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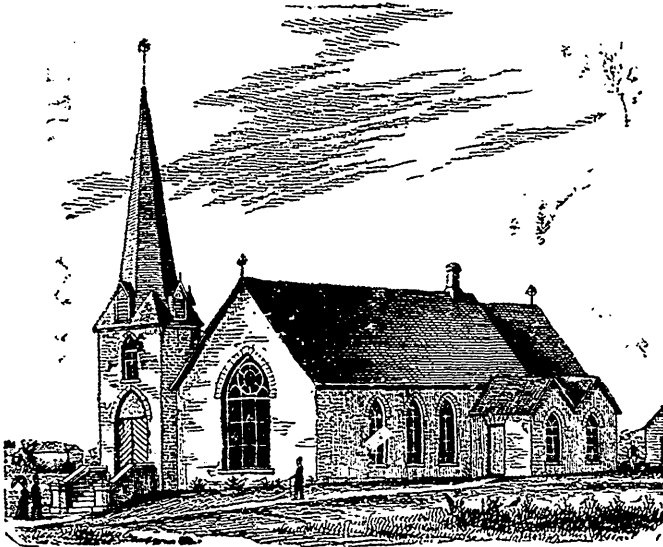
No. 5.



Vol. 4

THE
Church Messenger

FOR
THE DIOCESE OF QU'APPELLE.



MAY, 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.

	Clergy and Lay Readers	Lay Delegates	Churchwardens
QU'APPELLE STATION—			
S. Peter's	Rev. H. S. Akehurst.....	J. Boyce	J. Boyce
		G. R. Skinner ..	G. R. Skinner
S. Chad's.....	"	T. Donnelly	T. Donnelly
			E. Stewart
S. John's College	Rev. W. Nicolls, B.A.		
	Rev. T. Greené		
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,	"	C. S. Dickinson	C. S. Dickinson
Abernethy }	"		E. Boyce
All Saints, Katepwa ..	James Vidal, L.R.	T. Skinner	T. Skinner
			Geo. Bulstrode
GRENFELL—			
S. Michael and All Angels.....	Rev. F. V. Baker, B.A. ..	R. S. Lake	M. Freeman
		O. P. Skrine	O. P. Skrine
S. Andrew, Weed Hills ..	"		R. H. Skrine
S. Luke, Broadview	"	H. Hinton	Dr. Carter
			H. Hinton
Ellisborough.....	"		W. P. Osler
			W. Sharpe
Cotham.....	"		E. Bissecs
MOOSOMIN—			
S. Alban	Rev. W. G. Lyon, B.A. ..	W. White.....	Judge Wetmore
	Rev. T. G. Beal	J. Barton	J. Barton
S. John, Fairmede ...	A. H. Salmon, L.R.		A. Salmon
			T. Kidd

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The Church Messenger

FOR THE DIOCESE OF QU'APPELLE,

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

No. 5.

MAY 1, 1891.

Vol. 4.

Calendar for May.

1 Fri.	SS. Philip and James.
3 Sun.	5 SUNDAY AFTER EASTER.
4 Mon.	Rogation Day.
5 Tues.	Rogation Day.
6 Wed.	Rogation Day. S. John Port. Lat
7 Thurs.	ASCENSION DAY.
10 Sun.	SUNDAY AFTER ASCENSION DAY.
17 Sun.	WHITSUN DAY.
18 Mon.	Whitsun Monday.
19 Tues.	Whitsun Tuesday.
20 Wed.	Ember Day.
22 Fri.	Ember Day.
23 Sat.	Ember Day.
24 Sun.	TRINITY SUNDAY.
26 Tues.	S. Augustine.
27 Wed.	Venerable Bede.
31 Sun.	1 SUNDAY AFTER TRINITY. Sunday Letter. D.

New Moon, 7th; Full Moon, 23rd.

"The Church Messenger."

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

The Clergyman of any Parish wishing to have a cut of the Church inserted is requested to communi-

cate with the Editor as soon as possible.

We regret very much that the Rev. A. Krauss, who has for some time kindly acted as Treasurer and Publisher of the *Church Messenger*, has been obliged to return to England, owing to bad health. The Rev. H. S. AKEHURST, of Qu'Appelle Station, has kindly undertaken this office. To him, therefore, all subscriptions, and all communications on business matters should, in future, be sent.

The following subscriptions for the year 1891 have been received:

Per Publisher.

Rev. R. C. Crokat, Mrs. H. H. Way.

Per Miss Johnstone.

Rev. L. Dawson, extra sale, one copy.

Per Rev. F. V. Baker.

Miss Oliver, Rev. F. V. Baker (4), Mrs. Bawdon, Mr. Bathurst, Dr. Eliot, W. Trood, Mrs. Thorburn, T. Taylor.

Per Rev. J. P. Sargent.

Mrs. Joyner, Mrs. McDonald, Rev. J. P. Sargent.

Per the Bishop.

Mrs. Hamilton, Mrs. Cummins, Rev. S. Agassiz (extra copies for April, 24), Miss Johnstone one copy.

Per Rev. A. Krauss.

Canon Dugmore, Rev. A. Krauss,

Rev. F. Krauss, Rev. A. Oldham,
Canon Burrows, Mrs Oldham.

Per Rev. H. S. Akehurst.

Miss McIntosh, W. L. Clark. S.
Peter's Sunday School Library,
Mr. Henham, A. Webb, Miss
Winter, Rev. H. S. Akehurst (3).

Also the following subscriptions
for the year 1890:

H. C. Dodd, Mrs. H. H. Way,
A. Webb.

HENRY S. AKEHURST,
Treasurer and Publisher.

THE CALENDAR.

MINOR HOLY DAYS OF APRIL

[Continued from last year].

S. JOHN *ante Portam Latinam.*

This festival was instituted in memory of the miraculous deliverance of S. John from death, when he was cast into a cauldron of boiling oil before the Latin Gate of Rome, by order, and, perhaps, in the presence of Domitian. Our Lord had promised that deadly things should not hurt those who believed in Him; and thus His word was fulfilled, as it had been before, when S. Paul took up the serpent at Melita. The Emperor attributed the apostle's deliverance to the power of magic, and banished him to Patmos, where he received and recorded the Apocalypse. There has been a church, at Rome, on the spot where the event above mentioned occurred ever since the time of the first Christian emperor. The day is kept as a great festival at S. John's College, Cambridge, and at the more recent foundation of S. John's, Hurstpierpoint.

