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EVANGELICAL TRUTH AND APOSTOLIC ORDER.

# The Western Churchman.

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

Vol. 2—No. 7.

WINNIPEG, MAY, 1897.

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## PUBLISHERS' NOTICE.

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## CONTENTS.

Editorial.

Western Church News.

General Canadian Church News.

Anglo-Catholic Church News.

American Church Notes.

Sunday School and Bible Class.

In Memoriam.

Varia.

## EASTER-TIDE.

Another Easter day has come and gone, but the radiance which came with it lingers on still in the Church,—the echoes of the triumphant song, "The Lord is risen, Alleluia!" continue to fall on our ears, and fill our hearts with a glorious hope.

Easter tide is in many ways the most important season in the whole course of the Church's year.

Viewed in the light of doctrine, it is almost impossible to over-estimate its importance, for it corresponds to the period of the Great Forty Days, during which our Blessed Lord imparted to His disciples that deeper insight into spiritual things, which could not be given during His life of humiliation; and His Church calls upon us, at this time, to meditate on these lofty themes. It is the risen Lord who conveys to us the blessed assurance, not only that the life now implanted in the soul shall never die, but that we ourselves, in our individual personal existence, shall survive the shock of death, and shall pass in triumph through that dissolution of the grave from which all the feelings of our nature shrink. There is more than the hope of immortality here set before us. There is the hope that we, even as we are, with our present powers and faculties and affections, with our bodies as well as our souls, shall pass into the land of Promise. How this shall be we know not; but, we know

that what was possible for Him—the Son of Man—is also possible for us—the sons of men. Because He rose, we shall also rise.

Eastertide is also an important season as regards Church life and work. It is then that congregations meet, to review the progress made during the year that is gone, to inspect their forces, and estimate their wants for the coming year. Would that every communicant could be induced to realize the important bearing that the Easter congregational meetings have on the work of the Church—we should then see far better attendances than are usually found on these occasions. Many seem to have the idea that these meetings are of a purely formal character, and in consequence make themselves conspicuous by their absence. Indeed, on some occasions, we have seen Easter meetings so poorly attended that the few communicants who were present had to nominate and elect themselves as members of the Vestry. How can we hope to carry on good work in our congregations, if so little interest is taken in Church business and organization. We boast of a long and noble lineage, and we have good cause for so doing; but, we cannot close our eyes to the fact that in respect of Church life, and Church work, and Church organization, we are put to shame by the activity of other religious bodies around us.

This Eastertide, in particular, ought to be regarded by Western Churchmen, at least those of the Diocese of Rupert's Land, as of more than ordinary importance, on account of the strenuous effort that is being made by clergy and earnest laity to bring to a successful issue the conference that is arranged to take place at the time of meeting of the Diocesan Synod. Here again we have to say a word to our readers generally. In spite of intimations to the contrary, the great majority of Church people seem not to understand that the Synod is open to every member of the Church, and that all will be made heartily welcome to attend and hear the discussion of those important matters that so nearly concern the life and work of the Church.

Let us, one and all, try to realize the importance of the blessed Easter Season, in all of these aspects; and then it will come to pass that the teaching of the Risen Lord will reveal itself in the revival of spiritual life in individuals, while a keener interest in congregational and diocesan Church work will redound to God's glory and the good of the Church at large.

To each and all of our readers we extend our heartiest Easter Greetings.

## SYNOD AND CONFERENCE OF THE DIOCESE OF RUPERT'S LAND.

It must be a source of sincere thankfulness to every earnest Churchman to know that at last a definite move has been made in the direction of an annual Diocesan Conference, and that this year the annual gathering of the clergy and lay delegates will not be confined to dry matters of business, important as these may be. According to the programme which has been issued, members of the Synod will be expected to arrive in Winnipeg on Tuesday, May 4th, so as to be in readiness for the opening of the Synod on Wednesday. Instead of there being only the customary opening service and address, which may be said to have been the whole of the spiritual part of former Synods, one whole day will this year be given up as a Quiet Day. There will be a celebration of Holy Communion in St. John's Cathedral at 8 a. m., when an address to the clergy will be given by the Rev. McAdam Harding, Rector of St. Matthew's, Brandon. At 10 o'clock a. m. there will again be service in the Cathedral, when the Rev. C. C. Owen will address the clergy and lay delegates. The usual Synod service will be held in Holy Trinity church at 8 p. m., when His Grace the Archbishop will deliver an address. The programme for the other days will be as follows:—

### Thursday, May 6th.

Holy Communion in Holy Trinity church at 9:30; after which the Synod will meet for business.

Missionary meeting in Holy Trinity school house at 8 p. m. Speakers, His Grace the Archbishop, Rev. Canon Matheson, Rural Dean Cowley, and Rev. Geo. Gill.

### Friday, May 7th.

Synod business, forenoon and afternoon. Evening, at 8 o'clock, conversazione at St. John's College, under the auspices of the "Old Boys' Association."

### Saturday, May 8th.

Sunday School Convention. Morning—Address of welcome. Reports, and paper on "Training of Sunday School Teachers," read and discussed, Rev. S. MacMorine. Afternoon—Paper, "Our Elder Scholars, How to Keep Them," read and discussed, Rev. C. C. Owen. Paper—"Prizes and Entertainments," read and discussed.

Evening—Election of officers. Paper, "How Best to Promote Country Sunday Schools," Rev. H. W. Baldock.

### Sunday Afternoon at 3:30.

A combined service in Holy Trinity church for the Church of England Sunday schools of the city.

Addresses by Rev. E. L. King and Rev. J. A. Richardson.

### Monday, May 10th.

Church of England Temperance Society. Afternoon, 2:30—Holy Trinity school house. President's Address. Paper, "History and Work of the C. E. T. S.," Rev. W. T. Mitton, M. A.; Paper, "Systematic Prosecution of Temperance Work in our Parishes," Rev. J. A. Richardson, M.A. Paper, "Bible Wines," Rev. J. J. Roy, B. A.

Evening—"Place of Temperance in Church Work," Rev. A. Silva White. "Prohibition," W. R. Mulock, Esq. "Temperance Work Among the Young," Rev. F. V. Baker, B. A.

### Tuesday, May 11th.

Woman's Auxiliary—Service and Holy Communion at 11 a. m. in Holy Trinity church. Preacher, Ven. Archdeacon Phair. Annual meeting of the society at 2:30 p. m. in Holy Trinity school house.

Evening—"How Best to Utilize Lay Help in Our Country Missions." Selected speakers, Rural Deans Hill and Gill, followed by general discussion.

The Church's work amongst the poor. Selected speaker, E. H. Taylor.

### Wednesday, May 12th.

Young People's Work. Forenoon—Paper, "How Best to Promote the Interests of Young People's Work," Rev. J. J. Roy, B. A. Open conferences on the above subject. Afternoon—W. A. Junior branches, 4:30. Evening—Mass meeting of Young People's Associations. Addresses—The Opportunities for Young People, (a) In the Parish, (b) In the Mission Field. Speakers—F. J. Nixon.

Addresses—"The Spiritual Life of the Young People," Ven. Archdeacon Fortin, D. D.

From the programme just given our readers will see at once the store of mental pabulum that awaits them at the next Diocesan Synod of Rupert's Land. Every member of the reception and other committees has worked nobly so as to make the Synod and Conference a decided success. We earnestly hope and trust that the attendance will be excellent at every session and settle beyond doubt how wise was the originating of this scheme.

—o—

## THE REPLY OF THE ARCHBISHOPS TO THE POPE'S LETTER ON ANGLICAN ORDERS.

It is generally recognized, by all fairminded Christian people, that the Church of Rome possesses a great deal of which her members may justly be proud.

In pre-Christian days, the "Eternal City" was the centre of light, and leading, and power, for the far-reaching Empire of the West; and, it was a "foregone conclusion" that a branch of the Church planted in the Capital of the Caesars, should have a very decided advantage from local environment.

It was also to be expected that the Church of Rome would have a certain prestige and pre-eminence, from the fact that her foundation was laid by Apostles; or, at all events, if not laid by them, that they had a good deal to do with the very early days of her history.

As a matter of fact, the other branches of the Church of Christ did, for several centuries, give the first place both to the Church, and to the Bishop, of Rome; but, the primacy accorded to the latter was that of being *primus inter pares*.

So long as this well-defined position satisfied Rome, so long did she prove herself a practically invincible champion

of Truth against Error,—of Christian Faith against Unbelief, and what in many cases was much worse, mis-belief.

But, long, long ago, she allowed herself to be overcome with an insatiable desire for power; and, in allowing this desire to dominate her, she failed to exercise the slightest charity or forbearance towards other branches of Christ's Church, whose charter was as valid as her own. Her want of toleration manifested itself in many cruel and un-Christ-like ways; and, eventually, the other members of Christ's family felt themselves compelled, as in their corporate capacity, to separate themselves from her. But even this alienation of many who, but for these hideous abuses, would still have been in fellowship with her,—even this severance of ancient ties, has not produced any radical change in her methods of operation, as the centuries have rolled by. She still persists in her adherence to the narrow principle of "Aut Caesar, aut nullus." Lately she has expressed a desire for re-union,—(which is much to be desired, if it is based on true principles), as, for example, in the letter, with the papal imprimatur attached; but, in that letter, she plainly shows that what she wants is simply to absorb the whole Anglo-Catholic Church, and make it more or less subservient to her arrogant and tyrannical dictates.

