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EVANGELICAL TRUTH AND APOSTOLIC ORDER.

The Western Churchman.

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

VOL. 3—No. 4.

WINNIPEG, DECEMBER, 1897.

PRICE 10c.

Calendar.

DECEMBER.

1. Wednesday in Advent.
2. Thursday.
3. Friday. Fast.
4. Saturday.
5. II Sunday in Advent. Morning, Isa 5 : II Peter 2 : evening, Isa. 1 to 11 ; St. John xiv.
6. Monday. St. Nicholas, Bp. A. D. 312.
7. Tuesday.
8. Wednesday. Conception of B V M
9. Thursday.
10. Friday. Fast.
11. Saturday.
12. III Sunday in Advent. Morning, Isa xxv. I St John iv, 7. Evening, Isa. xxvi or xxviii, v 5 to v 19 ; St John six to v. 25.
13. Monday. St. Lucy V. & M., A. D. 301.
14. Tuesday. St. Drostan.
15. Wednesday. Ember Day. Fast.
16. Thursday. O Sapientia.
17. Friday. Ember Day. Fast.
18. Saturday. Ember Day. Fast.
19. IV Sunday in Advent. Morning, Isa. xxx to v 27 ; Revel. iv. Evening, Isa. xxxii or xxxiii, v. 2 to v. 23 ; Revel. v.
20. Monday.
21. Tuesday. St. Thomas, A. & M.
22. Wednesday.
23. Thursday.
24. Friday. Christmas Eve.
25. Saturday. Christmas Day. Morning, Isa. ix to v. 8 ; St. Luke ii to v. 15. Evening, Isa. vii, v 10 to v 17 ; Titus iii, v. 4 to v. 9.
26. I Sunday after Christmas. St. Stephen, protomartyr. Morning, Isa. xxxv, or Gen. iv to v. 11 ; Acts vi. Evening, Isa xxxviii, or xl, or II Chron. xxiv, v. 15 to v. 23 ; Acts viii to v. 9.
27. Monday. St. John, Apostle and Evangelist.
28. Tuesday. Holy Innocents' Day.
29. Wednesday. St. Thomas. A.Bp. A. D. 1170.
30. Thursday.
31. Friday. St. Sylvester. Bp. A. D. 335.

Prayer Book Notes.—The Collect for the First Sunday in Advent is to be said daily till Christmas Eve. During the Advent Ember week the Ember Collect is to be said daily.

On Christmas Day the Athanasian Creed is appointed to be said. There are also Proper Psalms, and a Proper Preface in the Communion. Service appointed for this day.

PUBLISHERS' NOTICE.

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

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

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

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



The Church, in her wisdom, has arranged the Christian year into seasons of Fast and Festival ; and, in the selection of prayers, and psalms, and lessons, for her system of services, she has so planned her teaching that all the important events in the incarnate life of our Blessed Lord and Saviour are duly commemorated, while all the essential doctrines of the Christian Faith are set forth in regular order.

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speaking with contempt of the old-fashioned conservative methods followed by the Christian Church. For our part, we cannot help feeling that the system of teaching, contained in what is known as the Church's year, will stand favorable comparison with any mere secular system of instruction, in respect of simplicity, order, and completeness. So simple is it that even a young child can grasp the main facts of the Incarnation, by simply giving ordinary attention to the Church's services from Advent to Advent; so orderly is it, that each historical fact prepares for, and leads up to, the one immediately succeeding it; so complete is it, that all the facts and truths do not stand out singly as individual atoms, but every one has its own clearly defined place in one great whole—and one great idea—the Redemption of mankind—runs, like a golden thread, through all.

The Christian year begins with Advent, which this year commenced on November 28th. The name "Advent" means "coming," and refers, in the first place, to the first coming to earth, in great humility, of the Incarnate Son of God; and, in the next, to the second coming of the same Divine Being, at the last great day, to judge the world.

The observance of Advent is of very great antiquity, there being distinct reference to it, in Church history, before 450 A. D.

The Church calls upon us to keep this holy season by taking every advantage of the special means of grace provided, by using well the special opportunities for prayer that are afforded at this time in God's House, and by devout meditation on the special themes brought before us in the Church's services for this season.

If we are at all in earnest, we cannot avoid looking back over the Christian year that has gone; and, in so doing, we shall see much to regret, and, at the same time, many things for which to be thankful.

It is a good thing at the beginning of each new period in our lives to fix upon some thought which shall be our most frequent and favorite thought throughout that period, and give us something definite to aim at in our lives. A very suitable motto for those who are living in a climate that is somewhat stormy during the winter is this: "Rejoice in the Lord always." Do not wait till trouble comes before turning to Him, but try to live always in His Presence: think often of Him and His Love, and of what that Love has done for us all. Keep counting up God's Mercies; never say your prayers without giving thanks for something, and go to Church to do so again in public. Do not go to Church to get, but to give. This is the very first duty of all God's people, to give to Him—worship, thanks, praise, alms, and themselves. Constant giving to God cannot help bringing joy; and the Christian life was meant to be a life of joy, not of gloom, even in spite of affliction. Heaven was meant to begin in this life. God made this world beautiful in order that we might look upon it as the avenue, or outer and plainer part, of the glorious Garden of God, and this earthly life as but the first stage of the Heavenly Life. It was for this that our Lord Jesus Christ ordained the Sacrament of His Love, that we might get

more vivid glimpses of that future Heavenly Life as often as we like, and feel the bliss of His unending Companionship, and breathe the atmosphere of His Love, as well as take our share in His continual intercession now being offered in Heaven. He has not left out any possible means of helping us to live a life of joy in the Lord.

By observing the Holy season of Advent in this way, we shall make our Christmas a blessed time, in the truest sense of the word; and we shall be putting ourselves in the way to take the fullest advantage of all God's mercies throughout the year.

THE NATIVITY

"What means this glory round our feet,"

The Magi mused—"more bright than morn?"
And voices chanted clear and sweet,

"To-day the Prince of Peace is born."

"What means that star?" the shepherds said,

That brightens through the rocky glen?"

And angels, answering overhead,

Sang "Peace on earth, good will to men,"

And they, who do their soul no wrong,

But keep at eve the faith of morn,

Shall daily hear the angels' song,

To-day the Prince of Peace is born.

—James Russell Lowell.

CHRISTMAS.

In spite of the strong tendency in certain quarters to secularize Christmas, and make it a mere social festival, the faithful Churchman will never forget that it is one of the three great festivals of the Catholic Church, and as such ought to be observed religiously and with deepest thankfulness. In bygone days the Puritans saw only the superstitions and disorderliness with which Christmas had become encumbered, and therefore tried hard to destroy it, but fortunately failed in the attempt. We hear it sometimes said that there is no clear and definite evidence to prove that our Blessed Lord was born on December 25; and it is often urged that, in the early Church, there was a diversity of usage in regard to the observance of the feast. These things need not disturb us. That there is an almost universal desire to celebrate the Nativity of the Child Jesus all will recognize; the question as to the exact date of the event may be left as an interesting study for the archaeologist. It is quite sufficient for us to know that, for 1400 years at least, December 25 has been observed as Christmas Day by the Christian Church. The "Christmas season" is sometimes used to designate the time between December 24 (Christmas Eve) and January 6. During this period there was formerly, and still continues to be, a spirit of joy and festivity, and we do well to perpetuate the Church's custom. The vigil of the Nativity was observed from very early days with exceptional devotion, doubtless because of

the belief that the birth of our Lord occurred in the night. Unlike other vigils, it continued through the night; and, on this one night in the year, the Church sanctioned the celebration of the Holy Communion at night. We may not have an opportunity of communicating at a midnight celebration on Christmas Eve, but we ought at all events to approach God's Holy Table as early as possible on Christmas Day, thereby evincing our earnest desire to give to God's honor the first fruits of our time, and our heartfelt thankfulness for the great blessings that flow from the Incarnation of the Eternal Son of God. But, our celebration will not stop there. We will try to make Christmas-tide a season of genuine good,—a season in which we try to live over again all the events of the first Christmas,—a season in which we try to realize as fully as we may the great goodness and love of Jesus in taking upon Him our flesh,—a season in which we try to help ourselves on in the spiritual life,—a season in which we are at peace with all the world,—a season in which we try to scatter around us some of the blessings that are ours,—a season in which our highest aim and privilege is to endeavor to further the fulfilment of the angel's message of "Glory to God in the highest, Peace on earth, and good will among men."

