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The Western Churchman.

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

Vol. 3—No. 6.

WINNIPEG, FEBRUARY, 1898.

PRICE 10c.

Calendar.

FEBRUARY.

1. Tuesday. Vigil. Fast.
2. Wednesday.—Purification of Mary the Blessed Virgin.
3. Thursday—Blasius, an Armenian Bishop and Martyr
4. Friday—Fast.
5. Saturday—Agatha, a Sicilian Virgin and Martyr.
6. Septuagesima.—Morning, Gen. I and II, 1-4; Rev. 21: 1-9. Evening, Gen. 11: 4, or Job 38; Rev. 21: 9 to 22, 6.
7. Monday.
8. Tuesday
9. Wednesday.
10. Thursday.
11. Friday. Fast.
12. Saturday.
13. Sexagesima. Morning, Gen. 3; St. Matth. 24, 29. Evening. Gen. 6 or 8; Acts. 27, 18.
14. Monday. Valentine, Bishop and Martyr
15. Tuesday.
16. Wednesday.
17. Thursday.
18. Friday. Fast.
19. Saturday.
20. Quinquagesima. Notice of Ash Wednesday and of St. Matthias. Morning, Gen. 9: 1-20; St. Matth. 27. Evening, Gen. 12 or 13; Rom. 4.
21. Monday.
22. Tuesday.
23. Wednesday. *Ash Wednesday. Pr. Pss. M. 6, 2, 38; E., 102, 130, 143. Comm. Service Vigil
24. Thursday. St. Matthias, Apostle and Martyr Athan. Creed.
25. Friday.
26. Saturday.
27. First Sunday in Lent. Notice of Ember Days. Morning, Gen. 19: 12-30; St. Mark 3: 13. Evening, Gen. 22: 1-20 or 23; Rom. 9: 19.
28. Monday.

[*The Forty Days in Lent are to be Observed as Days of Fasting or Abstinence. Ash Wed. Coll. to be used daily.]

PUBLISHERS' NOTICE.

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

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

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

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



A Neglected Christian Festival.

In the pre-Reformation Church, Seven festivals were kept in honor of the Blessed Virgin Mother of Our Lord, but, as five of these have no Scriptural authority for their observance, the reformers of the Church's services only retained the remaining two.—The Feast of the Annunciation (March 25), and The Feast of the Purification (Feb., 2). Both of these have held a definite place in the Church's year for over thirteen centuries. In our present Book of Common Prayer, there are Special Collects, Epistles, and Gospels appointed for both festivals; and yet, in spite of this, neither feast receives from either clergy or laity the attention it deserves. The Feast of the Purification stands in the Church's Calendar on Feb., 2, and so we think it well to say something about it in this issue. A consideration of the three names by which it is known will give us some knowledge of its *rationale*.

1. The Purification of the B. V. M., carries us back to the old Jewish law as given in the twelfth chapter of Leviticus. There we read that the mother of a male child was to consider herself ceremonially unclean for the space of seven days. Her child was circumcised on the eighth day. Three and thirty days thereafter, she was to offer a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering. If she was not rich enough to afford a lamb, she was to bring two young pigeons or two turtle-doves, the one for a burnt offering—the other for a sin offering. This was called her *purification*.

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2. This feast is also known as The Presentation in the Temple. Again we are brought back to pre-Christian days. Every first-born male child, and in fact the first-born male of every species, was considered sacred to the Lord, in memory of the deliverance of the first-born of the Israelites, when the Angel of Death visited every house in Egypt.

3. The other name—Candlemas—belongs to Mediaeval days, when a more than ordinary number of candles were placed in the churches, and carried about in church processions. It was on this day also that the candles to be used in church during the year were set aside for their sacred purpose. No doubt, in the minds of the illiterate, this day was chiefly associated with a greater display of lights and ritual; but, to the thoughtful and intelligent, there was a deeper meaning hidden beneath the surface—to them there was a remembrance of the public presentation to God of Him who was a Light to lighten the Gentiles and the glory of His people Israel.

Now, in regard to the keeping of this feast, Christians have fallen into one or other of two errors.

Romanists, eager to pay honor to Mary, have given her a place, in their devotions, almost, if not altogether, equal to her Divine Son.

Protestants, on the other hand, in their eagerness to give Jesus His proper place, have gone to the other extreme, and ignored her, or, at all events, ranked her with other women.

Wrong has been done in both cases. We have no right to worship the Blessed Virgin. We are bound to strip her of honors that are not hers,—honors which her own pure and holy soul would repudiate. She is not *regina caeli*, but *regina sanctorum*. She is not to be prayed to as if she could help us. How can she? She needed a Saviour, and she acknowledges this when she says: "My spirit doth rejoice in God my Saviour." If she could have saved, there had been no need for the Incarnation of the Eternal Son of God. She is not to be trusted in, as if she were able to Mediate. St. Paul is most clear on this—"There is *one* God, and *one* Mediator between God and Man—the man Christ Jesus." Mediation between Christ and us is never once mentioned in Holy Scripture. Our Lord Himself asserted His Divine prerogative as to mediation, in the case of the miracle at Cana of Galilee. It seems there almost as if He regarded Mary's speaking as an intercession, and resented it.

The question, then, comes to be—How are we to regard the Blessed Virgin?

1. As above all other women—greatly honored. Her family was an illustrious one. She was of the house and lineage of David; but, in circumstances, she was poor. And yet to her, in her poverty, did God give the honor and dignity of being the appointed mother of the Incarnate Saviour. This honor was one much coveted by godly mothers in Israel; even to be remotely among the ancestors of the Messiah was held to be a great thing.

2. As above all other women—greatly favored. The Angel of the Annunciation said "Hail, Thou that art

highly favored. The Lord is with thee." She was highly favored in being brought so near to God—in being so preferred; highly favored, in that her soul was not lifted up in pride, but was abased in deep humility.

3. As above all others, she was eminently sanctified. That which in most people takes a whole life, and even then is not complete, was hastened in her case.

There are many reasons why we should keep in memory the Purification of the Blessed Virgin mother of Our Lord. She was pure in heart and life—this we know without going beyond the statements of Holy Writ. The name by which she has been known throughout the ages indicates this—Mary the Virgin. She possessed in a marked degree the virtue of humility. It was not unbelief, but meekness which made her say: "How can this be?" when the Angel's salutation reached her. "Can it be that I, of all women, am called to this un-speakable honor?"

The virtue of submission to mystery is one of the hardest things for some natures to learn. We are impatient of anything that compels the understanding to bow down before it and acknowledge its ignorance.

Mary, on the other hand, when the most mysterious message ever given to mankind came to her, bowed with deep submission.

There is a certain amount of mystery in all our lives. We are apt to ask, complaining, How can this be? Why should this be? Surely if Our Blessed Lord was, as a man, content to have a beginning like other infants, to arrive as a speechless creature among His own creatures, to stretch out small helpless hands, and in the natural human order to increase in wisdom and in stature, we may surely be well content—to be faithful over but a few things—to see *now* as through a glass darkly—to wait for a fuller knowledge till God's time. Surely we must see that the church means us to keep the Feast of the Purification, because in it we have set before us some of the most powerful lessons needed for our every-day life.

—o—

St. John's College, Winnipeg.

Ten Thousand Dollars Required to Endow the Mathematical Chair.

The following circular has been issued to all the clergy, churchwardens, and members of the Synod of the Diocese of Rupert's Land:

Winnipeg, Epiphany, 1898.

Dear Sir,—At the last meeting of the Executive Synod the following was unanimously passed:

Moved by Rev. C. R. Littler, seconded by Rev. Canon Coombes,

“That this Committee hereby endorses the suggestion that an earnest appeal be made to raise a sum of money to present to the Archbishop on his return to the Diocese for the purpose of augmenting the amount already received by His Grace for the endowment of a Mathematical Lectureship in St. John's College, as a mark of appreciation by the church people of Rupert's Land of the untiring efforts of

His Grace on behalf of the College and Diocese; and that the Very Rev. Dean O'Meara, the Ven. Archdeacon Fortin, the Secretary of the Synod, Canons Matheson and Coombes, Rev. C. R. Littler, Captain Carruthers and W. P. Sweatman, Esq., be a committee to arrange the details."