To the Pope's letter, many Anglican theologians have individually replied through the medium of the press; and, during the last few months, the whole question has been carefully and ably discussed in every community of English-speaking people. Now, the two Archbishops, of Canterbury and York, have, in their official capacity, sent to Rome a reply to the Pope's letter.

Both Dr. Temple and Dr. MacLagan are singularly fitted for this task, without exception one of the most delicate, and most important, of this century's problems. Their letter, which, like that of the Roman Pontiff, was written in Latin, is a wise document, pregnant with sound learning, bristling with unanswerable arguments, and showing an intimate acquaintance with all the details of the case. Perhaps some may feel themselves too rusty in Latin scholarship to tackle an intelligent perusal of the document in the original. For them, more than one excellent translation has been provided; and, this being so, it must be the bounden duty of every good Churchman, lay and clerical, to procure the same, and carefully weigh this clear and able and authoritative pronouncement of the two Archbishops.

They have not spoken to the Pope only, but to "the whole body of Bishops of the Catholic Church." They go on the ground that the Anglican branch of the Church has suffered wrong at the hands of the Bishop of Rome, and so they appeal to the whole episcopate. They do not, however, show the slightest sign of resentment; they do not utter anything of the nature of a passionate appeal; but quietly, and with logic and learning, that are irresistible to the unbiassed mind, they "make plain for all time our doctrine about Holy Orders. All throughout, they show the greatest respect for their "venerable brother, Pope Leo XIII;" but, they are careful to point out to him the utter fallacy of the arguments he uses in his letter, and they

bid him beware of the dangers of the course on which he has entered.

The world has been flooded of late with talk about the unity of the Church. Sometimes it is spoken of as if it were utterly non-existent, as if it were to be called into being by some ingenious combination of human policy. Sometimes it is treated as if it could not even be marred so that all who do conform to an arbitrary standard of unity must be regarded as altogether exterior to the Church. In the Encyclical of the English Archbishops we see exemplified the truer conception. There is an abiding indestructible unity of the Church—the unity of the undivided episcopate—and conscious of this the Primates lay their case before all the Bishops of the world as their brethren. That which concerns one is the concern of all, for we are all members one of another. On the other hand, this unity of the Church is marred by divisions, and the Archbishops, recognizing the real devotion of Leo XIII to the cause of peace and unity, wish to make known to all men their equal zeal for the same holy cause. They acknowledge the good will of the Pope; they find much that is very true in his various Letters Apostolic. "For the difference of debate between us and him arises from a diverse interpretation of the self-same Gospel, which we all believe and honor as the only true one." But they pass judgment upon the inveterate error of the Roman Church, the substitution of the visible head for the invisible Christ, which "will rob his good words of any fruit of peace."

Our space, however, will not allow us to say more of this important document; we can only strongly commend it to the careful perusal of our readers.

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The Rev. Dr. Thomas A. Hoyt, a Presbyterian minister, of Philadelphia, in his sermon one Sunday recently, said:—"How different are the actions of some modern preachers from what should be done and said in God's house. The altar is changed in many places to the lecture platform, and large audiences are amused, instead of instructed. Ministers of the Gospel preach sermons, telling congregations what their ideas are, and what they think should be done. It is I, I, I, all the way through. Instead of the Bible, lessons are drawn from newspapers, many ministers acting as if they had exhausted all that is in the Holy Book."

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WINNIPEG, MAN.

## Western Church News.

### Diocese of Rupert's Land.

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

WINNIPEG NOTES.—It must have been a source of great satisfaction to the city clergy to note the steady increase in the number of church folks, who are gradually becoming alive to the importance of keeping the Lenten season, as a time of quietness and freedom from worldly care and attractions. During the Lent which has just passed away, the congregations at week-day and special services were much larger than in former years; while the interest in Church work was greatly intensified. We have sometimes heard it said that business men could not be expected to attend week-day services, on account of the many pressing claims upon their time; this Lent, a capital answer was given to that in the fact that not a few of the busiest and most responsible employees of the most important business firms in Winnipeg were among the regular attenders at the Wednesday evening services and meetings in Lent. And we venture to say that their business did not suffer in any way from it.

As to the keeping of Holy Week, we have only to record a similar improvement on the part of the majority of our Church people; but, we cannot help noting the great pain that was caused (we hope unwittingly) to Roman Catholics as well as to ourselves by the opening of the new theatre on Maundy Thursday evening and Good Friday. Perhaps the promoters of that place of amusement did not consider that they were guilty of any impropriety; all the same, hundreds of good Christian citizens were shocked at the very idea of a theatrical performance taking place during a part of the time given up by almost the whole Christian world, to keep in remembrance the terrible sufferings of our Lord Jesus Christ on the cross—sufferings that were endured for every individual soul—even for those who so forget Him. We earnestly trust that, when this holy season comes round again, attention will be given to the many strong protests made by individuals against a course of action which has been keenly felt by every consistent Christian.

The services in the various churches on Easter day were well attended, in spite of the excessive cold, which caused not a few aged and delicate people to remain at home. One remarkable feature of the day was the large number of communicants who came out to the early celebrations of Holy Communion. The fine weather which preceded Easter enabled people to get a better supply than usual of evergreens and flowers, and, as the result of this, the churches were beautifully decorated.

On Easter Monday and Tuesday, most of the churches in the city held their annual congregational meetings. The financial statements this year are very satisfactory, and the prospects for the coming year are bright. Special collections made during the year were considerably larger than

usual; and, during the year, nearly all the churches have had substantial repairs and improvements made in them.

### HOLY TRINITY.

The meeting of the parish, which was held in the Holy Trinity school room, was well attended, nearly all the leading members of the congregation being present. The financial statement was a most satisfactory one. The sum of \$2,386.95 was paid on the church mortgage, \$600 being on the principal and \$1,786.95 on arrears of interest. The total amount of the Church's indebtedness on account of the mortgage is now \$32,058.10. The total expenditure for the past year amounted to \$16,469.29. The receipts, owing to the payment of a part of the mortgage debt, were \$1,591.11 short of this amount. The premium on three years' insurance amounts to \$355.80, thus making last year's total deficit \$1,931.91, which will be lessened by an uncollected revenue from various sources, amounting to \$691.60.

There were, during the past year, in Holy Trinity parish, 72 births, 19 marriages, and 28 burials. Forty-six persons were admitted to the full privileges of the Church by confirmation. The Sunday school is rapidly growing in numbers, and soon the accommodation would have to be increased. A blessed work was being done in the school, and thanks were due to the teachers for their unselfish efforts. St. Luke's mission, Fort Rouge, had, during the past year, been made into a separate parish, and His Grace the Archbishop had fixed its limits. Two new missions had been instituted to take its place: one at 118 Notre Dame street east, known as St. Barnabas' mission, with Mr. E. H. Taylor as superintendent; the other on Sherbrooke avenue, named St. Matthew's. It is the intention to erect a \$500 frame building at the latter place, to meet the growing demands of the mission.

The Rector again named Mr. J. M. O'Loughlin as his warden, and the people re-elected Mr. E. D. Martin.

Several names were presented as select vestrymen, from which the following were elected:—R. H. Agur, T. Robinson, Dr. Jones, A. O. Cheney, T. Gilroy, H. Bell, L. Lang, J. H. Brock, H. Webb, — Beaupre, L. A. Hamilton, W. H. Rooke.

At the close of the parishioners' meeting a session of communicants was convened, and three lay delegates to the synod chosen, the retiring representatives, Messrs. T. Robinson, F. H. Mathewson and L. A. Hamilton, being unanimously re-elected.

### ALL SAINTS'.

The annual parishioners' meeting of All Saints' Church was held in the school house.

Mr. W. J. Tupper was nominated Rector's Warden, and Mr. Lyman Dwight People's Warden.

The following gentlemen were then elected to the vestry: Messrs. G. W. Baker, George A. Simpson, W. P. Sweatman, W. S. Beecher, S. Frank Peters, W. F. Ireland, H. Godfree, M. Aldous, T. Lee Peters, W. Chesterton, W. T. Kirby and Fred. Bott.

Messrs. Henderson and Beeston were appointed auditors. The following were chosen as delegates to the Diocesan

Synod: W. S. Becher, W. P. Sweatman, Geo. A. Simpson.

The report of parish work and finances for the year ending March 31, 1897, as submitted by the vestry, was in part as follows:—

The revenue of the Church has shown a considerable improvement upon last year, \$3,230 as against \$2,877 in 1896. The envelope subscriptions show an increase of \$328.80, and the open offertory shows a decrease of \$13.10. The vestry has been able to meet all the estimated liabilities, and also to pay unforeseen liabilities to the amount of \$125. The salaries, however, have been paid only on the reduced scale arranged last year, and the church owes its satisfactory position to the generosity of those who so unselfishly accepted this reduction.

The vestry was asked by the Archbishop of the Diocese to give its consent to a portion of the parish of All Saints' south of the Assiniboine river being transferred to a new parish of St. Luke's, Fort Rouge. The vestry has accordingly consented to the boundary line being moved from Pembina street to Henry street, being one block westward; all east of that line to form part of the new parish. The record of church ministrations during the past year is as follows: Sunday services, 168; week-day services, 190; celebrations of Holy Communion, 123; acts of communion, 1,954; baptisms, 28; candidates confirmed, 7; marriages, 2; funerals, 5.

