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EVANGELICAL TRUTH AND APOSTOLIC ORDER.

The Western Churchman.

A Journal Devoted to the Interests of the Church of England in Manitoba and the West.

Vol. 3—No. 1.

WINNIPEG, SEPTEMBER, 1897.

PRICE 10c.

A Word to Our Readers.

We have much pleasure in calling the attention of our readers to the fact that we have now reached the first anniversary of our birthday as a Church paper. During the past twelve months we have had many vicissitudes, many difficulties, and many discouragements; but, in spite of all these, we have gone on our way quietly, but persistently, trying to make each issue better than its predecessor.

It is not an easy matter to carry on a Church paper in a new and but partially settled country like this great Northwest. The Church population, from which our readers are mostly drawn, is limited, compared with that of Eastern Canada, and, in consequence, we cannot expect that our enterprise will amount to much as a mercantile speculation. As things are at present, we shall be content if we are able to clear working expenses. Already a considerable sum has been expended in getting the "Western Churchman" thoroughly started; this year, we earnestly trust that our efforts will be more generally appreciated, and a large addition to our list of subscribers be the outcome.

We have sent out a large number of copies gratis every month, and we hope that those who have received the same will now send in their names and subscriptions to our business manager, Mr. Wm. Kirkland, Box 310, for the new year begun with this number. We would ask those who gave in their names but did not pay their subscriptions in advance to remit the same now. The subscription is only one dollar a year, when paid in advance. Special club rates for congregations are as follows:—

50 subscribers and less than 100—60 cents a year each.

100 subscribers and upwards—50 cents a year each.

We again beg both clergy and laity to aid us in our endeavors to make the "Western Churchman" a thoroughly representative paper for the Church of England in the Northwest.

The "Churchman" is not a partisan paper. Hitherto we have done our best to give fair play to all. If any congregation does not have its items of interest inserted, it is simply because such are not furnished to us. No one can say we have ever shown even the slightest hesitation to in-

sert any contribution from a member of our own communion.

Several clergy have called attention to the fact that special notice is taken of Brandon, and that its hours of service, etc., are always given. To such we reply that St. Matthew's, Brandon, and its energetic pastor, have supported our efforts more enthusiastically than any other church in Western Canada. We have over 150 subscribers in Brandon. The "Western Churchman" is their parish paper. Any other parish that supports our efforts in the same proportion, and asks us to publish their notices, will receive similar privileges.

If the clergy in the various parishes will only take the trouble to send in their notices, appeals for aid, items of parish news, etc., we will be delighted to publish the same. We aim at having ten subscribers in every parish (at the very least). Surely this is not a great deal to ask. Depend upon it, there will be a corresponding return in more ways than one; for, with a fuller knowledge of local wants and difficulties, Canadian Churchmen generally will take a keener interest in the scattered flocks of this great Western land.

The editor will be glad to send specimen copies to any postal address; and, so far as time permits, will be glad to visit parishes in the interests of the "Churchman," when invited to do so by the clergyman in charge.

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PUBLISHERS' NOTICE.

The Western Churchman is published on the first of every month. Communications for insertion and copy for advertisements should be in the office not later than the 24th of the month.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West. Annual subscription \$1.50 (if paid in advance, \$1). Single copies 10c. each.

Matter for the Editorial Department should be addressed to Rev. R. C. Johnstone, Box 310, Winnipeg, Man.

All business communications should be sent, and money orders, cheques, etc., made payable to Wm. Kirkland, Business Manager, Box 310, Winnipeg.



The fourth Lambeth Conference is now a thing of the past. For four weeks the Archbishops and Bishops met almost daily, and had under deliberation many important questions affecting the welfare, progress, and consolidation of that portion of the Holy Catholic Church which is in full communion with the Church of England. The limited space at our disposal has prevented us giving anything like a full account of the proceedings of the Conference; we have had to content ourselves with simply noticing the most important facts connected therewith.

Before dispersing to their respective fields of labor, the prelates issued an encyclical letter, as on former occasions. This we print in full on another page.

With regard to some of the very important points at issue, we venture, with all respect, to say that we think too little has been said; many questions, however, have received the attention they deserve. On the whole, there can be no doubt but that much good will result from the careful labors of the Conference.

The question of Temperance, while it occupied a good deal of the time of the Conference, is dismissed in the Encyclical with but a few short sentences. Surely in an important body like this,—the most important consultative body in the great Anglican Communion,—there should have been a more definite finding; something authoritative should have been set forth for the guidance of those who are struggling so manfully with this giant evil that in every part of the Church is working such incalculable harm. Let us hope that, when the full report of the Conference is published, some more detailed scheme for the inculcation of the truest temperance will be forthcoming. One remark in the letter must commend itself to all Church workers, and that is that this work, if it is to be permanently successful, must be taken up "in a religious spirit as part of Christian devotion to the Lord." We cannot help feeling that this aspect of the case has been too often lost sight of by temperance workers, who, in many cases, have dealt with the question more as a mere social one, than as an important detail

of the baptismal vow. The same observation applies to the question of Purity. Until young people become impregnated with the idea, (and this can only be effected by persistent teaching of Church doctrine), that Intemperance and Impurity are not mere weaknesses, but sins against God, against our neighbors, and against our own better natures, true temperance and true purity will not prevail as they should.

In spite of the fact that many think the marriage bond is every year becoming a less solemn and less important factor in social life, the consideration of the difficulties arising therefrom was not carried out as many would have wished. Still, it was not altogether overlooked, and the warning in the letter will, we trust, eventuate in good results, and be an incentive to individual Bishops to act with firmness and fearlessness when disorders arising from the slighting of Holy Matrimony are threatened in their Dioceses.

The question of Christian Socialism, the relationship of man to man, was ably discussed, and many valuable hints given, both in the letter and in the report of the Committee on this absorbing subject.

The relations between the Mother Church and the Churches in the Colonies occupied a good deal of time; and, in the Encyclical this question receives considerable attention. At the same time, many will feel that the matter of Colonial Orders stands much as it did, while that of the duty of the Mother Church to her Colonial daughters might have been much more strongly accentuated.

The other subjects touched upon in the letter are all of vital import, and, now that they have been broached, will doubtless receive attention and careful thought at the hands of those most competent to deal with them.

Even if there are no other good results from the Lambeth Conference, a great deal will be gained from the inauguration of a central consultative body for the whole Church, the formation of which has been wisely left in the capable hands of the Archbishop of Canterbury.

With these few desultory remarks, arising from our first reading of this important document, we commend the Encyclical to the careful study of our readers.

The Lambeth Encyclical Letter.

The following Encyclical letter from the Archbishops and Bishops assembled in conference at Lambeth lately appeared in a small volume issued by the Society for the propagation of Christian Knowledge, which contains also the resolutions adopted by the Conference—sixty-three in number, and perhaps of more importance than the letter itself:

To the Faithful in Christ Jesus, greeting—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, 104 in number, all having superintendence over dioceses or lawfully commissioned to exercise episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord

1897, under the presidency of the Most Reverend Frederick, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan, after receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in general conference and in committees specially appointed to consider the several questions, and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents—the one containing the formal resolutions of the Conference, and the other the reports of the several committees. We desire you to bear in mind that the Conference is responsible for the first alone. The reports of committees can be taken to represent the mind of the Conference in so far only as they are reaffirmed or directly adopted in the resolutions. But we have thought good to print these reports, believing that they will offer fruitful matter for consideration.

