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# The Western Churchman.

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

VOL. 2—No. 8.

WINNIPEG, JUNE, 1897.

PRICE 10c.

## Calendar.

JUNE.

1. Tuesday.
2. Wednesday.
3. Thursday.
4. Friday.
5. Saturday—St. Boniface, Bp. & Martyr. A. D. 775.
6. Sunday—Whitsun Day. M. Deut. 16 to v. 18; Rom. 8 to v. 18. E. Isa. 11, or Ezek. 36, v. 25. Gal. 5, v. 16, or Acts 18, v. 24 to 19, v. 21.
7. Monday in Whitsun week.
8. Tuesday in Whitsun week.
9. Wed.—St. Columba, Abbot, A. D. 597 (Ember day.)
10. Thursday.
11. Fri.—St. Barnabas, Ap. and Martyr (Ember day.)
12. Saturday—St. Terman, Bp. 5th Cent. (Ember day.)
13. Trinity Sunday—M. Isa. 6 to v. 11; Rev. 1 to v. 9. E. Gen. 18, or 1 & 2 to v. 4; Eph. 4 to v. 17, or Matt. 3.
14. Monday.
15. Tuesday.
16. Wednesday.
17. Thursday—St. Alban, Martyr A. D. 303.
18. Friday.
19. Saturday.
20. 1st Sunday after Trinity. Transl. of Edward King of West Saxons A. D. 982. Queen Victoria acc. 1837. M. Josh. 3, v. 7 to 4, v. 15; Acts 1 to v. 32. E. Josh. 5, v. 13 to 6, v. 21, or 21; 1 Peter 5.
21. Monday.
22. Tuesday.
23. Wednesday.
24. Thursday—Nativ. of St. John the Baptist.
25. Friday.
26. Saturday.
27. 2nd Sunday after Trinity—M. Judges 4; Acts 8, v. 5 to 26. E. Judges 5, or 6, v. 11; 1 John 2, v. 15.
28. Monday.
29. Tuesday—St. Peter, Ap. and Martyr.
30. Wednesday.



### A RED-LETTER MONTH.

In many respects, the month of June, 1897, will be a red-letter month in the annals of Great Britain. English speaking people in every quarter of the habitable globe will celebrate then the Diamond Jubilee of Her Gracious Majesty's most happy reign, while the Bishops of the great Anglican Communion will meet in solemn conclave at Lambeth to discuss matters of vital importance to the development and consolidation of the Church of England at home and abroad. With regard to the first of these great events, the arrangements made in every land where the Union Jack waves are so extensive and varied that it is quite impossible here to speak of them. One thing we can and do say, without any hesitation, and it is this: Never before in the history of the Anglo-Saxon race was there such cause for rejoicing over the long reign of any monarch. In trying to commemorate fitly the 60th anniversary of the accession of Queen Victoria, Britons are doing honor to the best ruler that ever sat on the "Stone of Destiny." they are paying just devoirs to the first woman of the century. The Queen of England has become the great mother of kings. Her descendants are sitting, or will sit, on the thrones of Germany, Russia, and England, the three countries that may be said to decide the destinies of the Eastern world. The reign of our beloved Queen has been a reign of peace, a reign of progress, a reign of enlightenment; her own influence, as a queen, has ever been towards righteousness, as a woman, she has been a noble example for every British maid and matron. Well may we all say, with heart and voice, God Save the Queen!

The Lambeth Conference of this year will be a most memorable one. We have already given the programme of subjects which will be discussed, we have now to say that according to a supplementary programme which has just been issued by the Dean of Canterbury, it has been arranged that on Friday, July 2, as many of the Archbishops and Bishops as are able shall visit Ebbs' Fleet and Richborough Castle, the scenes of the landing of St. Augustine and his missionaries, and of their interview with King Ethelbert, A.D. 597. A special train will convey the prelates from Ebbs' Fleet

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and Richborough to Canterbury, where they will be provided with the best hospitality which is in the power of the residents to offer. It is proposed that as early as 10 o'clock on the morning of Saturday, July 3, the Archbishops and Bishops shall meet at the lych gate of St. Martin's Church. In walking from the lych-gate to the porch of St. Martin's they will join in singing the brief Litany of St. Augustine. In the church there will be a service of fifteen minutes, and then will come a service in the Cathedral, at which the Primate will speak from the steps of St. Augustine's chair. A procession of the Archbishops, Bishops, and clergy will be formed through the cloisters into the Cathedral by the west door. It will be preceded by the officers of the Canterbury Barracks, and by a procession of the mayors of Kent, and other representative bodies. It will then pass through the nave between two lines of soldiers. After the service all the Archbishops and Bishops are invited to a public luncheon at St. Augustine's College.

In the days to come, when our children and grand-children fill our places, the summer of 1897 will be spoken of as one of the epochs in the annals of the greatest empire that the world has known.



#### Diocese of Rupert's Land.

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

#### QUIET DAY.

On the invitation of His Grace the Archbishop quite a large number of the clergy of the Diocese of Rupert's Land assembled at St. John's Cathedral, Winnipeg, on Wednesday, May 5, to enjoy the privileges and blessings of a Quiet Day. Holy Communion was celebrated at 8 a. m. by the Archbishop, who was assisted by the Very Rev. the Dean and Revs. Canon Matheson and Coombes. A sermon was preached by the Rev. McAdam Harding, who took as his text St. Mark vi, 31.

#### SERMON BY THE REV. McADAM HARDING, RECTOR OF ST. MATTHEW'S, BRANDON.

On the invitation of our Bishop we meet together this morning to rest awhile in this quiet, quaint and hallowed spot, freeing ourselves from the cares and burdens of our many conflicting duties, to be alone with "Our Father," to tell Him all we have done, and the far greater all we have left undone, to plead for pardon, and to ask for grace and love, patience and right judgment so necessary in our great and important work. As the Apostles returned after their various failures and successes to tell their Master all the things that they had done and taught, so would we His Priests now, in this old Cathedral church, as we prepare to

meet and receive Him in the Blessed Sacrament of His love, tell Him all that we have taught and omitted to teach since we were first called and endued with power from on high to serve in the Sacred Ministry of His Holy Church.

"The Blessed One who bare our griefs and pains,  
And ever spoke in tones of tenderest love,  
Called to His followers on the sunburnt plains  
In words that call to us still from above,  
And sure He said them with a winning smile."  
"Come ye yourselves apart and rest awhile."

"Come ye yourselves and rest awhile apart,  
Screened from all to see your Maker's face,  
There commune with Him deeply, heart to heart,  
There seek the power of His triumphant Grace,  
Labor and toil, and care awhile must cease,  
Acquaint thyself with Him and be at peace."

"O, tender hearted Saviour, soft and meek,  
Thy whisper finds me in the world's turmoil,  
'Seek ye My face.' Thy face, Lord, will I seek,  
And lay aside awhile, e'en the most sacred toil  
Thou who didst make, Who gav'st Thyself for me,  
I come to give my heart, my life, myself to Thee."

God has through all the ages most abundantly blessed "periods of time" set apart for the enjoyment of Communion with Him. At such times God has spoken most lovingly to Christian souls, alluring His servants, bringing them into the desert places and speaking most comfortingly to them.

To faithful Abraham, the most patient of men, God revealed Himself while He was yet alone.

To Jacob, in retreat, separated from mother, father, home and friends, "alone with God," that blessed ladder, the type of the Incarnation joining heaven and earth, God and man revealed.

To Moses in the desert was God made known. To Daniel praying alone in his chamber with his face towards the Holy Place: to the aged Saint John in banishment at Patmos, "For the word of God and the testimony of Jesus Christ," God made known His Love, His Will and His Power: to the Apostles continuing in Litany and prayer, "Alone with God," the Holy Ghost appeared and filled the newly-created body with the Breath of Life, so that it became a mystical body of Christ, capable of continuing the work of the Risen and Ascended Lord.

All these living revelations of Himself, granted by God to His servants of old time, we, his ministering servants, gathering in this house to-day to seek His Presence, His Pardon and His Grace, may take as invitations and encouragements to persevere, in calm and solitude, for a vision of His Face and the revelation of His Presence to our waiting souls.

It is no easy task to speak to a body of earnest men engaged in the most blessed of all works, the "Salvation of Souls:" far rather would I sit and listen,—occupy the place of a humble disciple, and learn of some who have served longer in the sacred ministry, lessons which they must be able to teach.

And yet, as it is no self-imposed duty, I pray God will, by the aid of His Holy Spirit, enable His weak and sinful servant to utter words that will find a dwelling place in, and

impart to, some of "His Elect," whom He has decided to make "fellow workers with Himself."

We are all agreed that the first and best work of a priest of the Most High God is the "Salvation of Souls." Of each of us it may be said, in a certain sense, "And thou, child, shalt be called the prophet of the highest, for thou shalt go before the face of the Lord, to prepare His ways, to give knowledge of salvation unto His people for the remission of their sins." Every Christian priest is a prophet of the Highest, a channel of God's Grace, a bearer of salvation, but the danger is that we forget that what we offer to others we refuse for ourselves.

It is possible for us, as Christian clergymen, to think of salvation as something outside of ourselves. We know what it is to make quite sure that we are in the way to be saved ourselves. At least we know that it is possible to preach to others and yet be rejected. Listen to the grand Apostle of the Gentiles, "Lest by any means when I have preached to others, I myself should be a castaway." Did not Judas preach, perhaps lead, to Christ, and was he not rejected? Did he not go to his own place? May there not be others with him in the home of reprobate priests? It may be that the Paradise we have hoped for after life's toil, and the Heaven we have dreamt and spoken of and sung of may never be ours unless we give attention to the salvation of our own souls first.

Having done this, if we are to succeed in the saving of others, we must go about our work possessed with the firm conviction that we are ordained, endued with a special gift of the Holy Ghost, that we may be instrumental in saving men from the power and punishment due for sin. This is our work.

A well-ordered church, a carefully rendered service, a competent choir, excellent Sunday schools, systematic visiting, affectionate people, cottage meetings, Bible classes: all are helpful. All are necessary, but only in so far as they enable us to save men's souls. How to save souls—how to bring men to Jesus, that must be the one purpose in life, that must be our study. "Will you be diligent in prayer and in reading of Holy Scriptures and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" So says the Apostle of God to the candidate for the Priesthood.

See how the tourist studies his guide book. See how carefully the successful merchant takes stock of his goods. See how the lawyer searches for information to gain his case. See how the trusted pilot looks to his compass. And we, as ambassadors of Christ, must not take less care in the salvation of souls, in the study of all that tends to help us in our great work.

"Come ye yourselves apart and rest awhile." If we only obeyed the invitation more frequently, we might accomplish so much more and be saved from the one special form of sin that always besets the priest of God in his work and labor of love. We, as His representatives, cannot blaspheme or reject Him. We dare not, if we would, sin as other men. We must by reason of our office assent to all the creeds of the

Church, but is it not true that sometimes we fail to feel the need of each truth, or digest them into our very being.

We take part in the worship of God, perhaps obey the voice of the Church, and say the Morning and Evening Prayer. We read the Scriptures of God. We celebrate the Holy Communion regularly. We prepare our sermons with a certain amount of care, but are we not often tempted to perform all these acts mechanically, without interest, zeal or love? In God's house the sense of His promised presence often fails to melt and subdue us. In reading His word we experience nothing of the longing desire for a light to shine and reveal their meaning to us. It is said that the great Augustine often cried to God over the Sacred Scriptures to open out their meaning. We feel we have not reached that stage yet. We draw near to Him, but sometimes we fail to really hunger and thirst after righteousness.

We preach, we are sensible, practical, discreet, but is it not true the very best of us often fail to preach the Gospel as men whose tongues have been cleansed and purified by the Holy Spirit of God?

No one can accuse us of carelessness or indifference. Our best people speak well of us, and our work has been blessed, and yet we ourselves know only too well that there has been so much "lukewarmness" lurking in our midst, and as we read the message to the Church of Laodicea, "I know thy works that thou art neither hot nor cold," we feel that it is all a message for our own souls, too.

Ah, yes, we too must confess, that like the Prince of the Apostles, we have followed Jesus afar off, even if we have not gone so far as to actually deny Him.

And now we come to Jesus on this Quiet Day, to tell Him all, to speak heart to heart, to cast ourselves again on His mercy and His love, pleading that He will make Himself known to us in the "Breaking of the Bread," that He will warm these cold hearts, that He will loose these stammering tongues, and that these palsied limbs may receive power to move more freely in His service, and that we may again offer ourselves, our souls and bodies, a reasonable, Holy, and lively sacrifice unto Him.

I said before, the secret of true success in our work for God is the firm conviction that we are invested with authority and endued with power from on high: in other words, we are fellow-workers together with Him. I would like to dwell a little upon this thought, if you will have patience and hear me. It is altogether an overwhelming thought, but it is a great reality.

The force of God influences the world chiefly through the Christian ministry. As the electric current flashes through the wire, conveying light and warmth and power, so the light and heat and power flowing from God are conveyed chiefly through us to men. Such knowledge does not exalt us, the feeling of responsibility only humbles and abases us. "We have this great treasure in poor, weak, earthen vessels." The Jewish priests were chiefly influenced from without, the Christian from within. Since the Incarnation, God dwells in men. God has said, "I will dwell in them and work in them." "Christ in you," says the Apostle, "the hope of glory."

Even the Apostles before the day of Pentecost did not possess the Holy Ghost as we do. After instituting the Eucharist and giving them the Holy Communion on the Thursday before the crucifixion. Christ said, "And I will pray the Father, and He shall send you another Comforter. It is expedient for you that I go away." "Receive the Holy Ghost, etc.," says the Bishop. So close is our union with God, that our bodies are said to become sanctuaries for His presence.

Ignatius, when asked his name, replied, "My name is Theophorus, a god-bearer." Surely we may say the ministers of God are in a special sense God-bearers,—we bear God's spirit and carry His authority with us wherever we go. Only we must pray to that Holy Spirit. We must trust that Holy Spirit, who dwells within us and who will give power to expel sin, first from ourselves, and then from sinful men. He, too, in all our ministrations will give us the spirit of right judgment, upon which so much more than we sometimes imagine depends. I would also say that while we learn to value more and more the gift of God vouchsafed to us in Baptism, Confirmation, Holy Orders, and in Answer to Prayer, yet we should also be careful to remember that the supply is continuously being given in proportion to our demand. It is, as it were, a continuous supply of Living Water ever flowing from the Father through the Son in response to our prayers and desires. By virtue of this great gift, we can be hopeful in the presence of apparent failure and strong when we appear weak. Sometimes we are despondent: frequently we are grievously disappointed. The flood of indifference and wickedness swells and roars on all sides. Ignorance, prejudice, coldness, indifference, irreligion, and the Evil One combine their forces against us, but still with Him, in Him, we are more than conquerors, for He will not allow us to suffer defeat.

"Bide thou thy time,  
Watch with meek eyes the race of pride and crime  
Sit in the gate and be the Heathen's jest,  
Smiling and self-possessed;  
O thou, to whom is pledged a Victor's sway,  
Bide thou the Victor's day."  
"Come ye yourselves apart and rest awhile."

We can see our Blessed Lord in the midst of His disciples, listening to their different accounts. A St. Peter impetuous and eager; a St. Thomas, gloomy and despondent; a St. John, timid yet affectionate. And He knew each so thoroughly, just as He knows each one present here this morning. In the garden some fail to watch. In the presence of the multitude they are afraid. At the Cross they are wanting. In the presence of the Resurrection they doubt.

With the advent of the Holy Spirit they witness for Him. Now they are in Paradise. And we, His ministers have been called to take their places and carry on their work, and we, like them, need His comfort and support, and meet to tell Him all about ourselves, and He is here to listen to us, as truly as He was with His first ministers to listen to them. He has not changed. "Jesus Christ, the same yesterday, to-day and forever. He is waiting to receive us, longing to help us, ready to impart to us all that we require, even Himself, that

our bodies being made clean by His own most precious Body and our souls being washed in His most precious Blood, we may ever more dwell in Him and He in us."