The parochial work has proceeded during the past year quietly and encouragingly. The vestry is glad, as usual, to speak in high terms of the work of the choir under the direction of Mr. Minchin. The regularity in attendance and the reverent singing of the choir are thoroughly appreciated by the congregation, and are felt by us to be a great help to the heartiness and beauty of our services. The worship of All Saints' owes a debt to the devotion of the choir. The number of the choir at the present time is 15 men and 35 boys, which makes it one of the largest surpliced choirs in Canada. The Ladies Aid Society of the parish has assisted by raising funds, chiefly by sales of needlework, and by a charming entertainment in the form of a children's play, organized and carried out very successfully under the direction of Mrs. Baker.

The tabulated statement shows assets valued at \$16,018.69, and liabilities of \$8,000. The receipts for the year were \$4,373.77, the chief items being envelope collections, \$2,333.95; offertory, \$832.50; special collections, \$33.20; donations from the Ladies' Aid Society on account of principal of first mortgage, \$500. The disbursements include, salaries, \$2,153.65; interest, \$438.42; fuel and light, \$235.15; sundry expenses, \$233.56; special giving to mission, etc., \$633.20; making altogether, a total of \$1,368.98.

#### CHRIST CHURCH.

The sixteenth annual meeting of the parishioners of Christ Church was held in the school house, and was attended by a larger number of the parishioners than on any previous similar occasion. There was a notable increase in the attendance of the ladies of the parish, although as in politics, they have not yet attained to the advantage of woman sui-

frage in church matters. After the signing of the membership roll, the meeting was opened with prayer by the rector. Mr. F. J. Burd was appointed secretary. The reading of the minutes of last Easter meeting were read and confirmed. The annual reports of the rector, the rector's warden, the people's warden, the superintendent and officers of the Sunday school, and the officers of the Ladies' Aid, the Daughters of the King, the Brotherhood of St. Andrew, were read and adopted. The thanks of the parishioners were ordered, on motions, to be tendered the retiring wardens, Messrs. Rimer and Crotty, the Rev. Mr. Leshe, the Rev. J. B. Maul, Mr. Ryall, of St. John's college, the officers and teachers of the Sunday school, the Ladies' Aid Society, the members of the Daughters of the King, and the Guild of the Good Shepherd, the organist and members of the choir, the auditor, Mr. A. W. Stowe, and the secretary. The result of the nomination and election of officers for the ensuing year was: Rector's warden, Mr. H. Fry; people's warden, Mr. W. H. Stone, acclamation; vestrymen, Messrs. H. S. Crotty, F. W. Rimer, M. H. Carsley, F. J. Burd, C. C. Hague, Rod Warr, H. Powell, E. Kirby, John E. McAllister, Mr. Ryall, James Watts and Robert Underwood, delegates to synod, Messrs. Crotty, Rimer and Kirby; auditor, Mr. A. M. Stowe.

#### ST. GEORGE'S.

The annual Easter vestry meeting of St. George's parish was largely attended. The annual reports were presented by the various officers, and were all adopted. The election of officers was then proceeded with, the result being as follows:—Rector's warden, W. S. Shummins; people's warden, J. R. Dutton; vestrymen, A. Jardine, F. J. Nixon, J. C. Williams, W. R. Mulock, J. M. Johnston, F. W. Johnson, J. E. Thomas, Samuel Hooper, J. A. Jerrard, Jr., W. Hamilton, E. W. Lowe and J. Coulter.

Notes of thanks were passed to the Ladies' Aid, the choir-master, organist and choristers, the Sunday school superintendent and teachers, the auditors and the rector. Several members of the congregation spoke on the motion of thanks to the rector, and marked their appreciation of Rev. Mr. Roy's unceasing devotion to the interests of his church and parish.

At a subsequent meeting of the congregation delegates to the synod were elected, the gentlemen chosen being J. R. Dutton, W. R. Mulock and J. M. Johnston.

#### ST. PETER'S.

Rev. W. A. Burman occupied the chair at the meeting in St. Peter's church. The reports read showed the number of families in connection, 70; communicants on list, 60; baptisms, adults, 3; infants, 22; confirmed, 18; marriages, 2; burials, 3; contributors per envelopes, 44; increase of contributors over 1896, 13. In the Sunday school there is an enrolment of 182, with an average attendance of 125; number of teachers and officers, 19; classes, 15.

The financial statement was of a satisfactory nature. The receipts were: Open offertories, \$173.78; envelopes, \$291.70; subscriptions to home mission fund, \$27.60; grant from St. John's vestry, \$250; subscriptions to stipend fund, \$55; enlargement fund, \$144.45; special receipts, \$5; total, \$947.53.

Expenditure—General church expenses, \$78.28; interest on mortgage, \$12; taxes, \$27.55; synod offertories other than home mission fund, \$9.65; home mission fund, \$33.90; general hospital and missions, \$7.95; stipend, \$596.70; building account, cash in bank, \$144.45.

After the adoption of the reports, the following were elected as officers of the church for the ensuing year: Messrs. Chisholm, Scrimmes, Wade, Francis, Pugsley and Ozard; secretary, W. E. J. Hague.

**TURTLE MOUNTAIN**—A meeting of the Rural Deanery of Turtle Mountain was held in St. Andrew's church, Deloraine, Tuesday and Wednesday, March 23 and 24. Clergy present were Rev. G. C. Hill, Rural Dean, Boissevain; Rev. W. Stocker, Melita; Rev. H. Beacham, Killarney, and Mr. F. C. O'Meara, Deloraine. Lay delegates, Mr. Chas. Bate, Killarney; Mr. Davidson, Bayview, and Dr. Tomalin, Deloraine. The meeting opened with an introductory address by the Rural Dean. A discussion followed on the question of a circulating library for the Sunday schools of the district. It was resolved to establish such a library, all action necessary thereto being left to the Rural Dean and Rev. H. Beacham.

The question of a parish paper was also discussed. It was decided that it would be to the interests of the parishes to have a local church paper, and it was resolved that "The Western Churchman" shall be supported if a reasonable club rate can be procured.

Wednesday, March 24. Afternoon Session—The meeting opened with a paper, "How to Draw Men to Church," by Mr. O'Meara, of Deloraine. The essential points were:—(1.) We should have in our hearts love for the Lord Jesus. Men should be able to see this. (2.) We should be consistent liveis. Show our Christianity to be a reality. Let our light so shine before men that they may see our good works. (3.) The plain and simple gospel of Christ should be preached. (4.) We should study men's peculiarities, mode of living, etc., acquire some knowledge of their occupations. (5.) We should impress upon them the importance of their individual presence, if only as an example. (6.) Should bring ourselves into touch with them. Show a friendly interest. Discussion, Rev. W. Stocker. The last point was an important one. We must not associate ourselves, however, with anything of a questionable character. Mr. Bate—It was all to be as St. Paul, "A Jew to the Jew and a Gentile to the Gentile." but be very careful to preserve inviolate, as he did, the essential principles of both religious doctrine and religious practice.

Rural Dean—A man ordained is a man still, but a man set apart for special service. Sports are right in themselves, but there is a question as to time and place. When a Christian minister participates in sports, he should do so as a Christian minister. He must raise others to his level: not allow himself to be dragged down to theirs.

A paper, "Preparation for Holy Communion," was then read by Rev. W. Stocker, Melita. There is a certain relationship between things spiritual and things temporal.

We partake of food because we are hungry, so should we partake of the spiritual food at the Lord's table, because we hunger for it. The gospel message is crystalized and consolidated in the prayer book. Note the shorter invitation. Repentance, faith, and love are here enjoined."

In the discussion following this paper a "preparatory service" was suggested and was held to be beneficial.

"The Envelope System, Its Uses and Abuses," was then treated in an able paper by Mr. Chas. Bate, Killarney. A serious responsibility rests with the people of a congregation in the matter of meeting the expenses of the Church. It is a grave question as to how the money can best be raised. Personal experience has proved the "envelope system" the very best. Its chief advantages are:—(1.) Members are induced to set apart a certain amount every week for the Church. (2.) If any fall behind in their weekly contribution, the wardens discover it and are able to notify them accordingly. (3.) Knowing this, members are not so apt to neglect their duty in the matter of giving. (4.) The wardens know exactly what amount can be depended on. A short discussion followed.

This ended the programme for this meeting.

In view of the fact that in two of the parishes of the Deanery public balls were being held and patronized by members of our communion, the following resolution was passed:—"That the clergy and laity assembled at this Rural Deanery meeting, held in St. Andrew's Church, Deloraine, March 24, 1897, express their deep regret that any dances or secular entertainments of any kind should, directly contrary to the teaching of our Church, be allowed to take place during the solemn season of Lent. And they would earnestly beseech all, specially members of their own communion, to use this blessed season as one of heart-searching and self-denial."

The meeting was then adjourned to meet again (D. V.) at Melita, on or about June 29 and 30.

In the evening divine service was held in St. Andrew's Church, at which all the clergy assisted. There was also celebration of Holy Communion. The Rural Dean preached from Gen. 39:9, "How can I do this great wickedness, and sin against God?"