The Committee thus appointed, has decided to invite the earnest co-operation of all the Clergy, Churchwardens and Lay Delegates of the Diocese, in making a vigorous canvass in the interests of the proposed Testimonial.

The Committee feels that there is no need to expatiate on the desirability of such an appreciation of the Primate's labors. On each occasion when His Grace has returned from furthering the interests of the Diocese in England he has been met with some signal mark of esteem from his people. During his present visit, his work has been hampered by protracted sickness. Never has the Diocese had so splendid an opportunity of evincing their sympathy and appreciation. The proposed Testimonial—the raising of say \$10,000 to establish an "Archbishop Machray Mathematical Lectureship"—carries out His Grace's most cherished wish. If responded to by a united magnificent effort, it would relieve him of responsibilities as Mathematical Lecturer, from which his advancing age and long years of indefatigable work justly claim a well earned retirement. While Synod after Synod has said that His Grace ought to be relieved of this exacting work, he feels he cannot resign it without serious detriment to the College, unless adequate steps are taken to supply his place.

Not only would this relief be a most practical expression of sympathy, but it would leave His Grace more free to discharge his duties as Primate. On this ground, the Committee might at a later time appeal with confidence to both Eastern and Western Dioceses of the Dominion. At present, however, they would earnestly ask the Archbishop's own diocese to make an effort worthy of the cause and worthy of the year of prosperity with which the Province has been divinely blessed.

Arrangements have been made by which the Rev. C. R. Littler will be temporarily released from parochial duties in order to organize and superintend the work. He will personally visit and canvass as many parishes as possible. No effective work can, however, be done without the cordial assistance of the clergy and devoted laity in every parish. The committee earnestly solicits your interest in the work by this preliminary announcement, and especially they would ask the clergy to read this letter to their congregations or otherwise spread information about the proposed testimonial as widely as possible before Mr. Littler's round of visits begins.

Commending this great effort of the New Year to your kind interest and co-operation.

We remain sincerely yours,

O. Fortin, J. D. O'Meara, S. P. Matheson, G. F. Coombes, G. Rogers, C. R. Littler, G. F. Carruthers, W. P. Sweatman *Committee.*

The amount already subscribed is \$1,000. Mr. Littler's personal canvass is restricted to members of the Church so England, but it is felt that many others, from feelings of personal esteem and appreciation of the Archbishop's

labors in matters of public interest, notably in the cause of higher education, would gladly subscribe to the proposed testimonial.

All subscriptions forwarded to the Rev. C. R. Littler, 455 Main Street, will be thankfully received and promptly acknowledged.

The Bishop of Salisbury on Reunion in England.

At the recent meeting of the Salisbury Diocesan Synod, the Bishop (Dr. Wordsworth), in the course of his address to the clergy, referred to the subject of Home Reunion as follows:—

"In approaching the subject of Home Reunion, I do so in loyal adhesion to the eleventh resolution of the Lambeth Conference of 1888, of which I was a member, defining the terms on which approach to reunion should be made. The 'quadrilateral' basis of reunion there laid (Scripture, the Apostles' and Nicene Creeds, the two great Sacraments, and the Historic Episcopate) is pre-supposed in everything I have said. I have also pre-supposed that Nonconformist ministers and their flocks would be willing to enter into negotiations with the Church of England, and that, after the discussion of terms proposed by both sides, a united Church was actually formed. If this union were attained, the Nonconformists would be no longer Nonconformists, but members of one Church with ourselves. This is a very large supposition, but it is a necessary one for the purpose of the argument. What, then, would be the position of the Nonconformist ministers in such a Church? Remember that the Church would, on the hypothesis, be a much larger body than at present, and that its members would many of them have been used to a very different and much more variable form of worship than that familiar to ourselves. In endeavouring to picture the state of things subsequent to reunion, I had to consider this fact, as well as the probability that many Nonconformist ministers would be unwilling to accept the conditions made by the Church of England for the ordination of presbyters. At the same time they would wish in many cases to continue their ministry, probably in the same building, to a great extent as before, as well as to have leave to preach in our churches, where the voices of many of them would be very valuable. In such a case, what sort of latitude could be allowed consistently with Church principles? In trying to answer this question, I naturally turn to Holy Scripture for precedents, and in doing so I am struck by the fact of our Lord's sanction given to two very different types of worship during the time of His residence and ministry on earth, the worship of the Temple and that of the Synagogue. The Temple worship was sacerdotal and symbolical, full of ritual and set order. The Synagogue worship was much simpler, with scarcely any ritual, and conducted by men who had no sacerdotal claims. If a priest were present, he said the blessing, but that was all. Prayer, Scripture-reading, preaching and alms-giving, these were the component parts

of the Synagogue service; and we must remember that in the time of our Lord, while the Temple was still standing, the theory which substituted certain Synagogue prayers for certain sacrifices had not yet been elaborated. Yet our Lord was contented to preach equally in both places, and to give His countenance equally to both types of service. Can the Church, then, do wrong in claiming an inheritance in both so far, of course, as the change wrought by the Gospel has preserved analogous elements of worship and order? And what conditions must it make?

"We must, I think, lay it down that episcopal ordination is necessary for the celebration of the Holy Communion, and would continue to be necessary whatever changes were wrought in our constitution. There is some indistinct and partial evidence, indeed, that persons distinguished by the gift of prophecy, or marked out by service in the "noble army of martyrs," were permitted to officiate as presbyters in the sub-apostolic age, or a little later, without special ordination. But then we must also remember that the early Church did not imagine its Liturgy to be performed by a single presbyter standing by himself at the Lord's table. The idea was of a Bishop and his presbyters, or at least a body of presbyters, with the assistance of deacons. The Eastern Church has preserved this practice of celebration much more fully than the Western, though even in the Latin Church it is retained at the ordination of presbyters. It is a misfortune, by the way, that this rite was dropped in our own ordinal, excellent as it is. As regards early ages, my impression is, that the prophet or confessor was not considered *by himself* a sufficient minister of the Eucharist; or if he were so considered in any part of the Church at any time, that the custom was soon seen to be inconvenient and dangerous, and tacitly dropped.

"But with this exception, would there be anything wrong in permitting Nonconformist ministers, under license of the united Church, to continue their services as at present in their own buildings, and to preach in consecrated buildings? I think not; the conditions, of course, being that proper guarantees for their competence and orthodoxy as teachers and preachers were forthcoming—conditions which very many of them would certainly be able to fulfil. There is nothing, as far as I know, in the general law of the Church universal against extempore prayers in public worship, or against preaching by properly licensed persons in consecrated buildings. Any law there may be on the subject is part of the special law of the Church of England, which, in such a case, would naturally be revised. The question of baptism by Nonconformist ministers is not quite so simple; but inasmuch as at present it is usual for us to accept baptism administered by Nonconformist ministers as valid, provided the proper matter and words be used, and to admit persons so baptized without scruple to Confirmation, and then to Holy Communion, and it may be to Holy Orders, we could hardly invalidate such baptism after these ministers became members of the united Church. To adopt any other conclusion would be to set ourselves against the rest of the Western Church, as well as our own practice. At

the same time, two principles seem to be laid down by general consent: first, that the Bishop's license should be given, even to ordained ministers, before they made a practice of baptizing; secondly, that other than ordained persons should not administer sacraments except in cases of necessity. Under such circumstances I think the united Church would be justified in giving licenses to existing Nonconformist ministers to baptize, and so relieve their consciences from the fear of committing a sin. But persons so baptized by them would, of course, require confirmation."

The Stirring Story of the Canadian Church.

