the Church still holds "*the faith once delivered to the saints*," "*whole and undefiled*." *Whole*—in all its completeness, as distinguished from the broken and partial truths held by the schismatic bodies. *Undefiled*—without additions, free from the errors which the Church of Rome has allowed to be added to the faith.

The above *fundamental* reasons, if they can be proved, as they undoubtedly can be, would of themselves be amply sufficient as an

answer to the question "*Why am I a Churchman?*"

But another may be added—

- VI. Because the Church maintains customs, and teaches her people in matters not necessarily *de fide* (i.e. essential to be believed for salvation) in strict accordance with the customs and the teaching of the primitive Church, as shown in Scripture and the writings of the early teachers of the Church.

In following Papers, proof will be given for each of the above reasons.

May the Holy Spirit, according to Christ's promise, "guide us into all the Truth."

The Church of England, and the Church of Rome, in Canada.

It is one of the fundamental laws of the Catholic Church of Christ, recognised and enforced by Canons from the earliest times, that no bishop of the Church should intrude into the jurisdiction of another bishop. Our Church has been keenly sensitive to the observance of this Rule which is so necessary for the conservation of the unity of the Church. The only apparent exceptions to our fidelity to this principle are, (1) the exercise of Episcopal functions by bishops of our Church on the continent of Europe; and (2) the appointment of a bishop in Jerusalem. The former, however, is only an exception in appearance, as our bishops on the continent of Europe do not pretend to exercise any territorial jurisdiction but only minister to the members of our Church

resident abroad who are cut off, by no fault of their own, from the ministrations of the Church of the country in which they live. The latter case is one the existence of which many members of our Church, who have regard to true Catholic principles, very greatly lament and consider an unfortunate mistake. Jerusalem, however, has for long been regarded in an exceptional position. There are representatives there of the various branches of the Catholic Church, Eastern, Roman, American, and others. It must be remembered also that as the present Bishop has frequently reminded us, the bishop does not claim to be Bishop of Jerusalem, but only Bishop of the Anglican Communion in Jerusalem, and *as such* he has been cordially welcomed by the Patriarch of the Eastern Church.

But many persons are puzzled to know how, on these principles of the Catholic Church, our Church can claim for its bishops territorial jurisdiction in this country, at least in the Eastern Provinces, when it is notorious that bishops of the Roman Church had possession of the country long before bishops of our Church. As this question undoubtedly not only puzzles but troubles some who are truly Catholic minded, without being in the least Roman, and as it is by no means easy of answer on the surface, it may be useful to endeavor to ascertain what the true and reasonable answer is. In England the case is clear enough. The present Roman body in that country cannot, and does not, claim to be the lineal descendant of the Church of the country before the time of the Reformation. The Church of

England, and no other body, is by every law, human and divine, the lineal descendant of the Church that existed in that country before the Reformation. Its bishops and therefore all its clergy are descended from the bishops of that time by strict spiritual descent, and they hold the same Sees by virtue of that succession. The present Roman schism in England was begun in 1570. For fifty-three years this schismatic body was without bishops. It was not till 1623 that bishops were sent by the Pope to the "English Mission." They were then only titular, ruling as the Pope's commissaries. It was not till our own day (1851) that these assumed territorial titles. In the case of the colonization of new unsettled countries, also, the people who colonize the country naturally carry with them the Church from the country from which they come.

But in the case of the conquest or cession by treaty, of a country where a Branch of the Catholic Church has already been established, no right is thereby conferred on the Church of the conquering country to interfere in any way in the already established Church.

If, therefore, the Church that was found in Canada had been simply and only a true Branch of the Catholic Church, there would have been no reason, and certainly no justification for the Church of England setting up here a separate hierarchy, even though the Church found in the country might have been in some particulars corrupt, practising and teaching popularly certain things that might have been considered erroneous by people coming from England. It

would have been the duty of English Churchmen, for the sake of the maintenance of the Unity of the One Body, to communicate with the Church of the country to which they came, even though they might have had to submit to the inconvenience of having the Services performed in a foreign language, and might have had to conform to ceremonies, and to hear doctrines preached, in things not essential, in some respects different to what they had been accustomed to, or might like.