We begin with the questions which affect moral conduct, inasmuch as moral conduct is made by our Lord the test of the reality of religious life.

TEMPERANCE.

Intemperance still continues to be one of the chief hindrances to religion in the great mass of our people. There are many excellent societies engaged in the conflict with it, but they need steady and resolute perseverance to effect any serious improvement. It is important to lay stress on the essential condition of permanent success in this work—namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord.

PURITY.

We desire to repeat with the most earnest emphasis what was said on the subject of purity by the last Conference, and we reprint herewith the report which that Conference unanimously adopted. We know the deadly nature of the sin of impurity, the fearful hold it has on those who have once yielded, and the fearful strength of the temptation. The need for calling attention to this is greatly increased at present by the difficulties that hamper all attempts to deal with the frightful diseases which everywhere attend it. We recognize the duty of checking the spread of such diseases, but we recognize also the terrible possibility that the means used for this purpose may lower the moral standard, and so, in the end, foster the evil in the very endeavor to uproot it. We are convinced that the root of all such evil is in the sin itself, and that nothing will in the end prove effectual against it which does not from the very first teach the Christian law that the sin is a degradation to those who fall into it, whether men or women, and that purity is within reach of every Christian who, trusting in the grace of God, fights the battle of his baptismal vow.

SANCTITY OF MARRIAGE.

The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home. The foundation of its holy security and honor is the precept of our Lord. "What, therefore, God hath joined together let no man put asunder." We utter our most earnest words of warning against the lightness with which the life-long vow of marriage is often taken; against the looseness with which those who enter into this holy estate often regard its obligations; and against the frequency and facility of recourse to the courts of law for the dissolution of this most solemn bond. The full consideration, however, of this matter it has been impossible to undertake on this occasion.

INDUSTRIAL PROBLEMS.

The industrial problems of the present day present themselves under the double aspect of justice between man and man and sympathy with human needs. It is widely thought in some classes that the present working of our industries is unjust to the employed and unduly favorable to the employer. It is obviously not possible for us to enter upon the consideration of such a question in detail; but we think it our duty to press the great principle of the brotherhood of man, and to urge the importance of bringing that principle to bear on all the relations between those who are connected by the tie of a common employment. Obedience to this law of brotherhood would ultimately, in all probability, prevent many of the mischiefs which attend our present system. Upon this aspect of the industrial problems wise and helpful counsels will be found in the report.

The other aspect of these problems concerns those classes of the community who are, above all others, commended by our Lord to the loving care of His disciples, the poor. It is undeniable that poverty is so far from being regarded in the New Testament as a hindrance to the acceptance of the Gospel that it is, on the contrary, the rich as such who are warned that they will find serious difficulty in entering the Kingdom of Heaven. Still the poor have temptations and troubles from which the rich are comparatively free. To give help in such temptations and to lessen these troubles is one of the special duties of the Christian. Of all the duties that our Lord has imposed on us, none can be said to stand higher than this, but while it is one of the most imperative it is also one of the most difficult. It is certain that no permanent good can be done to those who find the daily struggle for subsistence very severe unless they themselves will join in the work. But the perpetual temptation of their lives is to throw off their burdens and expect to obtain aid without any exertion on their own part. Many, perhaps the great majority, rise above this temptation and live brave lives of dependence on their own persevering labor. But many sink in the effort, and give up all true manly hope. It is character that they need. They need inspiration. They need to have hope brought to them; they need to be roused to a belief in their power by the help of God to live on higher principles. It is when men of this

class are fighting their own battle against their own weakness that they can best be aided by thoughtful sympathy and friendly help. But besides these there are not a few who are caught, as it were, in some overpowering current of trouble which they cannot deal with. Such are those who cannot find employment, though often longing to find it. The difficulty of helping these is well known, and requires most careful study. And lastly, there are the many who are physically unable to maintain themselves; sometimes from congenital weakness, sometimes from accident or disease; sometimes, and indeed, most often, from old age. To instil Christian principle into the great body of Churchmen: to press on them the duty of not only being ready to give and glad to communicate, but of giving their time, their trouble, their careful thought to the discovery of the best mode of helping individual cases of need is the task which our Master gives us. We warmly commend to all Christian people the report of our committee on this subject.

INTERNATIONAL ARBITRATION.

There is nothing which more tends to promote general employment and consequent genuine comfort among the people than the maintenance of peace among the nations of mankind. But besides and above all consideration of material comfort stands the value of peace itself as the great characteristic of the kingdom of our Lord, the word which heralded His entrance into the world, the title which specially distinguishes Him from all earthly princes. There can be no question that the influence of the Christian Church can do more for this than any other that can be named. Without denying that there are just wars, and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil, followed usually by consequences worse than itself. Arbitration in place of war saves the honor of the nations concerned, and yet determines the questions at issue with completeness. War brutalizes, even while it gives opportunity for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can never have any doubt for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to ecclesiastical, and first to those which may be called internal.

THE ORGANIZATION OF THE ANGLICAN COMMUNION.

Every meeting of the Lambeth Conference deepens the feeling of the unity which originally made the conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one body, subject to one Master, striving towards one great aim, grows stronger as the meetings are repeated. In order to maintain and still further develop this unity of feeling, we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that thorough mutual knowledge is the only sure basis of all real unity of life. As one

step towards this we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be respected out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of Provinces, so that no Bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the Metropolitans of these Provinces should be known as Archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion with a view to general recognition. We think it would be well for the further consolidation of all provincial action that every Bishop at his consecration should take the Oath of Canonical Obedience to his own Metropolitan, and that every Bishop consecrated in England under the Queen's Mandate for service abroad should make a solemn declaration that he will pay all due honor and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

RELIGIOUS COMMUNITIES.

On the subject of religious communities we do not consider it to be yet possible to give advice which can be treated as final. We believe that such communities are capable of rendering great services to the Church, and have indeed already done so. But we think more regulation is needed if they are to be worked in thorough harmony with the general work of the Church as a whole. What form such regulation should take requires much further consideration. Meanwhile we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way is the preliminary question to be determined by the person who asks to be admitted into a community and by the authority of the community that admits that person. We have requested the committee to continue its labors, and we commend the report to the attention of the Church.

THE CRITICAL STUDY OF THE BIBLE.

We pass on to the consideration of the standards of all our teaching, the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates

poeful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always or often attended by a secret fear that we dare not inquire, lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it. But all inquiry is attended with a danger on the other side unless it be protected by the guard of reverence, confidence, and patience. It is quite true that there have been instances where inquiry has led to doubt and ultimately to infidelity. But the last safeguard against such a peril lies in that deep reverence which never fails to accompany real faith. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which St. Paul gives of the possession of the Holy Spirit is the being able to say that Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on Him the form of man, and throughout it all showing in every page the sense of the Divine Presence inspiring, what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever. The report of the committee deals, in our judgment, temperately and wisely with the subject, and we think all Christian people will find it worthy of careful consideration.