CHRISTMAS GIVING.

"Freely ye have received, freely give."

There are some good people who protest against what they consider the useless extravagance of Christmas-tide, but we cannot say that we envy them. Christmas giving has come to stay, and as all Christians observe the Festival in some way or other, by the association of ideas almost every one feels that Christmas brings to him or her a special obligation to do something, be it little or much, to make some other heart glad on that bright and festive occasion. The pleasant mysteriousness of the unopened package, the certainty of an equally pleasant revelation, the association of every such gift with this particular Christmas-tide, as long perhaps as life shall last, and perhaps when the dear hands that tied it up are crossed on the breast, and the eye beaming with the thought of another's pleasure is forever closed—these are among life's brightest and purest joys, and they abide when much of the mere pleasure of acquisition or personal triumph in the world has faded away in the fierce pursuit of something else.

The Christmas gift has its distinctly religious association. It is not an accident that this reason of all others loosens our purse strings. It is earth's first Christmas gift, whether we think of it at the time or not, which is the living inspiration of Christmas generosity. It is the gift which came down to us from heaven on that still midnight, in the manger, that gives to this season its true tone. It is because of the Messianic gift first and foremost—so that Christmas is pre-eminently the season in which the regularity of our economy is relaxed, and we open our hearts to the appeal of a generous sentiment, and let us not forget

also, to the unspoken plea of those whom we have always with us, the poor and needy.

The beauty of Christmas benevolence is that it offends no one. The proudest and most keenly sensitive among God's poor can accept without loss or lingering self-respect that which loving hearts and generous hands have laid at their door, to brighten Christmas morn. No one need blush at the sight of a Christmas gift, even if it means an alms to save from starvation or nakedness.

The giver of such is "twice blessed" in his own spiritual nature, and in the thought of the light which breaks under his touch for bleak and cheerless homes. Everyone is better for Christmas giving, even although some may set about it at first as a task. Ultimately, the pleasure of the work grows by what it feeds on, and we leave the Christmas-tide, almost wondering that we let such long intervals slip as regards these deeds of love and kindness, and almost regretting that every year brings only one Christmas in which to inspire the world with the delight of following our Lord's injunction, "Freely ye have received, freely give."

To every Western Churchman and Churchwoman we wish

• • A Happy and Blessed Christmas-tide.



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. Mc-Adam Harding, 11th St.; Rev. Edward Archibald, Brandon. Rev. Myles Custance

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

Churchwardens—Richmond Spencer, Esq., M. D.; John H. H. 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, Chat. r. Poplar Hill and Curry's Landing.

BRANDON NOTES.—There was a large and enthusiastic meeting of the young people of St. Matthew's parish in the Church hall on Monday evening, November 1. The meeting was held for the purpose of forming an organization for the improvement and entertainment of the young people of the parish. The following are the officers of the new St. Matthew's Guild: Rev. Myles Custance, president; Mr. G. B. Coleman, vice-president; Mr. S. M. Brydges,

secretary; Mr. P. Williams, treasurer; programme committee, the Misses Beaubier, Cleverley, Pilling, Rev. M. Custance, and Mr. W. Aldridge; social committee, the Misses Barton, English, Quinn and Douglas, Mrs. Cleverley and Mrs. Sheather; visiting committee, the Misses Henderson, Jennie Barton, Percival, Donaldson, Quinn, Annie English, Pilling, Halse, and Mr. Unjcome. The society will hold weekly meetings of a literary, musical, and social character, and from the interest already taken in the Guild, it is evident that its object, that of bringing the young people of the parish together, will certainly be attained. After the election of officers at this meeting a very enjoyable musical programme was rendered. The meeting closed with prayers by Rev. M. Harding.

At the weekly meeting of the Guild on November 8th, there was a good attendance of members. Mr. G. B. Coleman presided. A good programme of vocal and instrumental music, recitations, etc., was rendered, at the conclusion of which Rev. M. Harding delivered an interesting lecture on the life of Oliver Goldsmith.

A large number of young people were entertained in the parish room on Monday, November 15, by St. Matthew's Guild. The entertainment consisted of music, games and refreshments. Mr. W. Aldridge gave two solos on the cornet, "The Lost Chord," and "O, Rest in the Lord," from Mendelssohn's "Elijah," both of which were much appreciated. The Rev. M. Custance and Mr. Blackett gave an instrumental duet, "La Reine Blanche;" while the Misses Hilda Hesson and Louise Barton brought down the house in the rendering of "I Don't Want to Play in Your Yard," in costume. Mr. George Coleman kept the young people in roars of laughter with his humorous reading. Others who took part in the programme were the Misses Pilling and Cleverley, and the rector. Refreshments were served at 10:30, and the evening closed with the National Anthem.

HOLY TRINITY, WINNIPEG.—Sunday, November 17, was the twenty-second anniversary of the Ven. Archdeacon Fortin's rectorship of the parish of Holy Trinity, and the occasion was marked by special services. Dr. Fortin preached at the 11 o'clock service, and his sermon referred to the work of church extension that had been done in the past, as well as to what is now being done, in connection with

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Holy Trinity. St. Luke's, Fort Rouge, now established as a city parish, was originally begun and for some time carried on under the fostering care of Holy Trinity. Two new missions had been established during the year, St. Matthew's and St. Barnabas', in the eastern part of the city, and in both good work is being done with Sunday schools, night schools, and evening services. Rev. C. C. Owen was the evening preacher.

The anniversary social gathering was held on Monday evening in the school-house, which was crowded with the members of the congregation and their friends. A select orchestra gave a number of musical selections in capital form, and an admirable programme of songs and speeches was rendered. Refreshments were served during the evening, which was one of the happiest in the history of Holy Trinity parish.

ST. GEORGE'S, WINNIPEG.—The authorities of this well-organized parish have taken the initiative in inaugurating an institution which cannot fail to be productive of much good to this great northwest. They have opened a Penny Savings Bank in the basement of St. George's Church, the trustees being Rev. J. J. Roy, and Messrs. W. Shimmin, J. R. Dutton, J. T. Arundel, A. Jardine, J. M. Johnstone, Frank Johnson, T. W. Taylor, S. Hooper, F. J. Nixon, and W. R. Mulock. A. S. Healey is Secretary-Treasurer, and W. E. Healey, Auditor. It is felt that the establishing of this bank will meet the wishes of a large number of people at that end of the city, whose savings are not sufficient to warrant their opening an account with the Dominion Government Savings Bank or any other chartered bank, and the trustees hope and expect that it will be largely patronized.

CHRIST CHURCH, WINNIPEG.—The clergy of Christ Church are busily engaged in preparing classes of young people for the confirmation which will be administered on the second Sunday in Advent by the Lord Bishop of Qu'Appelle, acting for His Grace the Archbishop, who is at present in England.

