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# The Western Churchman.

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

VOL. 2—No. 10.

WINNIPEG, AUGUST, 1897.

PRICE 10c.

## PUBLISHERS' NOTICE.

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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.



## Diocese of Rupert's Land.

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

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

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

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

BRANDON.—During the past month we have been honored with visits from the Rev. F. V. Baker, of All Saints', Winnipeg; the Rev. W. T. Mitton, of Christ Church, Winnipeg; the Rev. J. Kimberley, of Rounthwaite, and the Rev. Malcolm Winter, of Moosomin. The rector in town has officiated in and occupied the pulpits of All Saints and Christ Church, Winnipeg, and St. Mary's, Virden.

During August we expect a visit from the Rev. Nelson Dobie, of Indian Head, and Rev. W. E. Brown, of Regina. Mr. Custance has been hard at work in the country sur-

rounding Brandon, and is gradually extending the kingdom by his faithful labors and ministrations.

Services are now held fortnightly at Alexander, Poplar Hill, Chatter, Curry's Landing, and in the North Brandon school house.

On Wednesday, the 28th, the annual Sunday school picnic will be held at Wawanesa. The train has been chartered and leaves the Northern Pacific at 10 a. m., and stopping at Rounthwaite, arrives at its destination about 11:30. The children assemble in the church at 9:30 for a short service and march to the station. In the evening before the return journey a short open air service will be held at Wawanesa, in which it is hoped the Rev. J. Kimberley, the Rev. Myles Custance, Mr. George Coleman and the rector will assist.

Beautifully worked hangings for the altar, pulpit and lectern have just been presented to the church by Miss White, of Carolina.

The church now sadly needs tinting and painting, but before this can be done a new stone foundation must be built. The Mite Society and Ladies' Aid have already expressed their willingness to assist in this necessary work, and we now await assistance from the congregation in general.

All praise is due to the members of the Brotherhood of St. Andrew and the Young Men's Bible class for the attention and labor they have bestowed upon the church yard. They have literally made the desert to blossom as the rose.

PORTAGE LA PRAIRIE.—On the last Sunday in June the members of the Royal Canadian Dragoons, who were

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then encamped at the Island, Portage la Prairie, attended a church parade, in company with the local troop of Manitoba Dragoons, at St. Mary's church. The church was filled with a most attentive congregation. The rector, Rev. S. Macmorine, delivered an impressive sermon from the words, "Be strong in the Lord." The musical part of the service was similar to that of Jubilee Sunday.

Western churchmen will be delighted to hear that our beloved Archbishop has received from the University of Oxford the Honorary Degree of D. D.

**BOISSEVAIN.**—Mrs. G. C. Hul and her little son have gone east for a couple of months' holidays. They will spend the greater part of the time at Orillia.—St. Matthew's and Desford Sunday schools picnicked at Glover's grove on July 15th, and the young folks had a most enjoyable day. They were accompanied by the Boissevain band, who furnished an abundance of excellent music. Appropriate badges and prizes were distributed; and everything was done to make the children feel that they are all members of one great family, and that they are earnestly cared for by the church and its ministers.

**DAUPHIN.**—The editor was lately the recipient of a very delightful letter from his good friend, Mr. W. H. Cassap, who is at present working as a lay reader at Gilbert Plains, in the Dauphin district of Manitoba. A few extracts will be interesting to readers of the "Churchman." After speaking of the difficulties incidental to such work, he goes on to say: "Oh, these plains! The vastness, the dreariness, the loneliness, is appalling. In the same field I am in there are two Presbyterian and two Methodist students at work. There is also a Methodist minister stationed north of the Valley river. Our church is represented by one man, in the person of your humble servant. Many of those who attend our services belong to these other religious bodies, while of those who call themselves churchmen, many are only so in name. It is not an easy matter to raise the standard of churchmanship; but, I am working away cheerfully and hopefully. . . . I have a service on a week night near the brick kiln. It does me so much good to see the men come in just as they are from work,—their overalls covered with lime. The service is held in a private house. The men arrange themselves round the room. They sing out lustily, and it is delightful to notice the attention they give when the story of the Saviour's love is set before them. . . . By and bye I hope to send you more details of my work."

**ALL SAINTS', WINNIPEG.**—The Rev. F. V. Baker, rector of All Saints', Winnipeg, has gone on a trip to England, whither he was preceded a few weeks ago by Mrs. Baker and her little daughter.

**HOLY TRINITY, WINNIPEG.**—No. 2 company of the Boys' Brigade, which is attached to Holy Trinity church;

went into camp at Headingly last month, under the charge of Capt. (The Rev.) C. C. Owen. It would be hard to estimate the amount of good that is being done among our young church lads by the admirable way in which this company is managed. Mr. Owen possesses, in no ordinary degree, the qualifications necessary for conducting such a work. He was at one time a member of a Canadian regiment, and saw active service in the "rebellion." He is thoroughly acquainted with military discipline and usage, and has succeeded in infusing a fine "esprit de corps" among the boys, who regard No. 2 company as no unimportant part of the Canadian forces. Without being in any way a martinet, he keeps excellent order. His boys all love him, and speak of his goodness in the most enthusiastic manner. From a spiritual and moral point of view, Mr. Owen's influence is only for the highest good, and not a few parents bless the day when their boys were enrolled in his company. The young soldiers had a most enjoyable time, and returned to Winnipeg, looking the very picture of good health. We hope, in our next issue, to give a fuller account of this most valuable organization, and of the life in camp.

**SELKIRK.**—The Rev. C. R. Littler has gone up Lake Winnipeg, with his wife and family, for a well-earned rest. The services at Christ church, West Selkirk, and at Mapleton were taken on July 25th by the Rev. R. C. Johnstone, who also officiated on the first Sunday in August.

**MIDDLECHURCH.**—The Rev. A. Silva White will be in Winnipeg the whole of this month, he having undertaken to conduct the services at All Saints' during the absence of Mr. Baker.

**ST. GEORGE'S, WINNIPEG.**—It is proposed to establish a company of the Boys' Brigade in connection with this charge; and, if one may judge from the success which has attended all the schemes and organizations of this parish, No. 2 company will have to look to its laurels.

### Diocese of Qu'Appelle.

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

**GRENFELL.**—Special services in connection with the opening of the new chancel of St. Michael's church. Grenfell, will be held on Wednesday, August 4th, when the Rev. Clement Williams, of Moosomin, will be the preacher.

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MOOSEJAW.—In our issue for May we gave illustrations of this church. On St. John the Baptist's Day three new colored windows were dedicated by the priest in charge. The first, St. Andrew, was given by the local chapter of the Brotherhood of St. Andrew; the second represents St. Peter, and is the gift of Mr. H. Jagger, to the glory of God and in memory of his father; the third represents St. Catherine, and was given by Mr. and Mrs. C. H. Stunt to commemorate Queen Victoria's sixty years' reign. These beautiful gifts are genuine works of art, and add much to the devotional appearance of the church. The wardens, in their report to the incumbent and vestry, say that "It is, we are sure, extremely gratifying to every member that such interest is taken in beautifying and adorning God's house, and we hope that ere long the example will be followed by others, until all the windows are completed." In accordance with this report, the vestry passed a unanimous and hearty vote of thanks to the generous donors.

#### Diocese of Saskatchewan.

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

No Sunday services will be held at Christ church, Sheep Creek, until further notice, the Rev. R. M. Webb-Peplow having been ordered perfect rest by his medical adviser.

Bishop Young, of Athabasca, in company with Mrs. Young and son, arrived at Battleford on Sunday morning, July 4. They three came all the way down from Edmonton by the river in their "Peterborough" canoe, doing all their own paddling, cooking, camping, etc. Immediately after their arrival the Bishop held an ordination service in the school, when the Rev. J. R. Matheson, of Onion Lake, was ordained to the priesthood, the Revs. D. D. Macdonald and E. Matheson assisting in the service. The Bishop preached the sermon, taking as his text II Timothy, Chap. ii, v. 15; the sermon strongly emphasized the truths of the text, showing that while the approval of man was not an unworthy object, yet it should never be put first—nor should it ever be allowed to become a stumbling block in the way of our faithful duty to God—this danger must be carefully watched and guarded against. "Approved unto God" should be our leading motive; "not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." This motive should be applied by us to what may appear to us to be the smallest and most unimportant things we have to do, as well as to those we consider the greatest, for God is the Judge of all our work—the day will declare, and the fire will try them all, whether they be gold, silver, precious stones, wood, hay, stubble, or whatever they may be—

"The trivial round, the common task,  
Should furnish all we need to ask—  
Room to deny ourselves: a road  
To bring us daily nearer God."

In the evening a Confirmation service was held, when

twelve persons received the Apostolic rite of the laying on of hands—or Confirmation.

The Bishop's address at the Confirmation was based on Acts, Chap. ix, v. 34—the healing of Aeneas. In the course of his remarks he showed that we are redeemed, or made whole from sin, in order that we may be free to serve God without any load weighing us down and hindering us, that God often calls us to do His will in things that the world would take no notice of. "Aeneas! arise and make thy bed" would be an action that an Easterner would consider the most trivial—an everyday thing of no consequence. Yet when "he arose immediately," it showed his faith in obedience. Our work may be in teaching in the class-rooms, or in any of the industries taught in an institution like this school—or it may be in serving, it may be in the washing of dishes, or scrubbing a room, or in the making up of a bed, etc.—but whatever it is we should carry the spirit into every place we go and into every work we have to do. "He that is faithful in that which is least is also faithful in that which is greatest." "Be thou faithful unto death, and I will give thee a crown of life."

The day was a very pleasant as well as a very busy one, and all felt that it was one for which we ought to be thankful.

