

On the other hand, there has been in the past, and there is now, a fearful amount of immorality on the side of labor. Instead of trying to improve their position by just and lawful means, working men have been far too ready to listen to the unscrupulous tirades of paid agitators, and have taken advantage of their position, in respect to their employers. In stead of giving a fair day's work for a fair day's pay, they have too often been eye-servants, working in a straightforward way, when such could not be avoided. Too often they have given imperfect work that the quantity might be the greater, and the pay greater. Too often they have been ready to leave off work when they thought that thereby they would prevent their employer from keeping his business engagements. There have been, and there are, too many cases of gross injustice done by the employer to the employee.

But the matter of Capital and Labor is only one aspect of the question. Christian Socialism, so far from seeking to reduce all men to one level, demands that due respect be shown by every man towards every other man. There never was a time in the world's history when men were equal in respect of power, mental or physical; and, as a logical outcome of this, there have always been some who were naturally called to positions of authority. With us this world has been one continual chaos. Good order demands that there be leaders—rulers; and, it also demands that due respect be paid to these. Christian Socialism is a theory of social organization, which seeks to place rules and rules in their relative positions and insists on due and proper consideration being given to each.

In the second place there is the principle of trust in the Fatherhood of God. The Christian Society can alter the goal of the world's movement; but it has the power of either facilitating or thwarting the purpose of God in its own area. The "clear knowledge" of God is a great help in social reform; it was this which enabled the Apostles, who in other ways were poor, ostlers, who in other ways were poor, illiterate men, to work the reforms which they did. It was because they were full of the vision of God, that they "turned the world upside down." The same things are needed today; men will never be able to affect the necessary social reforms till they realize for themselves, and constrain the world around them, to realize the Fatherhood of God.

And yet there is one principle more which is involved in Christian Socialism. It is the principle of co-operation, not competition. Space forbids us speaking of this in detail; we can only assert that until men learn to recognize the Brotherhood of man based on the Fatherhood of God; until they learn to give to everyone his place in the family of Christ; until each one seeks, not his own, but the good of the family, there can be no true Christian socialism. The church must be spiritually and physically, a

profit-sharing company; and, to realize this, we need to concentrate Christian influence

1. We need a careful organization of Christian moral opinion.
2. We need to league ourselves together to observe the Christian code.
3. We need to draw together in centres where men can frankly start afresh, and live only the common life of the first Christians. R. C. J.

## NEWS FROM WESTERN DIOCESES

### DIOCESE OF RUPERTSLAND

#### SISTERHOOD OF ST. ANDREW'S HOLY TRINITY CHAPTER.

The annual meeting of this organization was held in the school house on Tuesday the 8th inst. The rector presided and opened the meeting with singing and prayer, after which the secretary, Miss Burman, read the statistical and financial report for the year. After the adoption of this report, Mrs. Johns the retiring president, presented an able statement of the work done by the sisterhood during the past year. The membership was 17, the same as last year. Three new members had been admitted, but an equal number had been lost through removal from the city. The sisterhood though not large numerically, had been very active in visiting the sick, in welcoming new comers to the city, and in providing flowers for the patients in the Winnipeg General Hospital. Each bouquet was accompanied by a text of scripture, which often opened the way for services and profitable conversation. The organization also affords a means of spiritual growth to its members through the weekly Bible study which is being carried on. Subjects are arranged before hand and each member opens up the subject in turn. Before the election of the officers, Ven. Archdeacon Fortin, Mr. Eberts and Captain Graburn, made a few remarks, expressive of gratitude that such a body of earnest workers existed in the Church, and bidding them God speed during the coming year. The officers who had worked so faithfully and efficiently during the past year were re-elected, Mrs. Johns, president; Miss Atkinson, vice-president; Miss Burman, secretary-treasurer.

The evening was closed in social enjoyment and in partaking of the refreshments which the ladies had so bountifully provided.

#### A GOOD CHURCHMAN LAID TO REST—IN MEMORIAM—DON-

ALD CODD.

The funeral of the late Mr. Donald Codd, took place on Thursday, Dec. 10th from his residence, Kennedy street, Winnipeg, at 3:30 p. m. The funeral was private, only a few of the deceased's most intimate friends attending. Service was conducted at the residence by Rev. F. V. Baker of All Saint's church, of which deceased was a prominent member.

The chief mourners were: Deceased's three sons; Dr. A. J. Codd, brother of deceased; and Messrs. S. Codd, C. and B. Bradley, nephews of deceased. The following were the pall-bearers: Messrs. Wm. Hespeler, W. E. Macara, Wm. Beecher, Geo. Grayburn, and G. A. Simpson. A number of very beautiful floral tributes covered the casket. The remains were laid to rest in the family plot at St. James' cemetery.

The deceased gentleman, whose funeral is referred to, was one of the coterie of Canadians, of whom there are but few survivors, who had to do with the practical affairs of the Red River country, now Manitoba, immediately upon its acquisition by Canada. The first work Canada entered upon in this country was the opening up of a mixed wagon and water route between Lake Superior and the Red River, afterwards known as the "Dawson Route." This was in 1879, and it was started under the direction of the late Col. Dennis, then surveyor-general of Canada. Mr. Donald Codd was a member of this staff in this work. It was in the fall of that year that what is known as the Red River rebellion broke out, many of the people of the country thinking that Canada was going ahead rather too rapidly, ahead of any definite arrangements being made with them, as to their rights. Work was discontinued, per force, on the Dawson route; and most of the Dennis party had an interesting experience in getting out of the country. Mr. Codd made his escape via St. Paul. He returned to Ottawa, whence he came; and upon the creation of the Department of the Interior was appointed chief draftsman. In 1872 Mr. Codd came to Winnipeg to adjust and settle the half-breed land grant. The following year he succeeded the late Gilbert McMicken as head of the Dominion land office at Winnipeg—the only one at that time in the whole country, retaining the position till 1881, when ill-health constrained him to resign. Since that he has been in the employ of the Northern Pacific railroad, at Grand Forks, and the Great Northwest Central railway, at Brandon. For the last few years of his life he had been almost an invalid. By birth Mr. Codd was an Englishman, being a son of Rev. Charles Codd, rector of Letteringsett, Norfolk, England, where he was born 57 years ago. Surgeon Lieut.-Col. Codd, of the Royal Canadian Dragoons, Fort Osborne, this city, is a brother of deceased. The late Mr. Codd was naturally of a very retiring disposition; but the comparatively few people that knew him at all well, knew him as one possessed of a most admirable and lovable character.

RUSSELL.

At Christ Church, on Sunday evening next, the rector will preach the second of his course of Advent Sermons, on "The Forerunner." These special services are being well attended.

John Morris, of this village, died on the 3rd inst., and was buried on the