Those who knew Christ Church in bygone days will be glad to learn that the Rev. Canon Pentreath, who has been serving in the American Church at Brainerd, Minnesota, has returned to reside permanently in Canada. He has been appointed Archdeacon of Columbia by the Bishop of New Westminster, the appointment to take effect on Dec. 1. The Archdeaconry was founded and endowed by the Baroness Burdett-Coutts, and has an income of \$2,000 per annum from investments in Victoria. The duties of the Archdeacon will include, for the present, the work of missionary extension in the diocese; and he will also be the Bishop's Commissary during his absence. Canon Pentreath will succeed Archdeacon Small, who, though by proper title, "Archdeacon of Columbia," was of the Diocese of New Westminster; the proper title of the corresponding officer in the Diocese of Columbia being "Archdeacon of Vancouver," with headquarters at Victoria.

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The Diocese of New Westminster comprises 166,000 square miles, and extends from the eastern boundary of British Columbia to the Strait of Georgia, including the Kootenay country.

Archdeacon Pentreath's headquarters will likely be at Vancouver. His family will probably remain in Winnipeg until March 1st.

ST. JOHN'S COLLEGE NOTES.—November 1st was Commemoration Day. Service was held in the Cathedral at 11 a. m. The Rev. Canon Matheson was the preacher. He preached on Heb. xii, v. 1, giving a general review of the work done by the college since its inception, and also encouragingly addressed his hearers "to run, with patience, the race that is set before us." In the evening a large number of people gathered together in the college, when an appreciative programme was gone through. Between the two parts of the programme the Very Rev. Dean O'Meara presented the college and college school prizes to their respective winners. He also inducted two new scholars, Masters Locke and Sanderson. The latter scholar was formerly a pupil in St. Paul's Industrial School.

The Church Society held its first public meeting of the year in the Cathedral school on November 9, when the Rev. F. V. Baker, rector of All Saints', favored us with an interesting and instructive talk upon Church History, illustrating his remarks by means of a magic lantern. It was appreciated by all present.

There are now three vacant missions to be supplied from the college, viz, Treherne, Somerset and Woodlands. Mr. F. O'Meara is acting as incumbent of Treherne; Mr. Tucker, of Somerset; Mr. W. Clarke, of Woodlands.

Xmas exams. begin on December 8th.

On Friday, November 19th, a regular meeting of the St. John's College Literary Institute was held at the college, when a very large number were present. Dr. Belford occupied the chair. The first item on the programme was the debate, "Resolved, That all railways should be under direct control of the government." The affirmative was led by Mr. Douglas, who made a very able speech in favor of government control of railways. Mr. Hamber replied very ably for the negative. Mr. Grundy seconded Mr. Douglas for the affirmative. Mr. Gale seconded Mr. Hamber for the negative. The result was that the affirmative won by a large majority. After the debate a violin solo was very ably rendered by Miss Hagarty. Mr. Fred. Drewry then kindly entertained those present by giving an exhibition with his graphophone. This was a novelty at the college, and was very highly appreciated by the students. The lady students kindly provided refreshments, which were also appreciated.

On Tuesday, November 23rd, a social was given at the residence of Mrs. Scarth, Kildonan, in aid of St. Martin's Mission. Canon Matheson occupied the chair. The chairman, in opening the meeting, gave a short history of the Mission of St. Martin's-in-the-field. He also pressed upon those present the necessity of a new building for the Mis-

sion and promised that if the students of St. John's would raise \$150 towards the new building, he would give \$50. The programme was given by the college students, and was very much appreciated. After a collection, amounting to \$1185, had been taken up, refreshments were served by the ladies of St. Martin's.

Next Friday, December 3rd, the annual dinner of the St. John's College Football club will be held at the college.

The members of St. John's Hockey club, who have joined other clubs this year, are already in evidence. W. McFarlane, our last year's captain, has good chances of being on the Winnipeg team which will make the eastern tour this year.

SOURIS.—The Ladies' Aid of St. Luke's church, Souris, gave a most successful bazaar on Tuesday, November 9th, the proceeds of which netted them \$150. Much credit is due Mrs. W. G. Wenman and Mrs. A. L. Young, who undertook the management of it, and worked with untiring energy. A great interest was shown by all the members of the congregation, as well as those of other denominations. The fact of its being the first bazaar ever held in Souris no doubt partly accounted for the interest taken. Encouraged by the success of it, the ladies have decided to make it an annual affair, and hope at the next one to be even better prepared to meet the requirements of the people, for although there was a large and varied collection of work, they think they could have disposed of as much more, as it was all sold out long before the entertainment closed. The work was of a very superior quality, and exhibited great taste and patience on the part of the donors. The hall was tastefully decorated and divided off into stalls, under the control of separate parties. Mrs. Crisp, Mrs. Reid, Mrs. W. G. Wenman, Mrs. Gibson and Mrs. Brommel had charge of the work table: Miss Hetherington and Miss A. Wenman,

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the candy stall; Miss Devlin, Miss D. Gibson and Miss E. Wenman, the fish pond; Mrs. Poselwait, Miss Orr, Miss Brindle, Miss Kavanagh, Miss Poyner and Miss Waddington, the refreshment table; Mrs. Angus Stewart, Mrs. Crisp and Mrs. F. J. Deyell, oysters and cream; Mrs. Matheson, Mrs. Acheson, Mrs. Hartney, Mrs. A. L. Young, Mrs. Whatlock and Mrs. Dowling, the reception committee. Music and songs formed a pleasant part of the evening's programme. Those who kindly gave their services in this were Mrs. Ovis, Mrs. Crispo, Miss Thorn, Mr. Hopkins (of Hartney), Mr. Van Someran, and Mr. Fisher.

ALL SAINTS', WINNIPEG.—The Home Mission sermons were preached in this church on the 21st October. In the morning the appeal was made by the Ven. Archdeacon Pentreath, the newly-appointed Archdeacon of British Columbia. The text was from Isaiah lx. 19, "They shall fear the Name of the Lord from the west, and His glory from the rising of the sun?" The triumphs of Christianity in heathen lands were described, and then the preacher asked why did we not see similar triumphs in our Home Missions? Because of our lack of faith. He made an earnest appeal for greater faith in the power of the Gospel, and a greater zeal to extend it. In the evening the Rev. Canon Rogers spoke with much earnestness on behalf of the same cause, illustrating from his own experience the great need of the missions in Manitoba, and the unique opportunity we now possess of winning the young people of the province for the Church of Christ. The response was very satisfactory, and it is hoped that with the help of some regular subscribers, who were unavoidably absent, the full amount of \$100 may be made up.

Special arrangements are made at All Saints' for the observance of the season of Advent. The solemn thoughts on the Second Advent of our Lord and of the great judgment occupy our minds. The music has a quieter and more penitential note. The evening service closes with the Litany of the "Four Last Things," (Death, Judgment, Hell, and Heaven), sung devoutly kneeling. The Rector has announced special courses of sermons. Those in the morning are on "Some Means of Grace," those chosen being Prayer, Confirmation, the Ministry, the Holy Communion. The evening course is "Prophets of Preparation," those whose warnings will be considered are Isaiah, Malachi, and John the Baptist. On the Sunday before Christmas the approach of the festive season will be heralded with the singing of Christmas Carols.

A confirmation will be held in this church on December 5th by the Bishop of Qu'Appelle, acting for the Archbishop of the Diocese. The Rector is preparing a class of sixteen or eighteen young people to receive the Laying on of Hands, with prayer for the strengthening of the Holy Ghost. The congregation are asked to remember the candidates in their prayers. After the confirmation the classes will be continued with the purpose of preparing for the First Communion, which will be made on Christmas Day. The cele-

brations of Holy Communion on that great festival will be at 7:30 a. m., 8:30 a. m. and at the 11 o'clock service

Missions in the Diocese of Rupertland.