On Monday evening the Bishop held service, and preached in St. George's church; and, on Tuesday morning resumed his journey down the river for Prince Albert and other points in the Eastern and Northern portions of the Diocese.

He will visit Sandy Lake on his way, and on reaching Prince Albert will be joined by Archdeacon J. A. McKay, in whose company he will visit Stanley, Cumberland, The Pas, and other missions. His Lordship hopes to reach Winnipeg by August 1st.

#### Diocese of Mackenzie River.

Bishop—Rt. Rev. W. D. Reeve, D.D.  
Residence—Fort Simpson.

Mr. R. D. Richardson, to whom the following letter was addressed, has kindly allowed us to publish it, as it will doubtless prove of deep interest to all who follow the course of our devoted and self-denying brethren in the Foreign Mission field.—

St. Matthew's Mission,  
Peel River, N. W. T., Canada,  
February 1st, 1897.

My Dear Mr. Richardson.

I hope that an account of our work here, since we arrived in July last, will not be without interest to you.

Two weeks after reaching here, Mr. Whittaker, Mrs. Stringer, and I started for the sea coast, visiting first the Eskimos to the east of the mouth of the Mackenzie at the village Kittygagzyoot. We were well received by the natives. It was the time of their summer whale hunt. Before we left they had caught eighty whales, so that whale meat was plentiful, and they gave us a liberal supply. Even

Mrs. Stringer was not averse to an occasional dish. This life was a strange one for her, and not altogether pleasant, but she was happy amidst it all, and the "Huskies" were delighted that she had come to visit them. As often as was convenient we held services in the Council House, and visited them in their igloos, and also attended to their physical ailments. Mr. Whittaker's medicine case was in constant demand. The people seemed kindly disposed to us, as usual, and all went very smoothly, with the exception of one rather serious incident caused by the introduction of a bottle of liquor obtained from a whale ship. The chief partook of it, and because of a fancied offence seemed determined to do violence to Mr. Whittaker, and ordered us all to depart from the place immediately, never to return. Through the Providence of God the loss of life was averted and the good will of the people was shown by the prompt manner in which they carried off the chief. The uppermost thought in the mind of an Eskimo, when he is angry, is to kill someone, but when this man returned to our house half an hour afterwards, it was in a more conciliatory mood, and the affair was settled quietly by shaking hands all around. Many of the Huskies showed their sympathy and appreciation that day, and seemed much concerned whether or not we would come back next year. We remained there for several days after this, going about amongst them as usual. The morning we left, the chief showed his good will by paying us a social visit, and expressed the hope that he would soon see us again. Since reaching home we have received the sad news of a murder amongst those people. It is to be hoped that this will not lead to others, as was the case a few years ago when murders were committed almost every year. May your prayers be joined with ours for those poor Huskies.

After leaving Kittygagzyooit we proceeded across the Delta, making good progress till we reached Shingle Point. From there to Herschel Island we met with much ice that had drifted in, and we had to work our way in and out amongst the floes. We reached Herschel Island on the 25th of August, and found that the whaling ships had already assembled—the Tender from San Francisco having arrived several days before. We spent a busy three weeks at this place. We lived ashore in our sod house, visiting around amongst the ships while they remained. I had two funerals while here, one of them being that of an officer of a ship, who was shot by a fellow officer. I had a long talk with the murderer, who seemed quite repentant. The two funerals offered opportunities of speaking directly to the many who attended. Services were held on Sundays in the Whaling Company's house ashore. In another small house we gathered the Eskimos together as often as possible, teaching them hymns and prayers, and instructing them in the simple truths of the Gospel. Many of the Eskimos at this place work on the ships during the summer months and spend the winter idly. So far there has been very little encouragement, but none show opposition to Christian work being carried on, and there is a general desire expressed, both by the whites and the natives, that a mission be established permanently at this place. Material for the build-

ing of a mission house was sent up from San Francisco, but it was not thought advisable to begin building last summer because of the uncertainty of the place remaining a permanent whaling station. Very few whales were caught in the Arctic Ocean during the last few years, and if this state of affairs should continue, the ships will soon cease to winter here, and in that case many of the Eskimos will also leave. For the present there is an open door and much room for evangelistic work at this place, and we need to be much in prayer for the outpouring of the Holy Spirit to soften the hard hearts and to turn many to repentance.

About the middle of September we started for Peel River, having now with us two whale boats, one intended for Mr. Marsh, of Hay River. We spent one day at Shingle Point, where there were a number of Eskimos, and at different places along the coast met several other families. On the 25th and 26th of September a terrific gale swept the Arctic coast. Snow fell heavily, and the lakes and shoal waters became frozen over. Three of the whale ships that had intended to winter at Herschel Island were prevented from reaching the harbor, and were frozen in along the coast between the mouth of the Mackenzie River and Herschel Island. At the time of the gale we, fortunately, were well within the mouth of the Mackenzie, but even in this shelter on the river the winds and the waves were tremendous, and we were glad to reach a small river, where some Indians were camped, at which place we found shelter for the night, but we were still 100 miles from home, and could not delay. For the next three days we had fair winds, and expected to reach home safely, but on the evening of Sept. 30th the ice was running thick in the river. After some difficulty we got ashore about 10 o'clock at night, being now only fifteen miles from home. It was rather a trying experience, especially for Mrs. Stringer. But, in her native deerskin costume, she was much more comfortable than during the journey to the coast, when the weather was extremely warm, and we were very much troubled with that miserable pest, the mosquito, in its myriad form. I never before saw them so bad. But I am digressing. At this place we met a family of Huskies and some Indians, who were on their way from the fort to their camps, 100 miles down the river, and who, like us, had calculated on at least two weeks more of open water. The next morning it was out of the question to make any progress against the ice, so we unloaded our boats, hauled one ashore, and with the other made our way across to the fort side of the river. We camped for the night, and next morning Mr. Whittaker and one of the men pushed on for the fort, while we came on behind with our traps, making our way slowly on foot along the bank of the river. After another night's camping in the snowy woods, we started again, and were met by two dog trains sent by Mr. Whittaker and Mr. Firth, the Hudson's Bay Co.'s officer, and on that day—October 3rd—we arrived at the mission. Mr. Young was as glad to see us as we were to reach home. He had charge of the mission from the time we left in July, teaching day school in English and holding the services on Sundays, besides attending

to the numerous secular duties. His only companion during this time was an Indian boy

On account of Archdeacon McDonald's absence on furlough, we have had charge of the Indian work. Until Christmas we were kept very busy, as there were many Indians here from time to time. I held daily prayers in Indian, also two services on Sunday, and administered the Holy Communion on five different occasions. One service in English each Sunday was conducted by Mr. Whittaker and myself, Mrs. Stringer presiding at the little harmonium which we were fortunate enough to possess. Mrs. Stringer has now an assistant and companion in the person of a baby girl, born to us on the 14th of December. Both mother and daughter are in the best of health, and, judging from the contentment and happiness manifested, would not exchange this humble life for a world of worldly pleasure. At the day school we have had an average attendance of about 15. Mrs. Stringer and Mr. Young assisted me at times in teaching. The greater part of the medical work fell to Mr. Whittaker's lot while he was here. On the 7th of January he started out on a visit to the Eskimo village and to Herschel Island. We have had very cold weather since he left, and no doubt he will find it trying. We pray that he may be used of God in enlightening those poor darkened souls. This has been a very hard winter for the Indians here. Food has been scarce, no deer having been found within reach of the fort, and often different ones have come from their camps, telling of times of starvation, and asking for provisions. We, too, have very little, but do what we can for them. It has been impossible to get meat, and our principal article of food has been fish, and even that is becoming scarce. Very few deaths have occurred, but one Indian has passed away, whom we miss very much. Peter Tuggum, our faithful servant and interpreter, died in our house a few days before we left for the coast. We did all we could for him, but in vain. Most of the Indians have now left for distant hunting grounds in search of food and fur. The Rev. John Tissietla, and other Christian leaders, have gone with different parties, and will conduct prayers in their camps. When Mr. Whittaker returns I hope to visit the Eskimos again by dog-sled, coming up with them in boats, as in former years. Mr. Young may go with me. He has been an invaluable help to us, and we often feel grateful to the kind friends who assisted in sending him here. He, too, enjoys his work, and always has plenty to do. Throughout the year we all have had fairly good health and have enjoyed many blessings at the hands of our loving Heavenly Father.

Asking your prayers for myself and companions, I remain,  
Faithfully yours,

I. O. STRINGER.

At St. Bartholomew's church, New York City, a new Chinese mission was lately opened. It is located in the very heart of the Chinese quarter, and is an outcome of the splendid mission work done by this parish through its Chinese Guild.



#### Diocese of Algoma.

Bishop—The Right Rev. G. Thorneloe, D.C.L.  
Residence—Sault Ste. Marie.

All who take an interest in the missionary work of our Canadian Church will be glad to read the following account of exhibits sent to England from the Shingwauk Indian Home, in the Diocese of Algoma. It shows, in the most convincing way, the marvellous influence which Christianity has over the red children of this great Dominion, and the noble work that is being carried on among the Indians by our own church. The account is culled from the Greater Britain Messenger, published by the C. C. C. Society, London, England.—

"The Colonial and Continental Church Society was some months since invited to take part in the Missionary Exhibitions to be held in Birmingham and Bristol, if it could contribute articles illustrating work amongst the native races to which it gives grants. The invitation was accepted, and we wrote to several friends in Canada and Queensland asking their help. In reply, we received kind and generous promises of articles from both countries. Unfortunately only two boxes arrived in time for the Birmingham Exhibition. These were sent by Mr. G. Ley King, Principal of the Shingwauk Home, in Algoma Diocese, and the contents were most valuable in showing what Christianity can do for the wild red man, and also in reminding supporters of missions that the C. C. C. S. is doing its part to help them. Many were the questions asked by visitors: "Colonial and Continental Church Society—a new society, I suppose?" or "C. C. C. S.! What can this have to do with missions?" Questions that were gladly answered by those in charge of the tables.