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**Diocese of Qu'Appelle.**

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

**MOOSE JAW**—Impressive service at St. John's Church. Thursday, March 25, the Feast of the Annunciation was fittingly observed as a red-letter day in the Church here. For several weeks "conferences" on confirmation have been held in the Church on Sunday evenings, the result of which has been 16 that persons were duly prepared to receive the Sacred Rite. The Bishop of Qu'Appelle being at present in England, Dr. Pinkham, Lord Bishop of Saskatchewan and Calgary, kindly undertook to come specially from Calgary to confirm the candidates. The day was begun with a celebration of the Holy Eucharist at 7:30 a. m. Evensong was at 8:45 p. m., and half an hour later the Bishop arrived from a delayed train, and a procession being then formed the hymn "Onward, Christian Soldiers," was sung, "with the Cross of Jesus going on before." The Rev. W. Watson, Vicar of the parish, read the "Preface" of the Order of Confirmation. His Lordship then delivered a lucid address appropriate to the occasion, pointing out that the "laying on of hands" is done after the example of the Holy Apostles, upon those that are "baptized and come to years of discretion," and alluded to various passages in the Holy Scriptures, in which Confirmation is referred to as the practice of the Church from the beginning, e. g., Sts. Peter and John confirmed the Samaritans who had been baptized by the Deacon St. Philip, and they received the Holy Ghost by the "laying on of hands." (Acts viii.) St. Paul laid his hands on disciples at Ephesus, and they likewise received the Holy Spirit. (Acts xix.) Confirmation is one of the things concerning the Kingdom of God (Acts xiii), which Jesus spake of to His disciples during the Great Forty Days; it is one of the first principles of the doctrine of Christ, together with Repentance, Faith, and Baptism. (Heb. vi, 1, 2.) Imposition of hands for the imparting of the gift of the Holy Spirit has been practised ever since by the successors of the Apostles—the Bishops of the Holy Catholic Church. His Lordship concluded with an affectionate appeal to his unconfirmed hearers to enquire into this matter, and consider if they were not acting contrary to the will of God, in disregarding this Sacred Ordinance, through which He imparts His Holy Spirit to bless the souls of men. After the hymn, "My God, Accept My Heart This Day" had been sung, the Bishop put the solemn question to the candidates, calling upon them individually to renew the Baptismal vow. Then, after earnest prayer for the Holy Spirit, to fill them with His manifest gifts, silence was kept for a space. Then followed the solemn imposition of hands, the Bishop being seated on the Episcopal chair, and the candidates kneeling in turn before it, as they were presented by the clergyman. After a sermon from Hebrews xii, "Looking unto Jesus," the service concluded with prayers for perseverance, the singing of the hymn, "Thine Forever," and the Bishop's benediction.

A large congregation witnessed the administration of the sacred rite, the church being quite full.

**SALTCOATS**.—Every Western Churchman, who knows anything of the noble work that is being carried on at Saltcoats for the sick and suffering in the Northwest, will read with deep interest the following appeal, which appears in the current number of the Cottage Hospital Quarterly, and which we earnestly commend to our readers: "No hospital is complete without an isolated ward, and since Her Majesty has acquainted Lady Aberdeen of her approval of every scheme for commemorating the Diamond Jubilee, which has as its object the relief of the suffering of the sick in Canada, we cannot do better than erect the needed isolated ward in commemoration of this unprecedented event, and let it be known as the Victoria Ward. It is estimated that a sum of \$600 would be required. The building requires to be isolated from the rest of the buildings, and must be furnished on the scale of a small hospital. The afore-mentioned sum does not include the furnishings, and this part of the work opens a good opportunity for any person or persons to undertake to supply the necessary furnishings. If our friends will help us to erect in this prairie village this much-needed ward, we would be glad to have the building completed by the 20th of June, so that it might be opened on Coronation day. Subscriptions to this fund may be sent to the treasurers of the general fund, and marked, "Victoria Ward."

**NOTES FROM GRENFELL**.—A letter was received a week or so ago from the Bishop in England. He is working hard on behalf of the Diocese, attending meetings, giving addresses, preaching, etc. We trust his labors may be successful, and that he may be able to interest many in the Church work of this land.

We are waiting anxiously for news of the "Marriote money," or the \$4,000,000 left by a Mr. Marriote to the S. P. G. This handsome sum was to be devoted to building churches and hospitals, etc., in the colonies. We made an application for about \$650, \$250 for Ellisboro', \$250 for Rosewood, and \$125 for our own chance in Grenfell. Naturally, we wait anxiously to hear whether we are to receive what we asked for.

**HOLY TRINITY, HYDE**.—Services have been held regularly here all through the winter, and the attendance has surpassed our most sanguine expectations. The Church is evidently appreciated.

**ELLISBORO'**.—Several meetings have taken place at this place in connection with the proposed Church. Plans have been prepared and discussed, but at present we are at a standstill, waiting for news of the "Marriote money." If we are fortunate in obtaining the \$250 we have applied for, we shall be able to build a larger Church than we intended to build. It has been definitely decided to build a lumber Church and not the concrete one we talked of at first.

Mr. E. Wilcox has safely returned from his Eastern visit, looking all the better for his holiday. We are glad to have him amongst us once more. Mr. Wilcox gathered a little in aid of the Church whilst away. He also brought back



with him the holy vessels given for use in the Church by Canon Osler, of York Mills, Toronto.

### Diocese of Saskatchewan.

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

**BATTLEFORD INDUSTRIAL SCHOOL.**—The February entertainment passed off with marked success, one of the best items on the programme being undoubtedly the play "Cinderella," acted entirely by the Kindergarten children. They were very prettily dressed and did their parts well. The characters were as follows: Josephine (Mother), Alice and Mary (Proud sisters), Maggie (Fairy-godmother), Carrie (Cinderella), and Philip Armstrong (The Prince). In addition, there was a chorus, consisting of some 20 little ones. Mr. and Mrs. Loughheed came on in the characters of Mr. and Mrs. Bowser, who are evidently somewhat at variance; they provoked much laughter, and were roundly applauded at the close. There were six recitations on the list, Miss Weightman being first with "The Last Hymn," her effort being distinctly good: the others to recite were Robert Thomas, Benjamin Dakota, Fred. Ballentine, David Clarke and little Jack Moosomin. Mr. J. R. Michael, of piccolo fame, contributed two songs in first-class style, the second being loudly encored, to which he replied with "Sweet Marie." The "negro" sketch by Mr. Hull and Mr. Long was, as might be expected, extremely funny, and, moreover, really well done. So far we have not mentioned the chorus songs, of which there were four, but we have no intention of ignoring them, for the "Mulligan Guards," sung by Mr. Hull and the boys, was certainly the "catch" of the evening: the boys were dressed in military uniforms, each carrying a rifle. The girls sang, "Queen of the Meadow," and with the boys, "Paddle Your Own Canoe," both being much appreciated by the audience. The proceedings closed by singing "God Save the Queen," and all went home feeling that a most enjoyable evening had been spent.

—(Communicated.)

### Diocese of Moosonee.

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

An appeal has been made for funds to build a small Church at Missauvie, Diocese of Moosonee, where there is an Indian congregation, whose only place of worship at present is a small log house, which is not large enough for the number to be accommodated. The people themselves can only help a little in work and money, but it is thought that about \$300 would be sufficient with what they can do. It is thought that Bishop Newnham will have to make a tour on behalf of his Diocese next summer. The book of the Bishop's sister, Miss Newnham, "Life at Moose Fort," gives a bright and vivid picture of mission work in that far-off station. It is stated that the Diocese of Moosonee is the largest in area in the world.

### Diocese of New Westminster.

Bishop—Right Rev. J. Dart, D.D., D.C.L.  
Residence—See House, New Westminster.

**QUESNELLE.**—In a recent issue of The Western Churchman, we discussed the question of lay-readers, and stated that in many places there is a decided objection to this very useful order. We cull the following letter from the British Columbia Church Record, as showing that there are good grounds for some of the statements we then made:

Mr. Richard Parkinson sends a few lines from Quesnelle, which are interesting, and show another great district in need of the spiritual ministrations of the Church. He writes:—"I have been licensed as lay reader and have been reading the services in Quesnelle since the middle of November, but I am now practically ousted by the Presbyterian element, who possess the sinews of war to a greater extent than we Anglicans, and so have succeeded in getting a minister sent up by the Presbytery. This is most unfortunate, as hitherto Cariboo has been in the fold of the Church, the children have all been christened by either Bishop Sillitoe or Mr. Brookes, but now the people are disgusted at what they call being neglected by the Church, and say they ought to support the Presbyterians, who have thought enough of them to send a clergyman to them. It is in vain that I tell them of the poverty of the Diocese, and suggested that if they had really cared for the Church a contribution of money which they never would have felt would have secured them a clergyman long ago. Several people have told me that 'they have no use for lay readers,' so the situation is very peculiar."

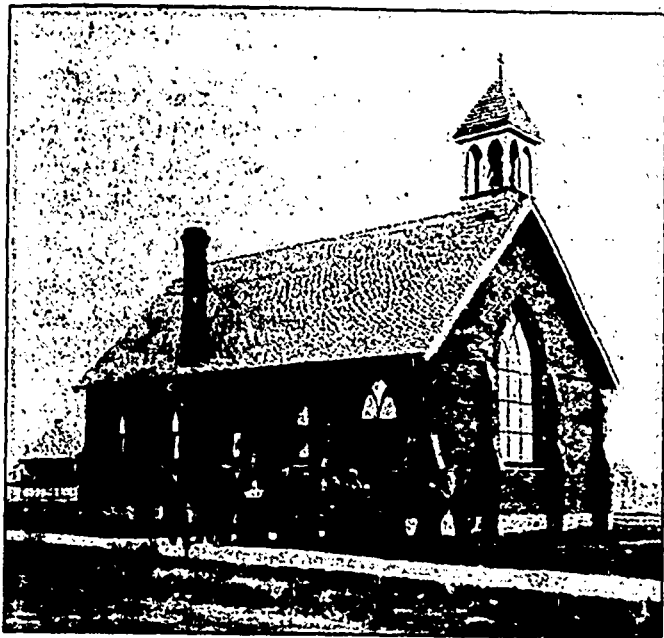
**ST. JAMES', VANCOUVER.**—The St. James' Ladies Aid Society, which was formed in February, 1896, with the object of helping the funds for St. James' parish, has now ended its first year. The society started with 29 members, and has slightly increased during the year. Each member subscribes 25 cents a month and undertakes to make as much money as she can. Monthly meetings are held at one of the members' houses.