THE BOOK OF COMMON PRAYER.

The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion. The great doctrines of the faith are there clearly set forth in their true relative proportion. And we hold that it would be most dangerous to tamper with its teaching, either by narrowing the breadth of its comprehension or by disturbing the balance of its doctrine. We do not speak of any omission or modification which might have the effect of practically denying an article in one of the creeds, for that would be not only dangerous, but a direct betrayal of the faith. Nevertheless, it is true that no book can supply every possible need of worshippers in every variation of local circumstances. We therefore think it our duty to affirm the right of every Bishop, within the jurisdiction assigned to him by the Church, to set forth or to sanction additional services and prayers when he believes that God's work may be thereby furthered or the spiritual needs of the worshippers more fully met, and to adapt the prayers already in the book to the special requirements of his own people. But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority, and the utmost care must be taken that all such additions or adaptations must be in thorough harmony with the spirit and tenor of the whole Book. We find that many of the clergy, especially in the large towns of England, are troubled by doubts whether, in the present circumstances of life, especially where population is perpetu-

ally moving, infants ought to be baptized when there seems so little security for their due instruction. We desire to impress upon the clergy the need of taking all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the baptism should not be deferred. We consider further that the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who, having been baptized without those promises, are brought by our clergy to Confirmation by the Bishop. Difficulties having arisen in some quarters with regard to the administration of Holy Communion to the sick, we recommend that such difficulties should be left to be dealt with by the Bishop of each diocese in accordance with the direction contained in the Preface to the Book of Common Prayer, "Concerning the Service of the Church."

READERS USED IN SCHOOLS

We think it necessary to call attention to the misleading character of many of the statements to be found in those school "Readers" which touch on the history of the Church, and we recommend those on whom responsibility rests to take such steps as they can to secure a truer handling of this important subject.

ENCOURAGEMENT OF THEOLOGICAL STUDY.

There is a general complaint that the facilities provided for theological study in many of the colonies and dependencies of Great Britain are not sufficient, and that there is very little recognition of proficiency in theological knowledge. It is a serious defect in the working of the Church if it fails to produce men who can deal rightly with theological questions. The wrong handling of such questions may easily lead and has often led to serious errors both in doctrine and practice, and ignorance of the subject leaves the Church defenceless against many attacks. The Church cannot fulfil all her duties without having men of learning among her divines, and this especially applies to such a Church as ours, which founds all her teaching on Scripture and antiquity. The great means provided by God for instructing the conscience of the human race is the Bible, and for interpreting the Bible, next after the Bible itself, the study of the writings and practices of the primitive Church is of paramount importance. We cannot use these instruments with effect unless we have a thorough knowledge of both. We, therefore, earnestly commend to all Christian people, and especially to those who are connected by commercial or other relations with the colonies, the duty of aiding and establishing colleges and scholarships for the instruction of colonial students in theology, and we commend to the careful consideration of the Church the question how best to encourage men to give themselves to that study by arranging that some accredited authority shall grant degrees to those who have attained a high standard of proficiency.

THE DUTY OF THE CHURCH TO THE COLONIES.

We have just spoken of one of the duties which the Church owes to the colonies, but there are others of no small importance. It is a duty to the colonies to encourage

the freest and fullest communion of spiritual life between the Churchmen at home and the Churchmen abroad, and especially between the clergy. Clergymen well fitted for colonial service are not always well fitted for the home service, and clergymen well fitted for home service are not always well fitted for colonial. And this must, to a certain extent, put a restraint on free exchange of clergy between the two services. But subject to this necessary caution it is good for the Church that men should go from the one service to the other, and under proper regulations this ought not to be difficult.

To this claim of the colonies must be added the claim on behalf of some of them for continued, and, if possible, increased pecuniary aid. Many of the colonial churches cannot yet stand alone. The provision of colleges and schools, and of endowments for bishoprics and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making.

Again, it is our duty, and must continue for some time to be our duty, to do what we can for the Christian care of emigrants on their way, as well as to supply them with letters of commendation addressed to those who will take an interest in their spiritual welfare. And, finally, it is an imperative duty to give all possible assistance to the Bishops and clergy of the colonies in their endeavors to protect the native races from the introduction among them of demoralizing influences, especially the mischief of the trade in intoxicating liquors and noxious drugs.

Our duties to the colonies in all spiritual matters are undeniably heavy. But the great task of evangelizing the human race is largely put upon us, and we cannot shrink from bearing the burden.

We pass from what is internal concerning the Anglican Communion to what is external.

THE UNITY OF THE CHURCH.

On the unity of the Church our committee has not been able to propose any resolutions which would bind us to immediate further action. A committee has been appointed to open correspondence with a view to establish a clearer understanding and closer relations with the Churches of the East. The Archbishop of Canterbury has been requested to appoint committees to look into the position of the *Unitas Fratrum* and the Scandinavian Church, with both of which we desire to cultivate the most friendly possible relations. We recommend also that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation. We recommend that committees of Bishops be appointed everywhere to

watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked—these committees to report to the next Lambeth Conference what has been accomplished in this matter.

Above all, we urge the duty of special intercession for the unity of the Church in accordance with the Lord's Own Prayer, as recorded in the Gospel of St. John.

REFORMATION MOVEMENTS OUTSIDE OUR COMMUNION.

We recognize with warm sympathy the endeavors that are being made to escape from the usurped authority of the See of Rome as we ourselves regained our freedom three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the sacraments, or even some of the great verities of the creeds. But we must not anticipate that men will go wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the Old Catholic Community in Germany, with the Old Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavor to form an autonomous Church in Mexico, and in the work now being done in Brazil; and our sympathy with the brave and earnest men (if we may use the words of the Conference of 1888) of France, Italy, Spain, and Portugal, who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome.

FOREIGN MISSIONS.

Lastly, we come to the subject of foreign missions, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book, that the matter should be in the thoughts of everyone who calls himself a Christian, and that no ordinary service should be considered complete which did not plead, amongst other things, for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way. He is opening our eyes to see it, and to see His beckoning hand.

In preaching His Gospel to the world we have to deal with one great religious body, which holds the truth in part but not in its fulness—the Jews; with another which

holds fragments of the truth embedded in a mass of falsehood—the Mahomedans; and with various races which hold inherited beliefs ranging down to the merest fetishism. In dealing with all these it is certainly right to recognize whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should be preached to them. But Christians generally are much more interested in the conversion of the Gentiles. The conversion of the Jews is hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and although Jewish converts have one advantage in their knowledge of their own people, yet they are put to a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

For preaching to the Mahomedans very careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mahomedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now to be openings for reaching their consciences. It is easier for them to join with us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and the Mahomedan meet on equal terms, and a Mahomedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Haidarabad (Deccan). To find such men and urge them to the work; to provide for their thorough training in proper colleges; and to send them forth, never singly, but, if possible, in

large groups, appears to be the best means of dealing with the whole Mahomedan body.