But this was not the case. The Church found here was *not* the Catholic Church of Canada, but the "Roman Church" in Canada. As such it had added to its terms of communion conditions and articles of faith unknown to the Catholic Church for many centuries, and only made *conditions of communion* after the Council of Trent (1545). By these unauthorized additions to the terms of communion the Church of Rome, and the branches of the Church that submitted to her domination separated themselves from the Unity of the One Catholic Church—in other words committed an act of schism in respect to the other branches of the Catholic Church. The members of the Church in England, therefore, could not communicate in the Church found in Canada, they were not allowed to partake of its ministrations, *unless they were willing to accept as conditions of membership terms which would have made them also guilty of this act of schism from the faith of the Catholic Church of 14 hundred years.* And to this no law of the Catholic Church would compel them.

There being, therefore, really no Branch of the true Catholic Church in the country willing to admit to its ministrations on the conditions alone recognized by the Catholic Church from the beginning, our Church was not only not guilty of schism, but was fully justified in planting in this country a Branch of the Catholic Church in which people of all nations could communicate on the conditions alone recognized by the Church Catholic of all ages, *i.e.* the acceptance of the Apostles' and Nicene Creed as sufficient Articles of Faith, indeed she was compelled to do so.

NOTE—It ought always to be remembered, though it is too frequently forgotten, that *we do not refuse* to communicate with our brethern of the Communion of the Church of Rome, when that Church is the rightful Church of the country, as in Italy, because they hold opinions which we deem erroneous, and have rites and ceremonies with which we cannot sympathize. To separate ourselves from them on that account would surely be to be guilty of the most narrow minded bigotry, and the spirit from which such a thought springs is the source of all sectarianism. We do not refuse to communicate with them because we disagree with them. But that Church *refuses to allow us to communicate with it*, because we refuse to accept as conditions of such communion tests that it has exalted from mere matters of opinion into articles of faith, and which, whether in themselves true or false, she, as only one branch of the Church, has no right to impose, and which are an unauthorized curtailment of the liberty of membership in the Holy

Catholic and Apostolic Church of Christ.

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

[Continued from last month.]

The Judicial Committee cannot even claim to be the legitimate successor of the Court of Delegates. Not only did it never receive the sanction of the Church, but what recognition it received from Parliament as an ecclesiastical court was by a mistake. Lord Brougham, the chief author of the Act of 1833, admitted in the House of Lords that—

He could not help feeling that the Judicial Committee of Privy Council had been framed without the expectation of ecclesiastical questions being brought before it. It was created for the consideration of a totally different class of cases, and he had no doubt but that if it had been constituted with a view to such cases as the present (Gorham case), some other arrangement would have been made.

Bishop Blomfield, too, who was on the Commission of 1831-2, said that—

The contingency of such an appeal came into no one's mind.

A Court for which its authors can say no more than this cannot expect to receive much respect from those who maintain that its originators had no authority to create a Court for the purpose at all.

But as a matter of fact, the Judicial Committee is not a Court strictly speaking at all, but merely a body to advise the Crown, with none of that personal responsibility which is one of the chief safeguards of the subject in a court of justice. It is, in fact, the lineal descendant of the Star Chamber, and its methods are similar to those of

that odious body. An Act of Parliament in the reign of Charles I. (16 Car. I. x. 5) restrained the Privy Council from disposing of the property of English subjects, and put them under the protection of the ordinary courts of law. It is scarcely to be expected that such a court should be permitted unchallenged to deal with spiritual matters.

We have shown that the Court has no spiritual jurisdiction. It must be added that from past experience we cannot accept its deliverances as even the learned and impartial opinions of persons qualified to form such opinions. Besides want of jurisdiction, the Judicial Committee has shown itself wanting in competence and good faith. Amongst other blunders it has declared in the Gorham case that the Catholic doctrine of Baptism is an open question; it has given utterance to the extraordinarily false statement that there was no Prayer of Consecration in the Second Prayer Book of Edward VI., in the case of *Liddell v. Westerton*; it stated in *Martin v. Mackonochie* that the words "before the table" in the rubric before the Prayer of Consecration, applied to the whole sentence, and yet it condemned Mr. Purchas for standing before the table; it has given contradictory rulings in regard to the Ornaments Rubric; it assigned certain visitation articles to Bishop Cosin, as issued in 1687, fifteen years after his death. So much for its competence.