S. DUNSTAN. This Saxon saint was born about A.D. 924, at Glastonbury, of Christian parents hold-

ing a high position in society. He was educated in his native town, under a society of Irish monks then resident, and lived for some time with the Archbishop of Canterbury, his uncle, who introduced him to the notice of King Athalstan. At court he, for a time, enjoyed the highest favors, but some who envied him maligned him to the king, and he was banished from the Royal presence. He was then urged to take monastic vows by Alphege the Bold, Bishop of Winchester, and after a time became a monk, and was also ordained priest. He served the church at Glastonbury, dwelling in a small cell attached thereto. Here he fasted and prayed, and worked at copying and illumination, and at the fabrication of vestments, censers, and other church furniture. Athelstan was succeeded by his brother Edmund, who recalled Dunstan; but he soon again fell into disgrace at court, and retired to the Benedictine monastery of Fleury in France. After a few years he was recalled and made Superior of the house at Glastonbury. Here he refounded the church and convent on a larger scale, established a rule based on that of S. Benedict, and became himself the first Abbot on the new foundation, and nineteenth from S. Brithwald. King Edmund after a reign of six years and a half was murdered; and his sons, Edwy and Edgar, being too young for the throne, his brother Elred succeeded him and followed the advice of S. Dunstan in all things. He, dying in 955, was succeeded by Edwy, a profligate youth, whose vices S. Dunstan was obliged to reprove even on the day of his coronation.

In revenge, he banished the Abbot, persecuted the monks everywhere, and devastated all the abbeys that had been spared by the Danes except Glastonbury and Abingdon. After a year's exile in Flanders, Dunstan was recalled by Edgar, who had been placed on the throne instead of Edwy, deposed by the Mercians. This young king made Dunstan his principal counsellor, and in A.D. 987 he was made Bishop of Worcester, and shortly afterwards of London. Edwy still reigned over the northern provinces for three years longer; but on the death of Edgar, became monarch of all England, and Dunstan was raised to the See of Canterbury, being also appointed Papal legate by Pope John XII. He exerted himself greatly in the restoration of discipline; and, in conjunction with Ethelwold, Bishop of Winchester, and Oswald, Archbishop of York, re-established most of the chief monasteries. He exercised a rigid control over the secular clergy, ejecting many who were married and enforcing celibacy on others. At one time, King Edgar having fallen into a scandalous crime, he boldly reprimanded him and brought him to repentance. He went about teaching and instructing the people in the churches of his diocese, and would sometimes repair to his old retreat at Glastonbury for solitude and contemplation. His last sickness came upon him at Glastonbury, when, after preaching thrice on Ascension Day, A.D. 988, he died on the Saturday following, and was buried in his own cathedral. Some of his bones were said to have been translated to Glastonbury in 1012, but the greater

part of them were found under his tomb in 1508. His distinguishing emblems are a pair of pincers and a harp. Six churches in Kent, six in Middlesex, and six elsewhere are dedicated to him, including the well-known city churches of S. Dunstan near Temple Bar and S. Dunstan-in-the-East.

Diocesan Intelligence.

Executive Committee.

A meeting of the Executive Committee was held at Qu'Appelle, on Wednesday, April 1st. There were present: The Bishop, Revs. J. P. Sargent, W. E. Brown, F. V. Baker, and W. Nicolls, and Messrs. J. Boyce and R. S. Lake, and H. Fisher, Treasurer, and the Secretary, Rev. W. G. Lyon. Besides the annual routine business, the Bishop brought forward the subject of proper Registers for the different Districts of the Diocese. He pointed out the inconvenience of the present system of having any sorts of books, and said that while in Eastern Canada he had made special enquiries as to the Registers generally in use there. He had found one, published by Messrs. Rowsell & Hutchison, of Toronto, almost generally used. This Register was a convenient size, and contained pages for Baptisms, Confirmations, Marriages, Burials, and for Parish History. The forms in some cases might be improved, but as the cost of preparing such a book specially was very great, he recommended the adoption of this book. As a desire was expressed by some of the clergy to see the book, it was de-

ecided to order a sample copy for inspection at the time of Synod. The Register can be obtained, strongly bound, for \$2.50, or \$1.75, according to the number of leaves required.

The Bishop also brought forward the subject of Wine for use in the Holy Communion. He had found a wine, "S. Augustine," made from grapes grown in Ontario, very generally used, and highly recommended by a committee of the Synod of the Diocese of Ontario, formed last year for the consideration of the subject. This wine would be very much cheaper, and in many ways better, than that now generally in use in the Diocese. There would, however, be some little difficulty as to its importation in large quantities and distribution to the various districts. A sub-committee was instructed to make enquiries as to how this could be done, and to report to the next committee before meeting of Synod.

Church Literature.

As it was found that there was somewhat unexpectedly a considerable balance in hand on the accounts of last year, owing to an increase of receipts and a diminution of expenditure, the Bishop suggested that a portion of this balance could not be more usefully expended than in helping to supply a want which has been long very urgently felt, but which hitherto there seemed no means of supplying, viz., a depot for the sale of Bibles, Prayer Books, Hymn Books, and general Church literature, especially books of the S. P. C. K. There is no greater help in Church work than having a good

supply of books and tracts on various subjects ready to hand. The clergy in this country feel this want very greatly, for even though there is a depot of the S. P. C. K. in Winnipeg, there is a good deal of difficulty in getting books. Moreover, the clergy and others are unable to see the books before ordering them, and they can therefore only order what they already know, or on the chance of the book being suitable: and, further, though the publications of the S.P.C.K. are very excellent, a wider choice is desirable. The chief difficulty of the establishment of such a depot is the preliminary expense. We hope that when once started it will pay its own way. The Committee therefore thought that they could not spend part of the surplus over from last year in a manner more beneficial for the best interests of the Church in this Diocese than in granting \$250 for the preliminary expenses necessary for the establishment of such a depot.

The Church Literature Committee met in the afternoon, and this grant having been reported to them, it was determined to make enquiries as to the best place for the establishment of such a depot, and how it could be best managed. Qu'Appelle and Regina were mentioned as having severally special advantages, the former being more frequently visited by the clergy, but the latter would have the advantage of the probability of a larger general sale. It was thought that if it was possible to get the depot kept by some person—not a general store keeper—who could devote one small room to the purpose, partly as a *Church work*, and for the commission that would be

received on the sales, it would have considerable advantages over a general store, as such depots are wont to get "swamped" in the general business, especially if they are at stores that keep other books. Is there any person at either of the above places who could and would volunteer for this Church work? Of course, all ordering of books and all responsibility would be taken by the committee of management.

Revision of Book of Constitution.

As we announced in an issue some time ago would be done, the subject of the Revision of the Book of Constitution, Canons, &c., in view of a reprint, was considered. Several suggestions were made, and after considerable discussion it was determined to appoint a sub-committee to carefully consider the points that had been raised, and any others that might suggest themselves, such sub-committee to report to a meeting of the Executive to be held before the Synod. Of course, any suggestion will have to be considered in the Synod; but if any alterations are made another session of Synod must be held before they can be adopted and the book be reprinted; and, as there are only about twenty copies of the old edition left, it was thought well to prepare the work for this coming Synod.

The Rev. L. Dawson has returned to Regina after his visit to England in behalf of the Church Building Fund. He collected about \$350 in England, \$250 in Eastern Canada, and besides obtained a special grant from the S. P. C. K., making

a total of about £650, or \$3,200. Considering the very unfavorable time that there was in England during this winter for collecting money, this was a very fair result.