At the conclusion of the service the visiting clergy were entertained to breakfast, some at Bishop's Court, some at the Deanery, and some at the residence of the Cathedral Clergy.

#### SERIES OF ADDRESSES BY THE REV. C. C. OWEN, B. A.

At 10 o'clock His Grace the Archbishop read the litany, and Rev. C. C. Owen gave the address, which was divided into three parts, as follows: (a) The danger of professionalism in the life of the clergyman; (b) The duty and grace of humility; (c) Holiness in the life of the clergyman. Mr. Owen chose as his first text, St. Matthew vii, 22, 23, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Professionalism, he said, is creeping into religion—it is one of the greatest dangers and temptations of its ministers. By many the Church is looked upon as a machine—a moral club—religion as a phase of life which we must have. We get into a fatal routine way of doing our work, and so lend ourselves to these ideas. Even evangelists, who of all men should be free from professionalism, are becoming in some cases a class of hirelings.

The world discusses ministers to-day, judging them by their natural endowments rather than spiritual; and we lend ourselves to this. Let us beware of this danger, and keep ourselves in touch with the living Jesus, if we would be saved from it. A German pastor of deep spirituality has given us a splendid ideal. "Our preaching," he says, "and conversation should not be so much our work as the natural outcome of the love and joy of the Holy Ghost in our hearts and afterwards on our lips:" further, "I would guard myself from imagining that I know beforehand what I should say, but go to Christ for every good word I have to speak even to a child." "Apart from Me ye can do nothing." Let the Holy Spirit, who knows all hearts, guide and teach me!

"Be always following Jesus and His Spirit"—be very wary of running when you are not sent. Many earnest men wear themselves out doing work that God never gave them. If

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God gives you a task, you can count on Him to provide the power and the message.

It is of absolute importance that a minister should not let his own inner life get low in his search for the lives of others. There is the need and cry to-day for energy—enterprise, tact, earnestness; but this may be carried so far as to merge the whole work of the Church into that of philanthropic benevolence—to make the Christian minister nothing more than a machine for the social and sanitary amelioration of the lives of the multitude. The cry is for muscular Christianity, popular preaching on political economy and the like. Church work may thus easily leave the heart out of the Gospel—to know nothing save Christ and Him crucified.” The clergyman of to-day wants to be intensely practical, but he wants at the same time to carry into every detail the very life of Jesus—a real spirituality which comes alone from abiding in living union with the Saviour.

This is the cure for professionalism—that Jesus be a personal reality, get into His presence every morning, realize that He loves you with a personal love: go to your work with the consciousness that you have met Him, and carry His presence with you.

Take time to meet God thus in “the morning watch”—get up early enough to have unbroken time with God. The essence of prayer is to meet God, so with reading and studying the word. Sit in God’s presence to hear what He has to say to you.

Realize that your life depends on Christ. Pay the price—a full and absolute giving up of self. No longer I—“I” crucified—death to self is a real thing.

Understand what the Holiest place is into which we enter through the Blood of Christ—the veil is rent and I can enter into the very presence of God.

St. Matthew xi, 28: “Come unto Me all ye that labor and are heavy laden, and I will give you rest.”

Stoics and the world believe in such virtues as bravery, zeal, laboriousness, indifference to pain, self-sacrifice: but, Christianity alone exalts such virtues as poverty of spirit, meekness, humility, lowliness. These are specially and peculiarly characteristics of the Saviour, and should be of His followers. Pride is the last thing that should be seen in a minister. It is said to be the root of every sin—the soil in which all sin roots itself. To come back to God, the first thing needed is humility and contrition.

On the contrary, humility is the soil in which all graces grow. Yet it is so little sought. This is the distinguishing feature of those who have the “mind” of Christ—to be the servant, the minister of others (Phil. ii.)

Ministers are much read; this should be characteristic of the epistles of Christ. An old saint has said, “Have a keen eye to God’s honor, and have no honor of your own to have an eye to.” This is a hard lesson to learn. There are eight separate records of our Saviour’s teaching this lesson to His disciples. As long as this humility and crucifixion of self is hard, there is something wrong in the way we are going about it. We don’t obtain by our effort, but by faith we

claim it. We reckon ourselves dead. It is the fruit of the Spirit we ask for, and believe we receive it. Religious pride is the worst kind of pride. Christ’s humility never thinks itself humble.

Only as we are humble can Jesus dwell in us—“The High and Lofty One that inheriteth eternity.” The holiest must be the humblest; the least of all is the greatest. Faith and humility go hand in hand. Think of the Syro-Phoenician, who was content to be called a dog, and the centurion, who did not think himself worthy to have Jesus in his house. These were more commended for faith than any.

Pride hinders faith. “How can ye believe which receive honor one of another?”

If self is dead—crucified by faith—temptation has nothing to work on, and so sin cannot be conceived.

Pride makes us unhappy. It makes us mind hurts and slights, and resent things—it makes it hard to forgive those who offend, and this destroys our communion. The Saviour’s Incarnation was the greatest act of humility. His life was humility clothed in human flesh. Because of His humility God highly exalted Him.

All want of love, indifference to needs of others, hasty judgments, loneliness, bitter feelings, estrangements, and the like, may be traced to this source.

“Learn of Me.” It is a genuine lesson. Note how often Jesus says: “He can do nothing,”—as man He had no power. He depended on God in perfect humility.

The only ladder to exaltation with God is humility—real death to self.

I St. Peter, i, 16—“Be ye holy, for I am holy.”

God demands from us a positive life of holiness. When God tells us to do anything, He gives us the power and grace to do it. To live below one’s privileges dishonors God, and is sinful and wrong.

The Bible draws a strong distinction between the carnal and the spiritual life. The step from the one to the other is a definite one, and is not necessarily the growth of years. Compare St. Peter before and after the Day of Pentecost. The carnal Peter loved Jesus, but presumed to take him to task. He slept in Gethsemane instead of watching. He forsook Him and fled, followed Him afar off; then denied his Master. God has clearly ordered that a man cannot live aright but in the spirit. It was expedient that Christ should leave His disciples, in order that the Holy Spirit might come. We must have the gift of the Holy Spirit, if we are to have power, and witness. Acts, i, 8.

How many mourn constant failures. They pray, and try, and fail, and make almost no progress. They live the wilderness life instead of enjoying Canaan victory, because they don’t claim the power of the Spirit.

God wants a perfect heart. This He alone can give. True, the flesh will always lust against the spirit, but if we let the spirit have possession, the spirit will have victory. Study Romans vi, and see how clearly we are taught that sin shall not have dominion over us. Jesus dwells in us by the Spirit. It is not a special and momentary gift of grace, but an indwelling power—“The power of His endless life.” Christ’s

life in us gives us victory. "Be filled with the Spirit." Think how parents like their children to be healthy, fully developed, the delight of the parent in the child's physical growth, or in its moral or spiritual development. Even so God delights to see His children grow in grace—in the Spirit, and not to be sickly, puny creatures.

We get accustomed to a low level, to a carnal life. Ask for a longing after spiritual things.

Will you pay the price? "Buy of me." The price of self-surrender. Sell all that thou hast. Let this be first.

Circumstances cannot control this life. Note, then, that it is an impossible life, as impossible to the flesh as walking on water. Yet Peter did this by faith in Christ's power to keep him from sinking.

The Incarnation is the only standard of life. If you want to be like Christ, you may by faith in the Spirit. But don't secretly want some self—some world, or this will destroy all. The power of living is badly needed as well as for preaching, etc.

What you want to see in your congregation ask God humbly first to work in you. It is said that the spiritual life of the congregation does not flow higher than that of the minister. Therefore, your life must be spiritual, a living witness to the power of the Spirit.

#### SYNOD SERVICE.

The usual opening service in connection with the Synod was held on the evening of May 5, in Holy Trinity church, Winnipeg. The Archbishop, clergy and lay delegates assembled in the school house. A procession was formed, headed by Mr. Winram, of Manitou, the youngest lay delegate, who was followed by his brother delegates, and the clergy in their robes; and, thus marshalled, they entered the church to the stirring strains of "The Church's One Foundation," which was heartily joined in by the crowded congregation. Evensong was sung by the Rev. Canon Coombes; the lessons were read by the Very Rev. The Dean and Ven. Archdeacon Fortin; while the concluding prayers were intoned by the Rev. Canon Matheson. The Magnificat and Nunc Dimittis were Martin in G. The anthem, after the third collect, was Goss's "Praise the Lord;" the offertoire being Dunley's "It Came Even to Pass." Both were rendered with a precision, crispness, and devotional feeling, which spoke volumes for the choir of Holy Trinity and the friends who assisted, as well as for Mr. Tuckwell, their accomplished choirmaster. It is only bare justice also to speak in the warmest commendation of Mr. Robert Fletcher, the youthful organist of Holy Trinity, whose voluntaries (aria by Theo. Bonheur, and "The War March of the Priests" from Athalie) were played with great skill and taste. At the customary place for the sermon, His Grace the Archbishop gave his annual address to the members of the synod. By the courtesy of the Primate, who has ever been most kind to "The Western Churchman," we are enabled to give the address in full, as follows.—

Reverend Brethren and Brethren of the Laity :

Last year I was absent for the first time in my Episcopate of thirty-two years from a meeting of the Diocesan Synod

An event of great interest to my College in Cambridge, of which I am now Senior Fellow, was being celebrated,—the 300th anniversary of its foundation. It seemed the least I could do, to take some trouble to show my gratitude for the benefits which I have received for so many years, and which have been a great help for my work.

My place in the Synod last year was no doubt admirably filled by my Commissary, the Dean of Rupert's Land, now Bishop of Qu'Appelle. I have to thank him most heartily for his able discharge not only of this duty, but of every other which came in his way as Commissary, as well as for constant help in many ways, which his good judgment so eminently fitted him to render.

I am afraid that the Synod has been called this year at a rather inconvenient time for some of the members; but I could not otherwise have been present with you. It is desirable that I should attend the Lambeth Conference, and, as the Queen's Jubilee is to be celebrated in the preceding week, I thought it my duty to be present. I am sure that we are all in sympathy with that remarkable enthusiasm of affectionate loyalty which is showing itself throughout the Empire, and recognize the blessing that God has given for so many years to our nation, in the pure and noble life, the ever-present sympathy and the high principle of our most gracious Sovereign through her long and prosperous reign. I have no doubt the Jubilee will be fitly and loyally observed by our Church and country.

Seldom does a year pass without more or less serious changes. In the past year the Church had to lament the death of the Archbishop of Canterbury. The work of God is not dependent on the most valuable life. God has often taught this lesson by taking to Himself servants of such eminent piety and successful labor, that hearts have failed, and in the regrets expressed the wisdom and love of God have almost seemed to be challenged. In the present instance the Primacy has been filled by a Prelate of eminent ability, of the largest experience, and impassioned zeal for the mission work of the Church. Still not less has there been a feeling of a great loss. I cannot but express my sense of the marked kindness of the late Archbishop during my visit last year. He asked me to come to him as soon as I reached England, and he set apart an apartment for me at Lambeth, which I could occupy during my visit when I desired.

The death of the late Bishop of Qu'Appelle occurred during the session of the last Synod, and was, I believe, deeply felt by the members. Possessed of a genial and engaging personality, he was above all-powerful and effective from his devotion to his work and spirituality. Several of our parishes had enjoyed and greatly prized his services as a Missioner. The Provincial Synod elected in his place the Dean of this Diocese. His large and varied experience of mission and all other Church work, his engaging manners and popularity with all classes, his hearty recognition of the necessity in a young country of bringing out in the fullest manner self-



support, and in view of that keeping in touch with the laity of the Diocese, appeared very specially to fit him for guiding the Diocese at the present time. His departure was a great wrench to myself. I trust that with the Divine blessing he may administer his Diocese so that the work of Christ may be advanced, the Church strengthened, and the affection of clergy and laity drawn heartily around him.

During the past year I have lost a dear personal friend, and the Diocese a kind benefactor, by the death of the Rev. Prebendary Wigram, formerly Honorary Secretary of the Church Missionary Society. His life was one of devoted service to his Master. His abilities, his means, his time, all that he was and had, he gave cheerfully and unreservedly to that Master. His was a noble example of a consecrated life. We had the privilege of sharing in his interest and bounty. He gave me £1,000 for the Chair of Exegetical Theology, and by lending St. John's College £3,000 at 4 per cent., he did the college an invaluable service. He gave many smaller sums to this and the other Dioceses of this Ecclesiastical Province, including £300 on one occasion for the endowment of the Diocese of Saskatchewan.

I cannot speak of striking progress in our Church work in the past year, yet I know that there has probably been a good deal. Our progress has usually been so silent and quiet from month to month as to be almost inappreciable, though when looked at after the lapse of a few years so remarkable. The improvement in the condition of the country noticed last year has continued, though in some localities less marked, and perhaps in some not felt, for the past year was no exception to the experience of former years. Some districts suffered great losses. A most devastating hail storm destroyed the crops for a considerable width across the whole Province. Other districts had a poor return, or suffered more or less from frost. On the whole the crops were much lighter than in 1895, but, owing to better prices, the average result was almost as beneficial. We have shared in the improvement. The advance made last year in the Diocesan or Home Mission Fund has been maintained. The debt has been now entirely removed, and there is a balance of \$700. But this financial improvement has not been without cost. There has been no forward mission work. There is still no resident clergyman in such missions as Beausejour, Deloraine, Posen, Belmont, Pipestone, Fort Francis, Arden, Claudeboye Bay. There is only one missionary in the huge district of Dauphin—a district not excelled in prospect by any part of the Province, and to which a railway is now carrying a large number of intending settlers. Other large missions, as Russell, Woodlands, Bradwardine, remain undivided. There are also other missions not so unwieldy that would yield good results to the Church if a different arrangement could be made and a new mission formed—for example, Ninga out of Boissevain and Killarney. In fact, we have to arrange this summer for the occupation by students of some fourteen missions not regularly served by resident clergymen or lay missionaries. The loss to the Church from these unmanageable missions in the gradual defection of members is very evident. The provision of services cannot but be very limited. The mission is the size of

an English county. Services less frequent than fortnightly are not of much use in building up congregations. It is impossible to have more than four to six fortnightly services, and if, as is usually the case now, there is in the mission a hamlet with 100 to 300 people, requiring at least a weekly service, even that number of services cannot be given. These four or six stations simply serve some nine to twelve families within six miles, but there are many other families distant six to fifteen miles from any place of worship. And while this is the case with us the ministers of other bodies have often from their greater number a more limited field. It would almost appear, on comparing the reports of our clergy with the census, that nearly a third of those who profess to be churchmen are not reached by the services of our clergy. But it is to some extent a question how far this arises from our clergy only reporting those who take advantage of the services, or in some way assist. It is certainly desirable that others, who do not contribute or attend services, but for whom our services are available, should be known. This seems necessary for determining how far the provision of mission services meets the needs of our people.

We enter on the mission work of the new year with a deep sense of responsibility from the insufficiency of means for what we should undertake. As there were special charges last year on our funds, and the net income of the Endowment Fund may improve, we might apparently with our balance venture on placing resident missionaries in three or four of the more pressing missions. And, as in former years, we should make this venture of faith, still our means are uncertain. We can neither appreciably reduce our present grants nor look for an advance in the funds which we raise ourselves, for we have worked self-support with every possible appliance. It is a very grave question then for us whether the outside help which we receive will keep up. The grant of the Colonial and Continental Church Society is large for the limited income of that society, but it is not likely to be reduced, unless the funds of the society fall back.