During the year \$891.10 have been made: \$692.50 by entertainments, including \$478 made at the Summer Carnival Fair, \$102 by members' work, and \$96.60 by subscriptions. Out of this, \$568.65 has been paid to the church warden for arrears of taxes and a fence round the Church grounds. The society is now working for the Organ Fund, towards which they have \$256.25. There are at present 34 members, but more are wanted, and any ladies of the congregation who have the welfare of St. James' parish at heart cannot show their interest better than by joining and working for this society, so that the second year may be even more successful than the first. It is perhaps well to remind members that the main object of the society is to work, and to ask all who have leisure to try and make a little money each week. Miss Rogers, as secretary, and Mrs. Skrive, as treasurer, have been untiring in their interest, and the success of the society is mainly due to their efforts.

### Late Western Church News.

The Rev. T. L. Williams, whose sad death from exposure near St. John, N. B., was reported in last Thursday's Free Press, was a brother to Rev. Clement Williams, Church of England clergyman at Moosomin.

**MOOSE JAW.**—In St. John the Baptist's church the special feature of the Holy Week was a mission service for children each morning at 8:30, which was well attended by



ST. JOHN'S, MOOSE JAW.

the children of the church and town. On Good Friday the annual service of the three hours agony was solemnly kept and was attended by an increasing number of persons. The gloom of Good Friday was in striking contrast to the bright joy of Easter Day celebration. The church was nicely adorned with choice plants and flowers. The services were of a very jubilant nature and the church was thronged throughout the day: the festival of the Catechism and Reward Distribution being a memorable feature of the happy season.

The annual Easter meeting of St. John's church was held on Wednesday. Messrs. J. T. Simpson and J. Wallis were appointed wardens, and Messrs. Baker, Creagh, Jagger, Lang, Robinson, Rankine and Thirwall were elected members of the vestry. Messrs. O. Field and J. Franks were appointed auditors. Messrs. Baker and Robinson were appointed Synod delegates. The wardens presented a gratifying report on the affairs of the church during the past year. Votes of thanks for permanent gifts to the church, and to the various officers and the Ladies' Guild, brought the meeting to an end.

**GRENFELL.**—A quiet but very pretty wedding took place at St. Andrew's church, Weed Hills, on Wednesday in Easter week. The contracting parties were Mr. W. Bellson and Miss Lake, only daughter of Lieut.-Col. Lake, of Winmarleigh Grange. The bride was given away by the

father. Mr. T. A. Skilliter acted as best man for the bridegroom. The Rev. T. G. Beal was the officiating clergyman. The church was nicely decorated for the occasion with plants and cut flowers, and presented a very tasteful and pretty appearance. The hymn "Lead Us, Heavenly Father, Lead Us," was sung by the congregation as the bride entered the church. No. 578, "O, Perfect Love All Human Thought Transcending" was sung after the marriage ceremony. The bride and bridegroom left the church to the strains of Mendelssohn's wedding march. The musical portion of the service was rendered by Mrs. F. David.

**REGINA**—Probably no other social event of recent date has been looked forward to with so much interest in the N.W. as the marriage of Mr. W. F. Proctor, late accountant of the Bank of Montreal here, but now accountant of a branch of the same institution in New Westminster, B. C., and Miss Katherine Phipps, daughter of Major Phipps, which was solemnized in St. Paul's church on Wednesday in Easter week. It is needless to say the very great popularity of Mr. Proctor, together with the esteem in which Mr. Phipps and his family are held, added very materially to the interest manifested. The bride, who arrived at church punctually at four o'clock, was accompanied by her sisters, Miss Victoria and May Phipps, and Miss Wetmore, daughter of Judge Wetmore, of Moosomin. Ex-Councillor H. C. Lawson attended the groom in the capacity of best man. The bride, who was given away by her father, looked her best in cream brocaded silk, with a long white veil. The dress was a gift from her aunt, Lady Phipps, England. She



ST. JOHN'S, MOOSE JAW (INTERIOR.)

also carried in her hand a magnificent bouquet of flowers. The bridesmaids were all dressed in white creton.

Fully one-half the church was reserved for the guests, amongst whom were noticed Mrs. Mackintosh, the Misses Mackintosh, Mrs. Herchmer, Mr. and Mrs. Paddon, Mr. and Mrs. Murison, of Grenfell, and Mr. and Mrs. Pope.

The service was performed by the Rev. Mr. Brown, assisted by the Rev. Mr. Dobie.

After the service the many guests were entertained to tea at the residence of the bride's parents, the cake being sup-

plied by Webb, of Toronto. The number of presents testified to the very great popularity of the contracting parties. They numbered over 100, and came from the Territories, Eastern Canada and England, some of them were exceedingly handsome. We join their many friends in wishing them a full measure of prosperity and happiness.

**RAT PORTAGE.**—St. Alban's Church Ladies' Aid held their seventh annual meeting on Wednesday last in the basement of the church. All the officers were re-elected to serve another full term, their administration of the affairs of the society having proven, during the past twelve months, the most successful financially and in all respects of any since the inception of the body. The sum cleared in cash from the proceeds of the different works done was \$562.14. The total membership is about 60. St. Alban's church congregation have much to be thankful for in having such an able and energetic society of ladies to assist in keeping the receipts of the church on a level with the expenditure. To give credit where it is due, and when it is due, is but right and proper, and the officers elect, Mrs. R. J. N. Pither, president; Mrs. Warren, vice-president, and Mrs. S. S. Seovil, sec.-treas., have the thanks and congratulations of the membership on their return to office.

### St. John's College Notes.

The Rev. F. W. Johnson (Diocese of Qu'Appelle), has been with us for a few days, taking the B. D. course.

Several of the clergy addressed the Church Society during Lent on different topics.

During Holy Week the Church Society held services in the Cathedral school at 5 o'clock p. m., which were well attended by the parish people.

Our Rugby football team have been practising of late. They hope to make a good record for themselves.

There seems to be plenty of work for the theological men to do this summer. We believe there is a scarcity of men to supply the needs of the people. Surely our church people will realize how important the college is to this growing Rupert's Land.

The examinations are hovering near, when there will be many expectant looks.

### That Wonderful Churn!

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

A READER.

## General Canadian Church News.

### Diocese of Toronto.

**TORONTO—ST. ANN'S.**—During Lent the Rev. H. C. Dixon has been keeping in view the necessity of addressing the people upon practical questions that have point and appeal to hearers with the insistency of live topics. Among other things he took up the subject of Giving—the duties, privileges, and pleasure of contributing towards the support and propagation of the Gospel. His thoughts ran on the line suggested by the words, "God loveth a cheerful giver"

**TORONTO—HOLY TRINITY.**—A most valuable aid to Sunday school teachers has been afforded by the courses of lectures delivered here lately on "The Art of Teaching," by the Rev. A. U. DePancier, M. A., and on the Gospels, by the Rev. Prof. Cody.

**TORONTO—ST. PETER'S.**—Last month, the ladies of this congregation held a sale of work in aid of Zenana Missions. The work was plentiful and of excellent quality, and the buyers soon cleared out the whole stock.

Last month the Lord Bishop of Toronto set apart Miss Tilley and Miss L. Thomas to be deaconesses of the Church of England. Miss Tilley continues to work in connection with the Church of the Ascension, Toronto; and Miss Thomas will, it is expected, leave shortly for the foreign field, to work among Arucaian Indians in South America. The Bishop of Huron preached an appropriate sermon at the interesting function.

A number of the clergy were present at the opening of the Sunday School Teachers' Library, held lately in Toronto. The Bishop presided. A programme of lectures on the art of teaching has been arranged for, in connection with the library, by the joint committee of the Rural Deanery Chapter and the Sunday School Association, to be given by some of the city clergy on Saturday afternoons during March, April and May. The Church Boys' Brigade, Toronto, seems to be prospering greatly. The third annual meeting was held on the 11th March, the Bishop presiding. He stated in his address that the number of companies in the city had increased in the year from 28 to 46, and regretted that he would be unable to spend some pleasant days with the boys in camp next season, as he had done last summer. Temperance, purity, and reverence are the three words composing the motto of the Boys' Brigade, and they were the subject of brief addresses. Large congregations were present during the nine days' Mission held in Cramer church, Honeywood, Diocese of Toronto, in the end of February. St. Peter's church, Toronto, has been the means of sending out 24 bales of gifts to the Northwest missions during the year. The Diocesan Woman's Auxiliary held the regular meeting in All Saints' school house, Toronto, March 11th. The business needed an all day's session.