In regard to its good faith, we have it on the authority of one of its members, Sir Fitzroy Kelly, who occupied the distinguished position of Lord Chief Baron, that

the Ridsdale Judgment was "based upon policy and not upon law." The attempt of the then Lord Chancellor to silence the Lord Chief Baron after the worst precedents of the Star Chamber, will long be remembered as a blot upon English justice. In all other Courts of Justice in England openness is a distinguished feature, and where a minority of the judges dissent from the ruling of the majority, their judgment is pronounced with the same publicity as that of the majority, and thus the liberty of the subject is safeguarded. The Judicial Committee alone has claimed the position of a secret tribunal, a claim repugnant to the feelings of all honest Englishmen.

Thoughts of the Wise and Holy.

"God is beautiful indeed, and His ways are ways of harmony, and His thoughts are not as our thoughts; but He is not beauty, nor harmony, nor thought; He is love; and love is pure; so He came as a little child, swaddled in a manger, and stretching forth a hand of help to human kind. And love is almost ever sorrowing, so He came as a man of sorrows. And love here is always suffering, so He suffered the thorns, the scourge, the cross. And thus men learned to love, through a love which did not slumber, nor sleep, but which labored, and wept, and died. Thus Christ's power grew. From His cross He reached 'His pierced hand and lifted the old world' from its base. He transformed all things. He gave to poetry her highest themes; He gave power to art; He became a

well-spring of inspiration; He guided the hand of Raphael, and the chisel of Michael Angelo, He gave unwonted pathos to the brush of Rubens, and refined the course genius of Murillo: He drew confessions of love from men of thought; He put high and calming hopes into weakened and desponding minds; He gathered round His cross a great multitude, which no man can number, and one song rises from their various voices, 'Thou hast loved us, and Thou hast washed us from our sins.' The chorus so rises in marvellous harmony because one love animates them all, and one—the King of love—has set up his Throne in the hearts of all."—*Bishop of Ripon, Hulsean Lectures, p. 139. 1878.*

General Church Intelligence.

The Judgment of the Judicial Committee of the Privy Council in the Lincoln case is not likely, it is said, to be delivered till November, owing to the pressure of work of two of the most important Judges—the Lord Chancellor and Lord Herschell.

* * *

Bishop Magee is reported to have remarked to the Queen when he came to do homage as Archbishop of York, that she was "the only official personage he had seen lately who had not asked for a fee." There are said to be forty-five court officials waiting to be "tipped" under such circumstances, ranging from the Lord Chamberlain down to the Queen's barber and cook!

* * *

Fresh life has been thrown into

the Birmingham Bishopric scheme by Bishop Philpott's declaration of his willingness to contribute £800 per annum from his pension of £1,500 drawn from the endowments of the See of Worcester.

* * *

The Marquis of Salisbury, speaking at the new United Club lately, remarked that five years ago he said he considered that the interests of the Established Church was one of the paramount features of the conflict that was impending. He now said so no longer, with regard to England at least. Unless he was deceived, the English Church had, within the last five years, gained considerably in power, and removed to a long distance the epoch when her existence, as an Established Church, would be the object of sustained attack.

* * *

The Archbishop of Canterbury lately preached in S. Paul's Cathedral to the members of the Ancient Order of Foresters, who were holding their annual High Court in London. This is the first occasion, we believe, on which such a Service has been held in the cathedral. The importance of the occasion may be gathered from the fact that the 1,200 delegates who listened to the Archbishop of Canterbury's sermon represented a total membership in the order of 700,000 men. The capital held by the order amounts to £4,000,000.

* * *

It appears from recent returns that out of an increased income from private benefactions since 1703 of £284,000, no less than five-sixths have been contributed in the fifty years since 1836. During the same period £56,000,000

have been spent in church building, £34,000,000 in education of the poor, and £25,000,000 on missions—over £100,000,000 since the Oxford revival began.

* * *

The Archbishop of Dublin, in some letters to the Archbishop of Armagh, has given an explanation in reference to the recent ordination, in the private chapel of his palace, of a deacon for the Spanish and Portuguese Reformed Churches. The matter has been the subject of much hot discussion, and is, in fact, still under debate, although we venture to think what the Archbishop of Dublin has written is of such a character that there is no occasion for further controversy. His Grace admits in effect that the ordination was a mistake, and spontaneously undertakes not to hold such an ordination again.