The grant of the S. P. G. has been reduced by £150 this year, and no reply has been made to any of the memorials. We are, therefore, in the dark as to what the society will do. Its action has been a great disappointment. Only a year previously it took such a view of our needs as, of its own motion, to grant a special sum of £100 yearly for three years. A special meeting of the standing committee was very kindly called to meet me when I was in England. I placed before them our circumstances, our need of the whole grant, and the disastrous consequences of its reduction. At the close of my address the Dean of St. Paul's said that, as he was chairman of the committee that recommended this change, he would explain their reasons for it. He said in substance that the new resolution had been taken for the spiritual advantage of the Canadian Church—that the large aid given for so long a period to the Eastern Dioceses had been prejudicial to them, had checked self-support, and discouraged a missionary spirit, and that it was not intended to repeat this mistake with the Western Dioceses. There may be a degree of truth in the effect of the methods of S. P. G. grants



in the early days, when the S.P.G. missionaries had a stated salary from England, making them largely independent of their people. But, however that may be, surely the importance given to that past action is out of place with us. The methods and views of Churchmen, whether in England or the Colonies, have so changed that that past experience is inapplicable. There is not the slightest risk of the evil consequences conjured up by the Dean of St. Paul's, if generous help be extended to our Western Dioceses. The measure of self-support attained to in this Diocese, notwithstanding our very limited numbers and means and the very special burdens and duties falling upon settlers in an unoccupied land, will, I am sure, challenge comparison with anything in the experience of the Dean of St. Paul's. Our population is but a handful at the best, and that handful sparsely scattered over a territory. Our fellow-churchmen in the East, when they sometimes speak of our missions as only in like circumstances with their own, can hardly understand our position. We do not probably, most of us, ourselves realize how sparse the population is and how wonderful the merely material progress of this Province is, not to speak of the efforts put forth for religious services. Last year there were 786 school districts. Of these 749 had not an average attendance of 30 children, 637 had not an average of 20, 462—much more than half—had not an average of 15, and there were 211 schools that had not an average of 10 children. If this population is divided among the different denominations so as to give our church between a fourth and a fifth, is it strange that in many of our missions there are not 60 families besides a number of individual adults, and often only 10 families for an out-station. Yet most of these slender missions contribute from £60 to £80 towards the salary of their missionary. How worthy of all help and sympathy is such a people! Yes! I may well dwell with admiration on what the small population of this Province, without reference to any Church, is accomplishing. Think of what it is doing for itself, of the homes it is rearing, of the farms it is bringing under cultivation, of the institutions of all kinds—educational, charitable, worthy of comparison with those of old countries—which it is building up. Any church might feel a pride that it is able to give a helping hand in forming a Christian people in a community doing so much for itself, and I am sure that the Church that does this will be well repaid. There is no fear, if the venerable society withholds its hand, that this will not be a Christian country, but we should like to see the immigrant of our faith coming to the country met in as hearty a spirit as others, and our beloved Church, so true to Holy Scripture and so attached to order and stable government, and loyal to the mother country, firmly established. There could be no greater good for the country itself. There is a time for giving and a time for withholding, but I am much mistaken if the venerable Society will not find in the future that, if it withholds now, it will have made a much graver mistake for the Church in withholding from these Western Dioceses, than it ever made by what it now deems profuse or inconsiderate giving to the Eastern.

Then what is the prospect of the continuance of the aid

from Eastern Canada, which is of vital importance? Our able secretary, who deserves our very warmest thanks, had this year more difficulty than usual in obtaining access to congregations, partly perhaps owing to the period of the year. Still he met with many friends and obtained about \$3,000. This will be very helpful, and we are grateful for it, but we are not without anxiety for the future. The S.P.G. and the C. M. S. state that they are largely influenced in withdrawing aid from us by their belief in the duty and ability of the East to help us. And we share to some extent in the belief in England that the Church in Canada could and should help us more than it has done. This belief on our part is no doubt largely owing to the very large help in all directions given to the Presbyterian and Methodist bodies by their co-religionists in the East. When, for example, we pass in review the generous sums given yearly to the Presbyterians here for missions, for the augmentation of the stipends in missions becoming self-supporting, for their college, and for churches and manse, and consider the comparatively small sum simply for missions that we get through our own Deputation, we feel perplexed, and perhaps at times hurt. But we have to take things as they are, and, notwithstanding the belief in England, unless there is a change in the system of mission work in the East, we have little hope of any appreciable addition to our present aid. There is no small risk of our getting less. This leads me to consider with you the mission scheme adopted by the late General Synod of our Church.

I had hoped that within two years it would have been in full operation, and have relieved us from making in Eastern Canada any appeal on our own account. But this is now doubtful. The General Synod, at its meeting in Toronto, in 1893, appointed a committee on missionary work of the Church, having an Eastern Division for the Province of Canada, and a Western for the Province of Rupert's Land and British Columbia. The Western committee, in January, 1894, formulated a scheme for mission work in the Dominion. It was no scheme for pulling funds. It did not propose to interfere with any endowments, special grants from outside, or local funds for any purpose. It merely contemplated one combined mission system for the whole Dominion, as in the Presbyterian and Methodist bodies, for raising funds for all mission needs in the various Dioceses not met by local funds, and for foreign work in its various branches. However, the Eastern committee, when it met in Montreal, at the time of the Provincial Synod, in September, 1895, did not see its way to adopt this larger scheme, but unanimously approved of a draft scheme for mission needs not met by the Diocesan mission efforts, which was submitted to the Western committee. The Western committee, while believing that its own scheme, by consolidating mission efforts and presenting larger needs, would be much more effective, at once accepted the main proposals of the Eastern committee. The joint committee reported to the General Synod in favor of these, with some modifications suggested by the Western committee. I cannot speak for the Lower House, but certainly in the Upper House the scheme, with a few amendments, was harmoniously and unanimously

adopted, and there was no expectation of difficulty. It was, therefore, a very unwelcome surprise to learn that the Synod of Montreal had passed a resolution declining to take any part in the working of the scheme, and protesting against it as contravening the basal principles of the General Synod.

It is a principle that the General Synod is not to interfere with any existing rights of a Diocese, but the constitution places within its jurisdiction the general missionary work of the Church. It is very obvious that in an extreme sense it would be impossible for a Provincial or General Synod to formulate any mission scheme, involving the raising of money, that would not interfere with a Diocese; but if no penalty is suggested for a neglect of the resolutions of the mission scheme, and if in fact the carrying out of them is left to the loyalty and co-operation of congregations and dioceses, the rights of dioceses do not seem to be interfered with in any constitutional sense—otherwise the constitution prescribes for the General Synod an impossible task.

The sections named in the resolution of the Synod of Montreal as chiefly contravening the principles upon which the General Synod was formed are Sections 7, 8, 10 and 13.

This is Section 7: "All funds raised in any Diocese for mission work beyond its borders shall be forwarded to and distributed by the Executive committee, and all particulars of all grants and gifts, which may be received within any Diocese from outside the Dominion, shall be communicated to the Executive committee." A later clause restricts the appropriation of funds by the Executive committee to funds not previously appropriated by the donors. This section, with the exception of a few verbal changes of no consequence, is taken from the scheme unanimously adopted by the Eastern committee at Montreal. I don't know the ground of the objection of the Synod of Montreal. Probably the clause is considered too inquisitorial, or is regarded as in some way limiting the action of Dioceses or other donors. The Mission Board of the American Church seems to receive and transmit a large amount of funds from donors for special purposes. Still donors will often prefer to send directly their own contributions, and in that case will simply ignore the clause, and that will be the end of the matter. It is customary, I believe, in the case of the Domestic and Foreign Missionary Society of the Province of Canada to receive vouchers instead of the money. I am not very favorable to the first section of the clause for quite an opposite reason. It would tend to throw unnecessary work on the officers of the Executive committee, which might as well be done by the donors. The C. M. S., and latterly in a measure, the S. P. G., decline to receive special funds not in direct support of any work of the Society, and over which their committee have no control. But whatever the ground of objection of the Synod of Montreal, if any contributing of funds or giving information required by this clause would have been unsatisfactory to the Diocese of Montreal, it would surely have been better to have left the clause so far inoperative in its case than to endeavor to render abortive the main legislation of the last General Synod, and to throw the working of the mission scheme into confusion.

The 8th section arranges for the publication annually of the mission needs and resources of each Diocese, and for this purpose the 10th section provides for the supply of full information from the Bishop or Secretary of each Diocese through its own division, and the issuing of two annual appeals signed by the Bishops. These arrangements are natural and simple, and I do not understand why they are objected to. There is nothing asked which every Diocese should not gladly furnish, and which in fact might not largely be obtained from the yearly Diocesan reports. But if any Diocese does not wish to receive aid, and objects to give information, it can abstain. There is no penalty. Still, I trust Dioceses will have a truer sense of what is due to the General Synod of the Church, than to do this capriciously and without very good reason. Unfortunately, the history of the mission efforts of the Church tells us that the ignoring of the wishes of the Church by abstaining from carrying out its regulations is only too readily adopted. A late Pastoral of the Bishop of Georgia stated that 2,000 congregations in the American Church were said to pay no attention to the mission requirements of the General Convention.

The 13th section directs that the Executive committee inform each Diocese of the sum which it is expected will be granted to that Diocese, but this is only provisional, as it may be reduced, if necessary. This provision cannot but be very helpful. How it contravenes any basal principle is a puzzle. The Executive committee is only dealing with its own—that is with funds entrusted to it. It has been always a great disadvantage in our mission work that the Domestic and Foreign Missionary Society of the Province of Canada avoided responsibility by guaranteeing nothing. There may be some difficulty at first when the income is uncertain, but even then it would be well to have something to work up to, and at the most the grant may, according to the terms of it, be reduced if the necessary funds are not forthcoming. So I trust the Executive committee will, as far as possible, apportion what is necessary for the work which it feels should be undertaken. If our people do not furnish them with the funds, then the work must be reduced and any debts paid, but the funds needed are far more likely to come if a definite sum is put forth as necessary to fulfil obligations. The scheme of the General Synod may prove very defective and need in time to be amended, but I trust the Dioceses will give it a full trial and endeavor to make the best of it, till the General Synod, after sufficient experience, has the opportunity of reviewing it. It cannot but be very fatal not only to any united action of the Church, if Dioceses take up a position of isolation and opposition. The scheme provides for an Executive committee composed of the Bishops of the Upper House, and two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof. It lies then with the Synod to elect two clergymen and two laymen.

Before passing from this subject, I desire to express my deep sense of the gracious hospitality shown by our church people and the congregations in Winnipeg to the members of the General Synod, and of the kindness and friendly interest of the City Council and other citizens. I believe the

members of the Synod were much pleased and touched with their reception.

Our Indian Mission Fund demands the most earnest consideration of the Synod. Some of the older missions have been taken up by the Home Mission Fund, but most of the others in the Province of Manitoba, since the reduction of the C. M. S. grant, come upon the Indian Mission Fund. The remaining Indian missions in this Diocese, most of which are in the Province of Ontario, are still supported by the C. M. S. That Society, in addition to the salary of Archdeacon Phair, and \$200 from the Finlayson bequest for this country, still gives a block grant of \$10,400. I am happy to inform the Synod that the Society has most kindly suspended any further reduction for two years, but I am informed that this has been done against the wishes of a large minority, and out of consideration for myself and my opinion. This is not very satisfactory. This period of two years is intended to give an opportunity for the organizing of the mission scheme of the Church in the Dominion, but what that will amount to is, from the circumstances that I have laid before you, doubtful—but we need not look into the future. The present position is sufficiently grave. The Indian Fund at the beginning of the last financial year had a credit balance of \$465. During the year there was at one time a heavy adverse balance. This has been reduced to \$211 by the effort in the East of Archdeacon Phair, for whose work we should be very grateful. Only casual sums can be expected till next Epiphany season, and before that there may be an adverse balance of \$1,500. How is this alarming deficiency to be met? It is only fair to the Executive committee that this should be considered. I have dwelt year by year during my whole Episcopate on the duty of our people to give to this Fund. No Christian Church should be satisfied unless it is making an effort for the extension of the Gospel outside of itself, and certainly for us, and indeed for the whole Church of Canada, the Heathen Indian and weak Christian Indian congregations have a first claim. God will be found richly to bless those, who make such efforts for the sake of Christ and precious souls—bless them, perhaps not in the gifts of this life, but at any rate in their spiritual peace and joy. I think we could do more for this fund. Many of the collections are small—far under what the Executive committee asked. Frequently the collections are only taken at one or two centres. It is a question whether, in view of the urgency for larger means for this fund, it would not be better not to tie the collection to the Epiphany season, though it comes in with especial fitness at that season. In that case Archdeacon Phair, personally or by a deputy, might advocate and explain the work in a number of parishes and missions. There is but little opportunity for this in the short season of Epiphany. I cannot leave this subject without expressing my sense of the bright promise of the future of missionary work that we have in the growth of the Churchwoman's Auxiliary to Missions. The Association met with a grave loss last year in the death of its able and devoted president, Mrs. Cowley, who had been brought up in a missionary atmosphere and was always given to good works in all directions. But the Association has made en-

couraging progress in the past year. It is taking root in many parishes. Every promise is thus given of the healthiest kind of mission interest, that which is spontaneous, and not simply dependent, on sympathy with addresses of imported speakers. It was pointed out at the annual meeting of C.M.S. Association Secretaries in January, that the marked progress in some parishes and districts was generally due to voluntary local workers.

During the year a hospital has been maintained at Dynecor for the Indians, under a competent and experienced physician. This is a most useful and much-needed philanthropic work. I commend it to the support of the members of the Church.

The committee that was appointed to communicate with the Baptist Body, on the intrusion into our Indian missions, prepared a careful statement, which was placed before that body; but no reply has been received and the interference continues. It is lamentable, when there are so many bodies of Indians, still heathen, that this Christian Body should, instead of ministering to some heathen tribe, spend its abilities and means in disturbing our work and unsettling our converts. It will probably be desirable to publish the statement.

Since the last meeting of Synod an important arrangement has been agreed upon between the Dominion and Provincial Governments for the settlement of the School Question, and a measure has been passed for carrying that arrangement into effect. Many of us would be glad if there was the opportunity of imparting religious instruction, which the Church of England possesses in England in its Voluntary Schools; but it is useless to think of this in view of our limited means and sparse population. The General Synod, appreciating the condition of the country, passed resolutions affirming that it is essential both for the community and the children that there should be religious instruction in the primary schools; that a half an hour each school day, and, if possible, the first half hour, should be given to religious instruction; that reasonable arrangements should be made for such religious instruction being given by the clergy or their deputies to the children of their own Communion, or by the teacher in the case of Communion agreeable to this, that, where the above cannot be carried out, we shall rejoice at the introduction into the school "Course of Studies" of such religious instruction as shall include the teaching of (1) Selections from the Old and New Testaments, and (2) the Apostles' Creed, the Lord's Prayer, and the Ten Commandments.

The evident intention of the Act passed by our Legislature is to afford the means of religious instruction for the children of those who desire it, without interfering with the best secular instruction possible in the circumstances of the country. If the Government and School Trustees administer the Act in this spirit, there will be an opportunity for securing almost all that the General Synod desired, and that, I believe, in our circumstances is at all practicable with equal treatment for all religious bodies. But there are provisions in the Act which make it possible for the intention of the Act being frustrated, as, owing to the very small attendance

at most schools from the sparseness of the population, it would often be impossible for any one religious body to get parents of ten children to apply for the instruction. Where there is a considerable body of children it may be practicable to give religious instruction to our own children, if this is thought desirable, but in the great majority of schools this will not be practicable. I hope, then, steps may be taken by communication with the Presbyterian and Methodist churches to arrange for a joint course of religious instruction such as is secured in the Protestant schools in the Province of Quebec. And I trust that the great truths of our faith will be emphasised by the teaching of the Apostles' Creed. I do not think that it should be difficult to agree upon simple text books that would be sufficiently acceptable to members of the three bodies, and that would be of the greatest value, though by no means all that might be desired by many.