(Advent Wednesday evening Lectures by The Rev. F. V. Baker, B.A. Rector of All Saints.)

LECTURE 1 (Concl'd.)

LENGTHENING THE CORDS.

He was received in the diocese, where he had been a most devoted and beloved pastor, with great joy. In the following year he made a systematic visitation of his enormous diocese, visiting Nova Scotia, New Brunswick, Prince Edward Island and the Bermudas. He travelled 5000 miles by sea and land; Confirmed 4367 persons, and consecrated 44 churches. Arrangements were made for the building of many more churches, and everywhere the Bishop found devout, attentive and anxious hearers. He said of his clergy, "They are respected and beloved—zealous in their labors, exemplary in their lives, and entirely devoted to the duties of their sacred profession."

Yet, in the remote parts of the diocese, there was still great spiritual destitution. The neglect of the days of Bishop Stanser, as well as the later years of the first Bishop Inglis had left considerable parts of the diocese without resident clergy. One of the Bishop's first steps was to appoint four Archdeacons, each with a definite sphere of work; (1) Nova Scotia, Ven. Robert Willis of Halifax; (2) New Brunswick, Rev. Geo. Best, of Fredericton; (3) Bermuda, Ven. Aubrey Spenser, and (4) Newfoundland, Ven. George Coster. The number of clergy in the diocese in 1829 was 68, divided as follows: Nova Scotia, 30, New Brunswick, 23; Newfoundland, 9; Bermuda, 6.

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Many stories are told of the affecting loyalty of the people during the long years of neglect.

The Bishop visited the South-East shore of Nova Scotia in 1834. At Fisherman's Harbour he confirmed an Englishman, upwards of 80 years of age. So little did the old man expect such a visit, that he thought the Bishop must belong to the Church of Rome; and said with much feeling, that he was too old to change his religion and forsake the church of his fathers. He was greatly delighted to hear at last that it was an English Bishop, and gladly received the laying on of hands he had so long despaired of obtaining. Of another, a shoemaker in the Pictou Mission, a loyal son of the Church, we are told that hoping almost against hope he had kept his own children 12 years waiting for church baptism, and he had to wait another 26 years for Confirmation. Then came the building up. In 1843 thirty-nine persons were confirmed at Marie Joseph, where ten years before the people were little better than heathen. At Margaret's Bay, the Rev. John Stannage, appointed in 1834, effected a similar change, forming a neglected district into a strong church parish, building, not merely a church for worship, but schools for the education of the children. From this parish in 1856, 20 fishermen walked 24 miles to lend a hand in erecting a church in another settlement. The active work of Bishop Inglis was soon shown in the division of his diocese. In 1839, Newfoundland was set apart under the Apostolic Bishop Field; and in 1845 Fredericton was separately organized under Bishop Medley. Nothing can better witness the vitality and zeal of the Church in those days; the faith in the church and the blessings which she dispenses, and the missionary spirit and self-sacrifice of her children.

Our task is not now to follow the thrilling story of the Church in Newfoundland. Since those days she has lived her life somewhat apart from the Canadian Church. Yet there is no work on our own shores that is better worth telling, or would make us more proud of our mother church. Newfoundland is at least a daughter church of Canada, since her young life was fostered under the first bishops of Nova Scotia. Before long we may hope she will become again one of our federated dioceses, and claim her membership in the General Synod of Canada.

STRENGTHENING THE STAKES.

But the diocese of Fredericton forms part of our story, and the building up of the church there, is the history of the work of Bishop Medley—For in truth at his appointment in 1845, the condition of the church was not happy. It was out of reach of the Bishop of Nova Scotia, its clergy were divided and without a leader, and the population was growing rapidly. These were before the days of the church revival, and church services were of the dullest, church buildings of the ugliest. In Fredericton, in 1843, there were no responses by the congregation, no men who knelt in prayer. The only voice heard beside that of the clergyman was the croak of the aged clerk. Again, up till this time the clergy were almost dependent upon the S. P. G. Comparatively little was contributed by the several parishes. Notice was sent that grants must be gradually withdrawn. The great lesson of self-support had to be learnt. It has

been learnt to such effect, that since 1886, in Nova Scotia and New Brunswick the grants have wholly ceased. In 40 years the church was built. Here is the work of Bishop Medley. Here is the work of Bishop Binney, of Nova Scotia, who in 1850 succeeded Bishop John Inglis. We have arrived at the dividing line between the old church and the new.

One of the chief helpers in the work of the Church development under Bishop Medley, was the Ven. George Coster, since 1829 Archdeacon of Fredericton. An admirer of the Archdeacon's speaks of him as embodying the idea of a hero, a martyr and a saint. He was an English gentleman of the old school and a Churchman far in advance of his time. He was the first to introduce into the diocese, daily prayer, observance of Saints' Days, the offertory, the surplice in preaching, frequent communion, and other church customs with which we are so familiar and which were then very unusual. He was a man of great and wide learning, of holy and self-denying life, and exercised unstinting hospitality towards his brother clergy. Archdeacon Coster organized a "Church Society" in 1836, in other words a Diocesan Fund for supporting the mission parishes. Under Bishop Medley, the work of this society was largely developed and it was generously augmented in 1851 by Chief Justice Chipman, who bequeathed to it the sum of \$50,000. In 1846, the year after his arrival, the Bishop began the building of a cathedral. After many difficulties the present noble building was completed, which was then and remains still the most beautiful and perfect ecclesiastical building in Canada.

But it was much more than a cathedral. It established the principle of a free church in which all God's children might worship on an equal footing, in those days unheard of in Canada. It was also an open church with daily services, with beautiful music of the English Cathedral type, an inspiration and example to the rest of the diocese. But Bishop Medley did not neglect his flock: he was an untiring visitor in all parts of his diocese; and the thirty clergy which he found in 1845, soon doubled in numbers. At the Bishop's death in 1892 the number was 75.

In Nova Scotia, the work of Bishop Binney was equally solid. At his death in 1887, the centenary of the foundation of his diocese, his clergy were over 100 in number and the diocese possessed an invested Mission Fund of \$150,000. The cathedral which he planned is not yet built, his monument is rather to be seen in the lives of his clergy, and the loyalty and faithfulness of his people. It is said that he was an inflexible superior and disciplinarian; but with all this, he was a man of tender and generous nature, which has secured him an abiding place in the affections of his flock.

Thus the Church in the Maritime Provinces has been built up, by different methods in different times. Yet always with zeal, with devotion, with singleness of heart, with personal self-sacrifice, which has counted it a joy if the disciple may but take up the Cross and follow Christ.

PSALM 119, VERSE 19.

“I am a Stranger in the earth.”

The character which the Psalmist here appropriates to himself, is a character in which every son of Adam appears and acts upon the stage of life. We have a home, but that home is in Heaven. We are strangers in the earth; we are here in a foreign land, through which we are travelling to our native country, there to possess everlasting habitations. Saint Paul in his epistle to the Hebrews, after having celebrated the Old Testament worthies, and the wonders which they had wrought, through the divine principle that was in them, sums up the account in the following words:—“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.—For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an Heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city.” Agreeably to this account, if we look into the history of these friends and favorites of Heaven, the ancestors of the Israelitish nation, we find them sojourning in a land that was not theirs; dwelling in tents soon pitched, and as soon removed again; having no ground of their own to set their foot upon, save only a possession of a burying place, and that purchased of the inhabitants, where they might rest from their travels, until they shall pass, at the resurrection of the just, to their durable inheritance in the Kingdom of God. Such were Jacob’s views of human life, in answer to the Egyptian monarch who had enquired his age; “The days of the years of my pilgrimage,” says the patriarch, “are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers, in the days of their pilgrimage.” Look, my brethren, at the posterity of Jacob, the chosen people of the Most High, after they had been delivered from the house of bondage; view them also dwelling in tents, sojourning for forty years, in a vast and dreary wilderness; attacked by enemies, stung by serpents, and in danger of perishing for want of provisions; but still supported by the hand of Providence, and at length conducted to the land of Promise! Consider, my fellow Christians, this history, and in it behold your pictured life! When the Children of Israel had taken possession of Canaan, they might be said, in some sense, to have obtained a settlement; but in truth and propriety, what settlement can any man be said to have obtained, to whom will soon, and no one knows how soon, be brought the message that was brought to Hezekiah, “Set thine house in order, for thou shalt die and not live.” This was the case with the Israelites, both before and after their settlement in Canaan; notwithstanding, therefore, the rest which God had there given them, we find the Psalmist speaking of another and distant rest still remain-

ing for the people of God, in another and better country, that is, a Heavenly one; and, accordingly, although settled in the promised land, you hear him still crying out in the words of the text, “I am a stranger in the earth.” Let us, therefore, take this for our ground, that life is a journey, and man a traveller; and let us consider what manner of persons, upon this principle, we ought to be.