I.—MELITA.

For some time we have had it in our mind to write short descriptive accounts of the various mission fields in the Diocese, for the purpose of trying to excite a greater interest among Church people generally in the Church work that is going on around our own doors. This is all the more needed when we remember that the English Missionary Societies are gradually withdrawing their financial aid, and that in a very short time Church work in this great Northwest will have to be mainly dependent for its support upon the Church people of the Northwest.

We have no particular reason for beginning with Melita, beyond this—that we lately paid an enjoyable visit to that busy little town, and were very much charmed with the new church lately opened there; and we thought it advisable to write about it while the recollection of it was fresh in our memory.

The town of Melita is situated, as most of our readers doubtless know, in the extreme southwest of Manitoba, being one of the points on the Southwestern and Souris branch of the C. P. R.

The Church of England first broke ground in this district about seven years ago. At first, operations were confined to Melita and its immediate neighborhood, but, under a succession of clergy, the mission area has extended until at the present time it covers quite a big tract of country.

The first missionary at Melita was the Rev. Thomas H. Walton, B. A., who was succeeded by the Rev. F. A. S. Mercer, B. A., now incumbent of Elkhorn. On Mr. Mercer leaving the district, the work was for some months under the care of the Rev. T. E. Chilcott, M. A., now missionary at Duck Lake, in the Diocese of Saskatchewan.

The Rev. W. Stocker held his first service, as incumbent of Melita, on the first Sunday in July, 1891. Mr. Stocker had been ordained Deacon, by the Lord Bishop of Mont-

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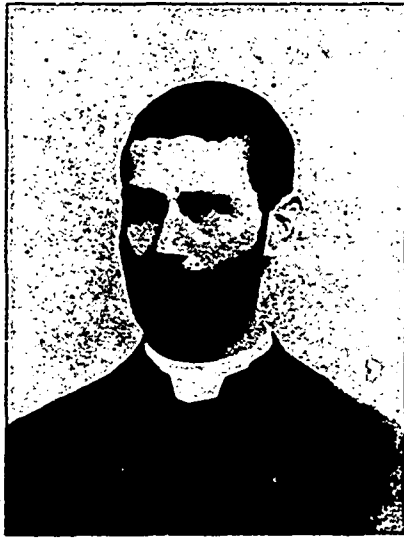
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real, in May, 1891, for work in the Canadian mission field. Previous to his ordination he did yeoman service as a lay reader in Grace Church Parish, Point St. Charles, under the Rev. Dr. Kerr. He was the first secretary, and one of the inaugurators of the Prisoners' Aid Association of Montreal, and did much excellent work in connection with the hospitals, jail, etc. He was ordained to the Priesthood by His Grace the Archbishop of Rupert's Land, in 1895. Under Mr. Stocker's ministrations the mission has expanded stead-



REV. W. STOCKER, MELITA, MAN.

ily. Services are now held regularly at Melita, Pierson, Napinka, Eunola and Waskada: at the first three places all the year round: at the last two during the summer months only. For some years regular services were held at Butterfield, where there is a fine stone church, erected mainly by the benefactions of Church people in England,—relatives and friends of a small colony of Englishmen, who at one time were located in the Butterfield district. At Pierson and Waskada, the schoolhouses are used for services; at Napinka service is held in the public hall; and at Eunola the Church people worship at the private residence of Mr. George Minshul. Services are suspended at Butterfield in the meantime, as there are no Church people at present in that neighborhood. Mr. Stocker, during the greater part of the year, has a round trip of 40 miles every Sunday, as he has services at two points in winter, and three in summer.

Up to a few weeks ago the services in Melita were held in the public hall; now there is a beautiful little church, on a fine site at the highest point of the ridge upon which the town is built. Too much praise cannot be given to the incumbent and parishioners for the energy they have displayed in raising the sum of money required for the building. The entire cost of the church, which is a frame building on a stone foundation, amounted to \$1,000, and the whole of that sum has been raised. Now the Ladies' Aid are to be set about raising \$200 for internal fittings: they have already in hand a considerable sum towards the \$150

required for an organ. The \$1,000 actually spent on the building was made up as follows:—From the Marriott bequest, \$100; from the S. P. C. K., \$200; from personal friends of Rev. W. Stocker, \$65, while there was raised locally \$635 (\$126 being collected by offertory on the opening day, when special sermons were preached by Rev. Rural Dean Hill, of Boissevain.)

On the whole, the Church people in this mission have set a noble example to those in other parts, by erecting their church without incurring a cent of debt. Mr. Stocker was himself the architect, and drew out both plans and specifications. In design the church is early English Gothic, the lines of which have been carried out in every detail. There is no chancel as yet, but for a sanctuary there is a small hexagonal apse. The "Holy Table" is of oak, richly carved by Mr. Stocker. On the front panel there is a vesica-shaped ornament enclosing the sacred monogram (I. H. S.) and flanked on either side by a Greek Alpha and Omega respectively. A handsome dossal has been presented to the Church by the Mission Band, a society of young girls, who, under the care of Mrs. Stocker, do much excellent needle work for Church purposes. When completed, according to Mr. Stocker's plans, Christ Church, Melita, will be one of the neatest and most correct little churches in the whole province.

At the present time the communicants connected with the mission only number about 50, but the number is year by year increasing.

We wish the incumbent and his faithful people every blessing in their new church.



CHRIST CHURCH, MELITA, MAN.

(From a pen sketch by Rev. W. Stocker.)

II.—POPLAR POINT.

In this Mission services are held at five different centres, viz., Poplar Point, High Bluff, Ossowo, Baie St. Paul and Oakville. The Church of St. Ann's, Poplar Point, is historically interesting, being probably the oldest wooden church in the province, having been built by the late Archdeacon Cochrane in 1860. Lately, during the incumbency of the Rev. T. C. Coggs, it was placed upon new foundations and thoroughly repaired internally and externally. It has a

seating capacity of 150, but on special occasions has been made to contain 200, as, for instance, at the confirmation service held by the Bishop of Qu'Appelle on the 10th of October, when fully that number were present. A weekly Sunday service is held here at 3 p. m. There is monthly Holy Communion. There are 46 families identified with the church and 40 persons on the communicants' list. A Ladies' Aid and Young People's Society are in active existence. The wardens are Messrs. John E. Bruce and John Adams. Mrs. G. M. Jackson is organist.

The Parish of St. Margaret's, High Bluff, also is fortunate in having a good church. It is a neat, well-finished, frame building erected free of debt during the incumbency of Mr. Coggs. The congregation here is numerically weak, although in the way of united support, and a hearty taking part in their weekly Sunday morning service they add much to the pleasure of the incumbent's Sunday duties. There are eleven families identified with the Church and fourteen names on the communicants' list. The wardens are Messrs. McKenzie, Setter and Geo. Wilton. Miss Hourie is organist. There is monthly Holy Communion.

In the Parish of St. Mary Magdalene, Ossowo, service is held every Sunday at 11 a. m., Mr. C. Cowlard giving his services free to provide a service alternately with the incumbent. The church is a fine little building. It was erected during the incumbency of the Rev. T. C. Coggs, through the generous assistance of Miss Wing (since removed to England) seconded by Mr. C. Cowlard and other staunch church supporters. Although there are only eight families in this parish identified with the church, the incumbent noted an average attendance during summer of 26 at the service, and nine at Holy Communion, which is administered every sixth week. The wardens are Messrs. C. Cowlard and W. Beid; the organist, Mrs. C. Cowlard.