The Rev. P. K. Lyon has obtained a living in Ireland, and has, therefore, we much regret to say, left the Diocese. He returned from England, where he had been at the invitation of the Church Colonization Co., but only remained at Churchbridge a few weeks, and sailed at the end of last month.

We have been rejoiced to hear of the success of a sale of work, held in April, at the house of the Dowager Lady Vernon, in Park Street, London, on behalf of S. John's College and School. About £80 was realised.

Miss Boyce has the following articles, received from England, for churches still on hand:

- 2 Fair Linens for Altar.
- 6 Purificators (one very small).
- 1 Corporal.
- 3 very small linen Surplices.
- 1 pair red, 3 green, 1 violet, and 1 white Alms Bags.
- 7 crimson ditto (second hand).
- 1 crimson velvet Antependium, or pulpit hanging, size 14½ inches (second hand).
- 1 crimson velvet Frontal and Super Frontal, size 5 ft. 6 in., for Altar (second hand).
- 2 Surplices.

We have received the following from a local anonymous poet:

Drink This in Remembrance of Me.

Saviour Christ! This blessed Token
That Thou lovest us very dear

Fills our hearts with joy unspoken,
For we know that Thou art near.

Fill our hearts with holy gladness,
Fill our souls with heavenly grace,
Take away all sinful sadness,
Come Thyself, Lord, in its place.

Lord! by this, the wondrous Token
Thou hast given us for our good.

Fill our hearts with peace unbroken—
Fill our souls with heavenly food.—E. M.

Local Intelligence.

Cannington Manor.

We are very pleased to be able to say that the Good Friday and Easter Services at this church were even better attended than last year. The "Three Hours" being apparently much appreciated.

The Easter Services consisted of two Celebrations, Matins, and full choral Evensong, with a Children's Service in the afternoon. There were 45 communicants—a goodly number, we think, for so small a district. Evensong was especially well attended, and the musical portion of the Service must have been a treat to all, the anthem being "Christ our Passover."

The decorations were very pretty, and the beautiful plants kindly lent by Mrs. Phipps added much to the general appearance of the church. We were sorry that the brass standards for the sanctuary, given by two other members of the congregation, did not arrive in time for the festival; we hope to receive them soon.

The offertory, which amounted to \$42, was, as usual, presented to the priest-in-charge, who values it as proof of the kindness of his parishioners.

The Easter parish meeting was

a very successful one in every way, several points of interest being discussed, and some important questions decided. The churchwardens must feel pleased that their efforts have been so well rewarded, and that the monetary affairs of the parish are in so flourishing condition.

Among other things, it was decided to collect stones for a new church to be erected within the next few years. The Ladies' Guild has already made a deposit of \$40 for this purpose, and one load of stone has been brought in since the meeting, so the prospects for the new church are good.

May the Spring and Easter lessons bring joy and hope to many hearts.

We had intended correcting a mistake in the account of the church, here, but find Mr. Page has already done so in the *Messenger* for April.

BAPTISM.

Easter day, at All Saints' Church, Lewis Rudolph Shafto, infant son of Olive Maude and Shafto Agassiz.

Kimbrae.

The "Three Hours" Service, on Good Friday, began at 2 p.m. It is the first time that anything of the kind has been attempted in the district. Good Friday, as a rule, is very seldom observed in out-lying districts, and when notice was given of the Service, great doubts existed as to whether the people would attend; but, by 2:30 p.m. the church was full, and all remained to the end. This is very encouraging, and no doubt this practice now begun will be continued.

Summer.

The annual vestry meeting was held on April 1, and was well attended. After the accounts had been gone through, and the churchwardens elected for the ensuing year, a lively discussion on Patronage began. The feeling of the meeting was, that where a district was self-supporting the people should have a voice in the appointment of an Incumbent, but, on the other hand, where the district was dependent on grants, the appointment should rest entirely with the Bishop.

Gordon's Reserve, Touchwood Hills.

On Easter Day there were fewer Crees present than had been expected, still it was necessary to say a great part of the Service in Cree. The congregation, all told, numbered about 75 persons. Communicants, 18.

Churchwardens for the present year were elected, viz., Mr. Josiah Prat (V.W.) and Mr. Alex. McKnab (P.W.); Lay Delegates—Mr. L. F. Hardyman and Mr. A. McNab; Vestrymen—Mr. Thos. McKnab, Mr. W. F. S. Adams, Mr. Andrew McKnab, Mr. L. F. Hardyman.

Mr. Josiah Pratt reported that nearly all the material for a good, strong fence round the church and churchyard is ready to be put up as soon as the frost is out of the ground.

The vestry hope to be able to effect other necessary improvements around the church during the coming summer.

The schools have done very well during the past quarter. The average stands as follows: Gordon's School, 23-325; total on roll, 30.

Day Star's School, average 9-1: total on roll, 16. Poor Man's School, average 9-6: total on roll, 13. We have thus a total average of 42 Indian children attending our Church schools in the Touchwood Agency.

Through the kindness of the Bishop we were able to show the magic lantern to the Gordon and Poor Man's bands. It is quite evident that we must soon procure a lantern for the use of this district, as the interest taken in the pictures has been very great by both old and young.

BAPTISMS.

On the first Sunday after Easter the following three young persons were baptised in S. Luke's Church, viz., Minnie Bear, aged 13; Sarah Bird, aged 13; Jane Bird, aged 12: all of heathen parents, who gave their full consent. We should also state that they are pupils of Gordon's Boarding School. We are looking forward to a larger number at no distant date.

MARRIAGE.

On Easter Monday, at S. Luke's Church, by Rev. Owen Owens, Mr. Joseph Hollis, J.P., to Mrs. Agnes Stretton, both of Halton Fields, Kutawa.

Qu'Appelle Station.

The Easter Services at S. Peter's pro-Cathedral were very bright and hearty, being attended by unusually large congregations in spite of the shocking state of the trails.

The Easter meeting of the parishioners was held on Easter Tuesday, when Messrs. W. B. Sheppard and J. H. Boyce were elected Churchwardens for the ensuing year, and Messrs. G. R. Skinner,

W. S. Redpath, A. H. B. Sperling, W. Henley, J. A. Cowan, M. G. Williams, P. C. Jerrold, J. Weal, E. Paine, E. S. Kent, H. Garden, and W. R. C. Passy were elected Vestrymen, with Messrs. Hartley Gisborne and J. A. Cowan as Auditors. The report of the retiring wardens, Messrs. G. R. Skinner and J. H. Boyce, showed the financial state of the parish to be in a satisfactory condition. There was a good balance in hand, which the parishioners present desired should be handed over to the Incumbent, in consideration of his having had to rent a house. The question of building or buying a suitable house for a vicarage was then warmly entered into, and the Vestry was called upon to enter into the matter more fully and report to a meeting of the parishioners to be called by the Incumbent. The meeting was then dissolved. At the meeting of Communicants, Messrs. G. R. Skinner and J. H. Boyce were elected Lay Delegates to the Synod for the current year.