"In a prominent position in the hall, and close to the British and Foreign Bible Society's stall, was pitched the Indian wigwam, and near by stood a table on which were shown articles made by Indians in their wigwams, and manufactured by Indian boys trained in the Shingwauk Home. The tailoring work, boots, and carpentering evoked much admiration from those who knew the trades, and the helpers were able to show photographs of both pagan and Christian Indians, and repeat the story heard all over the hall—beginning at the Bible stall—'The Gospel is the power of God unto salvation to every one that believeth.'

"The C. C. C. S. exhibits were in charge of Miss Woolmer, Deputation Secretary, and the Rev. W. Hamlyn, Association Secretary for the Southwestern District. They had the valuable help of Miss Day and the Rev. R. M. Hawkins, who gave accounts of their visits to the Shingwauk Home, and related other experiences of work amongst the Canadian

Indians. The Rev. F. Swainson, C. M. S. missionary to the Blood Indians, also gave several of the ten minutes' talks allowed in each court; he also held several receptions in the wigwam, attired in the costume worn by his first convert when taking part in the sun dance. This Indian, on becoming a Christian, gave the valuable dress to Mr. Swainson. Besides these workers, several lady and gentlemen stewards were indefatigable in explaining the exhibits to the crowds that thronged the hall at times; 100,000 people altogether visited the Exhibition."

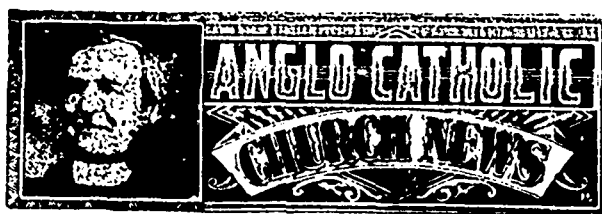
A large number of clergy were present at the gathering of Sunday school teachers of the Church at Whitby, July 6th, to form a Sunday School Teachers' Association for the rural deanery of East York, in the Diocese of Toronto. Proceedings were opened by a celebration of the Holy Communion in All Saints' church, at 8 a. m. Thoughtful and suggestive papers were read and discussed at the business meeting, and lunch was served under the trees in the church grounds by the ladies of All Saints' parish. The day concluded with Evensong in the church. The funeral service for Dr. Stocks Hammond, organist of St. James' Cathedral, Toronto, which took place on the 21st, was fully choral, Bishop Sullivan and the clergy being present. The proposed division of the Diocese of Toronto is exciting interest there: the rector of St. Mark's church, Port Hope, preached a sermon strongly urging the division, on Trinity Sunday.

The report of the work in the Diocese of Ottawa for the last year, the first of the existence of the new Diocese, shows 1,447 Confirmations, of which number 180 had been brought up outside the Church of England. The Bishop has expressed his conviction that there is no other way of securing religious education for the children of the Church except by the establishment of separate schools for each denomination. He does not, however, look for any rapid movement toward that end.

A good choir has been organized for the summer services at Hanlan's Point, Toronto, which are being attended by large numbers. The work in connection with St. Andrew's church, Centre Island, is also doing well. The first Confirmation held in Saint Mark's church, North Orillia, took place recently; the building was beautifully decorated, and everything done to make the occasion a memorable one. The Bishop celebrated Holy Communion after the Confirmation service. The fund for giving a summer holiday in the country to poor city children, under the management of the Rev. H. C. Dixon, Toronto, and a committee, is doing good work. A meeting of the young men of St. Paul's church, Lindsay, was held to bid farewell to one of their number, Mr. Soanes, who was leaving to join the Rev. T. J. Marsh, via Edmonton, to work with him at the Hay River Indian Mission. The Gleaners' Union presented Mr. Soanes with a watch and chain in parting.

The British Medical Association is coming across the Atlantic to hold the annual meeting in Montreal this year, and

it has just been arranged that Bishop Du Moulin, of Niagara, is to preach the annual sermon before the association in Christ Church Cathedral, Montreal, August 31st. Christ Church, Sweetsburg, Diocese of Montreal, was consecrated July 10th by Bishop Bond, who is almost the only, if not the one, Bishop remaining in Canada this summer, all the others having gone over to the Lambeth Conference. Christ Church was built in 1892, and is now free from debt. The old building was dedicated in 1851. Archdeacon Lindsay, who was present at the consecration of the new one, said that of the clergy who were present on the former occasion only the Bishop and himself remained. A Confirmation service was held after the consecration, and then a celebration of the Holy Communion. A number of the clergy of the district were present.



When the last issue of the Western Churchman was published we had not received any detailed account of the magnificent pageant in London on Jubilee Day, by this time every one will have read one or more of the special Jubilee publications, giving a full description of the scene outside St. Paul's. Still, we cannot resist the temptation of giving our readers the following, which comes from the pen of a Scottish friend of ours, as we consider it really worthy of its great theme:—

#### THE SERVICE OUTSIDE ST. PAUL'S.

While everyone has been reading the thrilling accounts of the historic pageant, not perhaps without wonder at the in-

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tensely emotional manner in which they have been written, it may perchance be scarcely allowable, after the lapse of a day, for your correspondent to follow in the same path as the others, and give play to his feelings in describing the scene as it was viewed from the topmost step of the west-front of the great Cathedral. Yet truly the whole occasion was a huge emotion, whose heart-throb was centred in the vision of a gentle lady, the darling and pride of her people, but "this is to anticipate." And by way of beginning at a beginning, mention may be made of the admirable arrangements organized by the authorities of St. Paul's for the rehearsing and robing of choristers, the conducting of ecclesiastical dignitaries to their allotted posts, etc., etc., arrangements that were so nearly automatic in their working that even he who did run might read, and reading, find his way through the darksome labyrinths of the crypt to the spacious nave above, ever keeping his latitude of "north" or "south," and finally find himself moving with the human stream to the ocean of faces without. London was so easily passable, that a few minutes sufficed to go from hotel to Cathedral, which the writer reached in the company of a prominent Scottish Churchman, also a special chorister, by a little after nine.

At 10 o'clock a procession of Archbishops and Bishops, together with the Cathedral clergy, but no choir, passed into the choir stalls to say Matins. During this obligatory service, the tramp of bandsmen, the patter of "the children of the Chapels Royal," the subdued murmurs and echoes from without, even an occasional faint note of instrumental music from afar, mingled with the solemn tones of the Dean, or other officiating minister, in a bewildering, but not altogether unharmonious manner. Bishops were as plentiful as—your readers may like to complete the simile! The writer knelt between a Bishop and a distinguished foreign general, whose breast glowed with medals and stars, and who asked with great interest "who that old gentleman was leading the procession," "that old gentleman" being the verger. Immediately after Matins the clergy and choristers took up their places at the west front, there to stand for two hours viewing a glorious picture, and themselves forming an important part of the panorama. The copes and skull-caps of the Archbishops, the cross and crozier, the array of Bishops, the white and clean surplices of the singers, formed a beautiful contrast to the glowing colors of the military, ambassadors, ministers, and ladies.

And of the military pageant, what shall we say? Its order was perfect—the sailors, the Colonial troops, the Horse Guards, the Scots Greys, the Sikhs, the Dyaks, the Chinese Police, the Ceylon Volunteers, the ebony-visaged Africans, all knew their duty, and did it. One heroic little figure, however, riveted the writer's attention, perhaps even more than aught else in the living picture: Would that it were perpetuated in bronze or marble, as some day it e'en may be, and, if so, may horse share immortality with rider! Lord Roberts and his milk-white Arab steed, still as marble, gloriously gallant! This same object of your correspondent's hero-worship performed an act of reverence unnoticed

by the press, which is worthy of being recorded. Upon taking his place as Commander-in-Chief of the Colonial forces, to inspect their movements, he did not only acknowledge the plaudits of the multitude, but, turning his little charger in the direction of the Archbishops, he saluted the cross and the crozier as "the flags of the Church." May all good soldiers share his reverence!

11:15,—the Queen has left the Palace, the sun begins to shine, cheers grow more intense, fatigue is forgotten, Her Majesty is coming. The bells peal out, the state carriages come in sight, they form into line, the princes enter the enclosure, the Queen has come! All are silent, Sir George Martin wields his baton, the Te Deum is begun maestoso con moto, "We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee!" What rapt attention, what glorious sunshine, emblematic of the Divine Love! The versicle follows, "O Lord, save the Queen; and mercifully hear us when we call upon Thee." The Lord's Prayer is monotoned by 500 voices, accompanied in solemn harmony by the bands. The Bishop of London reads the special prayer, the Archbishop of Canterbury pronounces the Benediction.

Then follow two verses of the 100th Psalm, unearthly echoes in the dim interior of the Cathedral carrying on the final strains. The Primate then lustily calls for "Three cheers for the Queen!" The heir-apparent (who has distinguished himself by singing the Psalm on horseback) leans forward smiling to his august mother. "God save the Queen" is sung by tens of thousands of voices, and all is over. Who that has been present will ever forget this great act of praise?

The Church Missionary Society has received anonymously a cheque for £3,000 towards the deficiency fund. This, together with other sums received for the purpose, has made up the required amount, and the deficit on last year's account has now been cleared off.



At the Church of the Holy Comforter, New York, one of the mission stations of the Society for Seamen of the city and port of New York, a special Jubilee service was held on June 20 in honor of the 60th anniversary of the accession of Queen Victoria to the throne of Great Britain. Many British sailors were present and joined with their American brethren in thanksgiving to God for the long life of the Royal Lady, whose person is loved by every Anglo-Saxon.