### Professor Roper.

Those who take a real interest in the welfare of the Church of England in Canada will be sorry, for Canada's sake, to hear that we are this month to lose one of the ablest and most devoted of our clergy, Rev. J. C. Roper, M. A., of St. Thomas' Church, Toronto. For the past eight years Mr. Roper has labored indefatigably in his large and poor parish in the northwest part of Toronto, and his self-denying ministrations freely given, in season and out of season, have deeply endeared him to his parishioners, to whom his departure will be a cause for heartfelt sorrow and regret. The reverend gentleman has been chosen by the Governing Board of the General Theological Seminary in New York to fill the position of Professor of Dogmatic Theology in that institution, and it is expected that he will leave Toronto in May to take up his new duties about the 1st of June.

Rev. John Charles Roper, M. A., is an Englishman by birth and education, and came out to Canada in 1886 to take a professorship in Trinity University. He was nominated to the professorial chair by the late Archbishop of Canterbury, and, in accepting it, gave up a position as lecturer in honor theology at Brasenose College, Oxford. While performing the duties of his Trinity appointment with great acceptance, he accepted the additional work of chaplain to the Sisterhood of St. John the Divine, and in 1889 he relinquished the former post to take the position of assistant rector of St. Thomas' Church, Huron street, Toronto, where he has since labored to the edification of the large congregation and the upbuilding and strengthening of the church.

Commenting upon the subject, a contemporary says:— "We believe we are right in saying that, if Mr. Roper felt himself free to choose in the matter, he would not relinquish either of these works. But the call to the General Theological Seminary has come with such marked emphasis that he feels he must obey rather than choose. When nominations for the vacant position were sent in, it was found that Mr. Roper's name was nominated from three or four different sources, the several nominators acting quite independently one from the other; and when, later on, the trustees met for the election, Mr. Roper was elected with marked unanimity on the first ballot. Dr. Hoffman, Dean of the Seminary, and Bishop Doane of Albany at once wrote to Mr. Roper urging him in the strongest possible terms to accept the election. The Bishop desired him specially to note 'with what absolute unanimity and satisfaction' his election had been made and received by the whole body of the trustees present, and the Bishop added that he believed the position to be one 'of almost unequalled possibilities of usefulness.' Indeed, it would be difficult to exaggerate the importance of the post, when we consider that nearly one-half of the whole body of the clergy of the American Church receive their training in this seminary, and that they will have their theological thought, as well as their views upon many of the great doctrinal and practical questions which the church to-day has to deal with, moulded under Mr. Roper's guiding influence."

"It would be ungrateful, at this juncture, if we of the Canadian Church were not to express the deep sense of our indebtedness to Mr. Roper for his many years of loyal service in our midst, or if we were to grudge him the higher position which he leaves us to fill. Most heartily, therefore, do we wish him God-speed in those new duties and greater responsibilities which he goes, in dependence upon God, to assume."

Bishop Sullivan had again a large congregation of men at the closing sermon of the special series on purity of life, which he has been giving through Lent. The eloquent rector of St. James' Cathedral, in the course of his discourse, reviewed the factors which combine to sap the moral fibre of manhood. He spoke very earnestly against consorting with evil companions. The preacher said that he spoke, not as one different to themselves, but as a father, brother, and friend. It was from no feeling of self-righteousness, but from deep affection, that he spoke. He was thankful to say that, from the grateful letters which he had received, he was encouraged to believe that his words had not been in vain, but had been blessed as an encouragement to some to battle with the evils which had beset their minds and pathway. Let no young man, neither let any one, however steeped in vice, give way to despair. Some of them would rather cut out the tongue than tell to another of their wrongdoing. It was not necessary that they should, unless they personally desired to do so, confess their failings to a clergyman or any earthly personage. If they truly desired to lead an upright life, there was One to whom they could tell all, One who would neither reproach nor warn, but who would tenderly and with Divine wisdom, lead them along the path to his eternal, and by whose aid they would be enabled to emerge from the battle with evil, conquerors, and more than conquerors, and that with colors flying. Let such aid be sought before another night passed by.

On Thursday, April 8th, the boys of the Toronto Church school assembled at the school house at noon to take their farewell of the Rev. Richard Ashcroft, a master, who has been with them for more than four years, but who is now leaving to assume a greater work, namely, to be one of the assistants at St. James' Cathedral. After a short address, expressive of their thanks for the past and well wishes for the future, they presented him with a handsome oak clock, fitted with cathedral chimes, and a travelling bag. Mr. Ashcroft replied in a few earnest, impressive words that will long be remembered by all present. The head-master granted a half holiday in honor of the occasion, and with many a hearty handshake the school broke up for the Easter holidays.

In the city of Toronto, besides twenty-four chapters of the Brotherhood of St. Andrew, there is a flourishing Sunday School Association with a membership of over 1,200—well-attended monthly meetings—and a course of weekly lectures to Sunday school teachers.

### Diocese of Algoma.

Bishop Thorneloe, in a pastoral to the clergy of his new diocese, says: "The Bishop of Algoma sends greeting. It is with a heart yearning towards you that he comes in the name of God to take up the work which has been assigned him among you. Henceforth he desires to be wholly yours, 'to spend and be spent' for you all. He looks forward to seeing you each and all, 'face to face,' at as early a date as possible; but, since some time must necessarily elapse before he can visit many of the more remote parts of the Diocese, he wishes now, in a few words, to greet you in the Lord, to offer himself to you for service in every possible way; to assure you of his unfailing sympathy and prayers; and to express the hope that amid the cares and difficulties involved in such a work as he is entering upon, he may have your kindest consideration and most earnest remembrances at the throne of grace."

The Right Rev. Dr. Thorneloe, Lord Bishop of Algoma, is losing no time in making himself acquainted with the different portions of his large and important missionary diocese. It is well that his Lordship is in the enjoyment of health and strength, for the programme of work he has mapped out for himself for the next few months is such as only could be attempted by a strong and enthusiastic man. He held the first meeting of his standing committee, at Huntsville, a few weeks ago. At that meeting he said that, in the oversight of his diocese, he would be guided by sound church principles. In regard to several important matters, he would need the advice of the committee. His great desire at present was to see the field on every side, in order that his administration might be marked by strict impartiality. The Bishop stated that he had received notice of reduction in the grant given to the diocese by the S.P.G.

### Diocese of Huron.

The Church in Canada is learning to use her laity, as the following statistics from the last report of the Huron Lay Workers' Association shows: "There are 131 parishes, 160 lay readers; 169 lay Sunday school superintendents, 104 Bible class teachers, 396 (male) Sunday school teachers, and 23 chapters of the St. Andrew's Brotherhood; altogether an organized army of about 700 men. The membership of our Woman's Auxiliary is about 1,700 and of the Junior Woman's Auxiliary about 900. We have, in addition, twenty-nine Church Guilds, eighteen Women's Guilds, eighteen Young People's Guilds, twenty-six Guilds (or chapters) for specific purposes, twenty-nine Ladies' Aid Societies, twenty-five Guilds of 'King's Daughters,' twenty-three Christian Endeavor Societies, and over fifty other 'Bands,' 'Brigades,' and 'Unions,' besides other societies all doing Church work."

### Diocese of Quebec.

The Bishop of Quebec has been holding a number of confirmations in April, one at the Cathedral, Quebec, on

the 13th. He arranged to dedicate St. Thomas' Church, Bury, on the 21st. The Central Board of the Church Society, Quebec, was held March 16th, the Bishop in the chair. The Diocesan Synod of Quebec is to meet May 4th, in Cathedral Church Hall, Quebec. Bishop Thorneloe, of Algoma, is to be in Quebec at that time, on his way to England, and will address congregations on the nature and needs of his missionary diocese. The Rev. George Dumbell, rector of Sherbrooke, has been asked to preach the sermon for St. George's Society on St. George's Day, in the Cathedral, Quebec. The Bishop was to celebrate Holy Communion on Easter Day in the Cathedral. The annual meeting of the Diocesan Woman's Auxiliary is to take place May 5th, at the time of the meeting of Synod. The daily Lenten services in the Cathedral have been very well attended. A short service for children was arranged for the afternoon of Good Friday. The Bishop holds a confirmation at St. Luke's Church, Magog, April 22nd, in preparation for which an adult was baptized March 14th. The recently consecrated Bishop of Duluth, Dr. Morrison, was incumbent of the mission of Magog in 1869 for a short time. The Bishop of Quebec held confirmations in the townships during the first week in March.

### Diocese of Montreal.

The Bishop of Montreal was taken ill with la grippe in Passion Week, consequently confirmations arranged for Palm Sunday were obliged to be postponed. Bishop Bond held a confirmation at St. Mary's Church, Hochelaga, on the 4th, and later confirmed a large class at St. Stephen's Church, Montreal. The mid-day services for men have been well kept up through Lent. The daily services during Holy Week have been well attended. The Dean of Montreal was confined to the house by illness for some weeks, but was able to be out again before Easter. A number of the students in the Diocesan Theological College are to be ordained this spring.

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## Brotherhood of St. Andrew.

The Right Rev. E. S. Talbot, D. D., Lord Bishop of Rochester, has written to the chairman of the International Committee, intimating his acceptance of the invitation to attend the International Conference of the Brotherhood of St. Andrew, to be held in the city of Buffalo, State of New York, in the month of October, 1897.