We have now said what we have to say. We have throughout our deliberations endeavored to bear in mind the great work that we are engaged in doing and to be present with us of the Lord and Master who has given us this work to do. The effort to counsel one another and to counsel the members of our Church throughout the world has drawn us consciously nearer to Him whom we have been desiring to love. We pray earnestly that as He has been with us in our deliberations, so also He may be with us in all our attempts to live and to labor in the same spirit of devotion. We know that we can do nothing without Him, and we pray that that knowledge may perpetually lift our thoughts to His very self and inspire our work with the zeal and the perseverance, with the humility and the self-surrender which ever characterize His true disciples; so that we all may be able to abide in Him and to obtain His loving promise to abide in us.

Signed on behalf of the Conference,

F. CANTUAR.

C. J. GLOUCESTER, Registrar.

RANDAL WINTON,

G. W. BATH & WELL,

Episcopal Secs.

F. W. PENNEFATHER, LL.D., Lay Sec.



Diocese of Rupert's Land.

Bishop—Most Rev. R. Machray, D. D., D. C. L.
Residence—Bishop's Court, Winnipeg.

ST. MATTHEW'S, BRANDON. — Clergy — Rev. McAdam Harding, 11th St.; Rev. Edward Archibald, Brandon. Rev. Myles Custance.

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor, Mr. J. S. Brayfield.

Churchwardens—Richmond Spencer, Esq., M. D.; John Harbury, Esq.

Sunday Services—H. C., 8:30 a.m.; H. C. (choral), 2nd Sunday in month, 11 a. m.; H. C. (plain), 4th Sunday in the month, 11 a. m.; on all Sundays, Matins and Sermon, 11 a. m.; School and Bible Class, 3 p. m.; Men's Bible Class, 4:15 p. m.; Evensong and Sermon, 7 p. m.

Saints' Days—H. C. at 8 a. m.
Week Days—Wednesdays: Choir boys' practice at 4:15 p. m.; Evensong and Sermon, 7:30 p. m.; General Choir Practice, 7:15 p.m. Fridays: Evensong at 5, Sunday School Teachers' meeting at 7:30 p. m.

Services are also held regularly at Alexander, Chatour, Poplar Hill and Curry's Landing.

PORTAGE LA PRAIRIE.—The Rev. C. N. Jeffrey, formerly rector of St. Mary's Church, Portage la Prairie, preached two eloquent sermons to his old congregation on Sunday, August 15. The reverend gentleman is now rector of a fashionable church in the suburbs of New York.

RUSSELL.—July and August have indeed been red-letter months for this mission. At Christ Church, Russell, through the efforts of the Senior and Junior Ladies' Guilds, a tower and bell have been erected and dedicated.—On Sunday, July 11, in the southern part of the mission, a settlement called Balmerino, the new mission room of St. Peter's was opened for services. The weather was fine, and a large congregation assembled in the building, which is 40 feet by 20, and a most hearty service was held. The missionary, Rev. Geo. Gill, conducted the service, and Rev. Rural Dean Barman preached the sermon. The following Sunday morning a children's flower service was held, which was well attended. The Rev. Geo. Gill addressed the children on the "Pansy." At 11 a. m. morning service was said, and the place was again crowded. The Rev. C. Cunningham was the preacher. At the close, a large number stayed for the celebration of the Holy Eucharist.—Next came the opening of the new church of St. Matthew's, Binscorth, on August 22^d. The building was crowded, and the service was a very hearty one. Prayers were read by Rev. Geo. Gill, and Rev. M. H. Winter, the Lessons by the Wardens of the mother church at Russell, Mr. E. Strathe and Hon. Senator Boulton. An eloquent sermon was preached by Rev. Canon Rogers, B. D. The opening services were continued on Aug. 29th, when full morning service was said, followed by a celebration of the Holy Eucharist. The incumbent was the preacher on this occasion.—The ladies of St. John's mission at Millwood have purchased a fine Karm organ for their mission room, which was dedicated a few weeks ago.—The old church at Lidford, called "Clifford Church," built many years ago of logs, has been re-done-up, and opened for service, which will be held every second Sunday, and Sunday school every Sunday.—The parishioners at Boulton have purchased an organ, and hope that the introduction of instrumental music into the service will make it heartier, and induce many more to attend.

PILOT MOUND.—The annual Convention of the Sunday School Association of the Rural Deanery of Dufferin, which is affiliated with the Sunday School Institute of England, was held in Pilot Mound on the 2nd and 3rd of June. Representatives from every Mission in the Deanery were present. The late secretary-treasurer, Mr. Bastin, having removed from the Deanery, Mr. H. Pugh, of Manitou, was elected to that office. Excellent papers were read and discussed on various matters connected with Sunday school work. On the recommendation of the executive committee, the programme of Sunday School studies, prepared by the President of the Association, Rev. Rural Dean Hewitt, and in use for the past two years in the Manitou Sunday school, was authorized for use in the Sunday schools throughout the Deanery. A great interest was manifested at each session by all present, and it is evident that the Association is making good progress. It is hoped and believed that the results of the convention will be to stimulate to greater interest and activity the Sunday School work throughout the Deanery.

MANITOU.—Just before leaving for England, the Archbishop issued his deed erecting our New Haven centennial parish to be known as "The Parish of St. Matthew" Manitou. A parish meeting was afterwards held at which the officers of the new parish were duly elected. Messrs. S. Crampton and T. Dawson are the Church Wardens. Mr. Jas. Armitage, Lay Delegate to Synod; Messrs. Robert Jordan, Thos. Crozier, Jas. Armitage and Andrew McDowell Jr., Vestrymen; Messrs. Geo. Crampton and John Armitage Jr., Auditors.

St. Matthew's Hall has just been improved inside by the addition of necessary hangings, etc., and an organ which is proving a good help in the musical part of the service. Miss Clarke of Manitou kindly presides at the organ for the Church Services, and Miss Katie Armitage for the Sunday School.

An excellent stable has just been erected on the grounds, this will prove very useful, especially to those who live far from the Hall. The best thanks of the congregation are due and are hereby tendered to the Building Committee and to all others who helped in any way to secure for us this much needed building.

SNOWFLAKE MISSION.—After nearly two years' service in the Snowflake Mission, during which time substantial progress was made and the Mission much strengthened, Rev. A. De B. Owen has resigned to take up the important and responsible position of C. M. S. Missionary and honorary Principal of the homes on the Blood Indian Reserve near Calgary, a position for which we believe him to be eminently fitted.

The people of Snowflake Mission regret deeply the loss of Mr. Owen, as they had become greatly attached to him and his estimable wife. He will also be greatly missed in the meetings of the Deanery. But, while we are sorry to lose him, we all join in wishing him and his family God's blessing and every success in their new home.

MORDEN.—Rev. W. Clarke took services at Holland on 18th July. He has accepted the incumbency of the above mission. The parsonage has been repaired and renovated to receive them. Rev. Mr. O'Meara, brother of the Very Rev. Dean O'Meara, takes charge of the parish.

Before leaving the parish, the Rev. W. Clarke was made the recipient of a beautiful communion set, in case, by his parishioners, as a small token of their goodwill; which will be treasured by the receiver as a memento of the many friends he has left.