In the first place, then, wherever a traveller may be journeying, his heart is still at home. Nothing can wear his affections, for any length of time, from his country, his home, and his family, to which he is returning. The spirit of man is not a native of this lower world. It came originally from above; and, upon the dissolution of the body, it will return to God who gave it, to its own native country, to the house and family of its Heavenly Father. These, then, are the objects that will always employ our thoughts, if once we are accustomed to regard ourselves as strangers and sojourners upon earth. The end of our journey will always be the uppermost in our minds, according to the precepts delivered in the scriptures, and the examples afforded us by the prophets and apostles:—“Set your affections on things above, not on things on the earth. Seek those things that are above, where Christ sitteth on the right hand of God. My soul hath a desire and longing to enter into the courts of the Lord; when shall I come and appear before God? I desire to depart, and to be with Christ. Let us go forth, bearing our reproach; for here we have no continuing city, but seek one to come.” These are the desires and expressions of men like ourselves, encompassed with the same infirmities; and if they are not ours, the reason is, because we mistake or forget our real condition in this present world; we consider ourselves at home, when, in fact, we are abroad and upon a journey. But, although the traveller’s first and chief delight is the recollection of his home, which lies as a cordial at his heart, (and refreshes him everywhere, and at all times and seasons) yet this does not, by any means, prevent him

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from taking that pleasure in the several objects that present themselves on the road; which they are calculated to afford, and which they were intended to afford. In passing along, he surveys the works and beauties of nature and art; meadows covered with flocks, valleys teeming with corn, verdant woods, blooming gardens, and stately buildings. He surveys, and enjoys them, perhaps much more than their owners do, but leaves them without a sigh, reflecting on the far greater and more sincere joys that await him at home. Such, exactly, is the temper and disposition with which the Christian traveller should pass through the world. His religion does not require him to be morose or sullen, to close his eyes, or stop his ears; it debars him of no pleasure of which a thinking and rational man would wish to partake. It directs him not to shut himself up in a cloister alone, there to mope and moan away his life; but to walk abroad, to behold the things which are in heaven and earth, and to give glory to him who made them: reflecting, at the same time, that if, in this fallen world, which is soon to be consumed by fire, there are so many objects to entertain and delight Him, what must be the pleasures of that world which is to endure for ever, and which is to be his eternal home. Flocks feeding in green meadows, by rivers of water, remind him of that happy condition of the righteous, when they shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water. From fading plantations, he carries his thoughts to the paradise of God, where, in immortal youth and beauty, grows the tree of life, whose leaf never withers, and which bears its fruit through the countless ages of eternity. Earthly cities and palaces call to his remembrance the holy city, the Heavenly Jerusalem, whose walls are Salvation, and whose gates are praise, and the Lord God Almighty and the Lamb are the temple in the midst of it. The man who views the world in this light, will draw its sting, and disarm it of its power to injure him; he will so use it as not to abuse it, because the fashion of it passes away; he will so enjoy it, as to be always ready to leave for a better; he will not think of settling at his inn, because it is pleasantly situated. He recollects that he is a traveller; he forgets not that he is a stranger in the earth.

We are not to expect, however, that we shall meet with nothing but pleasure and entertainment on the road of life. The traveller knows he is to look for difficulties and dangers upon a journey, especially if it be a long one, and through an enemy's country. The ways may be rough, the weather stormy and tempestuous; robbers and assassins may attack him in the road, or wild beasts may spring upon him from the forest; and the accommodations and provisions from which he is to seek refreshment after his fatigue, may prove inadequate to his wants. Against all these accidents, the wise traveller is forearmed with courage and patience; two qualities, without which his journey is likely to be very uncomfortable. And here he finds his chief consolation from the reflection that all these inconveniences will have an end; that he is abroad, upon a journey; and that all he can suffer will be amply recom-

pensed by the comforts and heartfelt joys he is to experience at home. Let the same mind also be in the Christian traveller, who is prosecuting his journey through this world to another. Let him not think to find a path always smooth, or to tread continually on roses. In a world like ours there are more thorns than flowers. Often in the concerns of life, will he find himself perplexed with doubts and entangled with difficulties, through which he must make his way with toil, and not without pain. His passage will be obstructed by rocks of offence, at which, unless he tread with skill and caution, he will tumble and fall. Frequently, therefore, will he have occasion to cry out, "O hold thou up my goings, in Thy paths, O Lord; that my footsteps slip not! Give Thyne Angels charge over me to keep me in all my ways." As the road will not always be safe from beneath, so neither shall the sun always shine upon him from above. Life is a day, and in a day, there are many changes of weather. Youth is the morning, when the sky, perhaps, is clear and serene; everything smiles upon our traveller, and invites him to proceed—but, suddenly, all is overcast, and the heaven grows black with clouds and wind. The hour of prosperity is past, and the storms of adversity and affliction gather round his head. The rain descends, lightnings flash, the thunder roars, and the Almighty seems to set his face against him. "Fearfulness and trembling come upon him, horror overwhelms him, and he says, "O that I had wings like a dove! for then would I flee away, and be at rest. Lo, then would I wander afar off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." Nor is this the whole of his danger. There are those who lie in wait, at such dark seasons, to despoil him of all that is truly dear and valuable. Evil men and evil spirits endeavor to deprive him of his honor, his virtue, his integrity, his religion, his life—his eternal life. The troubles of the world, consuming cares, and unruly passions, are in motion, like the wild beasts of the forest, attacking, howling and hissing at him from every quarter. At such seasons, he has need of all his courage and steadfastness, and it behoves him to march on resolutely, holding fast in one hand, the shield of faith, and in the other, the sword of the spirit, which is the word of God; strengthening and comforting himself with those divine sentiments of the Psalmist:

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"Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under foot. Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me and I will answer him; I will be with him in trouble, I will deliver him and honor him, with long life will I satisfy him and show him my Salvation." Such are the dangers and hardships of the Christian traveller, who, knowing that he cannot attain to the end of his journey without manfully encountering them, at length overcomes them all upon the principle of St. Paul; "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens." On the same principle, the Christian traveller puts up with such accomodation as he meets with on the road, and learns to be content with such things as he hath. No traveller was ever put to greater straits than St. Paul was; and yet hear what he says of himself: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased and how to abound; everywhere, and in all things, I am instructed, both to be full and to be hungry, both to abound and suffer need." Were we settled upon earth forever, there would be some excuse for our being solicitous where we lived, what we ate, what we drank, and wherewithal we were clothed; but when we consider in how very short a time it will be exactly the same thing whether we dwelt in a palace, or a cottage; whether our table was loaded with twenty dishes or but one; whether our garment was made of silk or of wool; whether we were waited on by twenty servants or one; it is not worth while to disturb the peace of our minds about such non-essential circumstances. If God vouchsafe us a share of the good things of the world, in our passage through it, let us enjoy them with thankfulness; and let us be charitable and kind to our fellow-travellers, who are not so well provided for. If such good things are denied us, still let us be thankful for what we have. It is far better to want them, than to be too ardently attached to them. Let us not forget that he who travels, as well as he who contends for the mastery, must be temperate in all things, if he would travel with ease and pleasure; and, therefore, considering the difficulty of continuing so in the midst of plenty, it is happy for us, generally speaking, when temptations to be otherwise are not thrown in our way. "I beseech you," says St. Peter, "as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." But it is not enough that the Christian traveller be content; let him be cheerful and beguile the tediousness of the way with a sacred song, "Awake up, my glory; awake, lute and harp! I will praise Thee, O Lord, among the people, I will sing unto Thee among the nations. For Thy mercy is great unto the heavens, and thy Truth unto the clouds. I will sing unto the Lord as long as I live; I will praise my God while I have my being. And so shall my