A special service in commemoration of Queen Victoria's jubilee was held at St. Barnabas' church, Kensington, on Sunday evening, 20th June. The church having a large number of English-born parishioners, and the rector, the Rev. J. R. L. Nisbett, being a Briton by birth, the service

was of more than ordinary significance. The rector offered two special prayers, expressing thanksgiving for "the memorable years of the reign of Thy servant Victoria, the good and ever-faithful Queen of Great Britain, and invoking the blessing of God "upon the people of the two great countries of common race, tongue, and faith—Great Britain and the United States." The Rev. Dr. C. S. Olmstead preached an eloquent sermon from the text, "A city that is set on an hill cannot be hid." (St. Matt. v. 14.) In concluding his discourse he asserted that "the entire growth of the Church in 1,700 years previous to the beginning of Victoria's reign has been equalled in the 60 years of her rule."

All Saints' Cathedral, Milwaukee, was crowded to the doors on Sunday afternoon, June 20th, when a special service was held in commemoration of the 60th anniversary of the accession of Her Majesty, Queen Victoria, to the British throne. An eloquent and appropriate sermon was preached by the Rev. Canon Richey. At the conclusion of the service, a solemn Te Deum was sung. The offerings were donated to the charities of the city.

The American Church Army is closely following the lines of its counterpart in England. It has just adopted a novelty in the shape of a travelling van. Several of these vans are to be built and used in different localities. The first one to be finished has been dispatched to Bristol County, Massachusetts, where it will be used for mission work. It is so arranged that four men can sleep in it and prepare their meals; it is furnished with the necessary tracts, books, papers, etc. for use in conducting evangelistic meetings. During the day the men will be engaged in making a census of the religious population of each town where the van stops; at night they will hold outdoor services. A tent is provided for use when necessary. There will be no drums or fifes, or other martial music. The van carries a cabinet organ, which will be used to lead the singing. The question having arisen as to how it shall be transported from place to place, it was determined to leave that matter to be settled at each place where the van should rest. It was brought that farmers in the vicinity, interested in the work, would gladly give the use of a horse to take it to the next town. The Church Army has received an offer of a vehicle of a somewhat different kind—to be called a "Gospel carriage" valued at £300. The precise nature of this conveyance has not yet been determined upon.

#### "THE APOSTLE OF THE RED INDIANS."

At St. Paul's Cathedral on Sunday morning, July 18, says The Daily News, the sermon of the Bishop of Minnesota was remarkable for its brevity, simplicity, and earnestness, while the striking figure, voice, and delivery of "the Apostle of the Red Indians," as he is called, evidently impressed the congregation. Dr. Whipple (who was in early life a merchant and politician) chose for his text I Kings, viii, 27:—"But will God indeed dwell on the earth." He said that

there were no sweeter memories on earth than those of a font by which our dear ones gone before had stood and an altar at which they had knelt in some old church. Such memories were not only day dreams, but realities. The simple faith taught by apostolic men, and once for all delivered to the Church of God, had the same magic power now as when the Bishops on the summons of the first Christian Emperor met at Nicea. There one had said: "I received the faith from Polycarp, as he had done from St. John." Never would there again be such a gathering of Bishops. There was one from Thrace, whose eye had been burned out with a hot iron; another from Cisalpine Gaul, whose every joint had been pulled asunder by the rack; and a third from the forests of the North, whose thigh was shrivelled where he had been thrown into the fire. The faith declared at Nicea, which they had just confessed with their lips, was so simple as to meet the wants of a child, so great as to be the stay and support of the greatest scholar. People forgot that in the height of His passion Jesus made His will, and bequeathed to His Church the Sacraments as the source of peace and strength. The power was not in the water; or the bread and wine, or the priestly hand, but in Christ Himself. Perplexed and sinful men would still find solace, as had Daniel Webster, the greatest American statesman, in the old, old story of the life of Christ. Daniel Webster was asked, "Why do you go twice on Sunday to a little village church and listen with tears in your eyes to a simple preacher, while you pay far less attention to able sermons at Washington?" The reply was, "Because at Washington I am addressed as Daniel Webster, the Statesman, in the country village as Daniel Webster, the Sinner." He concluded by relating a story of a great philosopher at Alexandria, who was told by a boy in the fields that all he knew of God was that Jesus said He was the Son of God. Yet my father and the philosopher said that he had learnt more from that boy than from all he had been taught in the famous schools at Alexandria.

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### Our Elder Scholars.

(A paper read at the S. S. Convention in Holy Trinity Schoolhouse, June, 1897, by Rev. C. C. Owen, B. A.)

This old question is as old as Sunday School conventions. It always reminds me of such favorite queries as: Is there any harm in dancing? People ask the question as if they were continually hoping that some golden key would be found by which they might unlock the difficulty that so many experience in retaining their elder scholars. New organizations are eagerly sought after, and where practicable are experimented on. It is hoped that organization will be the key to this difficult question. The more experience I have in work of this kind the more I seem to be taught that it is not the machinery, but the power, that is the really important question in this, like every other department of church work.

There were two rival mills in Muskoka, one was generally able to turn out far more lumber than the other. The less successful mill owner determined to get new machinery of the newest sort, and distance his rival. He accordingly, at great expense, put in an entirely new plant, but to his bitter disappointment, he was still able to do less effective work than the rival mill. The new machinery was perfect enough, but he had not sufficient power now to run it, and the old machinery with the greater power behind was still able to distance him.

In church work people eagerly study the newest machinery. Shall we start a Chapter of the Brotherhood of St. Andrew, or a Christian Endeavor Band, etc., etc. Shall it be a Boys' Brigade, or a Junior Branch of the B. S. A., etc., etc. There is something in machinery, no doubt at all of that, but the power behind is by far the most important question. To use well the machinery at hand is of infinitely greater importance than to seek for new methods of working.

I have seen a Sunday School teacher take a class of the roughest boys from the infant school—a man, too, of very few natural gifts as the world judges. I have seen him start to live for those six or seven boys, pray and work for them as one that must give account, spend and be spent for them. At his post early and late, despite all sorts of discouragements. The boys have joined no special organization, but I have seen every member of that class turn out well and become active workers in the Master's vineyard.

What is needed to-day, as ever, is not some new patent organization, but men and women who will live for Christ, and labor for their boys and girls in the power of His Spirit, who, in strong faith, will claim their boys and girls for Christ.

The most successful Sunday School teacher I knew at college taught me the same lesson. He was always thinking of his boys. Every half holiday was spent with them. They were his constant visitors. "He loved them, and gave himself for them." They were not slow to recognize it, and those boys stayed with him till they were young men. He corresponds with them to-day.

The work of the Sunday School is a glorious opportunity

to reach the young for Christ. It is not just perfunctory teaching, but a whole-hearted endeavor to attach souls to Christ. The work of the teacher outside the Sunday School is perhaps of more importance than the hour spent in teaching. Some I know well have little time or opportunity, but it is astonishing what can be done when there is a will, and what believing prayer does when we have these souls on our hearts.

Perhaps these remarks seem to apply too much to Sunday School teaching as a whole than to the special subject in hand, "Elder Scholars." It seems to me that the mistake we often fall into is in making some special effort to reach the lads of eighteen or so just as they are slipping, or after they have slipped, from our grasp, instead of realizing that the way to keep your lad of eighteen is to get a tighter and more vital hold of your boy of nine to twelve and grow up with him.

Be very definite in your work. We don't know how young boys or girls can intelligently give their hearts to God. While I don't believe in the plans adopted by some to get children to declare themselves for Christ, yet it seems to me as if the Bible taught so strongly a definite separation between the world and the church that we should teach this, too, and get our boys and girls to recognize very early that if they choose Christ they cannot love the world. Let them know that this fight is a clear and definite struggle between good and evil—between God and the devil for the possession of their souls, and get them to declare themselves on the side of our Master. I believe it is of the greatest importance that our children learn early what our baptismal formula so splendidly teaches us, that a Christian must "die to self and rise again to righteousness," etc. Let these truths be real and living. Let teacher and pastor live them out. Let them understand the difference between the carnal and the spiritual life. A spiritual life throws off temptation, as a duck's back sheds water. Rock your children early into the Rock. Let Jesus be a living reality in their lives, and you won't lose them when they become young men and young women.

Another reason why schools do not retain the older scholars is that the scholars outgrow their teachers. The young lady who can hold big boys is a rare exception. There are such, and when they have this gift they are perhaps more successful than men, but the rule, to my mind, is to have strong, successful business men in charge of large boy classes—capable women in charge of big girls. If you have not these, pray and work definitely and untiringly till you obtain them. This side of the subject I would emphasize as of the greatest importance, as weak, powerless work carried in in our own strength, without real faith in God's power to save, etc., is the great cause of failure to keep young men and young women.

Next let me offer a few suggestions of a practical nature: Keep young, try constantly to get into touch with the young, with their temptations and difficulties, with their home, school or business life. We grow old too fast and get quiet and stiff, and forget what boys and girls need.

Treat them with respect. Appeal to their honor. Don't look down upon and call them "dear children," which the average good-sized boy or girl hates.

"Be bright." Ask for the joy of the Spirit. Few things are so attractive as a bright face and merry eye; boys and girls are drawn to it. Make church membership a real thing—too often it is formal—and bring lads and young women to be real live members of the church, and give them something to do for Christ. Set them to work at all costs, or their spiritual zeal will dry up. Missionary work is a divinely provided vent for Christian energy.

Last, in regard to special organizations.