* * *

There are few sadder and briefer records of an Episcopate than that of the late Bishop of Honduras. The Ven. Archdeacon Holme was consecrated on the 1st of March, 1891, at Barbadoes. He set sail from thence in company with the Bishop and Assistant-Bishop of Jamaica, reaching Kingston on March 6th, where he had to wait eighteen days for the ill-fated steamer *Aguan*, from New York. On the morning of Thursday in Holy Week, March 26th, the ship struck on a well-known dangerous reef, El Ecuador—"the Snorer," about 400 miles from Kingston, half way on their journey. They were about 200 miles from any place from which help could be procured, but fortunately all the passengers were able to take refuge on a sand-bank about five miles distant. The bi-

shop and his chaplain were the last to leave the ship. On Easter Monday they were rescued by a steamer; but the exposure and privations then endured so told on the bishop, who was not in good health when he started that, after a brief visitation of his Diocese he was taken dangerously ill on June 5th, and died on July 6th. He concluded a letter, written home just after his arrival in this Diocese, with a graphic account of the shipwreck. "Here we received a hearty welcome; here we have begun our new life, and here we hope to be able to advance the work of the Church to the great benefit of the mixed and wandering population of English, Scotch, Creoles, Negroes, Spaniards, Indians, and Caribs." So man proposes, so God disposes.

* * *

A lady — Miss Talliman — has given \$100,000 to endow a church which was built by her brother and herself in New York. Would that we could have some such generous donor to endow the *whole* of the Church in this Diocese!

* * *

The vestry of S. Andrew's Church, Harlem, New York, has set a good example to similar bodies elsewhere in the Church, by ensuring the life of its rector for \$50,000 on a 20 years paid-up endowment policy.

* * *

It is reported that Bishop Macrorie, of Maritzburg, whose resignation we mentioned in our last, will, when he returns to England, probably become the Suffragan of the Bishop of Lincoln.

* * *

Many have been the ludicrous mistakes made in consequence of the signature of the English Bishops, many of whom still use the abbreviation of the old *I* 'n names of the towns from which they take their titles.

In all cases it should be noted the meaning is "of" such and such a place, not as the modern fashion has it simply the name of the town as Liverpool, Manchester, &c., but the Latin equivalent to "of York," "of Canterbury." Two of the best of such mistakes that have been recorded are the following: The late Archbishop of York once, putting up at a certain hotel, excited the suspicion of the head-waiter there by writing his name in the visitor's book. "Why!" exclaimed Robert, "he's a regular impostor. He isn't the Archbishop. Look here! He signs himself 'W. Ebor'!" Again, there was a worthy tradesman who wrote, in reply to a letter: "I am in receipt of your esteemed order, but regret I cannot serve you without payment or a reference, as I am unacquainted with the name of your firm — I am, &c., —." "To Messrs. Sodor and Man." [Bishop of Sodor and Man.]

Children's Corner.

Where do You Live?

I knew a man, and his name was Horner,
 Who used to live on Grumble Corner;
 Grumble Corner in Cross-Patch Town,
 And he never was seen without a frown,
 He grumbled at this; he grumbled at that;
 He growled at the dog; he growled at the
 cat;
 He grumbled at morning; he grumbled at
 night;
 And to grumble and growl were his chief
 delight.

He grumbled so much at his wife that she
 Began to grumble as well as he;
 And all the children, wherever they went,
 Reflected their parents' discontent.
 If the sky was dark and betokened rain,
 Then Mr. Horner was sure to complain;
 And if there was never a cloud about
 He'd grumble because of a threatened
 drought.

His meals were never to suit his taste ;
 He grumbled at having to eat in haste ;
 The bread was poor, or the meat was tough,
 Or else he hadn't had half enough.
 No matter how hard his wife might try
 To please her husband, with scornful eye
 He'd look round, and then, with a scowl
 At something or other, begin to growl.

One day, as I loitered along the street,
 My old acquaintance I chanced to meet,
 Whose face was without the look of care
 And the ugly frown that it used to wear,
 "I may be mistaken, perhaps," I said,
 As, after saluting, I turned my head ;
 "But it is, and it isn't, the Mr. Horner
 Who lived so long on Grumble Corner !"

I met him next day ; and I met him again,
 In melting weather, in pouring rain,
 When stocks were up, and when stocks were
 down ;

But a smile somehow had replaced the frown.
 It puzzled me much ; and so, one day,
 I seized his hand in a friendly way,
 And said ; "Mr. Horner, I'd like to know
 What can have happened to change you so ?"