St. John's College has had a good attendance, and the work has been satisfactory. The College School has not kept up so well in numbers. The loss is in boarders. The school never recovered the breaking up several times in 1891 from successive outbreaks of scarlet fever, when it was epidemic in the city. The school has had in the past a great record of success. I believe the introduction of the Classical course at a much earlier stage than is possible in the public schools is an advantage educationally, and to many boys the discipline of such a public school when they reside is of the greatest value. Still I fear that, till we have more families in the country, to whom it is of no moment paying \$100 to \$200 for what they consider an advantage, we are not likely to have a large number of boarders now that good English schools with classical departments, are scattered over the country. The Synod passed a resolution last year to raise \$2,000 for the college, but I am sure such a sum cannot be raised without very much more effort than has hitherto been shown. The other bodies seem to have no difficulty in doing much more for their colleges, though none of them is probably dependent on its colleges as we are. The staff of the college can only to a very limited extent address congregations, especially with the present arrangement of most of the branch lines. They could do more, if the time for raising the funds were not limited to Lent. Still I think that in any case such a sum as \$2,000 could only be raised by very earnest effort on the part of the graduates of the college and the other clergy. I have still a good deal of mathematical teaching in the college. Much as I like the subject, I am anxious to be relieved from it. It interferes at times with what I should like to do in the Diocese, but especially it keeps me from duties asked of me as the Primate of Canada, which sometimes it might be of importance for me to discharge. I am most anxious, then, for the foundation of a lectureship in mathematics. I think such a foundation absolutely necessary. All the present income is required for other purposes, and I cannot think of bringing a competent scholar here, on the security of a few subscriptions that might be offered. If he does his duty we should be able to keep him. I have at my command a sum that I can devote to the purpose, and I have made application to the S. P. G. for a grant from the bequest of Mr. Marriott

for colleges and hospitals. It was my intention to have spent the winter in England, hoping to obtain some addition to the fund, but I have been unable from pressure of work and other causes to make any arrangements, and the time is exceedingly unfavorable, both from the many efforts in connection with the Jubilee celebration and from the pressure in England of many Colonial and Foreign Bishops, who will be pressing some special need. It is likely, therefore, that I may not make the attempt.

The S. P. G. has also a large bequest from the same Mr. Marriott for the building of churches under certain conditions. A number of applications have been forwarded from this Diocese. If any considerable portion of them receive favorable consideration, a very great encouragement will be given to the work of the Church.

Time forbids me longer trespassing upon your attention. There are to be opportunities at this Synod for meetings of various kinds, and I hope they will be enjoyed and prove very helpful. Let us go forward to all our work and duties looking for the blessing of the Holy Spirit and in dependence on His help.

#### THE SYNOD—FIRST DAY:

The members of Synod assembled in Holy Trinity church on Thursday, May 6th, at 9:30 a. m., when Holy Communion was celebrated by His Grace the Archbishop, who was assisted by the Ven. Archdeacon Fortin, Rev. Canon Matheson, and Rev. C. R. Littler.

After service the Synod was duly constituted in Holy Trinity school house. Prayers were read by the secretary. Rev. Canon Rogers, B. D., was unanimously re-elected secretary of Synod, and Mr. W. S. Becher was appointed lay secretary to assist during the sessions of Synod.

Rev. A. E. Cowley read the report of the committee on credentials, and moved its adoption, seconded by Rev. C. R. Littler.

The following were elected a committee to consider the Primate's address: Very Rev. Dean O'Meara, Ven. Archdeacon Fortin, Rev. F. V. Baker, Rev. C. R. Littler, and Mr. W. P. Sweatman, Capt. G. F. Carruthers, Lt.-Col. Austruther, and Mr. H. S. Crotty.

The secretary called the roll of Synod.

The minutes of last meeting were taken as read, on the motion of Ven. Archdeacon Fortin and Mr. H. M. Howell.

Canon Matheson and Mr. A. J. Kayll were appointed a committee to arrange the procedure of resolutions.

Canon Rogers, honorary treasurer, read extracts from the treasurer's report, which showed the finances of the Church to be in a satisfactory condition. There was on hand a balance of \$700. The amount received from Eastern Canada was \$1,234.43. A sum of \$260 was paid to students for filling vacant missions. The amount collected in Manitoba, \$5,491.08, was the largest yet subscribed. The sum of \$11,105.82, received from the Church Societies in England, was not as large as last year, as the S. P. G. had decreased its grant by 10 per cent.

Mr. H. M. Howell, Q. C., spoke of the gratifying receipts for the year, which, considering the financial depression all

over the country, were most satisfactory. He referred to the generosity of the Church of England in the mother country. The grant from the S. P. G. amounted to \$7,551.09, and the C. and C. S. grants to \$2,461.93. The amount received from the old country was almost three-fourths of the whole amount received. He expected to see the amount accruing from the Church's investments increase this year. Last year the interest on investments amounted to \$1,089.90, but the speaker hoped to see that sum nearly doubled this year from good investment.

The report was adopted. Mr. Sweatman read the report of the auditors, which was also adopted.

Rev. Canon Rogers was re-elected Hon. Treasurer, and Messrs. Henderson and Sweatman, auditors.

The report of the committee on statistics and offertories was read by Mr. F. H. Mathewson. It is stated that fifteen parishes had not taken any notice of the request to take special collections for Indian missions and to make returns to the Synod. The report was adopted on motion of the mover and Rev. Rural Dean Burnian.

The Dean, in supporting the motion of adoption, regretted that the Indian mission fund was not larger, and that the interest in Indian missions was not greater than it appeared to be.

Rev. J. J. Roy said he was totally in the dark as to the working of the Indian missions, although he had been in the country ten years.

Rev. Rural Dean Hill, on behalf of Boissevain, said that he had made no Indian mission reports, as the state of the roads in the parish had been so bad that he had been unable to visit the outlying parts of it, but would make a special appeal for Indian missions on his return.

The Rev. W. P. Gahan put a very pertinent query respecting the method adopted in filling up the column of church people.

Mr. W. R. Mulock suggested that further information should be given regarding spiritual growth in parishes.

Rev. F. V. Baker brought up the subject of having a church census taken, which brought on a discussion as to the possibility of having such a census made.

Families considered themselves belonging to the church who do not regularly attend, or contribute to, the church. His Grace suggested the forming of two lists, one of actual members and the other of all persons considering themselves as members, and who were entitled to administration by the clergy.

The printed report of St. John's College was submitted and adopted on the motion of Rev. Canon Matheson.

#### NOTICES OF MOTION.

Rev. Rural Dean Burman gave notice that he would at the proper time bring forward a motion of congratulation to the Bishop of Qu'Appelle on the occasion of his elevation to the episcopacy.

Ven. Archdeacon Fortin gave notice that he would at the proper time bring forward a motion of congratulation to the Dean of the Diocese.

Mr. Thomas Robinson gave notice that he would at the proper time bring forward a motion that the Synod send an address of congratulation to Her Majesty on the occasion of the 60th anniversary of her accession.

Ven. Archdeacon Fortin gave notice that at the proper time he would bring forward a motion to have Synods in future meet biennially, with conferences of the clergy in the intervening years.

The meeting then adjourned till 2:30.

#### AFTERNOON SESSION.

The Synod on Thursday afternoon resumed business at 2:30 o'clock.

His Grace was asked to nominate committees on credentials, St. John's College, Sunday schools, primary education, statistics and offertories, church depository, parochial missions and clergy superannuation fund.

The report of the Diocesan S. P. C. K. Society was read by Rural Dean Burman. The sales for the year amounted to £616 as against £517 last year. There is a small amount owing to the London Society, but it is covered by stock on hand.

Reports from the Rural Deaneries then followed. The Rev. Rural Dean Gill, of Minnedosa, read the report of his deanery for the year.

It being then 3 o'clock, the reading of deanery reports was postponed till after the election of officers, which was then proceeded with. The elections were for the Diocesan Executive committee, consisting of eight clergymen and ten laymen; delegates to the General Synod, three clergymen and three laymen; fourteen delegates to the Provincial Synod, seven clergymen and seven laymen. His Grace nominated the scrutineers as follows: For the Diocesan Executive, Rev. F. V. Baker, Rev. T. C. Coggs, H. R. Manwaring, K. D. Richardson; for the General Synod, Rev. W. Clarke, Rev. W. P. Gahan, Mr. Hall, Mr. W. Wenman; for the Provincial Synod, Rev. Rural Dean Cowley, Rev. J. G. Anderson, Mr. L. A. Hamilton, Mr. G. A. Simpson.

On motion of Mr. F. H. Mathewson, and the Dean, it was decided to leave to the discretion of His Grace the election of delegates to the Executive Board of Missions.

The scrutineers retired to count the ballots and the ordinary business was resumed.

Rev. Rural Dean Hill, of Boissevain, asked to be allowed to send in his report a little later, as it was not yet quite ready.

Rev. Rural Dean MacMorine read a draft report of his deanery of Portage la Prairie.

The report of the Deanery of Manitou was read by Rev. Rural Dean Hewitt.

Rev. Rural Dean Burman submitted the report of the Rural Deanery of Lisgar.

Rev. H. T. Leslie, immigration chaplain, read a report of his work for the past year.

On the subject of the difficulty of collecting money at the end of the parochial year, Mr. H. M. Howell suggested having the year end about December 1st, instead of March

31st. From the experience of loan and insurance companies, it is much easier to collect monies about the 1st of December than at the end of March, after the long, hard winter.

The Dean gave notice of a motion that in the opinion of the Synod it is the duty of every member of the Church to discourage, in every possible way, the practice of gambling and betting.

Mr. Mulock moved a motion of which he had given notice at the last Synod. That this Synod deploras the evils of intemperance, and believes that in the interests of Christianity and the common welfare, every effort should be made to bring about the total suppression of the liquor traffic.

Mr. Mulock noted the decided advance in the synod on the question of temperance. This was the most important subject for all Christians in the Dominion. In the United States every year it is estimated that 60,000 die from indulgence in intoxicating liquor. In Canada the death rate is about 5,000 annually from the same cause. The total cost to Canada of this traffic was \$60,000,000 per year. He was willing, if necessary, to strike out the word "total" from his motion.

Rev. J. J. Roy seconded the motion. He mentioned the danger of relying too much on statutory enactments and the need of striving at the same time to educate the people.

Mr. Howell agreed with what Mr. Roy had said. The responsibility lay with the liquor drinker, not with the seller. He would like to see the word "total" omitted and the words "liquor drinking" substituted for "liquor traffic."

Rev. J. J. Roy thought the amendment shirked the question. The platform of the Church of England Temperance Society took stronger ground.

At 5:30 the debate was adjourned, and the Synod rose

#### SECOND DAY—FRIDAY MORNING.

At the assembling of the Synod Friday morning the scrutineers announced the following gentlemen elected to the different committees:—

Executive Committee—Clergy. Canon Matheson, Rural Deans Burman, Cowley, Macmorine, Gill, and Hewitt, Canon Coombes, Rev. C. R. Littler. Laymen, Messrs. F. H. Mathewson, Capt. Carruthers, H. S. Crotty, W. P. Sweatman, Sheriff Inkster, H. M. Howell, W. R. Mulock, Thos. Robinson, J. G. Dagg, L. A. Hamilton.

Delegates to the Provincial Synod—Clergy, Canon Matheson, Archdeacon Fortin, Dean O'Meara, Canon Rogers, Rural Dean Burman, Canon Coombes, Rural Dean Macmorine: substitutes, Rev. A. E. Cowley, Rev. C. C. Owen, Rev. C. R. Littler. Laymen, Sheriff Inkster, Messrs. H. S. Crotty, F. H. Mathewson, H. M. Howell, L. A. Hamilton, Capt. Carruthers, W. P. Sweatman: substitutes, Messrs. W. R. Mulock, T. Robinson, J. G. Dagg.

Delegates to General Synod—Clergy, Dean O'Meara, Canon Matheson, Canon Rogers. Laymen, F. H. Mathewson, H. S. Crotty and L. A. Hamilton.

The report of the committee on the Archbishop's address was then presented by the Very Rev. The Dean. Among the clauses referred to, special attention was paid to His

Grace's personal references, to the necessity for dividing unwieldy missions, and to the action of the Diocese of Montreal re the mission scheme of the General Synod. The committee concurred with His Grace's views respecting this scheme, and expressed the conviction that the action of the Diocese of Montreal would be fatal to the authority of the General Synod, and to any united action of the Church, and submitted that some surrender of diocesan privilege should be made. Reference was also made by the committee to the Indian Mission Fund, commending the fund, and recommending a change of the regulation which limited the collections for the fund to the Epiphany season, so as to allow the Executive to arrange with the clergy of the different parishes for taking them at the time which was most convenient to the locality. The committee endorsed His Grace's action in public schools under the new Act, and expressing words as to the additional possibilities of religious instruction, the hope that the clergy would avail themselves of its provisions. With regard to St. John's College, the committee was glad to hear of its satisfactory work, and submitted that the least sum the Diocese should contribute was \$2,000 per annum. The pressing necessity of having a lecturer in mathematics was duly emphasized, and a suggestion made as to the re-appointment of the committee. The report concluded with a fitting reference to His Grace's intention to be present at the celebration of the Queen's Diamond Jubilee, and their pleasure at the same.

The committee further expressed its great pleasure in learning that His Grace the Archbishop would be present at the celebration of Her Majesty's Diamond Jubilee, and also at the Lambeth Conference. The blessing of God was asked to guide and direct His Grace's labors, and it was hoped that he would be able after his attendance at these two functions to find time to take a few months' hard-earned and much needed rest.

Rev. Canon Rogers reported on behalf of the committee delegated to interview the Baptist authorities on the interference of Baptist missionaries with the Indian English Church converts on St. Peter's and another reserve. The Baptist committee interviewed said they had no power to confer with the English Church delegates, but would report to their conference, who would communicate with the Synod. No communication has yet been received.

On the subject of the death of two great prelates in England during the present year, the following motions were made and passed unanimously:—

Moved by Revs. F. V. Baker and Canon Matheson, That this Synod expresses its sense of the loss to the Church of England and the whole Anglican Communion in the death of the Most Rev. Dr. Benson, late Archbishop of Canterbury. Before the formation of the General Synod of Canada, the Archbishop of Canterbury held the office of Primate of Rupert's Land, and always took a deep interest in the extension of the church in this land. His great learning, deep spirituality, courageous statesmanship, as head of the Church of England, and unflinching courtesy to all, were marked qualities in a noble, loving character, and his almost



tragic death in the past year is a heavy bereavement to the church.

Moved by the Revs. Rural Deans Burman and Cowley. That this Synod has heard with sincere regret of the death of the Rev. Prebendary Wigram, the late honorary secretary of the C. M. S. and a true friend of our Indian missions, as of every other branch of church work in this diocese, and the ecclesiastical province generally. We desire to record our deep sense of the loss sustained by the whole church in the death of this devoted servant of Christ, and we beg to tender to the sorrowing widow and family our sincere sympathy and our earnest prayer that God may grant them all grace and comfort in their great sorrow.

Rev. C. C. Owen and Mr. T. Robinson supported the idea of having a sub-committee of the Executive as an authoritative head to deal with Indian missions.

Mr. Owen suggested the advisability of having more information re Indian missions.

The discussion of the matters referred to in His Grace's address took up the morning session of the Synod, which adjourned at 1 p. m. for lunch.

#### AFTERNOON SESSION.

The Synod re-assembled shortly after 2:30 p. m., and business was commenced immediately.

The report of the committee on Sunday schools was presented by Canon Coombes at the opening of the afternoon session. The report showed the progress of Sunday schools for the past year to have been very satisfactory. There were 5,132 pupils in attendance at the Sunday schools as against 4,611 last year. The number of teachers increased from 511 to 526, and the collections from \$2,001.53 to 2,126.35.

Attention was called to the special annual services for Sunday schools. The usual notices were sent out last fall, requesting that the Day of Intercession appointed by the Church of England Sunday School Institute be observed; and, in most cases, this had been complied with. The united service for the city Sunday schools would be held on Sunday, May 9th, to which all members of the Synod were cordially invited. It was hoped that this gathering would become an annual feature of the Synod meetings. In connection with the subject of Sunday school statistics, two suggestions were submitted for the consideration of the committee on statistics:—1. That where it is reported that there are only Union schools in a parish, the fact be noted, instead of a blank space merely being left in the columns of Sunday school statistics, which might be taken to mean that this item had been simply ignored or neglected by the minister. 2. That the present columns be sub-divided, so that teachers and scholars may be classed as male and female; and that Sunday school contributions be divided so as to show how much is given for mission purposes. Another column might be added, entitled, "Number of books in library," as it is most important to encourage a love of pure literature in our children. This would enable us to watch the extent and progress of this department.