Readers of *The Western Churchman* will doubtless remember that some time ago we advocated the establishment in Western Canada of something corresponding to the Lay Readers' Summer Term of Training, as it has been carried out for quite a number of years in Great Britain. We are glad to think that we do not stand alone in believing that such a course, if adopted on this side of the Atlantic, would be equally valuable. The following interesting paper is taken from the March number of the "St. Andrew's Cross." We commend it to the careful consideration of all who are interested in the development and extension of the Church of England in Canada:—

### SUMMER SCHOOL OF THEOLOGY FOR LAYMEN.

By the Reverend J. O. F. Murray,

Dean of Emmanuel College, Cambridge, England.

It may seem strange to tell about a "Summer School" in mid-winter. And yet if the plan is to bear fruit during the approaching summer, this is clearly the best time for beginning to make preparations for it. With the hope that our experience in England may lead you to give our plan, or something like it, a trial in America, I have accepted the editor's invitation to give the men of the Brotherhood an account of the Summer School held in July, 1896, at Selwyn College in the University of Cambridge, one of the most inspiring features of which was a conference on the aim and the methods of the Brotherhood of St. Andrew. No one, I think, who was present at that conference will ever forget the earnestness and the directness and the force with which the simple and yet most lofty aim of the Brotherhood was brought before us, and we were made to appreciate the strength of your resolute refusal to accept any stereotyped or mechanical plan of operations as an adequate interpretation of an essentially spiritual and personal obligation. The "Summer School," which the Brotherhood's Committee to England visited last July, is no new experiment. It has been tried now for sixteen or seventeen years. It is nine years since I myself first became connected with it. Its characteristic features may best be described under these heads: The Time and Place of Meeting; Our Personnel; Our Programme.

1. *The Time and Place of Meeting.*—We meet for a fortnight year by year at one or other of the colleges in Oxford or Cambridge during the University vacation, generally in the month of July, though we have met both in August and in September. The fact is that for those three months our universities are deserted by undergraduates, the college buildings are either wholly or in part unoccupied. By the

kindness of their governing bodies, we are most comfortably accommodated in the undergraduates' rooms, and are allowed the use of their dining halls, lecture rooms, and chapels.

2. *Our Personnel.*—Here the place of honor is due to our convener, Mr. E. A. Ford, of 2 Eldon Road, Hampstead, N.W., London. He has for many years been Hon. Secretary and Treasurer of the London Lay Readers' Board, and on their behalf has undertaken all the business arrangements. He secures a college and a principal to organize the educational side of the gathering. He secures, through the bishops' chaplains, a list of all the laymen in the different dioceses who hold the Bishop's license to officiate as "Readers," and sends them notice of the time and place of meeting. He receives the names of all who propose to attend and applies to the Board for grants in aid of any worthy applicants who are unable to pay their expenses. The men who assemble in response to this invitation come from all parts of England. We have had occasionally men from Scotland, and I believe on one occasion we welcomed a visitor from your side of the Atlantic. They come from all ranks of society and represent every shade of theological opinion. The one bond of union is formed in devotion to a common work. The principal is generally some one engaged in University work, and gathers round him a staff of assistants, sometimes from among the resident professors and lecturers, sometimes parochial clergy from different parts of the country.

3. *Our Programme.*—The course is planned to last for a fortnight, though I am sorry to say many find it impossible to spend the whole time with us. Each week day begins with Matins, followed by a short address, at seven thirty. We breakfast at half-past eight in the College Hall. The first lecture is at nine thirty; the second at eleven thirty. Dinner is at one. The afternoon is spent in excursions, generally to college or university buildings. After tea comes Evensong at half-past five, and then from six to eight we hold conferences on different departments of Christian work. After supper, at eight o'clock, there is a free time intended for the revision of lecture notes, but in practice the desire for instruction is found to be so insatiable that even this interval has to be utilized for supplementary classes. The day closes with compline in the college chapel at ten. The day before we break up is always kept as a Quiet Day, and a course of addresses is given at the different services.

Two typical schemes of lectures may be of use. Here is one arranged for 1888. First week. A course of four lectures on "The Characteristics of the Four Gospels." A course of five lectures on "The Development of Theology in the Old Testament." Three supplementary lectures on "The Church Catechism." Second week. "The History of the Communion Office" (four lectures). "The Epistle to the Ephesians" (five lectures.)

Here is the scheme for 1896. A course of ten lectures on "St. Mark's Gospel" (spread over the whole fortnight); a course of six lectures expounding the Communion office, a



course of three lectures on "The Nature of Faith," with supplementary lectures on "Voice-production," and on "Bibles Before Printing."

Our conferences this year dealt, among other subjects, with "Church Music," "Sunday School Management," "Betting and Gambling," "White Cross Work," "Foreign Missions," "Personal Dealing With Individual Souls," besides the memorable conference on the Brotherhood of St. Andrew, to which I have already referred.

I have said enough I think now to give some idea of the general outline of our proceedings. Of the inner spirit it is harder and perhaps not so necessary to speak. I have now been privileged to take part either as principal or as lecturer in eight of these gatherings. And I have always come away from them with my horizon enlarged, with my sympathies quickened and deepened. It is a great help to scattered and often isolated workers to come together, to look each other in the face and grasp each other by the hand. It is a great help to academic lecturers to come into close touch with men engaged in the rough business of the world that lies outside the lecture room. And the busy workers find rest and refreshment and inspiration in systematic study, in brotherly intercourse with their lecturers and with one another and in common prayer.

I wonder whether it would be possible to organize anything of the kind in connection with the Brotherhood?

Holy Trinity Chapter, Winnipeg, is forging steadily ahead. Its annual report refers, among other signs of progress, to largely increased membership in the Men's Bible Class, the attendance of young men at the Sunday and week-day services, and to the brotherly feeling existing among the young men of the parish. New missions, manned by Brotherhood men, have been opened both in the east and west ends of the district.

All Saints' Chapter, Winnipeg—This is one of the oldest in Canada, being No. 30, and was formed chiefly through the instrumentality of Mr. C. Baynes-Reed (at one time connected with St. Luke's Chapter, Toronto), who was its first director. While never very strong numerically, this Chapter has nevertheless done much excellent work in a quiet, unassuming way. It has for years maintained a monthly service at the Provincial jail, which is to-day greatly appreciated. A certain number of hotels are visited on Saturday evenings to invite, either personally, or by card, strangers to the services of the church on Sunday. Special attention is given to strangers at the church door on Sundays, and in this way a sharp lookout is kept for possible new parishioners. The General Hospital is visited with more or less regularity. Sunday school work is actively engaged in by two members of the Brotherhood; and mission services are held in the seasons of Advent and Lent. A monthly Corporate Communion has been observed by this Chapter from its formation. Although it has suffered in the usual way by removals, the membership to-day is larger than ever. That it may continue to co-oper-

ate with the Rector in all possible departments of Church work is the devout wish alike of Rector and parishioners. Mr. W. P. Sweatman has been the director for several years. This Chapter meets regularly every week throughout the year, taking no "vacation."—(Communicated.)

A story is told of William Wilberforce that one day in his old age he and his four gifted sons were planning a holiday together. It was agreed that each of the five should bring to the meeting-place fixed upon some new book which might be read aloud to the rest of the party. When they met together it was found that each of the five had brought the same book. It was the "Christian Year."

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## Anglo-Catholic Church News.

The Ven. Archdeacon Howell, Vicar of Gresford, has been appointed Dean of St. David's, in Wales.

The Archbishop of York has left England for a short visit to Russia. He is accompanied by Mr. W. J. Birkbeck.

Mr. Edward Balme Wheatley Balme, of Cote Wall, Mirfield, and High Close, Loughrigg, Grasemere, who died on October 28th, leaving personal estate valued at £331,100, gives the bulk of his printed books to Selwyn College, Cambridge, and £1,000 to provide the necessary accommodation, care, and proper keeping of the same, or otherwise, for the general purpose of the college. There is a specific gift of his stocks or public funds of Great Britain (which are of large value) for the benefit as to one-sixth for the Incorporated Society for Building Churches, one-sixth for the Society for the propagation of the Gospel, three-sixths for the Curates' Aid Society, and one-sixth for the National Society. The testator also bequeaths £10,000 to the Bishop of Wakefield's Spiritual Aid Fund, and £10,000 to the Wakefield Diocesan Board of Education. There is also a conditional gift of an indefinite amount in aid of the Wakefield Bishopric Endowment Fund, but it is believed that this gift was completed by the testator in his lifetime.

The consecration of Rev. Canon Owen to be Bishop of the Welsh See of St. David's takes place to-day in Westminster Abbey. The Archbishop of Canterbury will officiate.

Several Colonial Bishops have already arrived in England for the meetings of the Lambeth Conference.

In consequence of the distress, more widespread than was at first anticipated, resulting from the plague and famine in India, the Queen sent a second donation of \$2,500 to the Mansion House Fund, before leaving for Nice. That fund now amounts to \$2,150,000, and this sum does not include several hundred thousands of pounds which have been raised separately by other large towns, chiefly in Scotland. The total amount of Britain's contributions to India is not likely to fall short of \$5,000,000.

The most fabulous prices continue to be paid in London for windows from which to witness the Jubilee procession. Here are some quotations:—Lombard street £150 (two windows); Westminster Bridge, £50 (shop window); Cheapside, £400 (four windows); Fleet street £1,000 (whole premises); Pall Mall (East), £1,500 (whole premises); Pall Mall (East), £500 (per floor); Strand, £250 (shop window); St. James's street, £150, (shop window and doorway.) Mr. Hooley has paid, cash down, £2,000 for the use of one of the large shops that command a full view of the space in front of St. Paul's Cathedral. The arrangement is that he gets possession of the premises at 2 o'clock on the day before the procession.

and surrenders it at 2 o'clock on the day following, when the ceremony ends. The Bradley-Martins, whose New York ball has been the talk of the world, have paid £1,800 for the accommodation of themselves and their friends.