In the Parish of St. Paul, Baie St. Paul, a fortnightly service is held in the Belcourt school house on Sunday at 11 a. m. and Saturday at 8 p. m. alternately. There are twelve church families and eight communicants. The building of a church is contemplated. A considerable sum has been subscribed, and time is now being allowed for the natural adjustment of the usual preliminaries. There are twelve families identified with the church, and there are ten communicants. The wardens are Messrs. T. H. Brown and C. Hill. Mrs. T. H. Brown is organist, her place being temporarily filled by Miss Cunningham.

The newest work carried on in connection with this mission is that recently begun at Oakville, a station on the Northern Pacific. A monthly Sunday service is held at the Oakville school house. There are over ten church families in this district, who, without exception, express much pleasure at this beginning. Messrs. Wm. Anderson and A. Fowler have been appointed wardens, and Miss H. Drain has kindly undertaken to act as organist. The field, judging from what has already been done, is one of reliable promise.

Diocese of Qu'Appelle.

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

ELLISBORO'—The consecration of the new church took place on Wednesday, the 27th of October. Besides the Bishop and the Vicar, the following clergy of the Diocese were present: Rev. W. E. Brown, Regina; Rev. G. N. Dobie, Indian Head; Rev. Jas. Williams, Whitewood; Rev. J. S. Chivers, Broadview; Rev. Wells Johnson and Rev. M. Winter, Fort Qu'Appelle. The services of consecration began at 2 p. m. The clergy, having robed in the hall, walked over to the church, hymn No. 215 being sung as a processional. The Litany was sung by the Rev. J. S. Chivers. The service throughout was choral, the Psalms and hymns alike being very heartily joined in by the large congregation that completely filled the building. After the actual consecration of the building the Bishop of the Diocese preached an appropriate sermon on the subject of worship. The whole of the service from beginning to end was most reverent and impressive, and many must have felt how appropriate every prayer, psalm and hymn was, and how fitting such a service was for consecrating and setting apart God's House from all common and secular purposes. The organ was played by Rev. Jas. Williams, of Whitewood. The Rev. G. N. Dobie acted as Chaplain to the Bishop. The church is a neat frame building, very complete in its way, with belfry and chancel, capable of seating about 75 or 80 people. It was built by Fraser & Cameron, of Indian Head. It is painted on the outside and looks remarkably well. Much needs to be done yet to the interior in the way of furnishing. With the exception of the altar and the lectern and reading desk—the two latter being those that were in use in the old hall—we have nothing, so the fitting up of the church will have to be done by degrees.

After the consecration a very successful sale of useful and fancy articles was held by Mrs. Beal and some of the ladies of the district—unfortunately, the Japanese ornaments, etc., did not arrive in time for the sale, but even without them the sale was a complete success. At 6 o'clock a public tea was held in the hall, and very many sat down to partake of the good things provided. After the tea a concert was held, which was much enjoyed by all. We have seen crowded buildings, but never have we seen a building so completely

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filled as the hall at Ellisboro' was for that concert. If once you were in, it was impossible to get out, and for those who came late the idea of getting even inside was quite out of the question. The concert, however, was a complete success, and the thanks of the churchpeople of Ellisboro' are due to those who so kindly came to help entertain them on that evening. During the course of the evening a few kindly words were spoken by the Bishop, whose presence was much appreciated. The concert was brought to a close by votes of thanks to those who had come from a distance to help at the concert, and to the ladies of Ellisboro' who had provided the tea, after which "God Save the Queen" was sung. Thus was brought to a close a day which will be remembered by the churchpeople of Ellisboro'—a day of pleasure, pleasure at having a church in their midst, and pleasure at having so much interest shown in the church by the people of the neighborhood.



It is officially announced that the Queen has approved the appointment of the Rev. Canon Winnington-Ingram to be Bishop Suffragan of Stepney in the Diocese of London, in succession to Dr. Browne, the new Bishop of Bristol.

The Bishop of Salisbury, in a speech at the Lord Mayor's banquet last month, explained that he had, at the request of Bishop Blyth, been appointed by the Archbishop of Canterbury to represent him at the consecration of the new Collegiate Church of St. George at Jerusalem, and will leave England early in January to perform the ceremony. Among the gifts which have been presented to the new church is a marble font, with a canopy of English oak, presented by Queen Victoria, and inscribed in accordance with Her Majesty's wish. The college occupies an extensive site on the Damascus road, about half a mile beyond the walls of the city, and near the Tombs of the Kings.

The Bishop of Selkirk, the venerable prelate who has made his home in the extreme Northwest of Canada, not having been to England once since his consecration, twenty-three years ago, is interesting himself keenly in the spiritual condition of the miners, for Klondyke is in his Diocese. In a letter to some of the English Church Societies, appealing for funds, the Bishop draws attention to the richness of the gold mines, and to the enormous number of miners they have already attracted. He has appointed a young clergyman to go to Klondyke at once to undertake mission work among the miners, and has instructed him to endeavor to build a church and schools. "for that," says the Bishop, "must be our first object." He evidently does not think it will be an easy task, but he is setting himself man-

fully to raise the whole sum required. Dr. Bompas is one of the most striking instances of personal devotion and self-sacrifice to be found in the history of modern missions. He has resisted all invitations to come to England, and has determined to live and die among his people. His position is quite an isolated one, and it is but rarely that communications reach him from the outside world.

CORRESPONDENCE.

To the Editor of The Western Churchman.

Dear Sir,—“Mr. ——— is a very nice man and we like him very much; but he doesn't visit us often enough.”

Such is the almost stereotyped form of criticism of the country clergyman in this Diocese. I myself have heard it said of more than one worthy brother, and have the fact (or supposed fact) impressed upon me quite frequently by plain-spoken parishioners. Now, I think that the charge is usually unjust and unreasonable. When consideration is given to the fact that we fill the secular offices of groom, gardener, amateur carpenter, “hewer of wood and drawer of water,” and sometimes caretaker of the church, and that these duties are unavoidable, I think some excuse may be found for less frequent pastoral visitation than we ourselves would like. But I would rather merely open the subject for discussion in your columns than offer a defence myself. I may be deserving of the criticism, and would like to hear how often country clergymen find it possible to visit their flock. One who, I believe, could not be charged with laziness

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ness by the severest critic, told me that he could only manage to visit each family three times a year. I can't manage that in every case.

I think if some of our well-known and highly-respected country clergy would tell us how they get on in this matter, it might open the eyes of some of the lay critics who subscribe for the "Churchman," and lead them to be a little more lenient in their exactions, and so save us some of the worry, of which our work has its full share.

As one of the supposed delinquents, I do not think my name is called for, and so will simply sign myself

A COUNTRY PARSON.

The Evangelical Movement and its Results.

The following is the text of a most interesting address delivered at the recent Church Congress held at Nottingham, by Rev. H. C. G. Moule, D. D.:

Let me group my remarks under a few main headings. First, an attempt at definition; then, a sketch of history, then, notes on some contributions which the Evangelical movement has made these sixty years to the good of the English Church, with a short estimate in conclusion.

I.—How shall I define the Evangelical Movement? It is a series of events and influences beginning about 1740; widely felt from the middle of last century and onwards; carried on in much of its first form, say to the death of Simeon in 1826; a strong influence since that time, in some respects never stronger than now, but under conditions much modified by other and in some respects opponent tendencies. The note of the movement lies in its peculiar name, Evangelical. The word was no invention of its first leaders, as if they would label a party. Methodist was the older sobriquet, with no limitation to the Wesleyans; it was long before foe or friend talked much of Evangelicals. But no doubt the master passion of the men was evangelization, the preaching of what they held to be the Evangelium. They were very much more than preachers. John Wesley ("E.A.P.I." *Ecclesiae Anglicanae Presbyter Johannes*), William Grimshaw, Henry Venn, John Newton, Thomas Scott, Charles Simeon—all of them, with the obvious exception of Wesley, prince of organizers on a large scale, were laborious pastors, models of thorough work in their day. Yet their common note was the conviction that their supreme duty was to preach the Evangelium. They had much else to do; but they had to do this most—to witness always to Jesus Christ as the Atoning Redeemer and the Holy Ghost as the Converter and Sanctifier, "for every one that believeth." No wonder that they got the name Evangelical, whether given in sympathy or in criticism.