He laughed a laugh that was good to hear ;
 For it told of conscience calm and clear,
 And he said, with none of the old-time
 drawl :

"Why, I've changed my residence, that is
 all !"

"Changed your residence ?" "Yes," said
 Horner,

"It wasn't healthy on Grumble Corner,
 And so I moved ; 'twas a change complete :
 And you'll find me now on THANKSGIVING
 STREET."

Now, every day as I move along
 The streets so filled with the busy throng,
 I watch each face, and can always tell
 Where men and women and children dwell ;
 And many a discontented mourner
 Is spending his days on Grumble Corner,
 Sour and sad, whom I long to entreat
 To take a house on THANKSGIVING STREET.

The Story of the White Violets.

BY BLANCHE ORAM.

But the elves all stood in a row
 and shook their heads, and looked
 very important indeed. And one
 of them who was spokesman, made
 the violets a little speech :

"We are afraid," the elf said,
 solemnly, "that you have been

naughty, and so we are obliged to
 punish you. We have resolved
 that you shall stay in bed all day.
 So we have taken away your
 clothes."

"But," objected the violets, "we
 shall catch cold."

The brownie shook his head,
 and one little violet began to cry.

"I want to get up," she sobbed,
 "and I—I—don't like sitting in
 my night gown !"

"We are very sorry," said the
 brownie, and indeed he did look
 troubled and tearful. "But we
 think that it is for your good."

"And then, because they were
 very tender-hearted, and could not
 bear to see anyone in trouble, the
 brownies all went sorrowfully
 away, telling one another that it
 was for the violets' good, and per-
 suading one another not to go right
 off to fairyland and fetch the lit-
 tle purple frocks away from the
 queen's wardrobe.

And so all the violets sat in
 their little white night-gowns un-
 der the hedge. They felt, oh, so
 ashamed of themselves ! The ro-
 bins gazed at them in such amaze-
 ment, and the bullfinches positively
 blushed pink up to the ears. Even
 the May blossoms took a rosy tinge,
 and one little briar-bud, peeping
 out upon his beautiful new world,
 went quite red with the shock to
 his feelings. But the violets them-
 selves were beyond blushing, and
 only drooped their heads lower
 and lower, and wished that the
 earth would open and swallow
 them up.

And so they drooped and wept
 all day, and when evening came,
 and the brownies hastened to them,
 the tender-hearted little elves could
 do nothing but kiss the sweet

white, nodding heads, and promise them that they should have their frocks again in the morning. And the violets went to sleep, comforted and forgiven.

But when morning, and the brownies hurried off in the early dawn to fairyland, some terrible news awaited them. You know the violets' purple frocks had been put in the queen's wardrobe. Well, the court tailor had found them there, and, thinking that they were some wonderful new fairy stuff, he had carefully picked them to pieces, and made a lovely robe for his royal mistress. And she was so pleased with it that she had sent out invitations at once for a grand dinner-party, and all the household was busy preparing for it.

Now was not that a terrible thing to happen? You may imagine what a state of consternation the brownies were in.

They tried to get audience of the queen, but she was interviewing the court cook, and could not see them for ever such a time. And when at last they were admitted to her presence they could hardly tell their tale, she looked so radiant and beautiful in her purple gown.

However, they told her the story, and she seemed very sad and disappointed.

"My poor gown!" she said, pitifully. "And I have told all my friends about it! Still, if the violets are very unhappy—" She paused and looked thoughtfully at the elves. "Could you not get them some others?" she asked.

They shook their heads. "We can't make them," they said. "Only the angels can do that."

The queen looked very thoughtful and uncertain what to do. Then suddenly she cried, "Take me to the violets themselves. I am sure they will give me the gowns."

So the brownies took her, themselves drawing her wee golden coach, far away from fairyland, down to the green lane where the violets waited under the hedge. And when she saw them she sprang out of the coach and exclaimed in wonder:

"Was *that* their punishment?" she cried. "That, to become more beautiful than their fellows! Why, look at them!"

And the brownies looked and saw what she had said was true. The violets in their sweet white gowns were fair with a new humility, and drooped their tender heads like children who had sinned and been forgiven.

"We see," said the brownies, softly. "You shall have their gowns."

And the violets, peeping up, and seeing the queen in her wonderful purple, bowed their heads and whispered, "You shall have our gowns."