The committee was glad to state that the Diocesan Sunday School convention was about to meet again for the consideration of important subjects in connection with Sunday school work. Circumstances had prevented the convention from meeting since the last meeting of Synod, so that the usual report could not be given of work done in the past year. The committee felt that these conferences of Sunday school workers were of incalculable advantage to the Church, as there are special problems in Sunday school work which can only be met by the united experiences of workers taking counsel together. They asked every member of Synod, clerical and lay, to give his hearty support to these conventions, so that all the Sunday school workers in the Diocese could be banded together in one strong, united body, to further the best interests of this important branch of Church work.

The report was adopted.

The report of the C. E. T. S. was then read by the Rev. A. Silva White. A branch of the society had been started in All Saints' parish, and another in the parish of St. Paul's. The interest taken in the work of the society was not so general as they wished it to be. Only 15 clergy were actually engaged in doing mission temperance work on the lines of the society. We give the report fully in another column.

The report was adopted.

The reports of the remaining rural deaneries were then read.

Rev. Rural Dean Cowley gave an interesting account of the work in his deanery of Selkirk for the past year. Winnipeg is included in this deanery, and the progress of the city churches was noted. The speaker advocated the subdivision of some of the larger and less completely organized country parishes.

Rev. Archdeacon Phair, the Synod authority on Indian missions, read a report on his Deanery of Islington. He referred to the excellent work done among the Indians, especially on the St. Peter's reserve, where, notwithstanding the interference of some Baptist missionaries, a good work was being done on English Church lines among the Indians. The good work done by the Woman's Auxiliary was dwelt upon, and the Indian Hospital, with Dr. C. F. Rolston in charge, mentioned as a result.

Canon Rogers read the report of the Rural Deanery of Brandon, which comprises, among other smaller towns Brandon, Carberry and Alexander. The report of the work done was satisfactory, and an increase in Church and Sunday school attendance noted.

The next order of business was unfinished business.

Mr. Mulock's motion of the day before on the temperance question came up and was discussed very thoroughly pro and con, occupying the rest of the afternoon session. The Rev. Silva White explained why this year he was opposing the resolution he had seconded last year. As Mr. Mulock's motion was worded, it was liable to be misunderstood and would do more harm to the cause of temperance than good. The mere fact that he and others had interpreted it to mean what the words of the amendment inferred, showed this.



Therefore, in the best interests of the temperance cause, he felt it incumbent upon him to bring up the amendment.

Mr. Richardson was not in favor of prohibition for three reasons. In the first place, it was not scriptural; in the second place, it stirred up extreme feelings in prohibitionists against those who were not prohibitionists; and in the third place he knew of a better system. He briefly outlined the system adopted in the liquor traffic by the government of Norway and which had been attended by excellent results.

Dean O'Meara also thought the Synod would be unwise in committing itself to prohibition. The institution of prohibition would not prohibit. Liquors would be procured somehow, and the people would become law-breakers and liars. He did not believe in placing too much reliance on machinery. He would support Rev. Silva White's amendment.

Mr. Mulock spoke at some length in the defence of his motion. He condemned the Norwegian system, pointing out its evil effects on the homes of drinkers, even if it benefited the drinkers themselves somewhat.

Mr. Thos. Robinson, on the contrary, favored the system, and said that it was recommended by the Bishop of Chester, one of the best known temperance advocates in England.

Mr. Roy said that as long as there was a demand for liquor there would be a supply. If the demand ceased, the supply would naturally cease.

Mr. W. D. Harper, an Indian from St. Peter's mission, was in favor of Mr. Mulock's motion, and expressed a hope that the Synod would arrive at some unanimous opinion.

For his part he knew of 119 men in his reserve who were prohibitionists, and it was owing to the splendid work of their pastor, Rev. Mr. Anderson, that they were so.

Mr. H. M. Howell expressed great pleasure at hearing the remarks made by Mr. Harper. He had never heard a speech which had affected him more. But the drinking of liquor was voluntary. It produced about \$10,000,000 a year revenue, and was one of the chief supports of the government. Political economists refer to it as one of the best voluntary revenues.

After some further discussion, His Grace put the question to a vote, when the amendment carried by a vote of 46 to 10.

It being then almost 6 o'clock, the Synod adjourned after His Grace had pronounced the benediction.

### THIRD DAY.

The Synod met again at 10 o'clock on Saturday morning. After the usual prayer the business of the day was commenced by Mr. Mulock, who made a motion advocating the use of unfermented wine in the Holy Communion. The motion was seconded by J. M. Johnston, and considerable discussion followed.

Rev. J. J. Roy spoke on the subject. He thought the chief difficulty was in getting genuine wine, i.e., fruit of the grape.

His Grace discountenanced discussion on the subject. He did not think it was within the province of the Synod to pass any motion on so serious a matter. Some of the highest church authorities in England had expressed their opin-

ion in favor of the ordinary wine, not being able to find scriptural evidence in favor of the unfermented variety. Care should, of course, be taken to get the very best wine procurable. The Primate did not wish to have the discussion forced upon the Synod, as he did not think the matter came within their jurisdiction.

Mr. Johnston, the seconder, said that he had seconded the motion, not for the purpose of forcing a discussion upon the house, but simply to gain information on the subject.

Rev. Mr. Roy read the decision of the Upper House in the convocations of Canterbury, July, 1883:—

"This house is of the opinion that agitation of any question on so sacred a subject is much to be deprecated as tending to distress many religious persons, to unsettle the weak, and even to lead to schism; that it is quite unnecessary to raise the question referred to in the gravamen, inasmuch as the Church, though always insisting on the use of wine in Holy Communion, has never prescribed the strength or weakness of the wine to be used, and consequently it is always possible to deal with even extreme cases without departing from the custom observed by the Church, and that it is therefore most convenient that the clergy should conform to ancient and unbroken usage, and should discountenance all attempts to deviate from it."

In view of His Grace's opinion on the matter, Mr. Mulock withdrew his motion.

Mr. Mulock, seconded by Mr. Johnston, then made the following motion:—

Resolved, That, in view of the fact that the Dominion government has decided to adopt the plebiscite for the purpose of ascertaining the will of the people of Canada on the question of totally prohibiting the manufacture, importation and sale of intoxicating liquors within the Dominion, this Synod believing that in the event of the proposed plebiscite resulting favorably, a law based thereon and duly enforced must greatly reduce the evils referred to, would urge the members of the Church of this Diocese to give all possible support in favor of this plebiscite, and, if the same is carried, in support of the due enforcement of the law.

The opinion generally expressed was that the motion of Mr. Mulock was practically the same as the one moved by him on Friday, and as the motion had been fairly quashed, it was deemed unnecessary to discuss the present one.

The Very Rev. Dean O'Meara, seconded by Rev. C. R. Littler, then moved an amendment, That while this Synod considered it advisable that the opinion of the Dominion electors should be sought by a plebiscite as to the advisability of prohibition; and while further, if, as a result of the plebiscite, prohibition legislation should be enacted, this Synod would urge all Churchmen to a cordial and loyal support of the law, yet this Synod does not see it to be advisable to pronounce in advance any opinion on the subject to be submitted to the judgment of the electorate.

Before a vote was taken, His Grace expressed himself briefly on the subject. He said that while the scriptures condemn the vice of drunkenness, yet they considered wine as the good gift of God and as the emblem of joy. His

Grace thought the example of Jesus Christ was a safe one to follow. The Lord Himself had used wine, which was made from the pure juice of the grape. The evil of the present day is that ardent spirits are common beverages. In old England, before the introduction of tea and coffee, beer was the almost universal beverage. On the Continent light wines are drunk at every meal. Saloons, those dens of misery, are responsible for much of the liquor evil. The sale of mixed and intoxicating drinks is allowed full scope. His Grace would like to see drunkenness treated as crime and punished as theft and other crimes. The proper course was the government of saloons;—they might be removed altogether.

The amendment was carried, 37 members voting in favor of it, and 10 against.

On the motion of Rural Dean Burman, seconded by Canon Matheson, the heartiest congratulations of the Synod were extended to Dr. Grisdale, on his elevation to the Episcopate.

Ven. Archdeacon Fortin moved, seconded by Mr. L. A. Hamilton, That the cordial congratulations of the Synod be given to Rev. Dr. O'Meara on his appointment as Dean of the Diocese. Carried.

Mr. T. Robinson moved, a loyal and hearty resolution of congratulation to Her Gracious Majesty, on her having attained the 60th year of her auspicious reign. This was enthusiastically carried, the members standing to their feet and singing "God Save the Queen!"

The rest of the business was mainly of a routine character.

The Synod proceedings were brought to a close by the Benediction pronounced by His Grace.

## DIOCESAN CONFERENCE.

### I.—MISSIONS.

On Thursday evening, May 6th, a mass missionary meeting was held in Holy Trinity school house. His Grace The Archbishop took the chair at 8 o'clock, and gave out the opening hymn, after which a scripture lesson was read by Ven. Archdeacon Phair, and prayers were said by Ven. Archdeacon Fortin.

The Archbishop, in his opening address, spoke of the great encouragement given at the present day to the friends of missions. Forty years ago men found it needful to apologize for, and defend, missions. Now this aspect of things had passed away. Nowadays there was a great cause for thankfulness in the fact that the devotion of individual Christians was leading them to give both themselves and their money to the cause of missions. Speaking of the noble work done by the C. M. S., His Grace said that the great growth of mission work in the Church was shown in the History of this Society. Its regular income had increased from £239,000 to £250,000, while its appropriated funds had increased from £261,000 to £290,000. The most wonderful of modern missionary achievements was the mission of Uganda in South Africa. But five years ago there was only one church and 1,000 members; now there are 57,380 learning to read, and

to these the Bible is an open book. There are now 323 churches in Uganda, with 49,751 worshippers, and a regular attendance every Sunday of over 25,000. There are now 472 male and 61 female teachers; 6,000 baptized Christians, 1,355 communicants and 2,590 catechumens.

His Grace spoke of the very liberal giving of our own people to the cause of missions, and of the restoration of our financial position, there being now a credit balance of \$700.

He said that grants could not be reduced. Outside help was not very reliable—very little was coming in from the East, in spite of pressing memorials from Diocesan, Provincial, and General Synods. The Indian Fund was giving a good deal of concern. The C. M. S. does most of the Indian work, to which it still gives \$10,000. Much promise was given in the devoted labors of the Women's Auxiliary, which rendered valuable assistance to missions and Church work generally. The missionary spirit was needed in every parish. He earnestly prayed that God's choicest blessing would rest on missions and on Church work of all kinds.

Rev. Canon Matheson was the next speaker. The object of missionary meetings, he said, was to enlist the sympathy of the people in missionary work. Since the days of Paul and Barnabas, it was always the custom to have two sets of missionary workers. One set stayed at home with the mother Church, and the other went abroad and went on with the active missionary work. He (the speaker) belonged to the first class, and in order to tell his hearers any stories of missionary adventure, he would have to go back to the early days of Manitoba, when the churches were few and far between, before the days of railways.

The work of Christian missions is peculiarly God's enterprise, and it, therefore, has dignity. The enterprise is backed by God's authority, and its success is thus assured. We cannot abandon it. God says, "I am going to do this work"

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either with you or without you," and, if we refuse to take part, we have the shame and the curse resting upon us. "There is an ever-growing mission in our midst, and our first duty is to it. It is regrettable that the east should go over this land to China, and leave alone this great Northwest. Their action in this respect seemed to do an irreparable wrong to this country.

The speaker thought that the proposed withdrawal of the S. P. G. grants was premature, and was a sad mistake. But, we must be prepared for the contingency. It is essential that we should be able to welcome settlers belonging to the English Church to this country with the services to which they have been accustomed. In his interesting address, Canon Matheson told some amusing stories of his early experiences as a pioneer missionary.

The Rev. Rural Dean Cowley said he was on the platform to plead with his listeners on behalf of Indian missions. The C. M. Society is doing splendid work, and there are not probably twenty men in the room who knew of its magnitude. It is now nearly 100 years since this society was started. Its first aim was to send the gospel tidings to the poor negroes of West Africa. But year by year the work is being carried on all over the world. The work is being carried on in many different channels, such as the translation of the Bible, Prayer Book and Hymn Book, the publishing of new teachers' pamphlets, by preaching by the wayside wherever there is any opportunity, by rendering medical aid to the heathen. There are now 31 fully qualified medical missionaries, who attend to the needs of some 500,000 people. The society turned its attention to this country about 75 years ago. The first missionary to Manitoba was the Rev. David Jones, who was followed in 1825 by Rev. Mr. Cochrane. The speaker went on to speak of the progress of the mission work, and graphically outlined the good work done by it in Western Canada.

Following the other three speakers was the Rev. George Gill, missionary at Russell. He said he had been asked to speak of the mission and its work, with which he had to do. He had ten regular stations, and five occasional, the mission covering many hundreds of square miles. During the past year his colleagues and himself had held 650 services. The children are fairly looked after. There are seven Sunday schools, five home classes, and three house Sunday schools. Of the children 45 belonged to the Children's Scripture Union, and during the year 12 had received gifts of Prayer Books for fully passing a written examination on the Church catechism. There were Ladies', and one Girls' Guild, which meant that 59 members were affiliated to the Diocesan W.A., and these had raised for church purposes nearly \$100. He spoke of encouragements in the work, and said God had showed them that there was spiritual growth. Then he was chaplain also of the Barnardo Home Farm, where he conducted the services, and held on Wednesday evenings an optional Bible class, to which a goodly number came regularly. Many of these had joined the Scripture Union. The work done among the Indians on the St. Peter's reserve was most satisfactory. The speaker had baptized one old lady of 84 years of age, who, until he took charge of the

mission, had never heard of Christ. The Indian Sunday schools are all well attended and the children learn readily. Some further interesting information was imparted to the audience by the reverend gentleman, after which a hymn was sung, and His Grace brought the meeting to an end by pronouncing the benediction.

## II. SUNDAY SCHOOL CONVENTION.

The convention of the Diocesan Sunday School Union was held in Holy Trinity school house on Saturday and Monday, May 8th and 10th. Owing to press of Synod business, the convention met at 2:30 p. m., instead of 10 a. m. on Saturday, as originally intended.

The chair was occupied by Rural Dean Burman, president of the Sunday School Union, and after the reading of a portion of scripture and the singing of a hymn, the president gave a short address. The appointment of committees on nominations and resolutions was the next order of business, but as the Rev. S. Macmorine was unable to stay throughout the session, he was allowed to read his paper. We will give the paper in full in our next issue.

Mr. J. M. Johnston was the next selected speaker. He dwelt on the necessity of thorough training of teachers, and said it was quite possible to have a normal class in every school. The responsibility of this rests on the clergy. In speaking of the Sunday school and its teachers, he divided his subject into four parts:—The work, the preparation, the helps, the duties.

1. The Work of the Sunday School Teacher.—(a) As an under-pastor of the church, (b) As an officer of the school, (c) As a co-worker with home, (d) As a teacher and trainer of children.

2. Preparation for the work must be personal, as well as professional. The life of a Sunday School teacher outweighs his lessons. (a) Personal. There must be a definite Christian experience. Jesus Christ must be the personal Saviour of the teacher. He must cultivate social powers as a means to personal influence. All piety is not magnetic. (b) Professional. As to knowledge—what to teach. The text book

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must be the Divine Word illuminated by the Holy Spirit. The composition, geography, history and doctrine of the Scriptures must be carefully studied. As to skill. How to teach. Teachers are made, not born. The principles of teaching are most easily learned through the study of other teachers.