On Tuesday, April 14th, the parishioners met together to receive and consider the report of the Vestry re the parsonage, which recommended the purchase of the house adjoining the church, and owned by Mr. J. McEwen. As, however, it was found impossible at so short notice to raise a sufficiently large portion of the money needed, it was resolved to postpone the matter until the autumn, and in the meantime to rent the house, the parishioners guaranteeing to pay at least one-third of the rent. The matter, however, will not be dropped, as the house is in every way so suitable and convenient for the purpose, and efforts will be made

to raise between now and the autumn the thousand dollars which it was felt desirable should be the first instalment of the purchase money. We can already safely count on six hundred towards this, so it should not be beyond us to raise the remainder, especially as there is to be a sale of work in the fall towards this object.

For the Synod we hope to be able to arrange a choral Celebration of the Holy Communion (Marbeck's Plain Song setting, if possible,) in addition to the usual choral Evensong. As in previous years the ladies of the parish will entertain the visitors in the evening, and we look forward to a very pleasant gathering. With regard to accommodation, those who are unable to make private arrangements will find that either of the hotels is under good management.

BAPTISM.

Mar. 19. At Sintaluta, Ada, daughter of Enoch and Elizabeth Mitchell.

MARRIAGE.

In S. Peter's pro-Cathedral, on Easter Monday, Mar. 30, Christopher George Bulstrode to Mary Ann Cowley.

Mr. Boyce, the churchwarden, gave a very full and excellent report to the vestry, which we regret we have not space to give in full, but from which we extract the following portions which may be of general interest:

Offeratories, or General Fund.—

The total amount received from offeratories amounts to \$341.51, this includes \$27.76 balance from last year and \$16.80 collection at the oratorio held in the church for the purpose of music books, &c.

The expenses incurred amount to \$285.55, leaving a balance in our favor of \$55.96. You will observe we have disbursed \$30.40 for four special objects, viz., Lay Delegates' expenses, Widows and Orphans of Clergy (Rupert's Land), General Diocesan Fund, and Indian Missions, being the offertories of the four Sundays in the year on which collections are ordered to be made for these special funds by the Synod. We have also devoted an offertory (Palm Sunday) in aid of the sufferers by the late disaster at Springhill Colliery, which amounted to \$9.45.

Clergy Stipend.—The several contributions towards this object vary from \$50 downwards. We may briefly mention that three members subscribed, in the aggregate, \$107, eight more gave \$106, and sixteen more contributed \$100, making a total of about \$313 from twenty-seven members; others made up the list of minor sums, varying from \$5 to \$1; and from out-stations, \$29.15—thus making up the amount of \$400, and leaving a small balance of \$17.50 in favor.

Names of all the contributors who have been so good as to respond towards this object, and the amounts given have been duly acknowledged from time to time and posted regularly in the Church book.

Churchwardens, we feel sure, will be just as ready to collect (unless they go to sleep over it) ten cents a week from those who cannot afford to spare or offer more as from others who are disposed to give larger sums by payments made monthly, quarterly, or in a lump sum. There are some who,

owing to bad years and other causes, can ill spare \$5, and yet are fully alive to their responsibility of giving their tithe in some way or other. To those we would suggest to give in wood, hay, oats, &c., which would be thankfully received and duly placed to their credit according to the market value of the article—a few have already done so. By this means, we hope several who have not been able to give during the last year will be able to augment the list of contributors, so as to enable us all to co-operate in order to make our Incumbent's position free from anxiety, and independent of external and foreign aid for his maintenance: also, thereby, to make our parish self-supporting as is the Parish of Regina. We should all join ungrudgingly and use our strenuous endeavors to labor for this end.

Church Debt.—This debt of \$100 has been in a dormant state for some time, with interest accumulating at 4 per cent. for three years, thereby increasing slowly but surely, and it amounted, together, to \$113 in December, 1890. From the General Fund the interest—\$13—has been paid, and subsequently \$50 was remitted to the Treasurer of the Diocese from the proceeds of entertainments provided especially for this purpose. We have now only \$50 to contend against, with interest accruing thereon. We trust this will be wiped off before the expiration of the current year through the joint assistance of the several members in some way or other.

Church Fence.—The sum of \$214 has been contributed and received from all sources—the Women's

Guild gave \$25, and our Bishop devoted \$50 of a fund derived from the sale of work sent out for general purposes, and other small sums subscribed heartily, headed by the Bishop with \$10, the clergy and laymen following accordingly, and \$30 supplemented from the General Fund, as in addition to the fence we constructed a pathway from the entrance to the vestry doorway. After paying all the expenses and cost—\$196.10—attending the same, we have a balance left in our hands of \$17.90, which we have reserved to be applied, when other subscriptions not yet paid come in, in giving a coat of paint to the fence and gates, so as to preserve them as much as possible from deterioration.

We have the pleasure to add that our church (mind, nothing has been paid by us for this, only thanks,) has been presented with a handsome stone font (designed by our Incumbent) and the cover, a gift from a lady in England, to take the place of the rustic wooden font, principally got up by the work of the Sunday school and product of articles by the Guild and others sold at a bazaar held for this purpose. To say the least, it is a suitable size, and is admired by everyone.

There are, however, one or two things still required for our church, which others may have considered a desideratum, viz., an organ suitable for our pro-Cathedral. Of course we are too poor at present to do anything towards it unless we get some external help to begin with; at the same time, any names with promissory sums will be duly appreciated, and noted un-

til the time comes for collecting the amounts noted.

Speaking of the organ reminds us that we have hitherto left a pleasant duty unperformed. We must tender our best thanks to the members of the choir and the organist for the efforts they have made to maintain the brightness and heartiness of our Services.

The second item brings us to proper church seats, with shelves for our devotional books, instead of seeing them scattered about as at present. This matter will take time, but we should not lose sight of it, and endeavor to take a lively interest in the matter as our hearts grow warmer and purses expand, and, to use an old and apt adage, "we do not know what we can do till we try." We all like our houses to be nicely furnished, and how much more so when we dedicate these things for the glory of God's House—our church which is open to one and all.

One more thing (as a finishing touch) we should like to lay before you, and then our wants will end. Don't be afraid to hear us out, as we look upon you as brave men, and "where there is a will there is a way," is a good old proverb which has been the crowning success of many an object. It is that we should have a suitable residence in the town for our parish priest, making due allowance or provision in the size in the event he becomes a Benedict. Let us not be disheartened, but hope for better times—better things!

Lastly, we submit an inventory, made up to date, of Church property.

Thanking the vestrymen before we retire from our respective of-

fices for their assistance and co-operation, and trust our duly elected successors will have no reason to complain of the want of harmony with their officers for the current year. A few words more: Let us all pull together to that end, for the good of our Church and the glory of God.