II.—The movement had long and noble antecedents. No one can recall such "voices of the Church" as the First and Third Edwardian Homilies, or can read Ridley on the Eucharist, Hooker on conversion (in his sermons on St. Jude), Herbert's poem on Assurance, Leighton's Golden Commentary, Beveridge's village sermon on Regeneration, and deny

the Evangelicals a true Church ancestry. Many of them began in half ignorance of this; Scott and Simeon, for example. But when they had felt their way as sinners to their Lord, and the theology of the Cross and of the Holy Ghost dawned on them, as it does dawn, then they asked what their Church said to it all. They were no impatient separatists, the last thing they wished was to preach merely on their own ideas. They read and thought on. And to their great joy they found that, waking up to the sight of their Lord by the Holy Spirit, they were awake in the arms of their mother Church. The Prayer-book, as well as the Bible, was a new book to them; it was alive. The truths distinctive of their experience of Christ were distinctive of the Liturgy and of the Church.

I come next to a thin outline of the story of the movement. It began in a twilight time. Who does not know Bishop Butler's words, 1726, impressive enough from that circumspect thinker. "It has come to be taken for granted that Christianity is now at length discovered to be fictitious?" About 1750, Blackstone went the round of the chief London churches, and heard there "no more Gospel than he could get from Cicero." The influence of the Deists was everywhere. There was a strong move to reduce clerical subscription to the minimum; vigorously opposed, by the way, by the Evangelical Augustus Toplady. In the clerical circles of Cambridge, Gray, about 1760, paints himself as "no very great wit, he believed in a God." There is much in the eighteenth century to admire. I own to a strong sympathy with a great deal of its genius. Yet its earlier half was, on the whole, a spiritually dark age. I venture to think this was greatly due to the lowered fidelity of the clergy to the heart doctrines of the Reformation, *Christ crucified, and the promise of the Holy Spirit*. But a better day was dawning. About 1729 the "Holy Club" met at Oxford. A few years later Whitefield and the Wesleys traversed the British Isles at a speed which, as we read Wesley's wonderful journal, seems almost to anticipate steam. Other men of the "Club," like Harvey, began to set themselves to pastoral toil for Christ. Far and wide like-minded men, quite unconnected with the "Club," rose up in their parishes, full of faith and zeal. And England began at last to stir.

It was a noble phenomenon, this sporadic appearance of men various in character, remote in locality, out of communication, but all mysteriously awaking to convictions of sin, salvation of the like type, a type then almost forgotten, yet shining large in the New Testament all the while. There was Romaine, life-long rector in a city church; the man summoned, as I learned by a private tradition, to Chatham's dying hour; there was Walker, of Truro, steady Churchman, thorough pastor; the streets were absolutely empty at his Sunday service times, and four hundred parishioners, at least, called in one year to ask him about salvation; there was Conyers, diligent but disheartened pastor of a large northern parish, finding one day as he read his Bible that "the unsearchable riches of Christ" was a phrase which meant what it said, and rising up to work in its power:

there was Simeon, his influence (says Macaulay) was greater than a primate's, but it all radiated from a painstaking pastoral life in Cambridge, fifty-four unremitting years. Such spots in life, concurrently appearing in a dark sky, were the touches—if anything ever was—of the finger of God.

From Simeon's death I date the later stages of the movement up to our own day. Simeon died a few months before the Queen's accession. Already the other great streams of tendency, Tractarian and Liberalist, were on their powerful way. Evangelical influence already felt new, and in some sort more difficult conditions, and more as time rolled. When Simeon was in his fullness of power, no quiet equivalent personality, I think, was to be found among the leading clergy of any type. But no Evangelical since then, however strong as preacher, pastor, student, or writer, has ever stood out quite so; so many have been the potent names on other sides. Moreover, in the inevitable oscillation of human tendencies, which must be allowed for, even in the most sacred fields of thought and action, the Evangelicals after Simeon, found themselves less aggressive and more defensive in some respects, though by no means all. I do not say that in any markedly new degree they were debarred from the place of authority in the Church. With inconsiderable exceptions, the Evangelicals were never much in that place at all; and I think they little sought to be. But undoubtedly the tendency was on the whole, putting one brief period aside, rather more than less to keep them out of it. And meanwhile, I frankly own, Evangelicalism had many things to gain from other tendencies. Of course, it had lessons to learn. In such matters as the corporate aspect of Christian life, the distinctive place of the Lord's Sacraments in His Gospel, the call to a sacred while simple dignity of worship—to name such things only—Evangelicals have felt strong influences from outside. Only, I would say that this has not meant the crude adoption of ideas, on either Church, Sacrament, or worship, foreign to the historic essence of Evangelicalism. If I am right, the influences have come rather as stimulus than as accretion. The Evangelicalism of a Simeon, and of a Wilson, of Calcutta, was always alive with a true instinct for worship and a thoughtful reverence for the Sacraments. It was no note of the old Evangelicals to have empty Communion tables. A hundred and fifty years ago, in the Yorkshire hills, the Archbishop questioned William Grimshaw, charged with grave irregularities; preaching out of doors, for example. He found him, to his astonishment, with four hundred communicants in winter and twelve hundred in summer, where there had been but twelve; and his "Methodism" was condoned. I could quote case after case, very far into the Victorian era, some of them not remote from Nottingham, of such grandly multitudinous Communion services among us (not assistances only, but Communion services); one where the Easter communicants were too numerous to be received at one time, had it been desired, into the spacious temporary church, since succeeded by a noble structure, where still they would make an ample congregation. This has resulted not so much from preaching the Sacrament, as from witness-

ing to the Lamb that was slain and is risen, the Spirit that is given to them that ask the Father, and that blessed hope, the appearing—soon, may it please Him—of our King in His beauty.

III.—It remains to name more explicitly some benefits which the movement has contributed to the Church in the Victorian Era.

(a) It has contributed all along, so I dare to think, one great doctrinal benefit. It has been a witness for the Church's duty to give the first place to the first truths, the *Ta en protois* of the New Testament. I am not so blind as to say that nothing is true which is not distinctive of Evangelicalism! But I do humbly confess before God and my brethren that I believe what is distinctive of Evangelicalism to be distinctive of the Gospel. And the ministries and writings of innumerable men represented by a Scholefield, a M'Neile, a W. Goode, an O'Brien, a M'Ilvaine, an E. A. Litton, an E. Hoare (I name no living name), have been powerful to keep awake (far beyond their own school) the instinct for a right scale of saving truth, and for the real reference of that scale, in the spirit of Acts vi, to the Holy Scriptures as the open oracles of God.

(b) I believe that the Evangelicals have done the Church service in another way. They, though not they only, have kept alive the tradition of the friendship of our Church, with what Bishop Hall calls in a noble paragraph, "her Sisters of the Reformation." I may be blamed, I may be ridiculed, for the remark—so astonishing is the difference since the days of Wake, of Bingham, of Cosin, of Andrewes—but hold none the less, that the maintenance of that and kindred tradition, far from being a disloyalty to the Anglican Church, is a precious contribution to progress.