These are what you make them, and the choice of them must depend largely on local conditions. I look upon them as an opportunity of getting into touch with the boys and girls out of school: the most difficult problem in church work is to get into touch with girls and boys. A week's camp will bring a parish clergyman, and possibly a Sunday School teacher, into closer touch with 30 boys than seven years' parish visiting. I speak especially for town work. A boy is generally on his guard with the clergyman. He looks upon him with something the same sort of spirit that he does upon a policeman. He prefers to keep out of his way. The large boy is hardly ever at home when the minister calls. If he should be, he generally has to be seen before his parents or other people, which is really of little use. At camps the boys' suspicions are disarmed, and in the off-moments of camp life you have a glorious opportunity of dropping good seed throughout the year. In an organization such as the Boys' Brigade (the one chosen in our church), we have countless chances of coming in contact with the hobble-de-hoys. You can't easily get a boy to come round to have a chat on spiritual things, but some small question in connection with your military organization will bring a boy to your house and give you a golden opportunity of doing good. The Boys' Brigade Bible class, which is a feature of the work, is another chance. Something special for boys has a special attraction, and boys talk more freely there.

The Junior Woman's Auxiliary for girls may be a similar opportunity to reach girls definitely and quietly. It gives an opportunity to interest them in missions and the advancement of Christ's Kingdom.

These organizations, I repeat, are little more than opportunities; they are what you make them. If persons without spirituality or power have charge they will do little. With an earnest spirituality behind, they are an opportunity for much good. Few instrumentalities in church connection however, are more important than the intermediate Bible classes. In a school of any size there is always a lapse between the regular Bible class and the Sunday school. When a boy begins to go to business, he is only 16 or 17, but he feels too big for Sunday school, and yet is afraid of the regular Bible class; he often gets irregular in attendance, and is lost for want of an intermediate class, taught by a specially capable teacher, separated in some way from the regular school. This same applies to some extent to girls, too.

These classes have a club feeling and bind boys and girls to your church.

I can hardly conclude without emphasizing the importance of training the scholars to go to church. Have a place in the mark book for recording this, so that the minister can find out about their attendance. When the parents do not go, a good deal can be done by the teachers in inviting them to sit with them, finding their places and getting them to join in the services.

### The Training of Sunday School Teachers.

(A paper read at the S.S. Convention, June, 1897, by Rev. S. Macmorline, Rector of Portage la Prairie.)

When on solicitation I consented to write this paper, I fear I had not sufficiently considered either my own unfitness for such a task, or the difficulties which lay in the way of any treatment of it which would not be mere theorizing. For while it may not be hard to suggest methods of training Sunday School teachers, or to expound the methods which have been suggested by others, yet we must at the same time be considering the practicability of these methods, and whether it be possible, in the condition in which we find ourselves to render them capable of general use in the Diocese.

It will be well to consider first of all what is the kind of work which Sunday School teachers are called upon to do, and what end is sought in placing children under their charge for a brief period of time each week. This is a very important consideration, for, if we have a just apprehension of what the Sunday School teacher has to do, the training which he needs will be seen to be closely linked to it, and methods of securing that training will the more easily present themselves to our minds, and, what is equally important, submit themselves to a truer judgment as to their merits.

Speaking very broadly, what is required of Sunday School teachers may be summed up under these two heads—the information of the mind and the appeal to the heart and conscience of the child. It is very necessary to separate these two branches of the teacher's work, in idea, however closely they may be and should be interwoven in his practical duties. It is quite possible to exalt the one at the cost of the other. It is quite possible to ignore almost totally either the one or the other. The teacher may content himself largely with informing the minds of his scholars, or, on the other hand, he may undervalue the imparting of knowledge and seriously exhort them or tell them a good story, laying no substantial basis for knowledge.

Now, I put this first in order. The teacher has to do with the training of the child's mind in religious truth. If we read our Bibles aright, we cannot fail to be convinced of the importance of this knowledge. For there we must see the high place which is given to knowledge. The knowledge of God, the knowledge of Christ, the knowledge of the truth, the knowledge of salvation, the knowledge of sin, the knowledge of God's will. These and expressions of

similar import are scattered everywhere throughout the pages of the New Testament, and are coupled with prayers or exhortations to the attainment of such knowledge, or with statements designed to impress upon our minds its great necessity and value.

Do we wish that in the minds of our children there shall be awakened a true interest and concern on the great matter of religion? Let us see to it that there be laid a sound basis of knowledge. For there may easily exist a concern which is but an ignorant anxiety, and is not founded on any clear knowledge; or the notions of what religion really is may be erroneous. To their minds it may either appear as a state of mere feeling on the one hand, or cause of outward observance on the other.

Do we wish the children to become personally religious? Then we must remember that the whole of that greatest possession rests ultimately upon knowledge, and so true conversion to God is emphatically called "Coming to the knowledge of the truth."

Do we wish to impress our children to stir or warm their hearts? Well, let us bear in mind that impressions will easily be effaced. Warm religious feelings will speedily subside, unless they too are based on knowledge.

There is much to be learned and known as well as to be felt and done, and the child will neither feel nor act aright unless he does learn.

We must know in order to believe. We must know in order to love, and depend upon it, the child's mind must be brought to bear upon religion as a thing to be known as well as an emotion to be felt, or as a duty to be performed. The order of nature (as one has said) is first to know, then to feel, then to act, and grace follows the order of nature. The Sunday school teacher, then, is required to teach the Christian religion as a body of truth to be known and believed. He is to set forth the Gospel of our Lord and Saviour Jesus Christ. This is the central part of his instruction. He is to teach that Gospel as unfolded in the plainest portion of the New Testament, more especially in the four Gospels. He is to do so as clearly and definitely as possible, using the Prayer Book, with, of course, the Church Catechism, as his guide and interpreter. He is to do so consistently with the doctrines of the Church, humbly distrustful of himself, in that great domain of truth, in which he has entered.

But then, the teacher has to do not only with the minds, but also with the heart and conscience of his pupils. The child has something more than an understanding. He has a heart, a will, a conscience, and the glorious Gospel of our Lord and Saviour is fitted to strike deeply into and to move the spiritual nature. Therefore, the teacher must ever have it as his great aim and the object of his earnest prayer that he become an instrument in the hands of the Divine Spirit, the quickener, and that the holy teachings of the truth may be brought home to the young heart and conscience. God forbid that he should ever deem that he stands in the place of the Holy Spirit. He cannot quicken these hearts, but he may be the instrument through which the Divine Spirit

works. He can live in hope and rise to the dignity of a fellow-worker with God for the accomplishment of His holy purposes.

Having thus spoken, in a very general way, it is true, of the work which the Sunday school teacher is to do, I come now to the main object of this paper—the training of the Sunday school teacher. It is to be believed that in all parishes or missions a good work is going on in the way of instruction in Divine truth, and in the building up of Christian lives in faith and holy principles and action, and that there are here and there to be found those, who, from their knowledge of the truth, their earnest desire of service, as well as from natural capacity, are being fitted in a greater or less degree for such a work as the religious instruction of children. We are not to despise these things, these plain and ordinary methods. Indeed, they are the greatest, the best of all. Great results have been produced, and are being produced, by them. We are not to run away with the idea that, because we do not possess some distinct system of training teachers per se, that therefore we cannot look to have any good or efficient ones.

Yet, Sunday school teaching is a special and large-demanding work, and if we are to have the best results, not only here and there, but widely spread amongst our band of teachers, some special training would seem to be requisite; something which will develop capacities and lead to higher and more successful results.

I now reverse the order which I followed when speaking of the kind of work expected of the teacher, and put first in order in the matter of his own training, his own personal religion.

I do well to put this first, for speaking generally of the principle of faith, for example, do we not know that it is the spring of all energetic action. Men throw their souls into objects. Why? Because they believe them to be attainable and worthy of pursuit. But when we rise from faith in general to Christian faith, how potent it is. When this great truth takes full possession of the soul, that Jesus Christ, the only begotten Son of the Most High God, became man and suffered and died on the cross to save us sinners; that He lives to save us; that He is present to save. To personally trust in that Saviour is to love Him. To see in His Gospel the very power of God. Here lies the first great secret of the teacher's power. To grow up in Christ is his great training. Nay, more. To believe in the child, in the greatness of his nature and destiny, in his capacity for eternal life, and, above all, to believe that he is God's child, that he stands among the number of Christ's redeemed ones. To believe in the Holy Spirit; the present spirit, the living, working, almighty spirit, Christ's great gift. To believe in the works, as part and parcel of Christ's own work, which He is still working, and which is being carried on towards the fullness of His Kingdom. Such a faith existing in the soul of the teacher, living, fruitful, growing. What requisite in the teacher can be placed higher than this? What training higher? For it, too, is a thing of growth and training. And not only he himself, but others

may do much to help it onward. I feel, as I write, how much the parish clergyman may do in this respect and how anxious should be his solicitude for his Sunday school teachers, realizing, as he must, that they are engaged in a special work for Christ of a high and arduous character. With what faithful diligence should the public and private means of grace be employed, the Bible read, not merely to be prepared to teach, but the sincere milk of the word desired that they may grow thereby. And prayers that God may teach us that we may teach in living accents of the soul.

And the public means of grace, and especially the Holy Communion. I have known teachers devoted to their classes, careful in preparation, faithful and regular in attendance, who yet habitually absented themselves from Church on the Lord's day morning and from the Holy Communion. What a sad mistake is here. Throwing down with one hand while seeking to build up with the other, or rather, I shall say, starving and enervating the hand required to engage in so hard a task. From time to time corporate acts of communion by the Sunday school teachers in a parish would surely be helpful. First, by directing attention to a great duty and source of strength which some day may be neglecting, and then by stimulating to a special personal preparation, special acts of intercession, emphasizing also the fellowship of the work in which all are engaged. One of such occasions would appropriately be the annual day of intercession for Sunday schools.