CLEARWATER MISSION.—At the celebration of the Queen's Jubilee, held at Clearwater on the 22nd June, the Ladies' Aid of St. Paul's Church, undertook to supply dinner and tea to the visitors; \$150 was the net result of the day's work. The concert given by St. John's congregation, in aid of the church building fund, netted \$54. St. George's congregation held their annual picnic on the 1st July, which was the most successful and enjoyable picnic ever held by

the congregation. About \$50 was cleared. An ice cream social was given by the ladies at Mr. Graham's, Glenora, on the 16th July, in aid of the Organ Fund. A football match was played between Glenora and Dry River, the former winning. The proceeds of the social amounted to \$27. A few more efforts like the above and the three parishes which comprise the Clearwater Mission will be completely out of debt.—The work of repairing St. George's Church, is nearly finished. A new organ has been ordered which will be placed in a few weeks.

The work in the new Mission of Baldur is progressing favorably under Mr. Belford, student in charge. A church is to be built there this Autumn. It is to be hoped that an ordained man will be placed in charge of the Mission this Autumn, if not, much valuable work will be undone.—The people are looking forward with much pleasure to having the privilege of attending the services of their church without hindrance.

The singing practice, held in the hall of late, every second Thursday, has been largely attended. It will now be discontinued until after harvest. A strong Committee has just been elected by the congregation, to put on a grand entertainment in the hall, early in November.

During the absence of Mr. George Rutherford, Miss Clarke has charge of the organ in St. Paul's Church, La Riviere. This makes three congregations for which Miss Clarke is now acting as Organist. While her services are very willingly and also gratuitously rendered, yet we feel that we are asking rather too much of her, as it keeps her busy all day every Sunday. We trust Mr. Rutherford will soon be home again and so relieve her of the La Riviere organ.

The teachers and officers of St. John's S.S., Manitou, gave the scholars a treat in the shape of a tea and an evening's games on the Rectory grounds on Tuesday, August 3rd. A number of the parents also attended to show their interest in the Sunday School and the young people. It was voted an entire success. Thanks, kind friends, for your attendance and help.—(Communicated.)

CARTWRIGHT.—Our new church is now fairly under way. Several masons are actually engaged in building, and by the time this reaches the eyes of our readers, the masons will probably have completed their task. From all appearances the church promises to be a good substantial one. It is gratifying to think that we shall soon be able to meet together in a building specially dedicated to the worship of Almighty God. What we are most concerned about at present is the funds. It is most desirable that all debts should be avoided; and whilst we have a substantial sum in the bank—sufficient to warrant the building of the church this summer—we need all the help our friends can give us. Besides personal contributions much help may be procured from friends. The Incumbent has secured \$100 in this way, and knows of others who are giving assistance in the same manner. Let each one do what they can and there will be no doubt as to the result.

Diocese of Saskatchewan and Calgary.

Bishop—Right Rev. C. Pankham, D.D., D.C.L.
Residence—Calgary.

SHEEP CREEK.—Universal regret is felt at this mission that the Rev. R. M. Webb Peploe has been compelled, by bad health, to leave his work for a time, and go to Europe for a complete change and rest. A handsome testimonial was presented to Mr. Webb-Peploe by his congregation previous to his departure. It is a source of regret to him that he has been unable to pay any farewell visits to the members of his flock.

PINE CREEK.—On Saturday afternoon, Aug 7th, a small representative party of Rev. S. J. Stocken's many friends around Melrose and Pine Creek called upon him at his house at Red Deer Lake to express their regret at the probability of his departure from among them. Soon after their arrival Mr. Paling, Sr. presided at the organ, and the beautiful hymn, "Lord, Speak to Me That I May Speak," was sung by all present. After a few opening remarks, Mr. Paling then read the following address:—

To the Rev. S. J. Stocken

"Not only have the members of the church of which you are at the present time associated as curate, but also many who are associated with your congregations, learned with regret of your intention of severing your connection with this branch of the church for another field of labor. Should it please God, the ruler of the universe, to so order and direct your steps that you shall, by His guidance, be removed from us, we pray that God's richest blessing may ever attend your labors, knowing that in the future, as in the past, your efforts shall ever be characterized by devotion and unselfishness, and that the great aim and object of your life will be the elevation of mankind by the inculcation of the principles of Christianity. If upon further consideration you should remain with us, we pray God that our hearts may be deeply stirred, and that we may ever accord to you our heartiest sympathy and support in the great work which our Lord has given us to do.

We further desire you to accept this offering of \$70 as a slight token of our sincere appreciation of your most devoted services of the past. (Miss Whitmore, of Melrose, here presented the purse.)

"Signed on behalf of your parishioners by your friends in Christ.

The address was signed by Miss Whitmore, who had taken the lead and most active part throughout, together with Mrs. Kenney and Mr. Paling.

Mr. Stocken having warmly expressed his deep gratitude for such a beautiful and kind address and handsome gift, spoke for a short time on the work of the past, and the reasons for his probable departure. After prayer and the singing of a hymn, "Tossed With Rough Winds and Faint With Fear," Mr. Stocken closed with the grace. After all had enjoyed a hearty tea the visitors drove off to their several homes from 12 to 16 miles away, leaving a "red-letter day" for Mr. Stocken.

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BRANDON, Man.

The Right Rev. Dr. Young, Bishop of Athabasca, has arranged to take the necessary episcopal duties of the Bishop of Saskatchewan and Calgary during Dr. Pinkham's visit to England. His Lordship, who preached an admirable sermon at St. Alban's Church, Prince Albert, a fortnight ago, is now on his way to the various stations of the Diocese of Calgary.

Diocese of Qu'Appelle.

Bishop—Right Rev. J. Gridale, D.D., D.C.L.
Residence—Bishop's Court, Indian Head, Assa.

MOOSEJAW.—The treasurer of the new church at Buffalo Lake Building Fund begs to acknowledge, with sincere thanks, the receipt of \$75 per Mr. J. L. Oldridge de la Hay, being balance of \$100 received from that gentleman.

BROADVIEW.—A quiet wedding took place at St. Luke's English church, Broadview, last week, when Mr. Arthur P. Field, only surviving son of Mr. S. H. Field, of Clifton, and formerly of Bedfordshire, England, was united in the bonds of matrimony to Bertha Marie, second daughter of Mr. and Mrs. Joseph Cope, of Brereton farm, Clifton, and formerly of Smethwick, Birmingham, England. The service was performed by the Rev. C. H. Chivers. Miss Florrie Cope, sister of the bride, was the sole bridesmaid, and Mr. Cope gave the bride away. At the conclusion of the ceremony the party drove to Brereton, where a sumptuous wedding breakfast was provided, among the guests being the officiating clergyman and Mrs. Chivers, the relatives of the contracting parties and a few friends.

REGINA.—The Church of England concert and social held on Thursday evening, August 5, at the residence of Mr. W. C. Cullum drew scores of visitors from Regina, and in all more than 250 persons participated in the enjoyments of the occasion. The supper was spread in the capacious barn, and was universally pronounced by those who enjoyed it to be the most generous and palatable that ever graced even a Northwest hospitable board. After supper a good programme was given under the presidency of Mr. N. E. Davin, M. P., who was in his happiest mood, and by well-timed pleasantries added greatly to the entertainment. In an intermission ice cream was served—the genuine article made from pure cream, and which could only be described by the term "delicious." Afterwards there was an enjoyable dance in the barn. The Regina patrons reached town between 6 and 7 o'clock in the morning, drenched by a copious rain, but loud in praises of the splendid entertainment. A handsome sum was netted for the church funds.