words please Him; my joy shall be in the Lord. "This is the language of the very same person who says in the text, "I am a stranger in the earth." Thus it was, that he consoled himself under the fatigues of his journey, and rejoiced even in tribulation, because every step he took, how painful soever, brought him nearer to his eternal home. Consider, also, the conduct of Paul and Silas, in the dungeon of a prison, at the dead of midnight, with their feet fast in the stocks. In this situation, they did not employ their time in lamentation and mourning; no, they prayed and sang praises unto God. In imitation of their example, let us, therefore, in all things give thanks, and be able to say with David, "Thy statutes have been my songs in the house of my pilgrimage." It will also greatly contribute to relieving the suffering and hardships of our journey, if we can have those of like sentiments with ourselves as companions; as says the Psalmist, "I am a companion of all them that fear Thee, and keep Thy precepts. We took sweet counsel together, and walked in the house of God as friends." As the wise man also properly observes, "Two are better than one; for if they fall, the one will help up his fellow." Blessed are they who thus go through life together, in peace and love, comforting and encouraging one another, and conversing about the things that pertain to the kingdom of God. To these heirs of salvation, angels delight to minister; and Jesus, himself, although they do not know it, will draw near, and go with them. With such companions and such a guide, our journey will seem short, because it will become pleasant; and there will be nothing formidable, even in the last and most trying part of it—the article of death. We find the holy patriarchs, when the appointed hour came, calling their children about them, bequeathing to their posterity the blessing of Salvation by the Messiah; gathering up their feet into the bed, and dying with the same satisfaction and composure as they would have fallen asleep. And why? because they had always looked upon themselves as strangers in the earth, and regarded death as a departure to that other and better country, of which they had lived in perpetual expectation, and could not therefore be surprised or alarmed at being called away to take possession of it. Could we, my brethren, think as they did, we should live as they did, and die as they did; nor should we grieve for the dead who die in the Lord. They have only passed us on the road, and are gone, as it were, to prepare for our reception; and surely in the journey of life, as in other journeys, it is a pleasant reflection, that whatever treatment we may meet with abroad, we have friends who are thinking of us at home, and will receive us with joy when our journey is ended. And, lo! the Heavens are opened, and the habitations of the blessed disclose themselves to view. The glorious company of the apostles, the goodly fellowship of the prophets, the noble army of the martyrs; in short, all that have departed hence, from the beginning of the world, in the faith and fear of God, a great multitude, which no man can number, are seen standing in white robes, with palms in their hands. They beckon us away to those blissful regions, whence sin and sorrow are for ever excluded, out of which, they who are admitted, go no more

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for ever. They all, like us, trod, with many a toilsome step, this vale of tears; they all were once strangers in the earth. Now they rest from their labours and their works do follow them; and they are entered into the joys of their Lord. They have accomplished happily their journey; and through faith and patience, inherit the promises; and a seraph's voice, from the eternal throne, calls to every one of us, "Go, and do thou likewise." Amen.



Diocese of Rupert's Land.

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

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

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor.
Churchwardens—Richmond Spencer, Esq., M. D.; John Hanbury, Esq.

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

Saints' Days—H. C. at 8 a.m.

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

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



ST. MATTHEW'S, BRANDON. — ST. MATTHEW'S GUILD.—The last literary meeting, held at the end of December, under the auspices of the Guild, was a great success. The leading item on the programme was a paper by Mr. Rigg, on the subject of "Music," which showed a great deal of thoughtful care in preparation; its only fault was, in its being somewhat lengthy, but, as the lecturer explained, it was a subject, difficult to treat in a short paper.

Mr. Rigg intends giving a further paper on "Musical Instruments," at a future meeting. A programme of music and readings was also given, which were much appreciated. Mr. Herbert L. Rixon, of Winnipeg, formerly president of the Guild, occupied the chair, and in a few appropriate remarks, expressed his pleasure at being once again amongst his old friends in St. Matthew's, Brandon.

ALL SAINTS, WINNIPEG.—The usual Christmas entertainments passed off with great success. The Sunday school held festival on Thursday, 30th December, and in addition to the usual tea and entertainment, was marked with the distribution of prizes, which is now to take place annually. The children received, First, Second and Third Class prizes, according to the number of marks obtained during the year. The first scholar, who obtained full marks for attendance, conduct and lessons, was Willa Hayward, a girl in Miss Mason's Class. The Rector and Mrs. Baker had the pleasure of entertaining the Sunday School Teachers at the Rectory, on the 13th January, when a pleasant evening was spent by all.

The Choir boys received their prizes on Tuesday, 28th December. The first prize went to Fred Alderson, who has done good work in the Choir as leading treble, for some time. The occasion of the prize-giving was taken advantage of by the boys, to present some prizes on their own account, which were the occasion of much surprise and pleasure. The recipients of these gifts were, Mr. Minchin, our devoted choirmaster, the Rector and Mrs. Baker, and Mr. Simpson, the Sexton. We also hear that Mr. Edgar T. Bevis, the Choir Librarian, received a presentation of a tea-service and a set of carvers from his fellow-choirmen, as a small token of their appreciation of his good work and uniform kindness.

GLADSTONE NOTES.—All Saints' Church was tastefully decorated for Christmas, and a good congregation and hearty service made true Christmas cheer. The offerings at Gladstone and Midway amounted to \$16.00.

On Dec. 30th., the annual Christmas Tree and Entertainment in connection with the Sunday School, took place. Some trouble had been taken to make it better than on former occasions. Mrs. Creary, our indefatigable organist, undertook the preparation of two drills by the young ladies of the church, and they were highly appreciated, and did her great credit. In addition to this, she accompanied the nursery rhymes which were sung and acted by the children of the Sunday School. These were also much appreciated. Prizes for regular attendance at school and church, were distributed by the incumbent, and the Christmas tree presents distributed to the children, by "Mother Goose." Financially, the entertainment was a great success, realizing \$22.30. After deducting all expenses for the year, this leaves nearly \$10.00 to the credit of the Sunday School funds.

The incumbent has commenced a cottage service at Golden Stream, this winter. The attendance is good and some of the people there would like to have a Sunday service. This may eventually be established.

The Midway Vestry are seriously considering the question of building a church during the present year. With the S. P. C. grant, we may hope to see this accomplished by next autumn.

HARTNEY.—At the Anniversary services held here lately, when the Rev. G. C. Hill was the preacher, the offertory amounted to \$40.00.

Through the exertions of the Ladies' Aid and Mr. F. H. Wimberley, the energetic lay-reader in charge of this parish, the church has been entirely re-seated.

At a social gathering, held a few weeks ago, Mr. Wimberley was the recipient of a handsome writing desk, a mark of appreciation from the members of his flock.

BIRTLE NOTES.—The Bazaar held lately, in connection with St. George's Church, was a great success. The amount raised was \$80.00.

The Sunday School entertainment was held on Dec. 29, and was in every way very enjoyable. The Christmas tree was tastefully decorated, and of course was the centre of attraction for the little folks. A splendid supper, provided by the parents, was served in the vicarage. The company then adjourned to the vestry, where the children were entertained by Mr. E. H. Hayes with his "Phonograph." The "talking machine" was much appreciated by both parents and children. Mayor Flower then distributed the presents, and the children were made delightfully happy by the very pretty things given them. Then followed a distribution of candies to old and young. Great credit is due to Mrs. Robertson and Mrs. H. Bagshawe, for such a successful and enjoyable evening.