"Hush!" whispered the queen to the brownies. "Do not tell them how beautiful they are." And then turning to the violets, she said—"Children, answer me, which shall it be? Will you have back your purple, or will you always wear you white, in memory of your fault and its forgiveness?"

And the violets whispered, "We will always wear our white," and bowed their heads even lower than before.

"It is well," said the queen, softly, "for out of your own fall have you lifted your own purity."

And then she went away again to fairyland, but the violets sat in their little white night-gowns forever.—*Monthly Packet.*

Sunday School.

LESSONS ON THE PARABLES.

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

In these Lessons, in order to save space, abbreviations in words and sentences will be used as much as possible. Teachers will soon become accustomed to them.

Thus: In words very frequently needed only the initial letter will be used; s. for Scripture; K. for God's Kingdom or the Church on earth; P. for Parables; F. for figure or symbol; ð. or N.T. for Old and New Testament; G. for "the Gospel"; H. for holy; e.g. for "for instance"; i.e. or id est for "that is"; cf. for compare; b for because; H. Heaven. In sentences "a," "the," "and," "but," "it is," "its," and other small words will frequently be left out even at the expense of accurate grammar where the sense is sufficiently obvious. Adjectives will also be left out as far as possible. The Teacher can supply them as desired, if the Lesson is got up beforehand.

Where the name of the Parable, or chief word of the Parable that is being explained, has to be repeated, only the initial letter or letters will be used.

4.—The Leaven.

S. Matt. xiii. 33. *S. Luke* xiii. 20-21.

General L. *Manner of growth of the Kingdom.*

Seemingly v. similar to last, really different. That set forth *fact* of growth of God's K., this *manner*, i.e. secretly, silently, steadily. L. frequently used in s. as F. of evil, on account of tendency to puff up, make sour, corrupt. Use forbidden in Offerings under Law (Ex. xiii. 3; Lev. ii. 11), not without exception (Lev. xxiii. 17). In 1 Cor. v. 6-8 used to teach danger of companionship of evil (Luke xii. 1).

On the other hand, warmth, penetrating power, of lending its power to that with which it comes in contact, fitly represents *good* of G. Of slight account yet mighty in operation. Makes bread more tasteful, lighter, more nourishing, generally more wholesome.

In s. same F. sometimes stands for opposite qualities, e.g. lion of 1. Peter v. 8, Rev. v. 5. In one subtilty, fierceness. in other nobility, kingliness, conquering strength, are points of comparison.

"A woman." May be b. women generally knead, may be intended for Holy Ghost, Divine Wisdom, sanctifying power of humanity (S. Luke xv. 8, Prov. ix. 1-3).

"Took." Did not belong to, *added* to lump, so the Church descends from H. into world.

"Hidden." True renovation from inward to outward; from *heart* to outward life. Enlarge on impossibility of attempting to reform the character by mere outward change of acts. The H. Spirit must act on the heart, and heart will change life.

"Whole is leavened." Prophecy of complete triumph of G., all nations, &c. (Hab. ii. 14; Is. xi. 9), [We ought to pray for that time, "Thy Kingdom come," and work for it, hastening time of our

Lord's return], also, *entire* sanctification of individual. "May the H. Church, which is figured under type of this woman in the G., whose meal are we, hide the Lord Jesus in the innermost places of our hearts, till the warmth of the Divine Wisdom penetrate into the most secret recesses of our soul."—*S. Ambrose.*

5 and 6.—The Hid Treasure and the Pearl of Great Price.

S. Matthew xiii. 44-46.

General L. *Priceless value of K. to each soul.*

These two P. may be taken together as similar in main lesson though in first merely a *finder*, in the latter a *seeker* also is described.

But we may divide it into two Lessons. 1. General explanation of imagery of each Parable. 2. Meaning of Treasure and Pearl, and selling all to obtain. These P. spoken to inner circle of disciples (v. 36). First P. of H. T. refers to custom v. common in Eastern countries of hiding treasure in ground. A writer on Oriental customs mentions that on account of frequent changes of dynasties, and revolutions wh. accompany them, many rich men divide their goods into three parts; one they employ in commerce, or for necessary support; one they turn into jewels, wh. can be easily carried about; a third part they bury. But as they trust no one place where treasure is buried, so is same, should they not return, as good as lost to the living (cf. Jer. xli. 8) until, by chance, a lucky peasant digging in field, lights upon it. Arabs, now

most jealous of strangers searching about ancient ruins, as they always think they are in search of hid treasure.