When we turn, as we now do, to the training of teachers as instructors of the youth in divine truth, we are led more in the line of practical suggestions. I feel, though, that I have come to a very difficult part of my subject, for, though one may have ideas not only of the ends to be attained, but also of certain agencies which might seem effectual towards the attainment of these ends, yet in the present state of the Church in this land so many difficulties lie in the way of their actual employment as to seem to render them all but chimerical. That our teachers should have a clear and definite knowledge of the Christian religion, that they should distinctly understand and loyally accept the teaching of the Church, as set forth in the Book of Common Prayer and Catechism, that they should have an intelligent grasp of the great truths essentially necessary to be known and believed by every man, are things no one will hesitate to affirm as most essential to effective teaching. Nor should a special training in these things be deemed a universal necessity, for they are the common basis of Christian instruction. We look that in every parish, from the pulpit, in confirmation classes, and in Bible classes the very backbone of the teaching should be of this character. But the Sunday school teacher needs not only to know what he is to teach, but how he is to teach it. Take any department of life where instruction is given, and how often do we meet with an instructor, profoundly acquainted with his subject, and yet less successful in teaching than another of more superficial acquisitions? What is the reason of this? It lies, to a great extent, in the manner of teaching. Well, then, we want to have our Sunday school teachers trained

not only in the subject matter of their teaching, but in their method of imparting it.

Three ways appear to me as practically helpful and in a measure attainable.

The first of these is a training class in connection with our Sunday schools. Even in a comparatively weak and scattered mission something approaching to the one character might be carried on. In such a mission there are children not only of the ordinary Sunday school age, but others who are advancing towards manhood or womanhood. Is it not possible for the missionary to get some of these young people together in a class? It matters not what name you give it. If not on a Sunday, on a week day. A class for general religious instruction, which may yet be turned to good account for the training of teachers. Let him keep in his mind's eye the desirability and possibility of those whom he is instructing becoming Sunday school teachers, and let him have in view their preparation for that work. It will give simplicity, definiteness, and at the same time thoroughness to his teaching. The very fact that he has this thought in his mind, that he is instructing not merely learners, but possible teachers, will give a coloring to his teaching of the truth. Many difficulties are doubtless in the way of the establishment of advanced classes, to which the rector or missionary can give his personal attention, but we know that when one is fully possessed of an idea, and strongly bent on carrying it out, it is wonderful how difficulties may be made to vanish, and how expedients will be resorted to to attain the desired

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object. And I think a continuous class for young people, under the charge of the incumbent, is just one of those extremely desirable things which we should not be deterred from attempting, even in the face of many obstacles and discouraging circumstances, and that it may be made most helpful in the training of teachers. Of course, in the more populous centres such a thing becomes comparatively easy of accomplishment and more telling in its results, but even if it were only in Winnipeg, where in the many large and thoroughly equipped Sunday schools such training classes might readily be, if, indeed, they are not already established. We need not doubt of their influence extending over a wider field, for who does not know how many of our young people become scattered over the province and find their way within the borders of this or that mission, where the training they have received may become effectual for good work in places where it is most needed, and so the health of one member in the Sunday school family tends to the health of all.

Let me speak now of another practical help—teachers' meetings. I am becoming more and more impressed with the extreme importance of such meetings on all grounds and considerations, but on none more perhaps than this thing we are speaking of—the training of teachers. The teachers meet; but what for? To prepare themselves for their task. But it is not simply to go over the lesson; not simply to get the meaning of the portion of scripture, and whatever it may be, which forms the subject of that lesson. A still more important end to be sought in such meetings is the selection of the particular topics which are of chief importance in themselves, adapted to the pupils' comprehension, and the thought under what light and aspect they may be brought to his view, so as to arrest attention and reach the heart. In other words, it is to learn the art of teaching. One of the first aims of the teacher is no doubt to gain the attention of his pupils. It is in vain that we have their bodies in the Sunday school room if their minds are wandering hither and thither. In the public schools this attention may be secured by a stern discipline, but in the Sunday school other influences must be brought into action.

Well, one object gained by the teachers' meeting is to secure the attention and the interest of the teachers themselves, and this is a very great step towards securing that of the children, for when we ourselves are filled with interest, when our hearts are fully engaged, it imparts that natural animation to the manner of teaching which draws the young, and, as it were, infects them with something of the same spirit.

Then, again, another object of the teachers' meeting is to make things plain. Those who are there have the children in their minds, and they want to have the things to be taught clear to themselves, in order that they may make them clear to the children. Children will not attend, and will not listen to words which convey no meaning to their minds, but when we learn to express what we want to tell them, in simple language and a clear way, we have done

much to gain and to retain their attention and interest.

Again, children will not give their attention to a jumble, or to that kind of teaching which is like passing a series of pictures rapidly before their eyes. But, as I said, in the teachers' meeting the object is not simply to go over the lesson as a dead level, but rather to single out and seize upon the great and prominent ideas—so the interested teacher goes from it more fitted to set these great matters fairly before the eyes of his pupils.

What may be called graphic teaching is a very important thing, and the teachers' meeting tends to that also. The intercourse of mind with mind on the part of those engaged in a common work, the common stock of information or illustration which is got together cannot fail to be helpful to each teacher in the freedom and skilfulness in that which may thus be imparted in his powers of description. Indeed, take it all in all, dear friends, I can see no higher agency for what I may call the improvement of Sunday school teachers than this same Sunday school teachers' meeting.

You will be glad to know that I am nearly done. I have only one thing more to speak about, one other suggestion, and it is no new one. It has long been tried, and, I believe, successfully. I mean teachers' examinations. We who are called upon to prepare sermons, addresses, etc., must have learned how much better it is to be well informed all round our subject, rather than to come to our task and fix the attention for the first time upon it with a view to specially getting it up. In such a case we are not so much gathering together what is needed, but selecting from a store already gathered. Now, the work of the Sunday school teachers differ but little from that of the parish priest, when we regard the latter in his capacity as a teacher, and anything that may stimulate him to the acquisition of a broader, fuller, more systematically arranged knowledge of Divine truth, and expand, as well as store his mind, must, we should imagine, be of the greatest value to him in his work. If you have a vessel full of seeds and different kinds mixed up and huddled together, you may indeed be able, with some difficulty, to pick out the special kind you are looking for; but if you spread them all out on a table before you, it becomes an easy matter to choose the grain of wheat, for example, from the turnip seeds. In like manner to the well-stored, well-arranged mind the relative values of things become at once apparent, and a selection of those the most necessary and important can the more readily be made.

Teachers' examinations would, I am sure, stimulate towards the wider acquaintance with the subject matter of Christian teaching, and, as far as I can judge, could, with little difficulty, be put within the reach of a large number of the Sunday school teachers in the province. I am sure that a small and well-chosen committee could arrange a scheme for such examinations, and so order them that no or but very short, journeyings to and from would be required on the part of the teachers, and which would in time develop into a most useful agency for promoting the higher training of our Sunday school teachers in this province.

Trusting, dear friends, that you will kindly overlook the many imperfections and the general weakness of this paper (written, I grieve to say, too hurriedly), and that you will fully discuss, not the paper, but the subject, I ask leave to withdraw myself into the shade.

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### The Church's Work among the Poor.

(A paper read at the Conference of the Diocese of Rupertsland, June, 1887.)

Mr. E. Taylor, the selected speaker on this subject, referred to the marked contrast between Heathenism and Christianity, in that while the former courted the rich and powerful, the Saviour's home was among the poor, His disciples were for the most part, selected from among their ranks, and one of the distinguishing marks of His ministry on earth, "To the poor the gospel is preached."

Mention was made of the need that to those who would not come to God's house, the message of the gospel should be taken, and that the church is realizing more and more the responsibility of reaching this class. Much excellent work has been done of late years in the great centres of population in providing improved dwellings with healthy surroundings for the toiling masses, and many of these model dwellings give a satisfactory return on the money invested, and prove a great boon to the class for whom they are intended. Some, like Nathan Strauss, of New York, help the poor to help themselves by supplying the absolute necessities of life, such as coal, bread and cheap staple groceries, in very small quantities, at, or a little below, cost price, on condition the goods are carried away by the purchasers themselves, thus guarding against the well-to-do availing themselves of the privilege.

Mention was made of the great opportunity for Christian work afforded by district visiting, where sympathy for the needs and trials of the poor is evoked and our own difficulties and sufferings are seen to be so insignificant in comparison with those of others, and we may learn lessons of resignation and simple trust in God's will from the examples set us by those who receive so few of the good things of this life. It is as we enter more sympathizingly into the troubles of others that the burden of our own trials will grow the lighter, and we shall realize how many are our blessings which we have ever before properly valued.

Mr. Taylor referred to the lodging house carried on by Holy Trinity church, of which he acts as treasurer, where good, wholesome meals are provided at five and ten cents, and beds at ten and fifteen cents, the beds used being those manufactured at the Central Prison, Toronto, of malleable iron, with patent woven wire mattresses. The lodging house has now been in operation over three years, and although at first assisted by subscriptions of \$1 a month from members of the church, is now entirely self-sustaining, and has an outfit worth \$800 free from debt. Except during the summer months, from 30 to 45 lodgers are received, and every Sunday and Tuesday evening a gospel service is held, at which hearty singing and short practical addresses are

given. Those who beg for meals are not admitted to the building, and in order to help those who may temporarily be unable to find work, a wood yard has been established, at which a certain quantity of work in sawing and splitting, wood earns a day's board and lodging. For the relief of the destitute, tickets for beds and meals are sold, across the face of which is printed, "If specified work is done," and the person presenting these is required, except in case of illness, to do one hour's work, and as a result of this condition being enforced, householders who before, during winter, would have several applications for assistance each day, are now scarcely ever asked for help. Work at kindling wood and rag carpet making is also carried on, and assistance is often given by work of this nature to those who, although discharged from the hospital after treatment, are not strong enough to undertake rough work.