Mr. Horace Bagshawe has been appointed by the Vicar to be Superintendent of the Sunday School.

The Rev. George Gill preached a telling and useful sermon here on Sunday, January 9.

ST. JOHN'S COLLEGE NOTES.—Classes were resumed on Thursday 6th.

Two more students are in residence this year: Messrs Briscoe and Solly. There are also a few more day students.

The Rev. Canon Matheson entertained the students and a large number of young people, at his house, on the evening of the 7th inst. A very enjoyable time was spent.

Among the clergy visiting the College last month, were the Revs. C. R. Littler, E. L. King and F. Norquay.

The First Football practice of the year, was held on Monday last. There was a good turn out.

Mr. J. G. Cory, of Gladstone, is back again to resume studies.

Mr. W. Walser, an alumnus of St. John's College, Highbury, is staying in college for a few days. He is to be ordained on Tuesday, 25th., in the cathedral, by the Bishop of Qu'Appelle, and will immediately take charge of the work in Morris.

Mr. E. R. Bartlett still remains in Fort Francis.

Diocese of Qu'Appelle.

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

MOOSEJAW NOTES.—The annual meeting of St. John's Church Sunday School was held on the evening of the Feast of the Epiphany. After partaking of tea at the vicarage, the school adjourned to the nave of the church, where the Rev. W. Watson exhibited a fine series of lantern pictures of the events commemorated at Christmas and Epiphany. This school, although not a very large one, is doing excellent work.

St. John's Church choir is hard at work preparing for an entertainment which will be given in the Town Hall, shortly. This entertainment promises to be one of the most successful local events, that has yet been given in Moosejaw.

The Executive Committee met at Bishop's Court, Indian Head, on January 20th 1898, there were present The Lord Bishop; Hon. Mr. Justice Wetmore, Treasurer, Rev. W. E. Brown; Rev. G. N. Dobie, Rev. T. G. Beal; and Messrs. H. B. Joyner, R. B. Gordon and Capt. Price.

The chief business was the consideration of, and making grants for the year commencing Easter, 1898. For that year, the treasurer's forecast promised an income in the neighborhood of \$8,000, out of which sum, \$6,000 was voted to continue the present grants, with some slight alterations, the Indian Head parish assuming an additional \$40 towards stipend, thereby reducing the stipend, by that amount; while an extra \$100 was voted to Carleton, and an increase of \$100 was made for the lay reader working at Wapella. In addition to the above, for new work, these grants as follows: Hednesford and Craven, \$250; Wolesley district, \$250; lay-reader, Maple Creek, \$150; Medicine Hat, assistant, \$250, and low rate stipend of general missionary, \$200; the Bishop guaranteeing \$200 towards the same. This will be a new venture for this diocese, and will have to be taken up in a small way at first, as at present it is impossible to grant a sufficient sum for an efficient man's whole time.

Grants were also made, from the S. P. C. K., block grant for building churches, to churches at Swift Current, and in the Qu'Appelle Station District.

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The Bishop read a letter from Mrs. Knight, an old warm and faithful friend of, and worker for this Diocese, in England, stating that through ill health, she was obliged to resign the editorship of the "Occasional Papers," published in connection with the Qu'Appelle Association, in England, and that the work had been taken up by Rev. Arthur Krauss, a former clergyman of this diocese. A sub-committee was appointed to draft and forward to Mrs. Knight, a resolution thanking her for her former services and expressing regret at the cause of her resignation.

Though the executive cannot but feel that the outlook for the future is serious in view of the present reduction and further reduction, as threatened by the S. P. G., they are encouraged by the fact that they are able to supply for the present what is necessary for carrying on the work of the diocese, as now maintained. The new work proposed is chiefly the setting off new missions from one or more old ones, which will, as is generally the case, throw an additional burden upon the older parishes. When these burdens are assumed and met by increased contributions, as has already been the case in other such instances in the diocese, there is a real advance in church work.

Diocese of Calgary.

LETHBRIDGE.—Christmas trees being the order of the day, the children of St. Augustin's Sunday School showed their appreciation of the fact by thoroughly enjoying themselves at the usual Christmas tree given at the Building Company's Hall on Thursday last. Two well laden trees were the especial features on this occasion, and naturally excited much interest in the minds of the rising generation. Between 3 and 3.30 p.m. the children trooped in, and when all were present, they commenced the afternoon's enjoyment by giving a variety concert among themselves, in which they showed great confidence, not to say musical capabilities. After this they had a fine time among themselves, with the games provided by Mr. G. W. Robinson, until 6 o'clock, when they adjourned behind the scenes to do justice to the well appointed tea which was served them by the Misses Deane, Miss Morris and Miss Cottingham. The trees were then lighted up and the prizes distributed to the various children who had made most marks during the foregoing year for regular attendance and proficiency, during which, Mr. F. Champness added to the general hilarity by appearing as Santa Claus, to the evident enjoyment of the juvenile portion of the assembly. At about 8 o'clock, bags of candies and oranges were given out wholesale and the children departed, having had a most enjoyable time.

ST. MARY'S, VIRDEN.—Rector, Rev. E. L. King, B. A.

Lay Readers—Mr. A. D. Joliffe, Mr. R. Bloxam.

Churchwardens—Capt. E. A. C. Hosmer, J. Joslin, Esq.
Sunday Services—Holy Communion, 1st and 3rd Sun-

days in the month, 11 a.m.; Matins and Sermon, 11 a.m.; Sunday School and Bible Class. 3 p.m.; Evensong and Sermon, 7 p.m.

Wednesdays—Evensong, 8 p.m., Fridays, S. S. Teachers' meeting, 8 p.m.

ST. MARY'S, VIRDEN.—The Rev. Canon Matheson spent a few days with us at the opening of the year. His primary reason for coming was to officiate at the wedding of the Rector and Miss Joslin on Jan. 4; but we were glad (and, remembering how crowded his life always is with work, grateful) that he came in time to preach to us both morning and evening, on the previous Sunday. It is no empty form of words to say that we found his sermons, especially, perhaps, the evening one, on the "Fatherhood of God," both helpful and thought-producing; and we trust it will not be long before he is able to come to us again.

It is unfortunate for some reasons, that St. Mary's is one of the last parishes in the western end of the diocese, for, being so far from Winnipeg, we seldom enjoy the privilege of a visit from any of the cathedral and city clergy. On Sunday, Jan. 9, owing to the absence of the Rector, the services were taken by Mr. Jolliffe, our lay reader.

We are glad to record that \$150.00 needed to make a payment on the church mortgage, has been all raised, in direct response to a special appeal.

At the last Rural Deanery meeting held in Carberry, in Oct. of '96, it was decided to hold the next meeting in Virden, and we heard that it was to be held this month (January) but we suppose it has been postponed to some future date.

The two deaths that occurred in the parish, early in the month, during the Rector's absence, with the lesson taught by the suddenness of one, will have well-nigh faded from the minds of most, ere they read these notes, pushed out by the constant pressure of daily duties and pleasures. Perhaps life would not be a very happy thing, if we had too strong a memory for its darker pictures, yet surely we need—all of us—to remember the transitoriness of life—a wedding to-day and a death to-morrow, sorrow and sunshine—joy and grief, how quickly they follow one another. And how startled we are when we hear that one whom we saw well and strong, only a few days before, is dead. "So sudden" we say, and it might be of you or of me that they speak next.

"In the midst of life we are in death; of whom may we seek for succour, but of Thee, O Lord, who for our sins art justly displeased?"

On account of the absence of Mr. King, who was quite unaware of the news that awaited his return, the funeral of Mrs. Elliott and Sergeant Shaw (the latter with all military honors) were conducted by Rev. Mr. Strang, the Presbyterian minister. To those who mourn we extend our deepest sympathy.