BIRTH.

At the Vicarage, Gladstone, on August 12th, the wife of the Rev. R. H. L. Girling, of a son.



The Bishop of Washington has issued the following official circular to his Diocese: "The Bishop of Washington makes it a rule that all candidates for Holy Orders in his Diocese, after graduating from one of the seminaries, shall spend a year at the pro-cathedral clergy house. They will have ample opportunity for special work in connection with the pro-cathedral, which is under the Bishop's immediate oversight, and will be given theological instruction by the Bishop's chaplains. The Bishop himself will hold conferences on the aims and methods of pastoral work. The men will thus be in a position to gain experience regarding the methods of organization suited to a city parish, ministering to the poor and sick, visiting, reaching those not in touch with the Church and helping the unemployed. This plan, affording an especially favorable opportunity for picked men to gain practical experience and at the same time to receive advanced instruction should have advantages similar to those afforded by post-graduate medical courses with their clinics. The Bishop believes that, generally speaking, the preparation of candidates for Holy Orders afforded by the seminaries ought to be supplemented by a year's training in parish work under efficient oversight, and in circumstances, where experience of the best methods can be gained, and that the candidates, during the year so spent, ought to have abundant opportunity for reading under competent direction, in order that the knowledge they have acquired at the seminaries may be concentrated and made more available for actual service. He has therefore arranged that a few seminary graduates from outside the Diocese can be received at the clergy house. The cost of living at the house, and a small additional remuneration, will be given for the services that the men may be able to render in the pro-cathedral work."

The American Bishops, to the number of forty-two, who have visited England for the Lambeth Conference, have addressed the following letter to the authorities of the Church House:—"The Bishops of America who have been present in England at this Lambeth Conference wish to leave behind them some record of the recollection which they will take away of the constant courtesy and kindness which has been extended to them by all the officials of the Church House. The use of the Church House in connection with the Committees of the Conference has more than justified the purposes and expectations of the late Archbishop, and of those who were associated with him in securing this centre of Church work in London. All the arrangements have been so carefully and so completely made for the convenience of the Bishops, with such personal thoughtfulness and consideration as to make this expression of their grateful recognition a necessity on their part, to which they add the assurance of

their prayers that God's blessing may rest upon the Church House and upon all who are connected with it."

At the commencement of the Lambeth Conference business, the Bishop of Albany, U.S.A., moved, and the Archbishop of Dublin seconded, a resolution recording, on behalf of the Bishops of the Anglican Church communion gathered together at Lambeth, their reverence for the memory of the late Archbishop of the Ancient See, and bearing eloquent witness to the strength and beauty of his character and to his constant endeavor up to the last moment of his life to maintain and defend effectually the principles of the Church of England, to which his last words bore witness.

There are several memorials possessed by the Church of England which attest the fraternal affection entertained by the American Bishops. The superb, beautifully designed alms-bason used at great services at Lambeth or St. Paul's was given to the mother Church by the Church represented in General Convention in 1871 at Baltimore, Maryland. This costly gift was tendered through Bishop Selwyn, of Lichfield, whose visit to the United States at that time evoked much enthusiasm. In the chapel of Lambeth Palace a memorial window has this inscription:—"The American Bishops present at the second Lambeth Conference in 1878, in thankful recognition of its unity and harmony, place the central light of this window in the chapel of the palace, in grateful memory of the consecration here of William White, first Bishop of Pennsylvania; Samuel Provoost, first Bishop of New York; and James Madison, first Bishop of Virginia; and also as a token of loving sympathy with the venerable presiding Archbishop, whose consecrated sorrow for the loss of his only son is commemorated by the restoration of this house of God."

The trustees of the Cathedral of St. John the Divine, New York City, announced recently that since the last report issued, gifts had been received for the building fund amounting to the large sum of £20,000.

Sufficient money has been subscribed to erect a building at Harvard College in memory of the great Bishop of Massachusetts, Dr. Phillips Brooks. It will be known as "Brooks Hall," and will provide accommodation for all the religious and charitable societies of this seat of learning.

Bishop Scarborough, of New Jersey, recently met with a serious accident. He had been in attendance at the Diocesan Convention, and returned to Trenton, where he resides, late at night, so as to start early next morning for an ordination at some distance. In alighting from the train he was thrown to the ground, and it was found that his leg was broken at the knee-cap. The ordination service was postponed for a few hours, and was then undertaken by another Bishop. The Bishop had declined to attend the Lambeth Conference because of the pressure of Diocesan work, and now he is laid aside for several weeks.



The Right Rev. Dr. Grisdale, Lord Bishop of Qu'Appelle, has again arrived in Western Canada, and will take up his residence at Bishop's Court, Indian Head.

During the ten months he has been in the old country, His Lordship has taken part in many interesting gatherings, of which the most important were the celebration of the Queen's Diamond Jubilee, the meeting of the Lambeth Conference, and the commemoration of the landing in England of St. Augustine of Canterbury. The Qu'Appelle Missionary Association, which has done so much for the diocese in the past, has again pledged itself to work. Bishop Anson continues its President; and he, along with the Very Rev. Dean Liddell and the Rev. J. Bridger, of St. Nicholas, Liverpool, have agreed to act as commissaries in England for the Bishop of Qu'Appelle. Dr. Grisdale did a great deal of deputation work for the S. P. G. and kindred missionary societies, and wherever he went he received a cordial welcome. His Lordship was particularly charmed with the warm reception he received at Harrow School. The pupils were deeply interested in all that he told them about mission work in Canada, and responded handsomely to his appeal. His visit to Scotland was also a very delightful one. In a former issue we gave an account of the enthusiastic audience, filling one of the largest halls in Glasgow, which met to hear Dr. Grisdale and the other bishops who went north to plead the cause of missions. We hope, very soon, to have a contribution to our columns from the Bishop, with a more detailed account of his labors in the old country.

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In every direction the work of the Church Army seems steadily progressing, one of their most successful undertakings being the society's "Labor Home for Boys," at Spitalfields, of which recent accounts give a very encouraging account, nearly 80 per cent. of the boys during the past year having turned out well. Perhaps no more conclusive proof of success in this direction could be given than the readiness of employers and heads of firms to employ the boy. The society owes much to the great help rendered by the hon. secretary, the rector of Spitalfields.

The Rev. Montague John Stone-Wigg, of University College, Oxford, Canon and Sub-Dean of Brisbane Cathedral, has been selected as first Bishop of the Anglican Mission in New Guinea, and has cabled his acceptance of the appointment. Canon Stone-Wigg has during the last nine years done very valuable work in the Diocese of Brisbane, Queensland, and has among other advantages that of being thoroughly acclimatized.

COPY OF A RESOLUTION OF THE BISHOPS OF THE PROVINCE OF SOUTH AFRICA.

"The Bishops of the province assembled in the Library of Lambeth Palace on Wednesday, July 28, 1897, and acting in accordance with the resolutions of the provincial synods of 1870 and 1891, request the Metropolitan to adopt and use henceforth the title of Archbishop of Capetown. In taking this step they are assured of the recognition of the title on the part of the Bishops of the Anglican Communion assembled at Lambeth, as expressed in their meeting of July 26, 1897."