Although not recommending men out of employment to come to Wmipeg, those going to the lodging house will be well accommodated, and Mr. Taylor is always glad to endeavor to supply men to work on the farms of the parishioners of any clergyman who may communicate with him.

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### "Intemperance and its Remedies."

The temperance subject is no longer a question. Everybody allows that there is a great and crying need for temperance work. The only question is as to the best method of working. The reports of convocation and of the committee of the House of Lords on temperance abundantly prove, in the judgment of those best qualified to give an opinion, the necessity of the case admits of no alternative: there must either be a temperance movement, or the forces of evil which intemperance has set in motion cannot be arrested. This we are all agreed upon—there must be a temperance movement. Where we differ is as to the best method of working.

This article does not pretend to discuss all or the best methods of working, but simply to lay before the readers of "The Western Churchman" two remedies which should commend themselves to all thinking members of the Church. The first remedy is the Church's own accredited agent for dealing with this evil, viz., The Church of England Temperance Society; and the second is the now world-renowned "Gold Cure." I claim—but am open to correction if wrong—that these two agents, if thoroughly carried out in their several avenues of work, are sufficient to meet all phases of the temperance question. Let us now, as briefly as possible, take a cursory glance at these two remedies.

First, as Churchmen, we will look at the claims of the C. E. T. S., and, in doing so, it must be remembered that in the short limits of an article we can only barely touch on the prominent points. It is now more than thirty-six years since the C. E. T. S. was founded, and during the whole of that time—first advocating total abstinence only, and then after ten years adopting the broader platform of temperance—it has been pursuing the objects which are



placed prominently before its members, viz. :—

1. The promotion of habits of temperance.
2. The reformation of the intemperate.
3. The removal of the causes which lead to intemperance.

In view of the magnitude of the evil of intemperance Christian men and women are called upon to bestir themselves either to take part in temperance work, or else to support adequately this society which is formed to undertake the work. If missions to the heathen have a claim upon our sympathy, surely this work of suppressing intemperance (the fruitful source of half the crime, immorality, and irreligion in the land) ought not to be neglected.

Now, some persons have a rooted objection to total abstinence for a variety of reasons. We have no cause to quarrel with them, nor do we wish to overhear their conscientious scruples by any extreme advocacy of teetotalism. All we ask is that they will accord to total abstinence an equal right to use their liberty as teetotalers; and, if they are indisposed to aid our efforts, that they will not hinder us, either by open opposition, by cold indifference, or by their personal example.

It will thus be seen that the C. E. T. S. is comprehensive in its character. We appeal to all, because every congregation is a unit in the Church, and each individual is a member of the nation, and both Church and nation should have a strong interest in the temperance question. Of the three objects of the C. E. T. S., the first and third are within the reach of all our members, for all may help to promote habits of temperance, and to remove the causes of intemperance, by their personal exertion.

The second object is especially the aim of those who are total abstinence, for experience shows that this is the best, if not the only way, for reforming the intemperate. It is in these two ways—influencing public opinion, with a view to a change of habits and a change of laws, and in the reformation of the intemperate—that the success of the C. E. T. S. is seen.

So much for the C. E. T. S. Let us now glance at the remedy known as the "Gold Cure."

This remedy, I contend, is for a certain class who are so steeped in the liquor habit that it has almost become a disease with them, so much so, that their cure belongs rather to the medical fraternity than to their Christian brethren. Though I have known men, who,

"Strong in the Lord of Hosts  
And in His mighty power;  
Tread all the powers of darkness down,  
And win the well-fought day."

And have crushed the liquor habit as effectually as ever the "Gold Cure" did. But—and it is a magnificent but—they have been men of character, and of very strong and deep religious convictions; men who believe in the Lord of Hosts, strong and mighty in battle! Therefore, I say that when men have not this strong spiritual character, and have failed to kill the habit by these means after many trials, and (we scarce know how our weaker brethren have toiled all night long and found nothing), then, let them take ad-

vantage of a cure that now numbers thousands of "graduates."

What does the "Gold Cure" profess to do? It is a treatment that destroys the thirst for intoxicating liquors, or, as the Institutes phrase it, "kills the desire for drink," so that if a man relapses and again becomes addicted to drink, he does so intentionally and with his eyes open to the dread consequences. This is not the place to go into the scientific diagnosis of the cure, suffice it to say that it is a valuable discovery that has rescued many a man and woman from the depths of degradation and given them a new life.

I have myself visited the "Evans Gold Cure Institute," and in an interesting interview with the courteous manager, found much to make me thankful for the good work this Institute is doing in Winnipeg. This cure claims to be superior to the "Keeley" cure in that not only do they kill the appetite, but their treatment seems to be successful in creating a nausea for this great curse. If space permitted, I could give extracts from letters written to the Evans Institute by prominent temperance people and leading citizens of Winnipeg. But, after all, "the proof of the pudding is in the eating," and when I can personally vouch for the permanent cure of men I have known to have been "drunken sots," through this treatment, it should awaken everyone to the benefit of such an institution. The mere fact that all prominent clergymen, temperance workers and citizens speak in testimony of its good work should be a sufficient guarantee to any readers of this article.

Much more might be said upon this interesting subject of temperance, for there are many more ways than these two of showing philanthropy, self-denial, temperance, and enthusiasm in the good cause. But we must reserve for another article further discussion upon this fertile topic.

I will conclude here with three remarks :—

(1). "Let every man be fully persuaded in his own mind." (2). "Let us each choose that form of temperance which will enable us to do our work best." (3). "If you do not like my way of dealing with this evil, then choose your own way; but for Heaven's sake do something for the suppression of intemperance."

A. SILVA WHITE,

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## The Lambeth Conference.

### SERVICE AT WESTMINSTER ABBEY.

The opening service of the Lambeth Conference was held on July 1st in Westminster Abbey. The Bishops robed in the Church House, and, attended by their chaplains, walked across Dean's Yard to the west entrance. Sir Frederick Bridge presided at the organ, and as the procession went slowly up the nave the hymn, "The Church's One Foundation," was sung, the congregation joining with effect. After the choristers followed the minor canons, canons' verger, canons, Dean's verger, and the Dean. The colonial and American Bishops were next; and these were succeeded by the Archbishops of Rupert's Land, Ontario, Dublin, and Armagh. Last in the procession were the Archbishops of York and Canterbury, the latter preceded by the archiepiscopal cross. The Sub-dean, Canon Duckworth, read the first lesson, Isaiah lx., and the Dean the second, Ephesians xiii. The proper Psalms xxiv and lxxviii. After the third Collect the anthem, "Lift up Thine Eyes," was rendered to the setting of Goss. The sermon was preached by the Archbishop of York, who took as his text St. John xvi, 13, "When the spirit of the truth is come, He will guide you into all truth."

The preacher dwelt upon the person and work of the Third Person in the Trinity. The acts of God were not terminable, but continuous. So, for instance, had been the work of creation. Though an initial impulse had been given, yet the Almighty was ever renewing the face of the earth. The Incarnation, again, was not a mere fact alone, but the initiation of a new purpose of love. So it had been with the Holy Ghost. He did not come and go: He came to stay, to abide with us forever, to lead men always into all the truth; yet the promise of the Spirit was not fulfilled by the revelation of any new dogmas—rather by the mental enlightenment of the Apostles. The mission of the Holy Ghost was that of an interpreter and guide; He was to take of the things of Christ and interpret their deep significance to the sons of men. This must be a gradual work; age after age, it must go on enlarging our conceptions. This gradual growth was seen in the history of the Church and in the building up of the Christian creeds. It was seen, again, in the Evangelical revival at the end of the last century and in the Oxford Movement, which taught men to recognize that the Church was not a mere human institution, but a real extension of the Incarnation of Christ. In religious revivals such as these there may have been errors and extravagances, but there remained a residuum of spiritual truth. The preacher said his special purpose was to press home the abiding reality of the Saviour's promise of the gift of the Holy Ghost upon those assembled. The promise was as much made to them as to the apostles, and this should be an unailing stay in the solemn conferences in which they were about to engage. They could not look so much for revelations of new truths, but rather for greater spiritual insight. Rome has multiplied new truths. The Immaculate Conception was a new dogma added to the words of the Book. Spiritual movements were going on in

the Church. There was a commingling of mental unrest and unsatisfied desire. Such a desire, for instance, was that for reunion of the divided branches of the Church. These longings could not arise from the mere activity of busy-bodies; it was the Holy Ghost breathing into men's souls, stirring up a desire for oneness in the faith. They must follow St. Augustine's advice, and distinguish between "necessaria" and "dubia." Such problems would not, however, be settled by newspaper controversies or party disputes. In such methods of arriving at a decision the Holy Ghost had no part. In the words of the poet,

He can but listen at the gate,  
And hear the household jar within.

We were told by another branch of the Catholic Church that we needed an age of Mary. He felt that we needed an age of the Holy Ghost.