3. Helps. Their name is legion. This is a real danger to many teachers. These helps should be used as servants—as a last resort—as a means. The best help to Bible study is the Teacher's Bible, the Bible Dictionary condensed, a comprehensive course of normal lessons, and perhaps some system of international lessons. The best helps to teaching are a normal training class, a properly conducted teachers' meeting, a normal institute, and a good school paper.

4. Duties. As under-pastors, they should visit their scholars for religious ends; as officers of the Sunday School they should seek to reclaim the missing ones of the class; as co-workers with home, they should confer with parents on all that concerns the scholar's welfare; as trainers, they should seek personally and persistently to bring their scholars to Christ.

Canon Rogers said he had never listened to more practical suggestions than those made by Rev. S. Macmorine and Mr. Johnston, and this was the opinion of all of those expressing themselves on the subject. Dean O'Meara said the paper and Mr. Johnston's suggestions were an inspiration to him; he had never heard the subject so well explained before. Rev. Rural Dean Hewitt would go further. He would institute a normal course for young preachers at St. John's College. Rev. Messrs. Tansey, Roy and Gahan also spoke favorably of Mr. Johnston's scheme.

Rev. E. L. King asked in what did the work of a Sunday School teacher consist, and also if the use of leaflets by children was injurious. He himself thought leaflets were injurious, as they tended to the disuse of the Bible.

Archdeacon Fortin, in reply to the latter, did not think leaflets injurious, if used in a proper way. They were not intended as a substitute for the Bible, but to be used in connection with it as an aid.

In reply to the Rev. Mr. King's first question, several answers were given, and it was decided that the instruction in religious precepts and doctrines was more the work of a Sunday school teacher, than the imparting of a quantity of biblical facts. Secular teachers thus are not necessarily good Sunday School teachers, though, according to the testimony of several clergymen present, they generally did excellent work in this capacity.

Going back to the appointment of committees, the president appointed Revs. Canon Coombes and Rural Dean Hewitt, with Messrs. W. M. Johnson and F. J. Nixon, to appoint the committee on nomination. The appointers of the committee on resolutions were Revs. Archdeacon Fortin, and W. P. Sweatman and A. Jardine.

The convention then adjourned till 8 p. m.

#### EVENING SESSION.

The evening session met shortly after 8, and business was commenced by the reports of the committees on nominations

and resolutions. The committee on nominations reported the following elected officers of the Rupert's Land Diocesan Sunday School Union for the ensuing year.

President, Canon Matheson.

First Vice-President, Rev. Rural Dean Gill.

Second Vice-President, F. J. Nixon.

Secretary-Treasurer, Lisgar Lang.

General Committee, Revs. Canon Coombes, Owen, W. T. Mitton, Page, McA. Harding, Judge Locke, Messrs. J. M. Johnston, L. A. Hamilton, W. P. Sweatman, W. A. Pierce.

There were two resolutions brought in by the committee. Rev. Archdeacon and W. P. Sweatman moved a resolution expressing the sense of loss felt by the meeting in the death of Rev. W. C. Bradshaw, for a short time rector of Christ church, and tendering a vote of sympathy to his widow and family. Carried.

Mr. A. Jardine, seconded by Rev. J. J. Roy, moved a resolution, recommending the institution in the city and towns of the Diocese of normal classes for the training of Sunday school teachers, and that the officers of the convention be an executive committee to take the necessary steps to have classes formed and teachers provided.

Mr. Nixon, the secretary-treasurer, read his report for the past year, which was short but satisfactory. The figures given were not absolutely accurate, as returns from some schools in the Diocese had not been received. Total number of teachers 520, an increase of nine from the last year. The total number of pupils, 5,132, as against 4,611 last year.

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Amount of money collected for all purposes, \$2,801.53, an increase of \$675.18 over last year. There was on hand a balance of \$8.10. The report was adopted.

Rev. C. C. Owen read his paper on "Our Elder Scholars, and How to Keep Them." It was an essentially practical paper, and contained some excellent original suggestions.

We shall give the paper in full next month.

Mr. Jardine, who was the selected speaker on the paper just read, gave an interesting and valuable address based on close observation and extensive experience. In speaking of the causes that might be given for the frequent non-attendance of elder scholars, he said that both pupils and schools were to blame.

A big lad will often refuse to attend a Sunday school or Bible class, if he is treated as a child, and spoken to as if he were one.

The companionships formed between the ages of 15 and 18 had a great deal to answer for.

When a boy has been confirmed, he has got a step above Sunday school, and some definite Christian work should be given him to do, to make him feel that he is a co-worker with his elders.

There are often faults in the school itself: no proper accommodation for elder scholars, no effort put forth to show them that we really want them, no proper appliances for giving them teaching that will appeal to their reasons as well as their hearts.

The opening and closing services at Sunday school are too often slovenly and undignified; this tends to breed contempt and indifference on the part of young people.

The teaching is too often childish and superficial, and the teachers quite unprepared both as to manner of teaching and matter to be taught. Teachers ought to teach so as to command respect.

There is an absence of our leading church members. Boys and girls have a respect for such. Interest taken by our best people will draw the young folks.

There is often too little attention paid to the claims that rightly belong to the young people. They resent being treated as little folks.

Above all, our Sunday schools too seldom succeed in bringing their pupils to a conscious realization of their standing, and responsibilities, and privileges as baptized members of Christ, who died for them.

Mr. L. A. Hamilton spoke of the difficulty in retaining the older classes during the summer months. The scholars always fell off in number during the summer, and the fault probably lay in the teachers. Sufficient attention is not paid to the institution of proper intermediate teachers, the primary teachers very often lose their grip on the pupils as they grow older. Teachers should cultivate a bright sunny manner, if they do not happen to be possessed of one naturally. A pleasant manner and a bright face influence young people greatly.

Opinions and suggestions were offered by Rev. Mr. Owen, Messrs. R. D. Richardson, Hurst, and others.

The other papers by Rev. Canon Coombes and Rev. W.

H. Baldock, on "Entertainments in Sunday School," were postponed until Monday afternoon on account of the lateness of the hour.

After the singing of a hymn and the pronouncing of the benediction, the convention adjourned.

#### SUNDAY SCHOOL SERVICE.

The Church of England Sunday school rally at Holy Trinity church on Sunday was a great success. The church was crowded to overflowing with the scholars of the different Sunday schools, their teachers and friends, many of the older portion of the audience having to stand throughout the service, though chairs were placed in the aisles. The singing of well-known hymns was a particularly inspiring part of the service, and in addition to the organ there were the combined orchestra of Holy Trinity and St. George's schools, under the direction of Mr. A. H. Wheeler. Ven. Archdeacon Fortin, Rev. J. J. Roy, Rural Dean Burman, Rev. J. A. Richardson and Rev. C. C. Owen took part in the services, and His Grace the Archbishop pronounced the benediction. The address was given by Rev. E. L. King, of Virden, on the text, "So run that ye may obtain." He illustrated his address by a reference to the use of a bicycle, and brought out many good points, while the interest of the youngest present was sustained throughout.

#### SECOND DAY.

The closing meeting of the Sunday School Union was held on Monday afternoon, May 10, the president, Rural Dean Burman, presiding.

Rev. Canon Coombes read a most useful paper on prizes and entertainments for Sunday School scholars. He held that examinations should be more frequent than at present; and, in the awarding of prizes, he was in favor of giving to all who obtained a certain percentage of marks.

The selected speaker, Rev. Wm. Clark, of Morden, said that unselfishness should be the leading feature in all Sunday school treats. He was in favor of having two treats every year, a day party in summer, and an evening one in winter. These should be throughout for the benefit of the children, and should be subordinated to no other end. Diffident and bashful children should be encouraged to take part. Teachers should try to have their pupils at their houses to tea once or twice a year, as in this way could they best get into touch with them. In all these gatherings there was a chance for inculcating good manners, courtesy, and kindness.

In the discussion which followed, a number of valuable points were brought out. Among those who took part were Ven. Archdeacon Fortin, Canon Matheson, Rural Deans Hewitt and Burman, etc.

Rev. Mr. Baldock, of Foxton, read a solid and practical paper on "How to Best Promote Sunday Schools in Country Places." He explained that owing to the question of Sunday school work having been gone into so fully, a good deal of his paper would not be new. It was, nevertheless, much appreciated by those present.

Mr. W. G. Fonseca, who has been teaching in Sunday schools for over half a century, was the selected speaker. He gave a spirited and practical ten minutes' talk, in which he dwelt largely on the duty of constraining children to feel that teachers do all for love of them and their future welfare. To do this, the teacher must get into close touch with every child, and know something of the child's inner life. He must be able to bring smiles to their faces, to himself become a child again, and feel as they feel. Even among the very little ones he would teach the Prayer Book and Catechism, thus making it a preparation for the upper classes. By forming religious impressions when very young, our little ones will grow up into good, loyal congregations, and build up a pious people.

Various speakers having expressed their views, the meeting closed with the benediction.

### III. WOMAN'S AUXILIARY.

The annual meeting of the Woman's Auxiliary in the Diocese of Rupert's Land was held in Holy Trinity school house on Tuesday, May 11th, and Wednesday, May 12th. At the first meeting, which opened at 2:30 p. m. on Tuesday, there was a large attendance of ladies, many of the branches of the city being well represented, while not a few came in from outside points. After the singing of a hymn, the Very the Dean read the society's prayers. Mrs. Fortin, president of the Diocesan Society, then took the chair, and she was supported on the platform by Lady Schultz, Mrs. Patton, Miss Milledge, etc. The secretary called the roll of branches, when the leading representatives of each branch answered for the branch. The following address of welcome was then read by Lady Schultz:—

Dear Fellow-workers and Delegates to the Woman's Auxiliary of the Diocese of Rupert's Land.—

I have been asked to perform the pleasant task of bidding you welcome to this the tenth annual meeting of the society and to say how much pleasure it affords us to see you here. No request made to me could be more in accord with the feelings of my own heart, and I am sure of those of the whole society whose cordial and loving welcome to you to-day I am to voice. It has often been my happy privilege to welcome great gatherings of my fellow-townspeople and those of the country at large, and it has always been to me an experience of great pleasure to do so, to look into the

smiling faces of happy and willing guests and to let them feel assured of the true and sincere warmth of welcome which filled my heart, but to greet the guests of our society has a far deeper and more delightful significance than that of the greeting of mere social gatherings, for do you not come as the loving daughters of our Lord, pledged with our society to do with good will service as to Him: does not your presence here show the love that constraineth you and your earnest faces bear evidence to the depth of that love and of the devotion to that service.

We all know how difficult it must be in many instances to come from a distance in order to show that earnest interest in the work which is so especially intended to strengthen the hearts and hands of our missionaries in their trying and arduous labors, and believe me the effort is not in vain. Your coming does much to give encouragement here, and will strengthen the renewed efforts which must be made with the ensuing year. "In union there is strength," and the fact that we have looked into each others faces and seen the earnestness of purpose displayed there will have a heartening and strengthening effect to us all. To those of you who have been here before it will be with sad regret that you will miss and feel the loss of your warm-hearted and enthusiastic missionary-spirited president of a year ago, who has been called home. Your loss has been her gain, and we know that our Father doeth all things well. He knew what was best, and we must thank Him, as a society, that He has not allowed the work to suffer too severely in the loss it has sustained. He never leaves himself without witnesses, and the society finds in the sweet and Christian worker who has been so unanimously called upon to fill her place, one in every way qualified, both by heart, mind, and the sweet temper of her general and efficient management of the duties of the office. We all pray that a continual blessing may be with her, for the work is one of the greatest and gravest importance to the church at large, and I may here tell you for our mutual encouragement, that it has been highly commended by His Grace the Primate, who paid a glowing tribute to its usefulness in his recent address to the Synod. May I also be allowed to give a hearty welcome on behalf of the auxiliary to the clergymen who, with their wives, have favored us with their presence to-day, thus showing their kind interest in the work, as they have always done, and thus encouraging it; and I am sure their kindness in this respect has always been appreciated by the society. We would ask them still further to show their interest in the work by

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forming as many new branches in their parishes as they possibly can, not minding how small they may be to begin with—they will grow—even if they should be so few in number as to consist of only sufficient for the necessary number of officers: these officers will feel the necessity of having more members, and will thus strive to gain them. In the meantime, to be organized is to be in a state of preparedness, and allows enthusiasts to begin work at once.

I had the pleasure of being at the first meeting held in Canada to discuss the advisability of forming a Woman's Auxiliary in connection with missionary work of the Church of England in Canada. It was held in Ottawa, and was looked upon by many as a very visionary movement, and I assure you it was a very small gathering, indeed—not very many more than enough to fill the necessary offices for organizing.

Now look on this gathering to-day, read the leaflet of the auxiliary, and you will find that it extends far and wide over the Dominion, and is doing a great work in strengthening missions.

Once more I bid you welcome, dear fellow-workers and visitors, and we may rest assured that the motives and efforts which bring us all together to-day will not be without their reward, for "God is not unrighteous that He will forget your works and labor that proceedeth of love, which love ye have showed for His name sake, who have ministered unto the saints, and yet do minister."

Again I bid you welcome.

After her ladyship had finished her earnest address, which was enthusiastically received by the large gathering, Mrs. Fortin delivered her presidential address as follows.—

#### PRESIDENT'S ADDRESS.

My Dear Friends and Fellow Workers:

As I stand before you to-day to address you for the first time at an annual meeting, since you have done me the honor to elect me your President, I crave your sympathy and kindly forbearance. It is not an easy matter to take up the work laid down by two such women as my predecessors, beloved, consecrated, and capable, both of them. The first has been transplanted to a wider sphere of usefulness in another Diocese: the other has received the home call, "Come thou good and faithful servant, enter thou into the joy of thy Lord." But the names of Mrs. Grisdale and Mrs. Cowley are as music in our ears, and are a sweet and hallowing memory in our Auxiliary. But, friends, as we grow older, and more experienced in Christian work, we learn more and more the inner meaning of Paul's wonderful paradox, "When I am weak, then am I strong." It is only when we feel our own utter unfitness and unworthiness to fill any position of responsibility that we can throw ourselves on the Divine upholding. Christ's strength can then be made perfect in our weakness. Let us welcome that weakness that throws us on the Divine Power!

We are anxious that our gatherings this week should be of a special character, for we now complete the 10th year of our existence as a Women's Auxiliary. A decade is a long period in the life of an individual or an organization, and we may well take a very brief review of the past. When Arch-

deacon Pinkham was superintendent of missions in this Diocese, he was the recipient of many bales and thoughtful gifts from the Women's Auxiliary of Eastern Canada, sent to aid him in his work among our scattered country missions. When he was about being consecrated to his present See, he called a number of ladies together, told us about the W. A. (it was a new tale to us then); asked us if we would form ourselves into a committee and receive and look after the distribution of these gifts from the East; in fact, he said we might consider ourselves a branch of the W. A. This we were glad to do. We wrote for instructions to the Eastern W. A., and they, thinking that we knew a great deal more than we did about the organization, only gave us very meagre information, and so we worked on in the dark for a long time. We wrote to the different country clergy with a view to finding out their needs. We were not long in discovering that they were very great, including churches, parsonages, horses, buggies, etc., etc. Of course, such wants as these we could not well supply, but we found how acceptable bales and parcels of clothing were; how they helped to carry the gospel into homes otherwise shut against it. Well, that was the day of small things. We were in reality only a distributing body, dispensing the bounty of others, adding occasionally some garments brought in by generous members. Our next step was to undertake the clothing of ten children in St. Paul's Indian Industrial School, for which we receive-

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ed very grateful thanks from Mr. and Mrs. Burman, who were then in charge. Later on, after the school was taken over by the government, we made the bold venture of supporting our own Lady Missionary. We collected \$100 for salary, besides numerous smaller sums for passage, outfit, etc., and we were fortunate in finding a very suitable young woman, Miss Wooster, to go out from Winnipeg. She spent a year with Bishop and Mrs. Young, and proved most acceptable and worthy to become the wife of a devoted missionary, Rev. Mr. White, whom she is now assisting in his work at Lesser Slave Lake. All this time we had only one branch for all the City of Winnipeg. This we were very conservative about, and very loath to break up. We worked together so happily that we could not make up our minds to part company. For this we were found great fault with by two Diocesan officers from the East, who visited the Northwest one summer. They said we could never expect to grow until we broke up into parochial branches; that we ought to make up bales together, and relinquish those sent hitherto from the East. This seemed hard, but I believe it was wholesome for us. Though we did not immediately take action upon their advice, still it simmered in our minds; and we talked it over periodically, and all the while we were ripening for it. At last, during the General Synod last fall and the most opportune visit of Miss Montizambert, Provincial Corresponding Secretary (to whom we cannot be grateful enough for her kindly interest and help), with fear and trembling we took the step. I won't say it was in the dark, but it was in faith, and how abundantly we have been blessed our reports of to-day will show. Almost every city parish has now two active, earnest branches, a senior and a junior, manned by capable, self-denying officers. Bales are being made up constantly and sent off to meet requests; funds are voluntarily forthcoming for any special need that appeals to our sympathies: supplies and groceries are contributed and packed up; willing collectors for the Home Mission Fund are found, and a bond of union is being welded month by month between our W. A. and the country clergy that nothing can ever sever. One of our missionaries said to me the other day that he could not begin to tell me the lessons he was learning of the reality of faith, just believing that their needs would be supplied, and so they were. Ought we not to feel honored that God has used us a little as humble instruments in strengthening the faith of such men as these.