Wells has the honor (the Diocesan Magazine states) of having as one of its citizens the oldest chorister in England. Mr. T. Wicks, who took part in the service at St Paul's Cathedral on June 22 has been a chorister for sixty three years, out of which he has been fifty-two years in Wells Cathedral. Mr. Wicks, who is still hale and hearty, was formerly a choir-boy at St. George's, and in that capacity sang at the Coronation of King William IV. He is seventy-eight years of age, and is still in active duty at the cathedral.

LAMBETH CONFERENCE.

THE CLOSING SERVICE AT ST. PAUL'S.

The deliberations of the Lambeth Conference ended on Saturday, July 31. As the four weeks' session began with special Evensong in Westminster Abbey, with the Archbishop of York as preacher, so its close was marked by a choral celebration in St. Paul's Cathedral on Monday, Aug. 2, when the Archbishop of Canterbury both celebrated and preached. As a building St. Paul's is in every way better adapted for a stately function of this kind than the abbey, and with the reverence and care that is taken at St. Paul's in arranging the smallest details of ceremonial, Monday's service, in dignity and impressiveness, was worthy of the occasion.

The service began as early as 10 o'clock. There was a very large attendance. With a few exceptions all the bishops were present, with their chaplains, and in addition, representatives of the Lower House of Convocation of both provinces, and of the Houses of Laymen, took part in the procession. The Old Catholic Bishop, Dr. Herzog, was also among the congregation. As a mere spectacle, the effect was not without impressiveness when the Bishops, in their scarlet robes, the clergy, and the choir met the Archbishops at the great west door and proceeded up the middle aisle to the choir, singing *Urbs Beata* to its own plain song melody.

The Primate had his cross borne before him, and the Bishop of the Diocese his pastoral staff.

When the long procession reached the space under the dome the representatives of the Houses of Convocation and of Laymen filed off right and left to the seats reserved for them there, while the Bishops entered the choir to seats specially indicated for them on an elaborate plan, the Metropolitans being nearest the altar. All this, of course, took a long time to arrange, and long after the conclusion of the processional hymn the Bishops were still filing into their places. As we have already said, the Archbishop of Canterbury was the celebrant, and, as usual, he assumed the north east position at the altar, on the retable of which the two lights were burning. The Bishop of London acted as Gospeller, and the Bishop of Minnesota as Epistoler, and the musical parts of the service were sung to Mozart in B flat.

For the sermon a temporary pulpit had been placed in the choir, and from it the Archbishop addressed some simple parting words to the assembled Bishops. We think that it was a great pity that the opportunity presented by so great an occasion was not taken advantage of for speaking *urbi et orbi* on the claims of the Anglican Communion to be an integral part of the great Catholic Church of Christ, and of her mission in the world.

The alms were for the Society for the Propagation of the Gospel, and amounted to nearly £100. Following an old custom prevailing at St. Paul's and the Abbey, the Archbishops and Bishops within the sacarium each presented his offering at the altar. It was requested that only those who took part in the procession should communicate; and during the communion the choir sang with feeling the hymn, "We Pray, Thee, Heavenly Father," while six of the Metropolitans assisted in the administration. After the blessing, which was pronounced by the Archbishop with his cross in hand, and during the ablutions, Psalm 150 ("O Praise God in His Holiness") was sung; and then, the choir and Bishops facing eastwards, came that wonderful outburst of praise and prayer, the *Te Deum*, sung to the music which Dr. G. Martin, the organist, composed for the National Thanksgiving. So ended a memorable service.

Miss Alice Day, of Sussex, England, is again visiting Algoma. She is reporting upon missions aided by the Church Missionary Society.

The New Bishop of Bristol.

The appointment of the Right Rev. G. F. Browne, Bishop of Stepney, to be Bishop of Bristol, has been received with universal satisfaction throughout the country. Though it is little more than two years since Dr. Browne was consecrated Suffragan Bishop for East London, as successor to Bishop Billing, he has shown a remarkable power and has exercised a vast influence in the important position which he has so ably held.

It will be remembered that the foundation of the See of Bristol dates back to the year 1542, it having been one of the six dioceses which were formed out of a small part of the endowments of the monasteries annexed by King Henry VIII. The other five were Gloucester, Peterborough, Chester, Oxford, and Westminster. The first Bishop of Bristol was Paul Bushe. In 1836 the See was joined to that of Gloucester, and the two have since been held together. Now, however, by virtue of a special Act of Parliament (a sufficient endowment having been raised), the diocese of Bristol once more has its own Bishop.

Dr. George Forrest Browne is the son of Mr. George Browne, proctor of the Ecclesiastical Court of York, and was born at York on December 4th, 1833. He was educated at St. Peter's School, York, and at St. Catherine's College, Cambridge, of which he was a Fellow. He took his B. A. (Wrangler and 2nd class Theolog. Tripos) in 1856, and won the Maitland Prize in 1862. He was ordained deacon in 1858 by the Bishop of Oxford. For thirty years

he devoted his talents and energies in every possible direction towards advancing the efficiency and influence of the University which is proud to claim him as her son. In 1891 he was appointed Canon and Treasurer of St. Paul's Cathedral, and four years later (on April 21st, 1895), he was consecrated Bishop of Stepney. He is a brilliant historian and a great archaeologist. He it was who secured for the Fitzwilliam Museum the famous Brough stone, the inscription on which he was the first to decipher. He is a great connoisseur of old furniture and china, and he has invented a seal for the Bishopric of Stepney—a representation of a ship in full sail with a cross at the masthead, in reference to the fact that all the Queen's subjects born at sea belong to the parish of Stepney. It is, however, as an unrivalled lecturer on the history of the Early Church that he has probably done best and most unique service. He is the author of numerous important works, including Ice Caves of France and Switzerland, The Venerable Bede, Fathers for English Readers, Lessons from Early English Church History, The Church in These Islands Before Augustine. Off the Mill, and The Conversion of the Heptarchy. He is chairman of the Church Historical Society.

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Bishop Walsham How.

It is with the deepest regret that we have to record the death, which took place suddenly in Ireland, of the popular and beloved Bishop of Wakefield.

Dr. William Walsham How was the son of Mr. William Wybergh How, of Shrewsbury, where he was born in 1823. He was a distinguished member of Shrewsbury school, and had a creditable career at Oxford, being a member of Wadham College, and taking his B. A. degree in 1845.

It is unnecessary to recapitulate the various spheres of work in which he distinguished himself by his scholarly attainments, his untiring energy, and his charm of manner.

The Bishop was an author of considerable repute, and all his books, especially *Pastor in Parochia*, have had an enormous circulation. His latest publication was the hymn he composed to celebrate the Diamond Jubilee of Her Majesty, which was set to music by Sir Arthur Sullivan.

Bishop Walsham How was idolized by the working classes during the seven years which he spent as Bishop of Bedford. To quote the words of one who speaks with authority, "He may be said to have been the first to call public attention, in a practical sense, to the grave spiritual and material destitution prevailing in the East End of London."

He will be grievously missed at Wakefield and throughout the Anglican Church, and his place will not be easily filled.