### THE ARCHBISHOP OF CANTERBURY'S ADDRESS TO THE CONFERENCE.

"My brothers in the Lord, partakers of that office which is appointed for the governance of the Church on earth under the guidance of God's providence and His Holy Spirit, it falls to me with your full consent on this occasion to bid you hearty welcome to our present gathering from all parts of the world. And I pray you to believe that, in inviting all of you to come, those who have had any part in making this invitation have all been animated with one desire—to promote the unity of the Church and the fulfilment of the work which God has given to the Church to do. This is the fourth gathering of this kind, and when first the Bishops were invited to come to such a Conference it was felt to be an experiment which might be useful or might not, and there were many who had great doubts about it, many who held aloof because they feared what the ultimate development might be. And then as time went on the same causes which produced the first Conference operated on men's minds to induce them to seek for a second. For this Conference really grew, not out of any feeling imposed by authority upon those who were to come, but entirely out of the impulse which was moving the hearts of many, very many, of our brethren in distant parts. It came not from any chief, but from the body itself, and the same needs which were felt at the first still continued to be felt, and felt even more strongly than before; and the second Conference which followed more than realized the original expectations of those who desired that such a Conference should be summoned. And the third Conference made it perfectly evident that the Church at large did really desire such a gathering, and that, indeed, there was one conspicuous

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blessing which followed the assembling and the deliberations of that third Conference. I had not been present at any before, but I was present then, and I could not help feeling then, and I am sure that that which I felt was felt by many besides myself; that whatever else might be said of the result and effect of it, this at any rate was certain—that the Bishops were drawn together as they had not been drawn together before, that it was unmistakable before the end of the sessions of the Conference that we were really workers in one body and with one chief purpose, and for the sake of serving the one Lord: We were drawn together by sympathy which it is not possible to describe in words, but which was felt in every heart and can be read in everything that was published afterwards by the authority of those who assembled. We met together to take counsel, we met together to advise one another, upon various important questions which affect our administration of the Church; we met together not to impose a yoke upon any, but to give voice to that which is the predominant feeling, the predominant desire, the predominant conviction of those who have to govern the Church upon the various points that we then discussed. And though there be differences of opinion, and sometimes very marked differences, yet through them all there still is perceptible the unity which binds us together, and the last Conference which was held made it visible to everyone who attended it, and to many who did not attend. And now, still more are gathered together, and I am confident of this, at any rate, that we shall enter more into one another's beliefs, convictions, endeavors, and purposes; that we shall feel more and more at one in the Lord; that we shall find our desire to please Him, to serve Him, stronger and stronger than it was before; and that we shall go back to our work with hearts encouraged and stimulated by the sight of one another's faces, by the sound of one another's voices. And in all this it is plain that we are working of God's providence. It has pleased Him in these last days to make human intercourse far closer, far easier than ever it was. We know more of the earth on which we live, we know more of those who dwell upon that earth. The dispersion originating and accompanying the variety of languages which are spoken everywhere is, as it were, remedied by this perpetual intercourse, and the translation of the Word of God into so many different languages of the earth is the symbol of that which is uniting us in the worship of Him. And so, too,

the facilities with which we reach one another in these times, the facilities with which we learn everything that happens to all of us, enabling every country to enter into the life of every other country—the facilities for perpetual communication with one another—all these are working under the guidance of God to that same end. When we look at the Providence which rules the earth, can we doubt for a moment that God is drawing men together, is making men conscious of the unity of the human race? And it is our part to see that we govern His Church so that we shall be working in harmony with that which we see He is doing. It is our part constantly to bear in mind that if God draws men together in a new unity unknown before, it is because He has given us His Holy Word to give to the whole world, it is because He is uniting men into one family, that being joined they may be the more ready to accept His revelation and to worship Him with one voice. It is for the sake of this unity that we are assembled. If we are to promote it all over the earth we must begin with ourselves, we must encourage in ourselves and foster and cherish that sense of sympathy which elevates all human work, whatever it may be, to a higher level in its own quality, and to a greater efficiency, and makes men fitter as God may please to give them the guidance of the Holy Spirit to live in that guidance and to go forward with His work. It is in this spirit that I commend to you, brethren, the task that we have undertaken in coming together on this occasion in the spirit of devotion to the Lord, to the Lord of unity and of peace, to the Lord of holiness and heavenly mindedness, to the Lord Who has consecrated us, each one of us, to the office which he holds, and Who is sure to bless that work He Himself has called us to do. For I doubt not, as the time has gone on, and the same spirit is moving the whole of the Anglican communion thus to draw together, I doubt not that it is His Spirit that summons us, and I doubt not that it is His Spirit that will guide us, if, indeed, we are ready to be guided. My brothers, it is with most earnest and hearty prayer that I beseech our Heavenly Father to be with us in our work in the assembly that we are to hold."

#### Consecration of the Bishop of Antigua.

On Sunday, July 18th, in the chapel of Lambeth Palace, the Archbishop of Canterbury, assisted by the Bishops of

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Oxford, Moray and Ross, Brechin, Jamaica, Barbados, and Guiana, consecrated the Rev. Dr. Herbert Mather (Provost of Inverness Cathedral) as Bishop of Antigua. The sermon was preached by the Rev. Dr. J. M. Danson, rector of St. Andrew's Episcopal church, Aberdeen, his text being St. Matt. xxvii, 42, and his subject the life of consecration. He pointed out that the saviours of others are never self-savers. It was theirs to give, to spend, to wear out themselves—not to save themselves. It was theirs to be marred with defeat; broken with disaster was their seemingly common fate, and yet they despaired not. This was the secret of the Christian's eventual success, whether Bishop, missionary, priest, or layman—"Dying, behold, we live." In conclusion, the preacher, addressing the Bishop-designate, said:—And now, my reverend brother, will you who have been my true yoke-fellow in the sacred work of church education in Scotland, who have endeared yourself by sweet courtesies and gentle ministries to her clergy and people, who have made her your everlasting debtor by your labors, unrequited, except by love and gratitude, in the beautiful capital of the Highlands—will you permit me, in the name of my fellow-presbyters and my own, to wish you on this momentous day, "Good luck in the name of the Lord?" Bitter is the sacrifice which your departure imposes upon us, but we believe that the call to the West Indies is a call from God, and that it will be faithfully obeyed in the spirit of the doctrine of a consecrated life which I have endeavored this morning to expound. May then the Holy Angels attend you in your journeys by land and sea; may the intercessions of the church prevail mightily with God to give you abundant fruit of your high ministry for the salvation of souls; and may the grace of Him, who saved others but never saved Himself, crown you at last with eternal felicity in His glorious and everlasting kingdom. Amen.

### The Queen's Letter to the Nation.

The following letter from the Queen has been received by the Home Secretary:—

Windsor Castle, July 15th, 1897.

"I have frequently expressed my personal feelings to my people, and though on this memorable occasion there have been many official expressions of my deep sense of the unbounded loyalty evinced, I cannot rest satisfied without personally giving utterance to these sentiments.

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

"It is difficult for me on this occasion to say how truly touched and grateful I am for the spontaneous and universal outburst of loyal attachment and real affection which I have experienced on the completion of the Sixtieth year of my reign.

"During my progress through London on the 22nd of June, this great enthusiasm was shown in the most striking manner, and can never be effaced from my heart.

"It is indeed deeply gratifying, after so many years of labor and anxiety for the good of my beloved country, to find that my exertions have been appreciated throughout my vast Empire.

"In weal and woe I have ever had the true sympathy of all my people, which has been warmly reciprocated by myself.

"It has given me unbounded pleasure to see so many of my subjects from all parts of the world assembled here, and to find them joining in the acclamations of loyal devotion to myself, and I would wish to thank them all from the depth of my grateful heart.

"I shall ever pray God to bless them, and to enable me still to discharge my duties for their welfare as long as life lasts.

"VICTORIA, R. I."

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Preaching to the Brotherhood of St. Andrew, the Bishop of Niagara appealed for the better observance of Sunday and gave his views about bicycling on the Sabbath. Replying to the argument of the to-some extent conscientious young man who wanted to go bicycling on Sunday, he said the argument put forth is: "I have worked all week. My health demands that I take recreation. The Sunday is pleasant. I will go for a trip to Blanktown. Anybody who says I ought not is a straight-faced crank and a bigot. The world has got beyond him. Sunday was made for man; I will take what was made for me. Let narrow puritans stay in the past century, where they belong." This argument, the Bishop pointed out, is not a safe one. Young men ought to go on Sunday morning, not on a bicycle tour, but to church. In the afternoon they may and should do as Christ did: go into the fields—not on foot, as He did, but on the wheel, because pleasanter and faster.

The Brotherhood of St. Andrew is making good way in Liverpool, Eng. A corporate communion, including brothers from several chapters in Liverpool, was made in the church at Shaw street on Sunday, July 4th, at 8 o'clock. At 9:15 the members returned to church, when the Litany was said, and the Brotherhood hymn was sung. This was followed by an earnest address on "The Future Work of the Brotherhood," by the Rev. E. Bullock, M. A., vicar of St. Jude's.

## PERSONAL.

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One of the best known and most respected citizens of Brandon passed away to the rest of Paradise on July 6th in the person of Mr. Joseph Miles. In social life he was quiet and unassuming; and, he was a faithful and loyal son of the church. The funeral, which was largely attended, took place from his home on Eighteenth street to St. Matthew's church, where the first portion of the burial office was said, after which the cortege wended its way to the cemetery, where the interment took place.

We deeply regret to have to record the death, on July 3rd, of the Rev. Dr. David Brown, Principal of the Free Church College, Aberdeen, Scotland. This venerable man, who was spared to see his 94th year, had a distinguished career as a Biblical scholar, and was respected by all who esteemed true scholarship. He was a member of the New Testament Revision Committee in 1876, and was the recipient of many degrees and marks of distinction from universities and learned societies. The most recent honor that came to him was from the King of Serbia, who bestowed upon him the decoration of Knight Commander of the Royal Order of Serbia, in recognition of the work done by him in connection with the translation of the Gospels and Acts into the Serbian tongue.



#### THE DANDELION.

Oh, dandelion, yellow as gold,  
 What do you do all day?  
 I just wait here, in the long green grass,  
 Till the children come to play.  
 Oh, dandelion, yellow as gold,  
 What do you do all night?  
 I wait and wait till the dewdrops fall,  
 And my hair grows long and white.  
 And what do you do when your hair grows white  
 And the children come to play?  
 They take me up in their dimpled hands  
 And blow my hair away.  
 Oh, bright all day in the grass, like stars,  
 And fit for a chain of gold.  
 The children laugh when they see me smile,  
 But they love him best when he's old.

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