The country parishes are one by one affiliating with us, and though obliged to work for the immediate and pressing needs of their own missions, still they use our missionary prayers, pay their affiliation fees, and in many cases reach out towards their poorer brothers and sisters in more remote regions.

Our union meeting that we were so unwilling to break up continues as our monthly Diocesan Board meeting. We see familiar faces there, and from month to month welcome new ones. We feel that the interest in this work is growing and increasing. It is not a cause for self-glorification. Let us shun that insidious thought. Rather let us cultivate a spirit of humility, and though we can thank God for His blessing in the past, we must all acknowledge how far short we fall

of what we might do. What infinite possibilities lie before us, and how short the time may be ere one and another of us is called to her account, or before the trumpet shall sound, and we shall all gather around the great white throne.

Some I know are here to-day seeking information with a view to establishing branches in their parishes; others are longing for fresh enthusiasm in work already going on. May none go away disappointed. May each be able to say that it has been good to be here, and return to their homes refreshed and heartened by the kindly sympathy shown them by the women of the W. A.

In organizing and carrying on your meetings be very careful to do everything in a business-like way. It is fatal to the success of a meeting to allow side conversations. Let anyone who has anything to say, stand and address the chair. Do no business of importance without a vote, and make no change, except by another vote. See that all minutes are carefully kept, and read, and approved, and signed. Have all funds pass through the treasurer's hands; then you can expect from her a full and clear report. Prepare a small agenda, or programme, for each meeting, following as closely as you can the order of business laid down in the Constitution. It will be easy to prepare an annual report if these simple rules are followed.

Some country branches say, What can we do for missions? First of all, you can pray as individuals and unitedly. Then we would strongly urge you at your meetings to read some missionary information. You may say this is not always easy to get, especially of an interesting nature. I would, therefore, take this opportunity of pressing upon you the great value and usefulness of the W. A. Leaflet published in Toronto. It is cheap, only 15c. a year. It is concise. It is living, current news; not a record of work done long ago, but of what is actually being done now. Extracts from letters of missionaries in all parts of the world are given, besides a monthly record of the work of each Diocese in Eastern Canada. Would that every member of the W. A. became a subscriber to it. But if you think that impossible, could not each branch take at least one copy, and have it read at the meetings? It would pay for itself a thousand times. When you read, then you are interested, and ways and means to work will soon follow. The more a missionary spirit grows within you, the more you will uphold the hands of your clergyman in his arduous and often discouraging work, and the more your hearts will go out in loving sympathy towards those in greater need than yourselves. Perhaps you could work up a missionary meeting in your locality, and, if you desired it, a delegation from the centre might be invited to go and speak to you. In many ways you would find your society would become a living force for

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good. You can see that the money subscribed by cards for the Home Mission Fund in your parish is faithfully collected in, and not allow the subscriptions to go by default for want of collectors willing to follow up the results of the sermons preached in the cause. Do not think that you are expected to do a great work. Remember that every little helps. As a Toronto W. A. member said, if only a parish read missionary information, made a patchwork quilt in the year, and sent it away they would receive the blessing of those who give. A dollar or two from each branch towards our Missionary Fund would soon make a considerable sum. Or you could introduce our mite boxes into the various homes in your parish, and devote the proceeds to some missionary object. In this way children, and grown people too, are encouraged to acts of self-denial, so that the mite may be dropped into the box and make it heavier. And when some day you can pack a bale of clothing contributed among yourselves, and some simple garments made by your own hands, how happy you will be to ship it off to some lonely missionary working among the Indians, and when his letters come telling you of the delight and gratitude of the poor people, how your hearts will glow, and how eager you will be to repeat the kind deed the next year. In one reserve, which is called our "Baby Indian Mission," the Valley River, a noble work is being done. A faithful teacher, himself an Indian from St. Peter's, has gone among them. Where not long ago all were heathen: now, if you peeped into the tepees at night you would see the children kneeling in prayer before lying down, the result of the training they are getting in the school. Many of the parents are still heathen, but they are being brought in, and each time the nearest missionary (75 miles distant) visits them he finds a band of seven or eight ready to be baptized, confessing their faith. This teacher receives the totally inadequate salary of \$200, and has to depend upon the kindness of neighboring missions and friends elsewhere for sufficient to meet the absolute necessities of himself and family. Is not here scope for our generosity right at our very door? Many of our Indians on Rainy River are still heathen. Shall we not uphold the hands of those who, under great difficulties, are trying to carry the gospel to them? While we sympathize greatly with foreign missions, and desire to show our practical interest by including them in our gifts and prayers, we must never lose sight of the fact that we are an auxiliary to our own Diocese, and that the parent societies at home are withdrawing their grants, one-twentieth a year from us, and that, unless we step in and fill the gap, many of our existing missions will have to be closed, and no new ones opened.

I would like to say a word about the funds. The 10 cents that we ask from each member as an affiliation fee forms a fund for expenses, such as printing annual reports, cards, constitutions, etc. These we distribute gratis, so you really get the worth of your money back. Then we have what we call our Missionary fund, which is kept entirely separate from the expense fund. This is made up of donations, voluntary offerings, and the contents of the mite boxes. To-morrow you will be called upon to vote the money gathered in this fund to certain missionary objects that have been brought

before our notice during the past winter. One is to assist in paying the expense incurred in sending out Miss McKnight, who went from our W. A. to Peace River to take charge of the little motherless children of Rev. Mr. Robinson. She is doing noble work under great difficulties and isolation. Another object is to assist in the rebuilding of the Neepawa church, which was lately burned to the ground—a sad catastrophe, and most disheartening to its people. Another suggestion has been to assist Rev. Geo. Gill in building two churches, one at Binscarth, another at Balmerino. He has 14 mission stations, and only four churches as yet.

With regard to the foreign field, some of our members earnestly desire that we should support a child, left an orphan from the ravages of the famine in India. This can be done at a cost of \$17 per annum. Others suggest that we should support a child in Rev. Cooper Robinson's Industrial School in Japan at a cost of \$25. We think perhaps our juniors may be inclined to take up one of these children, when they vote upon their mite boxes to-morrow. Of course, it remains to be seen what funds we have at our disposal. I am just giving you an idea of the many channels for usefulness open before us.

You will also be called upon to-morrow to pass the new Diocesan Constitution. The enlargement of our work required a careful revision of the old constitution drawn up some years ago. It was too meagre and inadequate for our present organization. Much time and pains have been spent over this revision; it has passed the executive committee of the W. A., and has also received the sanction of the Archbishop and our Advisory Board. Therefore, I am sure you will not hesitate to allow it to pass this board, in order that it may be printed and circulated without further delay. You will be glad to learn that the Archbishop desires to be patron of our Auxiliary, and also requests that we send our report annually to the Synod to be read before that body, giving us thereby a status in the Diocese we have never before enjoyed.

A new feature introduced this year, and which we find is working very well, is the appointment of a lady resident in the city to represent a country branch at the monthly board meetings. She corresponds with its officers, keeps it in touch with what is going on at the centre, records its vote on any matter of importance, and altogether acts as a link between us here in the city and our scattered sisters throughout the Diocese. We would urge every branch to have its representative. Some delegates have kindly, at expense, and perhaps inconvenience to themselves, travelled to Winnipeg to be with us to-day. We appreciate their presence most highly, and give them a hearty welcome. Other branches have sent their reports to be read by their representatives, so we hope to have a word from each one one before this meeting closes. We do hope and pray that the outcome of this meeting may be the formation of many new branches. Miss Millidge will be only too delighted to supply constitutions and cards, and any information desired. We have just received from the East 25 copies of an excellent pamphlet entitled "Short Practical Papers on the Duties of Parochial

Officers." These we can sell at 5c. a copy. We would urge every officer to procure one, and study it carefully. You will find it most helpful in forming and carrying on branches. Mrs. Rogers, our Literature Secretary, will gladly dispose of them, and also will be pleased to take the names of any who will subscribe to the leaflet.

We trust that you will all enjoy this afternoon, and that you will all come again to-morrow, punctually at 2:30, to elect officers, pass the constitution, and vote upon the missionary fund. Then, at 4:15, we hope to welcome all the juniors, and to have an hour given up specially to them, and at 5:30 we invite you all to remain and have a cup of tea, and enjoy some social intercourse with one another and our visiting friends, and also with any of the clergy who may honor us by their presence. To them especially we extend a hearty welcome.

I fear I have taken up altogether too much time, but I seemed to have so much to say to you. May God bless us all, and guide us in all our deliberations, and in the work that we may undertake in His Name.

The following reports were then read:—  
**THE REPORT OF THE RECORDING SECRETARY  
 (MRS. PATTON.)**

In presenting the record of the 10th year of the Churchwomen's Auxiliary to Missions in this Diocese, let us express our deep sense of thankfulness that though it began under a cloud, which for some time seemed so thick that human eyes could not penetrate it, the Rainbow was set within it, according to promise, and its close sees a bright prospect of future usefulness. The prayers sent up from the dying bed of the late president, Mrs. Cowley, have been abundantly answered. Fresh energy, deeper interest, and wider spread sympathy have been the result, so that to-day we can tell you of the formation, within the past year, of eleven new branches, eight senior and three junior, all working enthusiastically and constantly for missions, as well as for their own local objects. The W. A. is now established in 37 parishes of this diocese. Two of these are inactive at present, owing to changes and other local difficulties; several others are asking information, and anxious to form as soon as possible. To get the idea of working for missions deeply rooted in the hearts of the rising generation will prove a good foundation for the increase of senior branches, so that the work will go on, we hope, till every parish has both its junior and senior churchwomen strengthening the hands of our devoted clergy, and bringing down blessings from above, alike upon those who give, and those who receive.

During the past year there have been eight Diocesan meetings well attended, the country branches being represented by a lady resident in the city. Two executive meetings, and three special, were called to meet lady missionaries, who kindly addressed us, giving particulars of their several fields of duty. Mrs. Smalley, from China, spoke of that country, its people, its customs, etc. Miss Leslie, returning to the mission field in China, gave an interesting account of her life there, with a thrilling description of the dreadful massacre of the Rev. Robert Stewart and party, telling of

the sorrow of some of the natives, and their attachment to the martyred missionaries, throwing quite a new light upon the matter, as well as showing the marvellous result of what appeared at the time to be an overwhelming blow to the success of the mission; and Mrs. Rolston, of Dynevor Hospital, described that institution, what it has already done and is doing for the Indians of St. Peter's reserve.

The lady missionary sent by the W. A., two years ago, to assist Mrs. Young, is now the wife of a missionary in Athabasca. No one has yet been found to fill her position, nor does it appear to be necessary to do so, as Mrs. Young has her daughter, and also a sister-in-law, with her at present. Miss Macknight, who is well-known to many of us, went to keep house for the Rev. H. Robinson, of Peace River, at Bishop Young's request and expense. She has therefore become an object of interest to us, and has lately been practically remembered by the despatch of a bale of comforts unknown in that far off region. She is doing a laborious missionary work and needs encouragement.

Dynevor Hospital has also become part of our work. One branch, St. John's Junior, has undertaken to furnish a ward, and the life membership of the late dearly loved and lamented President, was given by her to this object. A few articles of church furnishing have been given by members towards new churches in distant parishes, and a horse provided for one of the clergy, who had the misfortune to lose his own during the severe weather of last January. A visit from Miss Montizambert, the General Provincial Secretary of the W. A. in Eastern Canada, during the General Synod last September, was a great incentive to the work. She addressed a large gathering in this room, giving many practical hints, and carrying her hearers forward by the force of her own vital interest in the cause of missions. Her visits to the country parishes were the means of the formation of several branches, and the W. A. gained largely, in more systematic work and added interest. We are deeply indebted to Miss Montizambert, and take this opportunity of publicly thanking her, as well as our Eastern W. A. sisters, for their continued help, and readiness to assist us by advice, and also by sending a good bale occasionally to our Central rooms. St. Jude's, Brantford, and St. Jude's, Oakville, each send one regularly every year, for which we are most grateful. We can never get too many such helps, as the missions are large, and warm clothing a necessity in this rigorous climate. We have also lately received a bale from Streetsville, Toronto Diocese.

A new feature has been the introduction of mite-boxes among a few of the branches, their contents to be specially devoted to home and foreign missions. We have heavy claims within our own Diocese, and we must not fail to make our home missions our first consideration; yet, we have deemed it right not to confine our interests and thoughts entirely to ourselves. We cannot expect to do much for outside objects, but no true missionary spirit is selfish: therefore, the mite-boxes are a beginning towards foreign work.

Badges have also been introduced to be worn at public meetings.

A Diocesan Junior Secretary was an appointment necessitated by the formation of junior branches. Mrs. Roy, ed second vice-president in room of Mrs. Fortin, who now fills the position of Diocesan President, left vacant by the lamented death of Mrs. Cowley. The corresponding secretary is also Dorcas Secretary, and the office of Diocesan correspondent, which Mrs. Fortin held, is an addition to the staff of Diocesan officers.

All of which is respectfully submitted.

(Signed.)

A. E. H. PATTON,  
Recording Secretary.

ST. MATTHEW'S, BRANDON.—Clergy—Rev. Mc-Adam Harding, 11th St.; Rev. Edward Archibald, Brandon. Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor, Mr. Frederick Wimberley.

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

SERVICES—Sunday—Holy Communion, 8:30 a. m.; H. C. (choral), Second Sunday in the month, 11 a. m.; H. C. (plain), Fourth Sunday in the month, 11 a. m.; Matins and Sermon, 11 a. m.; School and Bible Classes, 3 p. m.; Men's Bible Class, 4:15 p. m.; Evensong and Sermon, 7 p. m.

Saints' Day—Holy Communion, 8:30 a. m.

Week Days—Wednesday, Ladies' Aid, 3 p. m.; Evensong and Sermon, 7:30 p. m.; Friday, Evensong, 5 p. m.; meeting of Sunday School Teachers, 7:30 p. m.

BRANDON NOTES.—At a meeting of the Ladies' Aid on May 20th, Mrs. Brayfield was elected president; Mrs. G. Henderson, vice-president, and Mrs. James, secretary-treasurer.

St Matthew's house is fast nearing completion, and the Rector expects to be in possession in the early part of June.

Mr. Myles Custance, of Gladstone, was ordained Deacon on Sunday, May 30, and licensed as Curate of the Parish of Brandon.

Mr. Ryall, of St. John's, read the lessons on Sunday, May 23rd.

Many parishioners are regretting the departure of Mr. Frederick Wimberley for Hartney, who has worked faithfully in the parish during the past eight months. Mr. Wimberley carries with him the best wishes of all.

The pulpit has now been placed in position, and gives quite a furnished appearance to the church.