Bishop Bickersteth of South Tokyo.

We much regret to record the death of Dr. Edward Bickersteth, Bishop of South Tokyo, eldest son of the Bishop of Exeter. He died at Chiseldon, Wiltshire, where he had been staying with his father-in-law, Mr. W. Forsyth, Q.C. Bishop Bickersteth contracted dysentery while on a missionary tour in Japan last autumn, and had to return to England at the beginning of the year, in order to recruit his health. By July he had recovered sufficiently to be able to attend the early meetings of the Lambeth Conference,

where he introduced, at the request of the late Archbishop of Canterbury, the subject of foreign missions, but he was compelled by increasing weakness to withdraw from the subsequent meetings. His medical advisers held out hopes that further rest would lead to complete recovery, but his constitution had been undermined by Indian fever, and pneumonia set in, from which he had not strength to rally.

Bishop Bickersteth was educated at Pembroke College, Cambridge, where he took his B. A. degree (Second Class Classical and First Class Theological, Tripos) in 1873, and won the Scholarship and the Evans University prizes. In 1873 he was ordained deacon by the Bishop of London. Two years later he became a Fellow of his college, and from 1875 to 1877 he was theological lecturer at Pembroke. In the latter year Mr. Bickersteth went to India as head of the Cambridge University Mission at Delhi, where he labored until his health compelled him to return home. For a brief period—from 1884 to 1885—he was rector of Framlingham, Suffolk, a living he resigned to become missionary Bishop of South Tokyo, Japan. He was consecrated in St Paul's Cathedral on February 2nd, 1886, and before leaving for his diocese he received the degree of D. D. honoris causa from his University. The Bishop was the author of "The Church in Japan," "The Anglican Communion," and "A Basis of Christian Union." He was 47 years of age.

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The King of the Birds.

A long time ago the birds decided that they must have a king, and they agreed to choose one from among themselves. In order to carry out their plan, they all met one fine May morning on the banks of a beautiful lake. There were all kinds of birds, and among them one very small one, who as yet had no name.

It was decided that he should be king who would fly the highest, and thereupon a green frog, who sat in the bushes, began to croak "Halt, halt," because he thought there would be many tears shed. But the crow cried, "Back, croaker. Everything must be quiet."

It was next decided that the trial should be made at once, as it was such a fine morning. At a given signal all the birds mounted in the air, but the smaller ones soon fell back and alighted on the ground again. The large birds kept it up longer, but none of them like the eagle, who soared so high that he almost touched the sun.

When he alighted all the birds cried, "You must be our king. Nobody has flown higher than you."

"Except me," cried the little bird without a name, who had hidden himself among the feathers on the eagle's back. "When the eagle was at his greatest height, I flew still higher. I am king! I am king!"

"You our king," said the other birds in a rage, and they would not accept him. They then made the conclusion that he should be king who should fall deepest into the earth.

The duck went boldest to work, for she jumped into a ditch, but she sprained her foot and waddled away to the nearest pond, crying, "Bad work, bad work."

But the little bird without a name found a mouse hole and crept in, calling out, in a piping voice, "I am king! I am king!"

"You our king?" cried the other birds, fiercely. Then they resolved to keep the stranger in the hole and starve him to death.

The owl was set to keep guard during the night, but by and bye he too began to feel tired, and thought that one eye would do to watch the evil thing, while he slept with the other. Soon the little bird peeped out, and finding after awhile that the sentry had forgotten and closed both eyes, he was able to escape.

From this time the owl dares not show himself by day, but flies only by night, and hunts the poor mice, because a mouse-hole brought him to disgrace.

The little bird, too, was afraid to venture among the others, so he concealed himself in the hedges, and when he thought himself quite safe, he called out, "I am king! I am king!"

Therefore, the other birds called him "Hedge king" in scorn, and that means the wren.

Faithful Friends.

It was a clear frosty winter's night; the moon was shining brightly on the snow-clad world, turning all the dowdy flakes into sparkling gems like diamonds, and lighting up the frost-flowers hanging on each leafless tree.

The blinds of the nursery windows in No. 6 Newell's Terrace had not yet been pulled down, and the moonbeams flooded the whole room. They fell first on a child's empty rocking-chair beside the open door, and then glanced across to the fireplace opposite, where a few lingering coals still burnt upon the hearth, till they finally settled on a group of toys lying in careless profusion before the fire. They were costly toys, a magnificent wax doll, with blue eyes and flaxen hair; a horse, a box of tin soldiers and a miniature-baby's cradle. There was hardly a sound to be heard in the room, only the ticking of the nursery clock and an occasional falling cinder, disturbed the solemn stillness of that midnight hour.

Now, you must know that with the exception of one after twelve o'clock, all toys are subject to a certain spell which prevents their revealing to any one their thoughts,

feelings, hopes or ambitions. But during that one hour they are free to do or say what they please. As a rule, they get into lots of mischief, as the lost thimbles, tangled cotton, etc. (the work of nobody), can always be traced to these busy little people.

Suddenly the great town bell rang out the hour of midnight, and immediately signs of life appeared in the deserted nursery. The wax doll yawned a very dainty little yawn, and started to rub her pretty blue eyes, as she sat up on the side of the cradle; the tin soldiers shouldered their muskets and marched around the room, and the horse, for lack of something better to do, started to eat the hearth rug. Not finding it very digestible, he neighed most piteously, and soon all the toys were gathered round to see what was the matter. Everyone said it served him right. Finally, the wax doll, who rejoiced in the name of Belinda, imperiously ordered the captain of the soldiers to put some more coals on the fire, for, said she: "There has not been a decent blaze here all day, and I'm sure I'm getting rheumatism."

Belinda was an aristocratic young lady, her mistress' favorite and a somewhat saucy damsel. The captain, therefore, had too much sense to refuse the lady's request; besides, he also was feeling chilly, and physical discomfort does not engender peace of mind.

"Oh, dear," sighed the rocking horse; "I wonder how our little mistress is this evening. I, for one, shall be glad to see her around again."

Belinda shook her head so hard that her curls nearly fell off. "I'm afraid," she said, and there was a sad little break in her voice. "I'm afraid we shall never see her again. This afternoon Nurse came into the room crying. She picked me up and put me in the cradle, and I'm sure I heard her say Miss Daisy would never need me any more."

"Don't cry," said the captain; "perhaps she does not know anything about it, or you may have been dreaming."

He did not think so himself, but he wanted to cheer them all up, which showed what a brave little soldier he was.

"She never even said good-bye to us," sobbed Belinda.

"We'll just stay here till she comes back," said the rocking horse, "and she will find us each in our proper place, just where she put us many days ago."

The moon looked down upon the faithful little group of humble friends, and smiled sadly, for she had peeped into another room that night. What she saw told its own tale. A snow-white cot, a little head ever tossing to and fro on the pillow, two blue eyes, bright and glowing with fever and tiny hands that wandered restlessly over the counterpane.

There had come a change, those little feet, whose patter had often brought sweet comfort to many an aching heart, had ceased their childish journey, the stray sunbeam from another world had wandered back again, for a pair of golden wings fluttered over the little bed, and on those golden wings a little soul was borne to heaven.

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