We have also to thank Mr. J. Weal, our verger, for his diligence and attention, and the interest he takes in his work.

G. R. SKINNER, J. W. BOYCE,
Churchwardens S. Peter's Church.

QU'APPELLE: March 30, 1891.

SYNOD NOTES.

We propose having, this year, a Choral Celebration of the Holy Communion. Merbecke's Plain Song Service will be used as given at the end of "The Canticles with appropriate Chants," published by Rowsell & Hutchison, of Toronto; price per copy 20c. (this is a very useful book, and we would advise those likely to attend the Synod to send for a copy. The hymns at the Celebration will be 216, 321, and 324. At Evensong the Responses will be sung to Tallis' Festal Setting. For the canticles and psalms the Cathedral Psalter pointing is used. The chants will be as follows: Proper Psalm—84, to Heywood (as set in Cath. Psalter); 87, to Hayes in A, No. 35*; 122, to Purcell in G, No. 54*. Magnificat to Parisian, No. 51*; Nunc Dimittis, to Tonus Peregrinus. The hymns at Evensong: 471 (to second tune for 466), 160, 275, 31, and 306. The Te Deum will be sung at the close of the Service to chant No. 20.*

* These figures refer to the number of the

Fort Pelly.

ST. ANDREW'S MISSION, KEY'S RESERVE.

Easter Sunday opened warm, and was very favorable for the large congregation assembled at the church. Through the energy of our esteemed organist (Mr. E. H. Dee), the Services both morning and evening were fully choral. Marbeck's harmonised Confession was used for the first time, and (apart from the congregation following the priest for the first sentence or two) was a success. Tallis' Responses were used as is usual at all our evening Services. The congregations joined heartily in the Services, especially in the hymns, all of which they knew. The Services, on the whole, were very bright and hearty. In the morning, our priest-in-charge delivered a very able and impressive sermon, choosing his text from the Easter Anthem—"Christ is risen"—and in the evening from the same text, at which he dwelt on the joyous event of the first Easter. At the Celebration, part of Dykes' Service in F was used. There were twenty-seven Communicants.

The choir wore their new violet cassocks, which are a great improvement on their old ones, as now they do not appear in three or four different shades. The exceedingly handsome lurse and veil, just arrived from England, was used for the first time. There was a procession at both Services. The collection amounted to \$9.

On Wednesday, April 1st, after Evening Service, a meeting of the

chant in "The Canticles with appropriate Chants" referred to above.

Communicants was held in the school-house, Key's Reserve, at which they elected Mr. Geo. Brass their Lay Delegate to the Synod.

After the above, a meeting was held to appoint Churchwardens and Vestrymen for the ensuing year. The Rev. Thos. Cunliffe appointed Mr. E. H. Dee as his warden, and the parishioners elected Mr. E. C. Clark. There were nine Vestrymen appointed, viz., Messrs. E. Field, sr., Geo. Brass, Wm. Brass, Thos. Brass, S. C. Field, R. Townend, Peter Brass, sr., Wm. Finklatar, and Alex. Brass. Mr. E. Field and Mr. R. Townend were appointed auditors.

The advisability of plastering the church was discussed, and the parishioners promised to burn the lime and haul sand. The total cost without lime and sand will be about \$150, to which we hope our absent friends and those in sympathy with Indian missions will willingly help. (See letter in correspondence column.)

A vote of thanks was accorded to the Women's Auxilliary, Mrs. Knight, Miss Brown, Miss Brooks-Burd, Miss Montizambert, and the Rev. J. W. Gregory, for their great kindness and assistance to the Church during the past year.

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Grenfell and Broadview.

The Easter vestry meeting of Grenfell Parish was held in the vestry of S. Michael's Church, on April 7. The offertory account was presented by Mr. O. P. Skrine, showing that over \$110.85 had been received in offertories, and \$52.50 from special subscriptions to pay off the debt on the building fund. The Clergy Stipend Fund

showed Grenfell subscriptions, \$235.50; Broadview subscriptions, \$66.25; making a total of \$301.75. Out of this fund the Rev. F. V. Baker had been paid \$300. The following letter from the Executive Committee was read: "The Executive Committee consider the Parish of Grenfell may be requested to raise \$400 per annum instead of \$300; and that the grant from the General Fund be reduced to \$400." In answer to this letter, the following resolution was carried: "That the Vestry of the Parish of Grenfell will endeavor to meet the suggestion of the Executive Committee, and provide the sum of \$400 towards the stipend of the clergyman for the ensuing year." A hearty vote of thanks was passed to Mr. Freeman, who has just left Grenfell, for his valuable services as churchwarden. The Churchwardens for the ensuing year are Mr. O. P. Skrine and Mr. R. S. Lake; and the same two gentlemen are the Delegates to the Synod, with Dr. Bushe and Mr. S. Taylor as substitutes. The Vestry was nominated as follows: Messrs. R. Skrine, S. Taylor, Chapman, Hextall, MacDonnell, Dr. Bushe, Col. Lake, Dr. Eliot, Messrs. G. Ball, A. Switzer, Sawyer, and Gerald FitzGerald.

The vestry meeting of Broadview is postponed until Saturday, 2d May, at 2 p.m., in order to procure the attendance of the Church-people in the outlying districts.

The Parish of Grenfell is losing, for a time, the services of the Rev. F. V. Baker, who has been called back to England by the sad news of his father's sudden death. The work will probably be carried on by the Rev. Gilbert T. Beal, lately

at Moosomin, for whom we would ask from our people a kindly welcome.

BAPTISM.

March 21. At Ellisboro, Lilius Ariel Berry.

Moosomin.

The Easter Festival was a bright and happy one at Moosomin. The church was greatly improved in appearance and comfort by the new seats, towards which the Women's Guild subscribed so liberally. They were only put in the church on Easter Eve, and so just in time. Several members of the congregation lent plants in bloom, and these, with a nice lot of cut flowers and ferns in the vases on the altar, made the church look very pretty and bright. A beautiful cross of aurum lillies, white roses, white hyacinths, and ferns, was presented, and hung on the pulpit, where it looked very well.

The Services on Easter Day were: 8 A.M., Celebration of Holy Communion; Matins and second Celebration at 11 o'clock; Children's Service at 2:30 o'clock; Evensong at 7 o'clock. All Services were well attended, but especially Matins, when the church was crowded. Many were prevented from reaching the church at night through the roads to it being flooded with water. It is to be hoped side-walks will be put down before long, leading from the business part of the town to the church. The number of Communicants was sixty-two during the octave.

On Easter Monday, the meeting of parishioners was held in the church, at 8 P.M., and was adjourn-

ed to the following Monday, when there was a good attendance. The report presented by the Churchwardens was most satisfactory, and showed a balance in hand. Judge Wetmore and Mr. Barton were again elected Churchwardens, Judge Wetmore and Mr. White were elected Lay Delegates to the Synod; Capt. Price and Mr. W. Barton were elected substitutes. Votes of thanks were heartily passed to the outgoing churchwardens, the members of the Women's Guild, the choir and organist, the auditors, &c.