During last month the editor of *The Western Churchman* visited the parish in the interests of the paper and succeeded in adding many new names to the list of subscribers. His kind assistance in the services of the church was much appreciated by the Rector and church people.

PORTAGE LA PRAIRIE.—The annual Easter meeting of St. Mary's Church was held on April 30th. Messrs. J. A. Marshall and W. S. Garrioch were appointed church wardens for the current year; while Messrs. W. J. James and W. S. Garrioch, and Col. Anstruther were elected delegates to the Synod.

A most encouraging financial report was presented, and it is gratifying to know that no debt is now remaining on any branch of St. Mary's church work. The congregation are to be congratulated upon so satisfactory a state of affairs.

entering upon the new church year without any encumbrance upon any of the various organizations of work connected with St. Mary's.

BIRTLE.—On Friday evening, April 30th, a social and concert was given under the auspices of the English church, Birtle, at Mrs. Doig's, she having kindly lent her spacious room for the occasion. There was a good and varied programme. Miss Boddy, of Burdette, charmed the audience with her vocalization. Prof. Knott was the chief attraction and won great applause by his clever feats. After partaking of refreshments, which were choice and varied, the company broke up, everyone having spent a most pleasant time. This is the first event of the kind which has been held in Birtle for some time in connection with the Church of England, and a substantial sum was added to the fund for a parish room. The organist of St. George's was the accompanist.

### Diocese of Qu'Appelle.

Bishop—Right Rev. J. Grisdale, D.D., D.C.L.

BROADVIEW.—The Rev. T. H. Tatham, B. A., has left Broadview, and is on his way to England to undertake clerical work there. The congregation he leaves behind him have lost an active and sympathetic pastor, while the Diocese of Qu'Appelle at large will miss one who was a general favorite.

On Sunday, May 9th, collections were made in all the Episcopal churches in Glasgow, Scotland, on behalf of Foreign Missions. The Bishop of Qu'Appelle preached in the morning at St. Mary's church; and, at a public meeting, on the following evening, held in the Christian Institute, he was one of the speakers. In his speech, the Bishop referred to the surroundings of the Diocese of Qu'Appelle, stating that the territory belonging to the Dominion of Canada was greater than that belonging to the United States, and he believed that when the North Pole was discovered it would be included in the Dominion of Canada. (Laughter.) His own Diocese of Qu'Appelle, situated between the Atlantic and the Pacific coasts, was as large as England, Scotland, and Wales, with a thousand square miles in addition. Yet it was the smallest of the eight great dioceses in the great Northwest. The district, however, was sparsely populated, for it contained only 40,000 people, of whom 6,000 be-

### That Wonderful Churn!

I want to add my testimony to the list of those that have used the Lightning Churn. It does all that is claimed for it; you can churn easily in one minute and get a large percentage more butter than with the common churns. I never took the agency for anything before, but so many of my neighbors wanted churns that I ordered 30, and they are all gone. I think in a year every farmer will have a Lightning Churn; in fact, they can't afford to be without one, as they make so much more butter, and a good little bit of money can be made in every township selling those churns. By writing to J. F. Casey & Co., St. Louis, Mo., U. S. A., you can get circulars and full particulars about the churn.

A READER.

*N. J. Halpin,*  
**Dispensing Chemist.**

*Open Day and Night.*

*Rosser Avenue, - Brandon.*

**Empress**  
**Pure Indian Tea.**

Has a delicate flavor of its own that is possessed by no other Tea.

It is a Tea especially adapted to the water of Manitoba and the North-West.

We sell it to consumers at the wholesale price, 35 cents per pound.

It is better than any 50 cent Tea sold. Send name and address for free catalogue and booklet.

**SMITH & BURTON,**

Wholesale Grocers,

- Brandon, Man.

**= Colored Shirts =**

Are more worn than ever before, for all purposes except full dress. For once style and sense are in accord.

Cambric shirts are pre-eminently the sensible wear for business. They look well, they are business-like, they are serviceable, and look clean after a day's business. Colored shirts are the most economical shirts a man can wear, and this year they are the most stylish.

Our Cambric Shirts, with collar attached, and with cuffs attached, or with separate collars and cuffs, prices, 75c, \$1.00, \$1.25, \$1.50—any size. Mail orders have immediate attention.

**WILSON, RANKIN & CO., BRANDON.**

**MURDOCH'S**  
HOUSE FURNISHING EMPORIUM, BRANDON.

*Furniture.*

A full line of first-class Parlor and Dining room Furniture, also Bedroom Suites and odd pieces, at lowest cash prices.

**CHINA, CROCKERY AND GLASSWARE.**

A beautiful assortment of China Tea, Dinner and Toilet sets at remarkably low prices.

\* CALL AND SEE THEM \*

**How Seasonable . . .**

Good Tableware always is? There is not a month in the year but what it is required, and it is particularly timely as a gift. Here is a partial list of some of the dainty pieces we keep in stock:

Jelly Servers, Bread Forks, Cream Ladles, Cold Meat Forks, Cheese Scoops, Fish Knives, Hon-Hon Spoons, Cake Servers, Pie Knives, Sugar Tongs, Butter Knives and other special pieces.

Sterling Silver Spoons and Forks are nice table requisites to possess, and in them you have intrinsic value. It pays to buy something good. Our stock is complete.

**D. H. Reesor, "The Jeweler,"**  
Brandon, Man.

Issuer of Marriage Licenses.

**. . CENTRAL RESTAURANT . .**

**10th Street, Brandon.**

(Immediately adjoining Bank British North America)

MEALS AT ALL HOURS

SUPPERS SERVED TILL MIDNIGHT.

A Liberal Patronage Solicited.

**BEN. HOGG, Proprietor.**

If you want a Good

**PHOTOGRAPH**

One that is well finished and stylish, WILL NOT FADE, and one that will give you perfect satisfaction, go to

**"Brock's City Art Musee,"**

Fleming Block, Brandon, Wm. Foxall, Prop.

**WALEB BROS.,**

DEALERS IN

Beef, Veal, Lamb,

Mutton, Pork, Etc.

ROSSER AVE.,

- BRANDON.

**Brandon's Popular**

**Saddlery Store**

J. S. McCracken has a large and varied stock of fresh Saddlery Goods, to suit all tastes and circumstances.

Come and inspect our stock—it will stand inspection.

Repairs done neatly and promptly.

*Prices as Moderate*

*as in any house in the trade . . .*

**The Apparel oft Proclaims the Man.**



For High-Class Garments go to high-class Tailors.

No room on top. We're there.

\*\*\*

**A. E. MITCHELL,**

Art Tailor,

\*\*\* BRANDON, Man.

longed to the various Indian tribes, others belonged to various Christian bodies, and there were only 2,000 Church-people. The Bishop referred to the work which he and his twenty-two clergy had to do among the settlers and the Indians, and stated that the Presbyterian Church of the Northwest of Canada received from Scotland, through Dr. Robertson, large sums of money for ministering to the sons and daughters of their church. For these eight dioceses there had been little except certain articles which some kind ladies had sent, and he trusted that the Churchmen in Scotland would emulate their Presbyterian neighbors, and send considerable sums of money for the help of the church there

The Right Rev. Bishop Ridley, of Caledonia, B. C., who is at present in England, has been preaching and speaking at various important centres in the West of England. Wherever he goes he excites a lively interest in his vast Northwest diocese. Specially cheering is the account he gives of the spread of the Gospel among the Indians, and of the eagerness these display in their desire to carry the gracious and precious message to their own people.

As several of our readers have complained to us of the great difficulty they have experienced in getting vessels of a really chaste design for the service of the Holy Eucharist, we take this opportunity of informing them that if they will call at the well-arranged and well-stocked store of MESSRS. BARRE BROS. CO., 432 Main St., Winnipeg, the courteous manager will show a variety of designs—copied from some of the finest ancient specimens of ecclesiastical silversmith's work. Clergy who have a taste for what is really beautiful will be charmed with the designs of chalices known as the Camden, the Westminster, and the St. Paul's. Messrs. Barre are in constant communication with all the great firms of ecclesiastical silversmiths in the east, and in England, and are in a position to supply the needs of the churches artistically and with out delay.

## "A GOLDEN CURE INDEED."

CURED 20 MONTHS AGO.

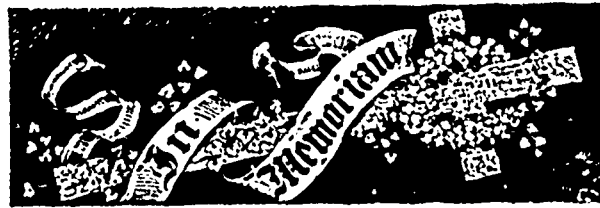
An Old and Well Known Winnipegger's Letter to the Evans Gold Cure Institute.

Winnipeg, March 25, 1897.

To the Evans Gold Cure Institute, 626 Balmoral Street:—

Gentlemen.—As a graduate of the EVANS Gold Cure Institute, I consider it a duty, as well as a pleasure, to write an open letter of praise and advice regarding the grand work your noble Institution is doing for victims of Alcoholism, who find their will power too weakened to give up the use of intoxicating liquor. For eighteen years previous to entering the Evans Institute I was addicted to the excessive use of stimulants, though I had used every possible means to rid myself of the craving which had secured such a terrible grasp over me, without success. When I entered the Institution, 22 months ago, it was with little or no faith in its efficacy to do what you claimed for it, but now, in the full enjoyment of life, I wish to offer my humble advice to drinking men, desirous of doing themselves and families justice, to enter your Institute, and, like myself, come out a credit to your cure and a blessing to their family: it's a Golden Cure, indeed.

JOHN BRAGG,  
302 Lizzie Street.



Quite a gloom has been cast over the community at Regina by the sudden death of Mrs. Secord, wife of Mr. John Secord, Q. C., which took place on Sunday, April 25th. A short service was conducted at the house by Rev W. E. Brown, Rector of St. Paul's, on Tuesday, the 28th, after which a procession was formed, and the body was taken to the church, where the Burial Office was said. Following the mourners were the members of the Ancient Order of United Workmen, of whose lodge Mr. Secord is Master Workman. A large number of floral wreaths were laid on the coffin as marks of sympathy for the bereaved, and of respect for the memory of the dead. The deceased lady, who was in the 41st year of her age, leaves, besides her husband, a family of five children, the youngest being only a few weeks old. The eldest daughter, who was visiting friends in Ontario, was at once telegraphed to when the death occurred, but had not time to reach home before her mother was buried.

The Editor regrets exceedingly that he has had to keep back large quantities of local church news, etc. He will try to complete the account of the conference, etc., in next issue.

## A Dandy Windmill, Make it Yourself.

I have a neighbor that made one of the People's Windmills, and I have been watching it closely; it is the best mill I have ever seen, and anyone can make one for less than \$10. I am going to make two immediately, and don't see why every farmer cannot have a windmill when he can make it for himself for so little money. The mill is durable, powerful and runs easily. Any person can get diagrams and complete directions by sending 48 two-cent stamps to Francis Casey, St. Louis, Mo., U. S. A., and an active man can undoubtedly make money anywhere putting these mills up for others, and I see no use of paying \$50 or \$60 for a mill when you can make one just as good for \$10.

A BROTHER FARMER.

## Correct Hats

We are showing perhaps the best assorted stock of Hats in the City. There is an air of newness about our goods that is recognized at a glance. We can suit you in quality and price.

## The Commonwealth,

HOOVER & CO.,

Cor. Main Street and William Avenue.





Many years ago, when the Editor of The Western Churchman was a very "wee" boy, he had a good aunt, who used to tell him lots of stories in the long winter evenings; and as he would like his young friends in the great Northwest to be as well off as he was, he has asked Aunt Mea and Aunt Ega to take charge of the Children's Corner. Now you will have lots of splendid stories, etc.—Editor.

### The Legend of St. Christopher.

There was once a man who was so large and strong that he well merited the title of giant which everybody gave him. This man, whose name was Offero, was very proud of his strength, and one day he said to his comrades:—My friends, "I am sure my services would be appreciated by the most powerful of monarchs. I am going to offer myself to serve the greatest king on earth." Not long after Offero entered the service of a powerful sovereign, and for a long time was perfectly happy. One day, however, one of the courtiers spoke of the evil one, and at this word the king trembled. The giant, in surprise, asked him why he trembled.

"Because I am afraid," said the monarch, timidly.

"What!" cried Offero, "you are afraid? Are you not, then, the most powerful king on earth?"

"Oh! as to that, yes," responded the king; "but that does not imply that I have as much power as Satan, who is king of the lower regions."

"If that is so," replied the giant, "I shall leave you. I have sworn to serve the master of the world; therefore, I shall go and offer my services to the devil."

The giant went to find his new master. He enquired of every person he met the road to Satan's kingdom. When he perceived that they all knew his prospective master and trembled on hearing his name, he could not hide his satisfaction, and eagerly took one of the numerous routes indicated and hastened to present himself to the king of the under world.

His services were immediately accepted, and he found himself very busy, indeed. One day the Devil and Offero were out together. They arrived at four cross roads, and there stood a large wooden cross. No one was in sight, and the giant was very much surprised to see his master grow pale and tremble.

"Why, what is the matter?" he asked.

"I am afraid, that is all," said Satan, hesitatingly. "I am not as a rule afraid of a bit of wood, but a cross makes me think of Christ, and then I tremble."

The giant, who had never heard the name of Christ, demanded, impatiently, "Who is Christ? Is he more powerful than you, the king of hell?"

"Alas, yes!" said the Devil, in a doleful voice. "He is far more powerful than I, for He is King of Heaven."

"Very well," said Offero, "I shall leave you and go and enter His service."

He started on his journey, and asked everybody he met how he could get to the Kingdom of Heaven, where Christ ruled, but he found no one who could point the way. Finally, he encountered a long procession of men, women and children of all ages and of all nationalities.

"Who are you, and where are you going?" demanded the giant.

"We are Christ's servants, and we are going towards Heaven," answered the pilgrims.

Offero, delighted at this response, joined them, and, while en route, he often interrogated them, learning from them many strange things. They told him that before arriving at the Kingdom, they must cross a very deep and swiftly flowing river. There was no bridge and no boat—each person must work his own way as best he could. He also learned that one must wait patiently at the river until the summons came from the King. A messenger, dressed in white, they said, would appear suddenly and invite, sometimes one person and sometimes another to cross the river, and enter the Kingdom of Heaven.

The giant and the pilgrims soon arrived at the river, and while he was noticing how deep the water was, a messenger arrived and told a poor, sick woman that Christ wanted her, and that she should be perfectly well. The poor woman was overcome with joy, but when she reached the edge of the river she began to weep, because she was afraid to step in. Offero, who had a kind heart, approached her and offered to help her across. She was soon mounted on his back and arrived safely on the other side. The giant then begged her to tell Christ that he desired to serve Him, and added that until he received a messenger, he would employ all his strength in helping the feeble and timid to cross the river. To be always ready to help travellers, and Offero was very busy, he built himself a little cabin by the water's edge, where he lived.

One night, when the wind was blowing very hard and the waves were high and menacing, Offero heard a knocking at the door, and ran to open it. The darkness was so great that he was obliged to light his lantern. On opening the door, he found a little child, who looked at the waves with fright. On saying, "I must cross to-night," Offero replied, "Poor little one, it is a good thing I am here, for you could never cross alone."

The good man lifted the boy on his shoulder and dashed bravely into the water. But Offero soon perceived that the current was stronger than ever. The thought of the poor little boy sustained his strength, although at each step the water seemed colder, the waves higher, the current stronger, and the child heavier and heavier. At last the shore was reached, and he saw with surprise that his burden was no longer a child, but a beautiful man, who gave him a look of ineffable sweetness, and said: "Offero, I am the Christ you have served so long. I went upon the earth to save all those who otherwise would perish. If I seemed heavy, it is because I bore all the sins of the world. You carried me, Offero, and henceforth you shall be called Christopher—one who has borne the Christ. You have served me faithfully for many years, and I now invite you to enter the Kingdom of Heaven, where you may always be with Me."