(c) Lastly, the Evangelicals have been permitted to set an example, imperfect, yet faithful, in the work of the Evangelization of the world. I need only point to the Church Missionary Society, with more than one sister-work. With the simplest purpose I remind you of its large field, the

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rapid increase of its missionaries, and its great income (now nearly £300,000) due in a wonderful measure to the gifts of poor givers who love from the soul the Gospel of the grace of God. And this work is what it is because of the note of the Evangelical Movement. The message of our missionaries is always extending the Church. But it does so by preaching, not the Church, but her Lord and Saviour, in the power of the Holy Spirit. The surprising work in Uganda springs directly from that "note." The congregations of thousands in the Church at Mengo the hundreds of unpaid native evangelists in the provinces—the secret of the wonderful propaganda is the secret of Wesley, and of Whitefield, and of Simeon. It is the Gospel of the new Bible, with the name of the Lord Jesus and the Spirit of our God.

I close, leaving my theme half touched. Forgive me if I have said one word as a partisan. I have spoken of a cause dear to me; no dying cause, certainly not in the young life with which I am conversant. But I have not spoken of a party, of the poor question of ecclesiastical popularity, or the miserable matter of factious victories; but of a movement which I think our Master had used and is using amidst all its weaknesses, to witness for first place for first truth, and for the call to evangelize with that truth the world at home and the world of nations till He come.



A large congregation attended the funeral of the late Miss Fannie White, at St. Matthew's, Brandon, on November 2. The altar was decorated with large bouquets of white chrysanthemums, while over the font was a beautiful palm. The service opened with a procession of the choir and clergy from the northwest corner of the churchyard, chanting the opening sentences of the Burial Service. On reaching the chancel was sung the hymn, "How Bright These Glorious Spirits Shine." The Rev. Edward L. King, of St. Mary's, Virden, read the lesson, after which the choir and congregation joined in singing, "Jesus Lives, no Longer Now Can Thy Terrors, Death, Appal Us." After the final prayer had

been taken by the rector, Rev. M. Harding, the casket was borne down the aisle, the choir singing the "Nunc Dimittis." At the grave the hymn, "The King of Love My Shepherd Is," was sung. Rev. M. Custance presided at the organ. The pallbearers were His Honor Judge Cumberland, Mr. G. R. Coldwell, Mr. George Henderson, Dr. Harcourt, Mr. Marquis, and Mr. G. B. Coleman.

Mr. Francis Turner Palgrave, late Professor of Poetry in the University of Oxford, lately died at South Kensington, from paralysis of the brain, at the age of 73. The eldest son of the late Sir Francis Palgrave, the well-known historian and antiquarian, he was born at Yarmouth on September 23rd, 1821, and was educated at the Charterhouse and at Balliol, of which he was a Scholar, and also at Exeter College. He graduated in 1847 with a first in Classics, and was elected to a Fellowship at the latter college. In 1846 he was Assistant Private Secretary to Mr. Gladstone, and in 1850 was appointed Vice-Principal of Kneller Hall Training School, where he remained till 1855. From the latter year to 1884 he was Examiner and Assistant Secretary in the Education Office, being for a portion of the time Private Secretary to Earl Granville. In 1878 he received the honorary degree of LL. D. from Edinburgh University, and in 1886, on the death of Principal Shairp, was elected to the Chair of Poetry at Oxford, which he filled till 1895, when he resigned, and was succeeded by Mr. W. J. Courthope. He was the author of one or two stories, but it is as a poet that he was best known, and chiefly for the skill he displayed in selecting the masterpieces of English verse which he gathered together in his celebrated Golden Treasury of Songs and Lyrics. To the first Treasury were afterwards added The Children's Treasury, and The Treasury of Sacred Song. His most ambitious work was The Visions of England, a series of seventy lyric and patriotic poems founded on English history. Mr. Palgrave was a brother of Sir Reginald Palgrave, Clerk of the House of Commons since 1886, and of Mr. W. G. Palgrave, the Arabic scholar, traveller, and author.

Sudden Death of the Duchess of Teck.

Much sorrow was caused throughout the English-speaking world by the news of the sudden death of the Duchess

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of Teck, which took place lately at White Lodge, Richmond.

The Duchess was taken ill, though not seriously, on Monday October 25. On the following day she became worse, and Dr. Wadd and Dr. Wadd, Jr., were called in. They had attended the Duchess in her previous illness. During the night it became necessary for Mr. H. Allingham to perform an operation for strangulated hernia. All the symptoms were relieved by the operation, but the Duchess, who for some years had suffered from heart trouble, died two hours later from cardiac failure.

The Princess Mary Adelaide Wilhelmina Elizabeth was the second daughter of H. R. H. Prince Adolphus Frederick, seventh son of King George III, and Her Serene Highness, Augusta Wilhelmina Louisa, Princess of Hesse. She was born at Hanover on November 27, 1833, and married at Kew on June 12, 1866, to H. H. Francis, Prince and Duke of Teck, G. C. B., the only son of Duke Alexander of Wurttemberg, being granted an annuity of £5,000 a year by Act of Parliament. The Duchess of Teck had three sons and one daughter. Her daughter, the Princess Victoria Mary, was born May 26, 1867, and married July 6, 1893, H. R. H. the Duke of York, K. G. Of the three sons, Prince Adolphus of Teck was born August 13, 1868, and is a captain in the 1st Life Guards. He married December 12, 1891, Lady Margaret Grosvenor, fourth daughter of the Duke of Westminster. Prince Francis was born on January 9, 1870, and is a captain in the 1st Dragoons; and Prince Alexander was born April 14, 1874, and is a lieutenant in the 7th Hussars.

The life of the Duchess of Teck was one long round of charitable enterprises. Whenever she learned that a charity or any good work was in need of a helping hand, the Duchess was ready to lend it her assistance, and her loss will be greatly felt by the many institutions of which she was president or patroness. Her gracious manners, no less than her devotion to the cause of charity, made the Duchess one of the most popular members of the Royal family, and it was with deep concern that the nation learned some months ago that Her Royal Highness was seriously ill, and had had to undergo a dangerous operation. The interest which the Duchess took in works of charity was recognized by her appointment as Lady of the Royal Red Cross and Dame Chevaliere of the Order of St. John of Jerusalem, and in addition she possessed the Royal Order of Victoria and Albert and was a Lady of the Imperial Order of the Crown of India. Among the institutions with which Her Royal Highness was connected, either as president or patroness, were the Chelsea Hospital for Women, the East London Hospital for Women, the King Edward Ragged Schools, the Central London Ophthalmic Hospital, the National Orphan Home, the Grosvenor Homoeopathic Hospital, the Home of Peace for the Dying, the Hospitals for Women in India, the Governesses' Benevolent Institution, the National Orthopaedic Hospital, the Hospital for Incurable Children, and very many others.

Every Layman's Duty.

At the recent Church Congress at Nottingham, the Dean of Norwich (Dr. Lefroy), in his paper on "The Queen Victoria Sustentation Fund," said:—

"In the name of God and His Christ I believe it to be the individual, abiding, and imperative obligation of every adult layman to contribute to the support of the clergy. This is the conviction by which the whole Church is to be inspired. Nothing short of this will suffice. This principle, Divine in its origin, individual in its application, perpetual in its rule, must be proved, asserted, vindicated, until it is accepted. Let the truth be told. The clergy are, by the thousand, unwilling to advocate it. They consider its enforcement equivalent to pleading for themselves, which it is not; but whether it is or not it is an essential portion of the deposit of truth entrusted to them to publish. The burden of publication ought to be willingly borne by such of us as have no share in the result. My hope is that the members of every cathedral chapter in the land will place themselves, as far as possible, at the service of the local or central bodies, and, aiding the parochial clergy who may do much by interchange of pulpits, work and teach until this individual obligation becomes an individual conviction. Knowing, as everyone knows, the difficulty of impressing the public mind with a principle which has been allowed to lie latent and lifeless for centuries, it is obvious that its revival, presentation, and acceptance is no easy task. But the task must be faced. Upon its adoption nearly every other branch of work depends. Upon the adequate maintenance of those who preach the Gospel depends, partly, ministerial capacity, efficiency, supply. Upon these depend missionary work at home and abroad, educational advancement, parochial organizations of all sorts, and the social influence of religion. The moral side of national life is conditioned by

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Wedding Bells.