The Bishop held a Confirmation in S. Alban's, on Sunday, April 19, when 21 candidates (7 male and 14 female) were presented and received the sacred rite of Laying on of Hands. The Bishop gave an eloquent and stirring address to the candidates. At the Celebration there were fifty-two Communicants.

BAPTISMS.

March 25. Martha Jane Taylor, age 33 years.

March 25. Samuel Copeland, son of Charles and Martha Jane Taylor. Born 19th Nov., 1884.

March 25. Abraham Charles, son of Charles and Martha Jane Taylor. Born 31st Aug., 1885.

March 25. Mary Eleanor, daughter of Charles and Martha Jane Taylor. Born 22d March, 1888.

March 25. William George, son of Charles and Martha Jane Taylor. Born 15th Sept., 1889.

April 15. Jessie Gertrude, daughter of Henry and Harriet Currie.

April 19. Laura Sophia, daughter of Henry and Catherine Johnston.

April 19. Edward Henry, son of Frederick and Edina Lewin.

BURIAL.

April 1. Laura Wright, aged 18 years.

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Medicine Hat.

The Easter Vestry of S. Barnabas' Church was held on Wednesday, April 1st. There was a good attendance of parishioners—the affairs of the parish were warmly discussed. We are sorry to state that the balance of our financial affairs is on the wrong side, and we earnestly hope that greater efforts will be made this year to lessen the debt on the Clergy House. Mr. L. B. Cochran reappointed Vicar's Warden, and Mr. S. Hayward was reappointed Warden for the people. Mr. C. Gill and Mr. R. Legh were appointed Lay Delegates to the Synod.

On Tuesday, April 2nd, a very successful entertainment was given in the Reading Room. The main promoters of the entertainment were Miss Olver and Miss Sissan, to whom our best thanks are due, and also to the other ladies and gentlemen who took part in the Tableaux Vivants and the concert. Everyone seemed very much pleased, all the performers being much appreciated. The proceeds, which amounted to \$51, were devoted to the general funds of the Church.

BAPTISM.

March 17. At S. Barnabas Church, Helen Rose Anne, daughter of George and Elizabeth Abbey. Born January 8, 1891.

BURIALS.

March 24. At Medicine Hat, Cardine Clara Sanderson. Aged 17 years.

April 16. At Medicine Hat, Maria Davis. Aged 1 year.

Maple Creek.

The Easter Vestry of S. Mary's, Maple Creek, was held on Monday April 6th. Owing to the good work of the ladies of the congregation who have been most indefatigable, the church last year was freed from debt, and there is a balance of \$29.20 in the treasury for the coming year. We hope that the congregation may soon supply a much-needed want, viz., a font for the church. We would here take the opportunity of thanking the ladies who have so materially strengthened the funds of the church during the past year. Mr. W. Peacock was reappointed Vicar's Warden, and Mr. W. Barnwell was reappointed to represent the people. Mr. G. F. Fauquier was appointed Lay Delegate.

BAPTISMS.

April 6. At Maple Creek, John Frederick, son of George R. and Ada Hammond. Born December 17, 1888.

April 6. Percy William, son of George and Ada Hammond. Born January 16, 1891

April 6. Daisy Eveline, daughter of Jessie W. and Katherine Hammond. Born November 8, 1891.

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A GOOD STORY is told of the late Dean of Chichester, Dr. Burgon, who on a certain occasion was expatiating on the nature of man. He pointed out that one great distinction between human beings and the lower animals consisted in the capacity for progress. "Man," exclaimed the Dean, warning to his theme, "is a progressive being, other creatures are stationary. Think, for example, of the ass!

Always and everywhere it is the same creature, and you never saw a more perfect ass than you see at the present moment."

The Church Messenger

QU'APPELLE, MAY 1, 1891.

CONFIRMATION.

PART II.

PAPER VIII.

FAITH.

THE second part to be considered in a true spiritual preparation, is FAITH (*vide* Paper V).

Faith may be regarded in two aspects:

1. The power by which we believe what God reveals to us;
2. The object in which we have to believe.

It is used in these two senses in Scripture, and forgetfulness of this double meaning has often caused mistakes.

When it is said--

We are "*justified by faith*" (Rom. iii. 28),

"I live by the faith of the Son of God" (Gal. ii. 20),

"This is the victory that overcometh the world, even our faith" (1 John v. 4),

both senses of the word are included—the *Faith* as it is revealed to man by God, and the *Power* by which man apprehends, clings to, and lives in accordance with, that Truth.

It is God Himself, through

Christ, who "justifies," "saves" and "gives victory over the world" to the soul. Our *Faith* enables us so promptly to trust in God's word, promises, and revealed acts of favor toward us, that they are, as it were, appropriated as our very own.

"Without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of all them that diligently seek Him. (Heb. xi. 6.)

Faith is, therefore, the first beginning of all true religion. But it is also the moving power in all onward progress.

"The just shall live by faith." (Rom. i. 17.)

It is defined in Scripture as "*the substance [or confidence] of things hoped for, the evidence of things not seen.*" (Heb. xi. 1.)

As such it is a "gift" of God—a "fruit of the Holy Spirit."

Like all other such "fruits," it is capable of increase by prayer and by contemplating the mysteries of Divine love.

"Lord, increase our faith."

We must ever remember that the *Faith* that God requires, and which only can insure our salvation, is not the mere *belief of the mind*, as we may acknowledge the truth of any fact in history, which has no influence upon our lives, but the *belief of the heart* embracing the whole man—the Mind, the Affections, and the Will—and thus making the truths believed in "*operative principles of life and conduct.*" The devils have the former kind of belief, for they "*also believe and tremble.*" (James ii. 19.) It "*is with the heart*" that

"man believeth unto righteousness." (Rom. x. 10.)

Moreover,

Faith is quite *reasonable*, even though the object in which we believe may be above our reason.

The principles of faith, which leads us constantly to act upon what we believe to be credible and probable is one of the mainsprings of human energy; without it civilization would be quite impossible. If men were such sceptics as to refuse to act upon anything which they could not prove to be true, the business of life could not be done.

The man of business, the statesman, the soldier, the man of science, all have to act on faith in matters about which they cannot be positively certain. And often they have so to act in matters that are *above* their reason.

"We believe that we may understand." (S. Anselm.)

Religion does not require us to believe, any more than does science, anything that is *contrary* to our reason, even though it may be above our reason. Many things that the parent knows to be true are above the reason of the child.

General Church Intelligence.

There is no truth in the report that has been circulated in the newspapers that the Bishop of Qu'Appelle is likely to leave the Northwest for Ontario.

