

NOTES FROM ST. JOHN'S COLLEGE, WINNIPEG

Rev. J. C. Dearden, of Treherne, paid us a visit this week.

The Rev. H. Dransfield has left to spend the winter in England.

The college is now looking forward to the Christmas exams, which begin Dec. 11.

Rev. Canon Matheson goes to Selkirk on Sunday to appeal for the home mission fund.

Rev. Mr. Sykes, of McGrath, paid us a flying visit last week. He has been ailing for some time past and was in the city seeking medical treatment.

The Student Volunteer Missionary Society held their regular meeting last Friday. The subject read and discussed was, "The life and labors of Alexander McKay."

The Church Society has been holding its devotional services regularly every week. The Friday meetings have not yet been commenced. A list of these will be drawn up for the next term.

The following students take duty on Sunday, Nov. 29: Mr. Bartlett at Whitemouth, Mr. Cassap at Wakefield, Mr. Pritchard at Morris, Mr. Chambers at St. James and Mr. Davis at Emerson.

Dr. Fortin has finished his lectures in eloquence for the present. The theological students have derived great benefit from them; and it is their wish that they be continued after the Christmas vacation.

We welcome as a student Mr. F. W. Tucker, whose varied experience in India and in New Zealand ought to make him a valuable acquisition to our numbers. For some time past Mr. Tucker has been in charge of the creamery at the Barnardo farm, Russell, and during this period he did good church work under Rev. George Gill.

A letter was received a few days back from Mr. Richard Cox, erstwhile a student. He is now resident at the Pas, Devon Mission on the Saskatchewan River. He is among the Cree Indians there acting as school teacher, farm instructor and catechist. He has also recently been granted a license by the Bishop of Calgary and Saskatchewan and often assists Rev. Mr. Pines, missionary at the Pas in his work.

VARIA

The Bishop and the Ghost.—The new Bishop of London has a keen sense of humor. During a confirmation tour in the diocese of Peterborough Dr. Creighton put up one evening in

an old manor house, and slept in a room supposed to be haunted. Next morning at breakfast the Bishop was asked whether he had seen the ghost. "Yes," he replied, with great solemnity, "but I have laid the spirit; it will never trouble you again." On being further interrogated as to what he had done the Bishop said, "The ghost instantly vanished when I asked for a subscription towards the restoration of Peterborough Cathedral."

The bishop of Albany paid a magnificent tribute to the character and memory of the late Bishop Cox in his sermon preached in Buffalo lately before the meeting of the special convention of the diocese. The sermon is to be published soon. It was worthy of the man and of the occasion.

Miss Millie Morrison was married on Tuesday morning, at St. Mary's church, Portage la Prairie, and at noon left for her new home at Dauphin. The groom was Mr. Neil Ross, who arrived from the north a few days prior. The ceremony was solemnized by Rev. S. Macmorine and witnessed by a number of friends, who afterwards repaired to the family residence on McLennan street, where an excellent breakfast was served and congratulations showered on the young couple.

Dr. Temple, the Bishop of London, in view of his appointment to the primatial see, has announced that he is compelled to resign the chairmanship of the Church of England Temperance Society an organization with which he has been closely associated for many years.

The see of Canterbury will not be legally filled until after the election by the Dean and Chapter, and the "confirmation" ceremony at Bow in the two cases immediately prior to the present vacancy, the see was vacant for nearly three months, and it will, therefore, probably not be before January that the installation of the new Archbishop can take place.

In illustration of the fact that the most thoughtful minds in England are prepared to maintain separate schools we quote from the speech of Lord George Hamilton, at the dedication of the new church schools that have been built by subscription in Northeast London, (England,) who said that nothing since the Education Act of 1870 had struck the public so much as the extraordinary vitality of the Voluntary and denominational schools, and, in spite of the prosperous conditions under which the Board schools were worked. Voluntary and denominational schools had flourished and developed until at the present moment the great majority of the children that were educated in England were taught in Voluntary and denominational schools. But if those schools had held their own in the past, it was due to their being associated with certain peculiarities and characteris-

tics—they were popular because they were denominational and Voluntary, and any proposals that were made must be in such a form as not to eradicate the principle of Voluntary assistance and denominationalism. Could they be sure that the Voluntary schools were aided by the rates the present system of denominational instruction would remain? Of course in the Board schools religious instruction was optional, but he believed it was impossible to give satisfactory religious instruction in schools except upon denominational principles, and, in fact, it stood to reason that all religious instruction must include the dogmas of certain denominations and exclude those of others. It was impossible that they could rely upon proper religious instruction being given in their schools unless they were allowed to appoint their own teachers; and therefore the system of voluntary education, where the managers know the religious capabilities of their teachers, must always be infinitely superior to that which was given in the Board school. If the Voluntary schools were to be maintained in their present strength and vigor the managers must have absolute and complete control in the selection of the teachers, and he doubted whether any system of religious instruction could be complete unless it were given by permanent religious teachers. People who paid rates generally wanted control over the money that was spent. He did not mean to suggest that the objections he had raised against the rate-aid movement were insuperable, but no scheme he had seen was free from them. He felt confident that they would indeed feel foolish if they hastily accepted any relief that ultimately meant the surrender of their principles.

Ven Archdeacon Fortin,

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