If circumstance of his hiding T and buying field without telling owner fact that enhanced value seems not honest, we must remember that, as P. of Unjust Steward, "not every part of his conduct who found it is proposed for imitation, but only his *earnestness* in securing T found, his fixed purpose to make it, at all costs and hazards, *his own*, and his *prudence*, without any affirmative that the actual manner in which that prudence was exercised was praiseworthy or not."—*Trench.*

Second P. refers to fact that among nations of E. pearls were held in the highest estimation. There is record of almost incredible sums having been given for single pearls, when perfect of their kind. The adjacent coasts of Red Sea, Persian Gulf, &c., whence pearls were obtained, rendered these articles of commerce familiar to Jews, by whom they were used as ornaments. (Job xxviii. 18 rubies should prob. be transl. *pearls*. S. Matt. vii. 6; 1 Tim. ii. 9).

In 1. T. *found* accidentally, in 2. something has been *sought for*, so to some G. comes unexpectedly, e.g. Gentiles (Rom. x. 30), Samaritan woman (S. John iv.). Apostles generally; to others after a humble, industrious search, e.g. Simeon and others in Jerusalem (S. Luke ii. 25-38). There were many earnest "Seekers after God" even amongst heathen philosophers. Note in 1. "*he hideth*," not that he who finds spiritual blessings will desire to keep them all to himself, for love of Christ constrains us to impart knowledge

thereof to others, but as a necessary precaution lest he himself should lose it, is the truth signified.

"For joy thereof." The joy is that which gives strength to the sinner to part with all else. So S. Augustine, describing the crisis of his conversion says, "How sweet did it at once become to me, to want the sweetness of those toys! and what I feared to be parted from was now a joy to part with. For Thou didst cast them forth from me, Thou true and highest sweetness. Thou castest them forth, and for them interest in Thyself, sweeter than all pleasure." The love of Christ constrains to all self-sacrifice for its sake.

Next S. we will consider more particularly *what* the *T* and Pearl really signify, and what it is to "sell all" to obtain it.

Part II.

Recal shortly lessons of last S. What does *T* and *P*. mean? The *K*. of H. and all the riches and blessing wh. it possesses for men.

God has always—at least since time of Abraham willed to bless men through an outward, visible organization, or Church. He has called some out of the world (Ecclesia, Greek word for Church, means "called out,") as His peculiar people, and has given to them special revelations and privileges that through them the world might be blessed (Rom. iii. 2, ix. 4, 5). So it is still. Christ came to found a *K*. (S. Matt. iii. 2, iv. 17, 23, S. John xviii. 37, S. Matt. xvi. 18) After the Day of Pentecost, when that *K*. was founded, it is said, Acts ii. 47. that body is temple of H. Spirit (1. Cor. iii. 16). Whotherein unites souls to Christ, gives them forgiveness of their sins, strengthens with the Bread of Life, and sanctifies them wholly.

"He who recognizes the *C*, not as a human institute, but a divine, as a dis-

penser not of earthly gifts, but of heavenly, who has learned that God is in the midst of it, sees. . . . That it is infinitely precious for the sake of its inward glory wh. is revealed to his eyes. And he sees, too, that blessedness is unalterably linked to communion with it. . . . he cannot have Christ except in his Church, (for it is His Body the fulness of Him); none but the golden pipes of the sanctuary are used for the conveyance of the golden oil (Zech. iv. 12); he cannot have Christ in his heart, and at same time, separate his fortunes from those of Christ's struggling, suffering warring Church"—*Trench*.

So to those without, the heathen world, to have found the *K* meant also to have found Christ and all His blessings. To us who are already in the *K*. it must mean to have found the "great gift" for which it exists, "the treasure of forgiving, regenerating, sanctifying grace which is in it."

When we recognize what Christ has to give the soul, the joy makes it ready to give up all else. Note how early Christians had to do this, literally, and some in heathen lands, even now (Phil. iii. 8) Even if we have not, Christ demands of us the willingness to do it if necessary. At all events all that comes between the soul and Christ must be given up. S. Mark viii. 36, S. Luke x. 42.

Think of gracious promise to those who do make spiritual things their first chief care and thought. S. Matt. vi. 33.

The fear of doing right is grand treason in times of danger.

"No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain. Never did the cup of cold water given for Christ's sake lose its reward."—*F. W. Robertson*.

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