* * *

Christ Church, Winnipeg, of which Canon Pentreath is the rector, is to be rebuilt this summer, the old building being in a shakey condition. The site of the

old church will probably be taken over by the C. P. R. for their offices, and a site for the new church will be obtained a little further from the railway. The plans for the new church show a cruciform building of simply treated gothic, to seat 700 persons, which it is estimated will cost \$7,000 providing the lumber from the old building is used. There will be a side chapel heated separately which can be used for week-day services and marriages.

* * *

The collections made in London churches and chapels for the Hospital Sunday Fund, 1890, show, if anything, an increase in the strength of the Church compared to the other religious bodies. The sum given in round numbers are: Church of England, \$154,800; Congregational, \$9,090; Wesleyans, \$5,240; Presbyterians, \$5,000. Numerous other bodies contributed sums, all smaller than the above, the result being that the sums contributed by the Church of England exceeded three-fourths of the total amount raised.

* * *

The ceremony of enthroning the Archbishop of York in his cathedral took place on St. Patrick's day, 17th March, in the presence of an immense concourse of people and about 500 clergy of the diocese. There were also present the Bishops of Newcastle, Manchester, Wakefield, and Beverly. The Bishop of Derry preached the sermon on the blessing of God as bestowed by the Bishop on the people. He alluded to Archbishop Magee as the first Irish Primate of England to take possession of the see of York, and brought to

him a warm greeting from the true Church of S. Patrick.

* * *

The Archbishop of York is to have another coadjutor Bishop to alleviate the work of administering his enormous diocese. Archdeacon Blunt, of Scarborough, has been chosen for the office with the title of Bishop of Hull.

* * *

The fourth Provincial Synod of South Africa met last January under the presidency of the Metropolitan, the Bishop of Capetown. Among other questions discussed was whether the Metropolitan should be styled "Archbishop." The matter is left in the hands of the bishops, it having been felt that Australia ought to lead in this matter. We may suggest that Canada should lead, as the Canadian Church contains the oldest bishoprics in the colonies. The bishops have elected to the vacant Bishopric of Zululand, the Rev. Father Puller, who has spent much time in South Africa, and accomplished remarkable results in his missionary work.

* * *

The first parliament of Japan has elected as its first president, Mr. Nakashima. Thirteen Christians in all have been elected members, a result greater than the missionaries expected. Least of all did they anticipate that a Christian would be chosen as the presiding officer. It is indeed a gratifying fact, and a happy omen for the future of Christianity in Japan.

You must put your hand into a man's heart to find out how

much he is worth: not into his pocket.

Correspondence.

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

S. Andrew's Mission. Fort Pelly.

To the Editor of THE CHURCH MESSENGER:

Dear Mr. Editor.—Will you kindly allow space in your widely circulated magazine to appeal for funds for the object of lathing and plastering the above church. The Indians have promised to give the lime, and assist as much as possible by hauling material; but, of course, people in this country need hardly be told that they are totally unable to give money, being themselves pensioners on the Government.

The sum required to pay for labor, lumber, &c, is about \$150. This will complete both the inside and outside. Of this sum \$50 has been already promised by a clergyman in the Diocese, and two others have kindly given fees received for marriages, so it is hoped that more friends will come forward to raise the balance required.

The church being built of logs, it is impossible to keep it warm on a cold day, and in an ordinary winter could not be used in its present condition. We therefore confidently appeal to Churchpeople in the Diocese to assist with their offerings this necessary object.

Post Office Orders may be made payable, at Saltecoats, to Rev. T. W. Cunliffe, and postage stamps for small amounts would be thankfully received and acknowledged in the *Messenger*.

Yours truly,

E. HAROLD DEE,
ERNEST H. CLARK,
Churchwardens.

Sunday School.

NOTES

FOR A COURSE OF SIMULTANEOUS

Diocesan Lessons.

LESSON XV.

ARTICLE V.: "He descended into Hell."

There are three things to be considered under this head:

- A. The meaning of the word Hell as used in the Creed.
- B. The meaning of the word Hell explained by Holy Scripture.
- C. The reason why our Lord should go into Hell.
 - A. The meaning of the word Hell.
 - a. At the time that our translation of the Creed was made, the English word "Hell" had a more extensive meaning than it has at the present day.*
 - b. The word is used in the present time to signify only a place of future punishment; this, however, is not the sense in which it is used in the Creed.
 - c. The word "Hell" is derived from an Anglo-Saxon word which means a "cavern," a "concealed place," the "mansions of the dead."† We may therefore believe that when we say our Lord descended into Hell, He went to that place where the souls of the dead rest concealed from our view, waiting for the Great Day of the Lord.
 - d. The word Hell is a translation of the Greek word "Hades," which is "something unseen."‡ There is another Greek word which is used to signify the place of torment or punishment, viz., "Gehenna."
 - B. The meaning of the word, explained by Holy Scripture.
 - a. That the soul, after it has left the body, does not go to its final reward appears from§—
 - (a) S. John iii. 13—if no man has ascended into heaven, the holy dead could not have passed to their final reward.
 - (b) S. Luke xxiii. 43—our Lord does not say *heaven*, the place of final

* Hook's "Church Dictionary."

† Ibid.

‡ Bp. H. Browne on XXXIX. Articles.

§ Ibid.

reward, but *paradise*, the place of rest.

- b. The soul, though not yet received to its final reward, does not sleep or remain in any state of unconsciousness when the body dies. This is evident from*—
 - (a) The parable of Dives and Lazarus. S. Luke xvi. 19 to end.
 - (b) Our Lord's warning. S. Matt. x. 28.
 - (c) Heb. xii. 22-24 speaks of the Church as composed of
 - (1) the living (to whom the Epistle is addressed).
 - (2) The innumerable company of angels.
 - (3) The Church of the First Born.
 - (4) *The spirits of just men made perfect.*
- C. Reasons why our Lord "descended into Hell."

He went thither that he might fulfil the conditions of death proper to all human nature. When man dies the spirit leaves the body, the body is buried, the spirit goes to the abode of the departed where the souls of men await the resurrection of the dead. Christ fulfilled his two-fold condition—His body was buried, His soul passed into Hades or paradise.† It was necessary that He should truly suffer death, and death cannot be *truly* suffered unless the soul leaves the body and goes to the abode of departed spirits.

Children to learn for next Sunday:

Collect.

Catechism—Answer to "Why, then, are infants baptised," &c.

Texts—Psalm xvi. 10; S. Luke xxiii. 43.

LESSON XVI.

ARTICLE V.: "The third day He rose again from the dead"

We divide this subject into consideration of—

- A. The third day.
- B. He rose again from the dead.
- A. The third day.
 - a. S. Matt. xii. 40. "The expression three days and three nights must be taken, as S. Augustine says, according to the Scriptural mode of reckoning time in putting a part of each for the whole;

* Bp. H. Browne on XXXIX. Articles.