The Synod of the Diocese of Montreal met on Jan 18 and 19, under the presidency of the Bishop. There was a larger attendance than usual of both clergy and laity at the opening services in Christ Church cathedral. In his annual address, Bishop Bond made reference to the jubilee celebrations of June of last year, and to the meetings of the Lambeth Conference in August.

As a result of that conference the Bishops had issued an encyclical letter dealing with Church and social problems of a very wide reaching character. Such topics as temperance, the relations of employer and employee, and international peace had been touched upon therein, and the encyclical contained much useful information and some excellent advice on these questions.

One of the most important topics discussed in the encyclical was that which approved of establishment of religious communities in the church. And in dealing with the subject as they had done, His Lordship said that the Bishops' action had his warmest approval and commendation. He was gratified to note the return of the church to primitive custom in this respect, and was especially pleased at the revival of the ancient order of deaconesses.

Alluding to the Diocesan Theological college, His Lordship said, that the institution was becoming better known as the years advanced, and that its graduates were now to be found in mission fields, in the several dioceses of the Dominion, and throughout the United States. The past year has been one of prosperity and an effort would now be made to raise the clerical standard of general attainments. This could be done by a critical study of the Bible and he would recommend that the first few years of the students' theological course should be spent in acquiring a fundamental knowledge of the Holy Scriptures. The Bible and the Book of Common prayer were, after all, the right text books for the student.

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With regard to the Principalship, His Lordship said that the delay in appointing a successor to the late Dr. Henderson had been caused by a desire on the part of the Governors to make no mistake in the matter of selection. A great scholar, as well as a good man was wanted, and for the advent of such a man, very earnest prayers should be made, by all having the interest of the college at heart.

Continuing, His Lordship referred to the bi-centenary celebration of the formation of the S. P. C. K., a missionary society which had greatly assisted the Diocese of Montreal in days gone by. He hoped that the celebration in March next would be fittingly observed by every pastor in the Diocese. While speaking in this connection, His Lordship expressed the hope that the day was not far distant when the church in Canada would have a foreign missionary society of its own.

His Lordship, proceeding, drew attention to a clause of the Lambeth encyclical, which defined the attitude to be taken by church missionaries to their Nonconformist brethren engaged in similar work. The unity of Christ, said the right reverend gentleman, must begin with the charity of Christ. Differences of religious opinion and belief could only be healed by love.

His Lordship then reviewed in order, the work of the Women's Auxiliary, and similar societies within the church.

He also submitted statistics relative to the work accomplished during the year by the St. Andrews' Home, the Church Home, the Robert Jones Convalescent Home and the Prisoners' Aid Association.

The condition of French mission work in the diocese, he said, was discouraging, and it was just possible that the schools and colleges would have to be closed. Such would not be done, however, without the sanction and knowledge of the Synod.

In conclusion, His Lordship said that he had inspected almost all the parish records in the diocese during the year. A number of these had been well kept, but there were others that were in a deplorable condition. Some registers had been so badly kept that the ministers responsible therefor should be brought before the Synod that they might be reprimanded for their neglect to conform to the law respecting registration.

During the year he had visited one hundred congregations, had held 76 confirmations, had confirmed 771 candidates and had ordained six deacons and four priests.

The Bishop of Montreal held an ordination in the cathedral, Montreal, when one was ordained to the diaconate and four to the priesthood. A solemn *Te Deum* was sung at the choral Celebration on the first Sunday in the New Year, in the church of St. John the Evangelist, Montreal, as an act of thanksgiving for the past year's blessings, and to ask God's benediction on the new. A special service for the opening of the year was held at St. George's church on New Year's Eve, beginning at 11 p.m., and closing at midnight. Dean Carmichael and a number of the city clergy gave addresses. The rector and church wardens of St. Thomas' church, have taken an important step in open-

ing the church daily for private prayer and meditation. A special service was held Dec. 28th in the chapel of St. Stephen's church, under the auspices of the St. Andrew's Brotherhood, to which all men were invited. Several of the city clergy made addresses. A service of song was held in St. George's church, Dec. 28th, when Christmas carols and music suitable to the festival were rendered by the choir. The new church at Beauharnois was formally opened by the Bishop the Saturday before Christmas. The corner-stone was laid by Dr. Seward Webb, vice-president of the New York Central & Hudson River R.R. who gave the land upon which the church is built, and \$500 towards building fund. Archdeacon Mills, of Montreal, preached the dedication sermon. The 39th annual session of the Synod of the diocese of Montreal, was held Jan. 18th, with Holy Communion in Christ church cathedral. One of the matters before the synod was the organization of a deaconess home in Montreal, for "the training and maintenance of women to be appointed by the Bishop, to minister in the parishes in the diocese requiring their services."

The Bishop of Quebec has addressed a circular letter to a number of leading Churchmen in his diocese, appealing for aid to sustain a second clergyman and two school teachers on the Labrador coast. A reception in aid of this work was arranged to be held in the Church Hall, Quebec, Jan. 13th. The Labrador mission embraces 435 miles of coast, instead of 285 as formerly, and the extension costs about \$1,550 a year.

The Bishop of Nova Scotia has lately finished a Confirmation tour through the Annapolis valley. A series of Sunday afternoon meetings for men only, has been commenced in St. Paul's mission hall, Halifax. The day of intercession for missions, Dec. 5th, was observed in all the city churches in Halifax. The Bishop gave a very interesting address at one service. The old church was burned down last March. The new one is a neat building costing \$2,000. Only a small debt remains on it, but an organ, bell, and chancel carpet are needed. Meetings are to be held in the diocese of Nova Scotia on behalf of the Society for Promoting Christianity among the Jews, from Feb. 13th to 26th; a deputation for the purpose will come from England.

The Bishop of Ottawa held an ordination in Ottawa, on the 19th, at which four candidates were ordained to the priesthood. The Bishop held a Confirmation at St. Peter's, South mountain, and confirmed one candidate in a house in the same parish, who was unable to be present in the church on account of illness.

At Trinity College school, Port Hope, Ont., on the last night of the term, before the boys went away for the Christmas holidays, the school choir sang a number of the old English Christmas carols, following a custom which exists in more than one of the great English public schools. The school choir on this occasion did themselves and Mr. Coombs, the choir-master great credit. The treble voices

rang out clear and distinct, and in the unaccompanied carols the time and shading were excellent, while the pitch was accurately kept throughout. A number of friends from the town were present, and all expressed a hope that it would become an annual event. The most popular of these songs seemed to be the old favorite, "Good King Wenceslaus," "The Cradle-song of the Blessed Virgin," "The First Nowell," and the Christmas Day carol, "All this night bright angels sing." The annual choir supper followed. Songs and choruses from both masters and boys made the evening pass very pleasantly.

Christmas was, as usual, the occasion of many charitable deeds on the part of the congregations of the city churches in Toronto. The Sunday School of St. Peter's church gave away 100 dinners to the poor in different parts of the city. The ladies of the congregation have sent during the year, 30 bales of gifts to the Northwest missions. The chaplain to the hospital and the jail, Toronto, in his report recently issued, mentions the great help the St. Andrew's Brotherhood have been in his work during the year. The members have maintained an average attendance of 12 at the hospital and 6 at the jail. Over 30 per cent. of both patients and prisoners, belong to the Church of England. The funeral of the Rev. John Gough Brick, formerly missionary at Peace River, Northwest Territory, who died at St. Luke's Hospital, New York, Dec. 13th, took place in Toronto, from his daughter's residence. Canon McNab, of Toronto, while engaged in parochial and mission work in England during the past year, has been working in the interest of St. Alban's cathedral, Toronto, as much as possible, which object, indeed was the principal reason of his visit to England. The Canon missionary has already collected quite a sum towards the funds of St. Alban's.