At St. George's, Winnipeg, on Oct. 30, Dr. Anderson, of Brandon, and Miss Holgate, of Winnipeg, formerly of Brandon, were joined in the holy bonds of matrimony. Dr. McLenis, of Brandon, who acted as groomsman, took with him to Winnipeg, on the previous day, many beautiful wedding gifts from Brandon friends. The young couple spent their honeymoon in a ten days' trip to St. Paul and other southern cities, and have now taken up residence in Brandon.

On November 17th, Rev. M. Custance officiated at the marriage of Miss Annie Hill, daughter of Mr. Chas. Hill, East Brandon, to Mr. Richard Wayling. Miss Bessie Unicome acted as bridesmaid, and Mr. Arthur Wayling is groomsman. Mr. and Mrs. Wayling have taken up their residence on the Beaubier farm, which Mr. Wayling recently purchased.

A Sure Sign.

"That woman is a good Churchwoman."

"Oh, no, she's not."

"Why, how do you know?"

"Because she doesn't kneel during the prayers. You thought her a Churchwoman because she used her Prayer Book in the service, but that's no certain sign. Plenty of outsiders who occasionally 'drop in' for a special service, or 'to hear the music,' have learned to find the Psalter and follow the prayers. It's becoming quite the thing now to own, and on occasion use, a Prayer Book, but to kneel right down on one's knees is an act of real worship to God that the outsider does not comprehend, or, at any rate, doesn't perform."

The First Stocking filled by Santa Claus.

No Saint in the calendar receives as many honors, or honors so sincere, as Santa Claus, or St. Nicholas, the patron of children. No other custom ever called for so much invention on the part of parents as the visit of Santa Claus; no other matter ever gave rise to so much doubt in the minds of those who receive his attentions. But Santa Claus was not a mere myth, as most believe when they leave the doubting state. In real life, he was the Bishop of Myra in Asia Minor. In his native town there was a nobleman, who, by force of circumstances, had been reduced to poverty so great that, unable to provide his daughters with

marriage portions, he was about to turn them out of the house to earn their bread as best they could. Bishop Nicholas heard of this, and, going to the house after dark on Christmas Eve, bearing with him a purse of gold, he was puzzled as to the best method of conveying the gift to the poor nobleman, without its donor being known. Looking through the window, he saw that the old man had taken off his cloth stockings, and hung them up before the fire to dry. After all was quiet Nicholas ascended to the



top of the chimney, an old-fashioned wide affair, and threw the purse of gold down with such precision of aim that it fell into the old man's stocking. On Christmas morning, the old gentleman rose, found the money, and with it provided a marriage portion for his eldest daughter. Similar presents followed for the two younger, the old man hanging up his stockings regularly after that. Thus, according to trustworthy accounts, originated the practice of hanging up the stocking to receive the presents of St. Nicholas on Christmas Eve.



Little Chrissie's Letter to Jesus.

A postman stood with puzzled brow,
 And in his hand turned o'er and o'er
 A letter, with address so strange
 As he had never seen before.
 The writing cramped, the letters small,
 And by a boy's rough hand engraven.
 The words ran thus: "To Jesus Christ,"
 And underneath inscribed: "In Heaven."

The postman paused. Full well he knew
 No mail on earth that note could take;
 And yet 'twas writ in childish faith,
 And posted for the dear Lord's sake.
 With careful hands he broke the seal,
 And reverently the letter read;
 'Twas short and very simple, too,
 For this was all the writer said:

"My Lord and Saviour Jesus Christ,
 I've lately lost my father dear,
 And mother is very, very poor,
 And life to her is sad and drear.
 I want so much to go to school;
 While father lived I always went.
 But he had little, Lord, to leave,
 And what is left is almost spent.

I do not know how long 'twill be
 Ere this can reach the golden gate,
 But I will try and patient be,
 And for the answer gladly wait.
 The tidings reached the far-off land,
 Although the letter never went,
 And straight the King an agent sent
 To help the little boy below.

Oft to his mother he would cry:
 "I knew the Lord would answer make
 When he had read my letter through,
 That I had writ for Jesus' sake."
 Ah! happy boy, could you but teach
 My heart to trust my Father's love,
 And to believe where aught's denied,
 'Tis only done thy faith to prove.

The Bravest Deed.

A group of old soldiers, both Confederate and Federal, were recently swapping stories of the civil war. At last they fell to comparing the greatest acts of bravery that each other had known, and a Southerner told the following story:

"It was a hot July day in 1864, and General Grant was after us. Our men had hurriedly dug rifle pits to protect themselves from the Federal sharpshooters, and dead and dying Feds were lying up to the very edge of these pits.

"In one of the pits was an ungainly, raw, red-headed boy.

He was a retiring lad, green as grass, but a reliable fighter. We never paid much attention to him, one way or another.

"The wounded had been lying for hours unattended before the pits, and the sun was getting hotter and hotter. They were suffering horribly from pain and thirst. Not fifteen feet away, outside the rifle pit, lay a mortally wounded officer, who was our enemy.

"As the heat grew more intolerable, this officer's cries for water increased. He was evidently dying hard, and his appeals were of the most piteous nature. The red-headed boy found it hard to bear them. He had just joined the regiment, and was not yet callous to suffering. At last, with tears flooding his grimy face, he cried out:—

"I can't stand it no longer, boys! I'm going to take that poor fellow my canteen."

"For answer to this foolhardy speech one of us stuck a cap on a ramrod and pointed it above the pit. Instantly it was pierced by a dozen bullets. To venture outside a step was the maddest suicide. And all the while we could hear the officer's moans:—

"Water! Water! Just one drop, for God's sake, someone! Only one drop!"

"The tender-hearted boy could stand the appeal no longer. Ince, twice, three times, in spite of our utmost remonstrance, he tried unsuccessful to clear the pit. At last he gave a desperate leap over the embankment, and once on the other side, threw himself flat upon the ground and crawled toward his dying foe. He could not get close to him because of the terrible fire, but he broke a sumac bush, tied to the stick his precious canteen, and landed it in the sufferer's trembling hands.

"You never heard such gratitude in your life. Perhaps there was never any like it before. The officer was for tying his gold watch on the stick and sending it back as a slight return for the disinterested act. But this the boy would not allow. He only smiled happiness, and returned as he had gone, crawling amid a hailstorm of bullets. When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was among us once more. He was not even scratched.

"He took our congratulations calmly. We said it was the bravest deed we had seen during the war. He did not answer. His eyes had a soft, musing look.

"How could you do it?" I asked in a whisper later, when the crack of the rifles ceased for a moment.

"It was something I thought of," he said, simply. "Something my mother used to say to me. 'I was thirsty, and ye gave me drink,' she said. She read it to me from out of the Bible, and she taught it to me until I never could forget it. When I heard that man crying for water I remembered it. The words stood still in my head. I couldn't get rid of 'em. So I thought they meant me—and I went. That's all."

"This was the reason why the boy was ready to sacrifice his life for an enemy. And it was reason enough," added the soldier with a quivering voice.