† Ibid.

for our Lord was in the grave a part of each of these three days. Being buried before sunset on Friday, it is reckoned as a part of that day; and as our Lord rose on the morning of Sunday, that, also, is reckoned as another day, which commenced on the Saturday evening. This will make three days. The specification in this place of both days and nights of course merely signifies that day and night is put for a day in like manner as the evening and the morning form the day in the first chapter of Genesis. Many instances of the kind occur.* By the Jewish mode of computation any part of a day, even an hour, was reckoned as a day.†

b. S. Luke xxiv. 21. "To-day is the third day since these things were done." "They thus reckon the time before they knew that the resurrection had taken place, in the same manner as it ever since has been reckoned: Good Friday being the *first*, the Sabbath following the *second*, and Easter Sunday the *third* day.‡

c. The Jews divided their day roughly into three parts, evening, morning, and noonday, the whole being spoken of as a day, and also as a day and night."

B. He rose again from the dead.

a. The word "again" has two meanings. The first and most common use of the word is to repeat an action. The second, to return to a former state; this is the sense in which it is used in the Creed. We confess that the same body was living after it had been dead. Thus was fulfilled Psalm xvi. 10, which passage, S. Peter tells us, was spoken of our Lord (Acts ii. 29 and following).

b. He rose again from the *dead*. He convinced His disciples of His *real, true, and bodily* presence by bidding them touch Him (S. Luke xxiv. 39). That it was the *same body* which had been crucified by His showing them the wound-prints in His hands and side (S. Luke xxiv. 39; S. John xx. 27). We also have to believe that His bodily and mental powers were not in any way *less* after His resurrection than they were before His crucifixion. We therefore find Him eating with His disciples, speaking to them and instructing them, proving the identity of the risen body and the living Lord with the same Je-

sus whom they had known as their Teacher and Friend (S. Luke xxiv. 15, 25, 26, 27; Acts i, 3).

Children to learn for next Sunday:

Collect.

Catechism—"Why was the Sacrament of the Lord's Supper ordained?"

Text—S. John x. 25. 26.

LESSON XVII.

ARTICLE VI.: "*He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.*"

There are two statements in this article,*

A. He ascended into Heaven.

B. He sitteth at the right hand of God the Father Almighty.

A. He ascended into Heaven.

a. The Ascension was prefigured *typically* by the entrance of the High Priest once a year into the most holy place, or Holy of Holies (Exodus xxvi. 33-36) in the Temple, here into the presence of God, before the Ark of the Covenant and the Mercy Seat, the High Priest pleaded for the forgiveness of the people. He enters but once a year because Jesus, our Lord and High Priest, should once for all offer and plead His Sacrifice.

b. It was declared *prophetically* by David, in Psalm lxxviii. 18, which is evidently applicable to none but Christ, who led captivity captive, and hath received and gave those most precious and glorious "gifts for men," forgiveness and eternal life.

c. The Ascension was a *real local translation* of the Son of Man as *man*, by which that body became substantially present in heaven and no longer present on earth. This ascension was performed visibly in the presence of His Apostles (Acts i. 10). An *eyewitness* was not necessary to the act of the Resurrection, but it *was* to His Ascension; for whatsoever was a proof of His life after death was a proof of His resurrection; but as their eyes could not see Him "sitting at the right hand of God" it was necessary that they should see His ascension. Angels also (because the eyes of the Apostles could not follow Him so far) bore testimony to His reception into heaven, telling His disciples (Acts i. 11).

* Isaac Williams, Our Lord's Ministry, Second Year.

† Saddler on S. Matthew.

‡ Blunt on S. Luke.

* The whole of this Lesson is taken from Bp. Pearson on the Creed.

B. He sitteth at the right hand of God the Father Almighty.

a. We have a type of His exaltation to power in Joseph, who was from suffering in prison raised to the administration of regal power and splendor under Pharaoh (Gen. xli. 40). David also was a type of Christ in his being anointed King over Israel seven years before his accession, and for seven years after that reigning over *Judah* only, and subsequently over *all Israel*: So Christ was born King of the Jews; yet did not exercise His dominion till His ascension, and then over His disciples only, and subsequently over the "fullness of the Gentiles."

b. The *sitting at the right hand* of God must be taken *metaphorically*, God being a spirit, consists not of bodily parts; hence the phrase is only an accommodation of language: and as the right hand is an emblem of active power, a sitting at the right hand is emblematical of honor. As to His *sitting*, it must not be taken literally as determining any *posture*, but simply as a state of being, thus S. Paul, Rom. viii. 4, and S. Stephen, Acts vii. 55.

Children to learn for next Sunday:

Collect.

Catechism—Answer to "What is the outward part or sign of the Lord's Supper?"

Text—Hebrews vii. 25.

LESSON XVIII.

ARTICLE VII.: "*From thence He shall come to judge the quick and the dead*"

There are four statements in this article.*

A. That Christ shall come again.

B. That He shall come from Heaven.

C. That He shall come to be a judge.

D. Those who are to be judged by Him are all who have lived or are then living on the earth.

A. Christ shall come again: the Second Advent.

a. Our Lord Himself has promised to come (S. John xiv. 3).

b. The angels who appeared to the disciples after the ascension foretold the second coming of our Lord, and also how He should come (Acts i. 11).

* This Lesson is chiefly taken from Bp. Pearson on the Creed.

c. S. John also tells us that He shall come again (Rev. i. 7).

B. A we believe Him to have ascended into Heaven, so we also believe that He still is, and will continue, there pleading for our pardon till He shall return to judge both the quick and the dead (1 Heb. vi. 25).

C. He shall come to be a judge.

a. That there will be a judgment we believe because—

First—of our power now to know right from wrong, we praise the good and condemn the bad actions of our fellow men, and we know that we ourselves do wrong as well as right: therefore we believe that a time must come when we shall be rewarded or punished (Rom. ii. 15).

Secondly—We believe that God is just. God's perfect justice is one of the things which helps us to realise God as God (S. Luke xviii. 7). At the great day of judgment, we believe that all things which we cannot now understand shall be made plain.

Thirdly—The judgment has been revealed to us by God (1 Heb. ix. 27).

b. Who shall judge? What we require from an earthy judge is that he shall know all about the law and be able to judge of the circumstances which surround the person judged. Therefore, when we read that the "Father hath committed all judgment unto the Son" (S. John v. 22), we know that the love of the Father has provided that we shall not have a judge who cannot be "touched with the feeling of our infirmities" (1 Heb. iv. 15).

D. Who shall be judge?!

The quick and the dead. All shall stand before the judgment seat of God (Rom. xiv. 10). The quick are those who shall be living on the earth when He comes again; the dead are all who shall have passed to their rest before the great day of judgment. None escape, either by life or by death.

Children to learn for next Sunday:

Collect.

Catechism—Answer to "What is the inward part, or thing signified," in the Lord's Supper?"

Text—Acts i. 11.

If it were not for God, the world would be like a menagerie broken loose, whose keeper had gone home.

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