About \$18,000 has been subscribed during the past year for the Western University, diocese of Huron, in the city of London. A bequest of \$1,000 has been given to the Bishop of Huron in trust for the university. Of the money collected, \$10,000 is to go to the endowment fund.

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CORRESPONDENCE.

To the editor of the Western Churchman.

Sir:—There must have been many who were thankful to know that through your paper a protest was made (and it was not the only one) against the so-called marriage of a divorced man.

And it is indeed strange, and a grievous wrong, that one who holds the office of a "Priest in the Church of God," should be able to disobey the law of God, without rebuke; and one, moreover, holding so high a position in the Church here.

One would think the matter had been too fully discussed of late, to leave any doubt as to what was right; our marriage service puts it quite plainly and decidedly, and surely Our Lord's words in St. Matt. V., 32, admit of no second meaning.

Does the fact, that "many people do not see any harm in it," make a wrong thing right? One would think so, judging from the way many of these people talk.

Yours truly,

ANOTHER CHRISTIAN.

Winnipeg, Jan. 23, '98.

The Bishop of Chester on Sunday Observance.

To the editor of the Western Churchman.

Dear Sir:—Your extract from the Bishop of Chester's pastoral, is liable to be misunderstood. In addition to cricket the Bishop is in favor of "bicycling, lawn tennis and golf" becoming Sunday pastimes. This sounds very sweeping and unorthodox, until we read the qualifications made by the Bishop himself.

These qualifications are somewhat as follows:—(The Bishop is quoting from Bishop Sanderson, a divine of the Seventeenth Century.)

- (1.) That these pastimes be used with great moderation.
- (2.) That they should be used at seasonable times, and with due regard to attendance at Divine worship by themselves and others.
- (3.) That they should be used so that they may make men fitter for God's service the rest of the day, rather than in any way to hinder them or overweary the body.
- (4.) That they be used not doubtfully.
- (5.) That men be severer towards themselves than towards other men. A man will rather deny himself than offend others or take offence at others.

"In illustration of this last point, many will remember what is told of Charles Kingsley, that, although he encouraged cricket on Sunday afternoon after service, among the lads of the village, he counselled his own sons not to use that liberty, because they had ample opportunities of such recreation during the week."

According to the Bishop of Chester, therefore, the 'leisured' classes are not to seek their own amusement on the Lord's day, but are to give opportunities to their less favored brethren to take innocent recreation and enjoyment.

If people used Sunday recreation with such moderation and consideration as the Bishop urges, there would be small cause of complaint. But it is not fair to quote his words without regard to their qualification.

FRANK V. BAKER.



The Children's Journey.

The golden sands were bright and fair;
Two children played alone,
Watching the waves with their crested heads
Break on the shore and moan.

The sunlight played upon their hair,
And shone in their sweet blue eyes;
It seemed to dance in their wavy curls,
As it shot from the cloudless skies.

"Look at the horses with flowing manes!"
Little Arthur cried with glee,
"I'd love to drive in a pretty coach,
With these horses of foaming sea.

And Alice said she'd love to go
On a journey across the sea;
With Arthur to drive the restive steeds,
Never a fear, feared she.

So they jumped in a blue-green chariot bright
And journeyed a long long way,
A longer way than they'd meant to go,
That beautiful summer day.

For they stood that night on the distant shore
Of a Better Land than ours,
A Land where the sun shines day and night,
And they count not time by hours.

But only the waves came moaning back,
To meet two mothers mild,
Where each came down at the close of day,
To search for her little child.

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Only a Soldier's Blanket.

When the gallant Sir Ralph Abercromby was mortally wounded in the battle of Aboukir, he was carried in a litter on board the Foudroyant. To ease his pain, a soldier's blanket was placed under his head, from which he experienced great relief. He asked what it was.

"It's only a soldier's blanket," was the answer.

"Whose blanket is it?" he asked, half lifting himself up.

"Only one of the men's."

"I wish to know the name of the man whose blanket this is," insisted the dying commander.

"It is Duncan Roy's, of the 42nd, Sir Ralph," replied the servant.

"Then see that Duncan Roy gets his blanket this very night," said the brave man, not forgetting, even in the last agonies, the welfare or comfort of another soldier, however humble his rank.

—o—

St. Matthew's Brandon.

The midwinter entertainment in connection with St. Matthew's, took place on the evening of the Epiphany, in the city hall, and was the most successful in the history of the school. Every event on the programme went off without a hitch, showing great care and attention to detail on the part of the committee in charge, and a great deal of ability on the part of the youthful performers.

The opening carol by the school choir, "As with gladness men of old," was well given, the whole audience standing; and then, eleven sweet little tots, in night wrappers, and carrying lamps, and hugging dolls to their tiny bosoms, trotted out on the stage, and went through their drill, one by one disappearing, till the last blew out her little lamp and bowed her cute adieu. The audience enjoyed this number to the full, and laughter and tears were mingled as the pretty dears went through their evolutions, and whispers of "the darlings" were heard on all sides.

Miss Hilda Hesson and Miss Louise Barton, then gave an ode, dedicated to Parker's Dye Works, so well that the Treasurer of the School was heard to murmur: "We ought to have made Parker's Dye Works put up \$10 for that ad."

Dr. McInnis then came on, and sitting cross-legged, told the children a fairy tale in his own inimitable style, amid rapturous applause.

Willie Aldridge gave a cornet solo, which was encored, but, the programme being a long one, he could not respond.

Miss Nellie Cleverly's band of stalwarts drilled, and sang "Solomon Levi." They made quite an impression, especially on the stage floor, which shook under the rhythmic clattering of their "number nines."

After a few minutes' cessation of business, the crowning event of the evening—"The Sleeping Beauty," was rendered. The scene opened with the King and Queen (Miss Hanbury and Miss Douglas) talking together in anxious

desire for an heir. A fairy granted their desire, the ubiquitous cradle and contents appeared on the scene, and the good fairy (Miss Louise Barton), attended by eight dainty little fair attendants, appeared and gave her blessings and good wishes to the baby princess (Miss Cleverly). The eight young fairies then danced a minuet and the lancers in perfect style, and without an error. Helen Leech and M. Aske, Nora Pilling and Kathleen Budd, Marion McDonald and Bertha Pilling, and lastly Ella Hanbury and Brownie Douglas, made four as sweet pairs of dancers as ever graced the floor of the City Hall. The old witch (Miss Mary Cottingham) then pronounced her curse on the little princess, who according at the age of sixteen pricks herself with a needle, and with her whole household goes off into a sleep of a hundred years, at the end of which the fair prince (Miss Hilda Hesson) appears and wakens and marries her. The play and whole effect were most charming, and reflected the greatest credit on Miss Lee and her assistants and the young performers.

The prizes were then distributed to the successful ones, and various presentations were made by admiring pupils to teachers.

In the second part of the programme Rev. Mr. Custance and Messrs. Press and Aldridge received a good hearing, as did Master Russel Leech and Little Miss Verna Leech in their recitations. Miss Magee rendered "Caller Herin," in costume, charmingly.

Miss Lena Lee's "Three Little Sailor Boys" (Lee, Hesson and Hanbury) then held the boards acceptably and well.

Finally, Dr. McInnis as Santa Claus dispensed the good things from the laden trees to every boy and girl belonging to the school or church, at the conclusion of which the immense audience dispersed to their homes, after one of the best children's entertainments ever given in Brandon.

The Rev. Robert C. Johnstone, Editor of the WESTERN CHURCHMAN, is prepared to take lecture engagements after February. Subjects of lecture:

1. The Revolution and its Ballads.
2. The Romance and Minstrelsy of the Jacobites.
3. Sir Walter Scott and his Ballads.
4. Lady Nairne and Her Songs.
5. "A Nicht wi' Burns."
6. Scotch Wit and Humor in Song and Story.
7. Wit and Humor of the English Speaking People.

Special terms when proceeds are for church purposes. No spare dates in February.

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