The S. P. G. announces its proposed arrangements in connection with the Lambeth Conference:—Wednesday, June 23, was fixed by the Archbishops and Bishops last year for the anniversary service in St. Paul's Cathedral, when the sermon will be preached by a Bishop from the United States. On Friday, June 25, an address of welcome to the Bishops from foreign parts will be presented to them in St. James's Hall, at 11:30 a. m., and this will be followed by eight papers, each of not more than fifteen minutes' duration, by Bishops from Asia and Africa. The Archbishop of York will preside. Another meeting will be held at 2:30 p. m. on the same day, over which the Archbishop of Canterbury will preside, and seven papers will be read by Bishops from Canada, the United States, and the West Indies. A children's meeting is to be held in the great hall of the Church House on Saturday, May 29, with the Archbishop of York in the chair, and the Woman's Auxiliary Association in connection with the Society will hold a meeting under the presidency of the Bishop of Newcastle, at St. John's College, on June 2.

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## Sunday School and Bible Class.

### The Church in the "Acts of the Apostles."

#### LESSON II.

#### THE FOUNDING OF THE CHURCH AT JERUSALEM.

St. Luke has told us that he has already given, in his former treatise, i.e., in his Gospel, an account of all that Jesus "began both to do and teach until the day on which He was taken up." In this word "began," we have a key to a great deal that would otherwise seem very difficult of understanding. There are many things in connection with the Church, for which we are unable to give the very "ipse dixit" of the Master Himself; but, it does not follow that we must therefore reject them. St. Luke means us to understand that the Gospel does not pretend to give an account of all that Jesus did, but merely recounts the story of the foundations which He laid, and on which His Church should afterwards be built. A little later on, in this same preface, he tells his readers that Christ "showed Himself alive after His Passion by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the Kingdom of God," i.e., His Church.

We have no complete record, and so no means of telling, of all that He actually taught His disciples during the great 40 days between the Resurrection and the Ascension. We do know, however, that He taught the two disciples at Emmaus how they ought to read the Old Testament in the light of its fulfilment by Himself. May we not reasonably think that when He made Himself known to these two, "in the breaking of the bread," when "He blessed, and brake, and gave to them," He at the same time used this opportunity, as He had been wont to do, in teaching them concerning the Holy Eucharist, which henceforth was to be the centre point of all their worship?

Again, when He suddenly appeared to the Eleven, gathered together in the upper room,—when He told them to handle Him, and see that it was He, and no mere apparition, would He not also naturally teach them concerning the Resurrection of the Body?

And, yet again, when He appeared before them for the last time, and renewed His promises concerning the descent of the Holy Spirit, bidding them tarry in Jerusalem until they were endued with power from on high, there must have been a great deal of wonderful teaching given to the Apostles, to work such a change in their condition. Whether it was His Presence, His Teaching, or His Blessing—or all three combined—we know not; but one thing is certain, although He was parted from them, and carried up into Heaven, they were no longer sad and dispirited; they "returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God."

There are several other passages in the Gospels which indicate the nature of the teaching that Christ communicated to His Apostles during the great 40 days, e.g., (a) The disciples were sent, as Christ Himself was sent. (St. John xx,

21). (b) The extent of their commission was set before them, as well as the solemn issues of their work. (St. Mark xvi, 15, 16.) (c) The promise of their Lord's constant presence was given to them. (St. Matthew, xxviii, 20.)

The disciples were not to leave the Holy City until the Holy Ghost was given them. We can easily see a reason for this. They would afterwards be scattered abroad in obedience to His command, to "Go into all the world and preach;" but, if they stayed until they got power from on high, men would see that their inspiration came from one common source. Besides, Jerusalem was the point around which centred the Old Testament prophesies concerning Christ: it was the capital of Israel—God's chosen people; it was the gathering place of men from all parts of the civilized world, at the time of the great feast of Pentecost.

To an upper room, then, they betook themselves, probably the same that was used for the Passover.

There they remained, 120 of them, continuing in prayer and supplication. Peter, feeling the importance of the occasion, and, it may be, obeying a command of the Master, suggested the election of one to fill the place of Judas, in the Apostolic band. In his speech he detailed the circumstances which led to this vacancy. Two names were chosen—Joseph, surnamed Barsabas, and Matthias. The lot was cast, and Matthias was numbered with the Twelve. St. John Chrysostom notes that there was no more casting of lots after the Holy Spirit was given. Their number once more complete, they awaited with keenest vigilance the fulfilment of the Divine Promise—the Descent of the Holy Spirit.

The introductory words of the second chapter at once bring us face to face with a strange scene, without doubt the most thrilling in the history of the Christian Church. An upper room in the ancient city of Jerusalem, crowded with the men who had followed the wonderful Nazarene, and had resolved to throw in their lot with Him and His company. On every face there is a look of eager expectation: their faith is as strong as ever it was,—but they do not know what to expect. Their knowledge of spiritual things is still of the vaguest character. Suddenly, without any warning, a strange thing happens. The whole building in which they are assembled is filled with the rushing of a mighty wind. The air is illuminated with a glare of light more powerful than the noonday sun. Flames of fire divide asunder, and rest on the individual heads of the company. A wondrous change is wrought. Those who before were simple, unlettered men are all at once endowed with supernatural power. They are able to speak in languages of which before they knew nothing.

The simplicity of the story is its beauty. There is no attempt to explain the strange event—all regard it as the fulfilment of the Master's Promise, and at once fall in with the circumstances. The timidity which possessed them disappears; they realize the importance of the responsibility laid upon them, and act accordingly.

They go out of doors, and mingle with the crowd that have assembled. And what a strange crowd that was! Every country in the then civilized world was represented;

and yet, notwithstanding the great variety, there was no tongue in which the Galileans could not converse. The Apostles were themselves amazed at their own powers. They were full of excitement and enthusiasm, and this probably gave rise to the cry of the strangers that they were "full of new wine."

St. Peter was always impulsive and enthusiastic; now there was an opportunity for him to use his enthusiasm. His Master had bidden him preach His Gospel; he lost no time in carrying out the directions given him. He began by assuring the multitude that they were entirely wrong in their surmises, that the enthusiasm displayed by the disciples was not the result of intoxication, but of the new sensations caused by the indwelling of the Holy Spirit. (Under similar circumstances, St. Paul was termed "mad" by Festus.) He then went on to recite God's witness by the Resurrection to the Messiahship of Jesus.

The sermon was a wonderful one, and the effect it produced was equally wonderful.

Those who listened were stung with remorse at the enormity of the wickedness which had been committed in the crucifixion, and at the blindness with which the whole nation had closed their eyes to the teaching of the prophecies which had spoken of the Messiah.

"What shall we do?" they cried. St. Peter obeyed the directions given him by the Master, and preached "Repentance and remission of sins."

And with what result? Three thousand were that day received into the Church by baptism. "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Community of goods was maintained. Continuance of Temple worship, in so far as consistent with their allegiance to Jesus was adhered to.

"And the Lord added to the Church daily such as should be saved." or, as a literal rendering of the most authoritative text has it, "And the Lord added day by day together such as were in the way of salvation."

Perseverance was needed to complete the work already begun.

Such was the state of the Church in Jerusalem at the close of the first Christian Pentecost.

The Catholicity of the Church was indicated:—

1. By the nationalities of the converts, representing every country reached by the Gospel in the first century.
2. By the gift of tongues, prefiguring the extension of Christendom to all the languages of the human race.

The Church of the first days embraced Jews, Greeks, and Romans. The Church was to be one external organization—extending into all the world—everywhere under the Supreme rule of the Apostolate.

## LESSON II. THE CREED.

"I believe in God, the Father Almighty, Maker of Heaven and earth."

This is not a vague, indefinite statement of our belief in the existence of a God—the Supreme Ruler of the Universe

—the self-existent Being by whom all things were made; were this all, the Christian creed would be capable of being used by the votaries of many of the false religions. It means that we believe in God—the One only living and true God—the God of Abraham and the Patriarchs—the God of the Ancient Jewish Church—the God who manifested Himself to men in the person of Jesus Christ—the God who rules and guides His children by the operation of the Holy Ghost. He is the Father of all, because He is the Father of our Lord Jesus Christ. He is Almighty, Lord of all men, and of all things, and of all beings—King of all Kings—Lord of all Lords—Creator of all things—Maker of heaven and earth.

All our knowledge of God we have got from our Lord Jesus Christ, who came to earth as a man that He might show forth the Father to men. When we use the terms "Father" and "Son," we do not mean that these words entirely explain the relationship of the one person of the ever-blessed Trinity to the other; but, as we are only imperfect, finite beings, we can only use the language of imperfect, finite beings, which is quite sufficient for all the practical purposes of our spiritual life.

The doctrine of the Holy Trinity is a purely spiritual truth, and can only be fully comprehended by a purely spiritual being. The nearer we approach to a perfect realization of spiritual life, the more do we understand of God the Father and His position (so to speak) in the Triune Godhead.

That God the Father is all-wise, all-powerful, and all-holy we know, because under all of these attributes He has revealed Himself to man through, that is, by means of, the incarnate life of our Lord Jesus Christ.

While our knowledge of God the Father is so limited, yet it is enough to make us trust in Him.

The phrase "I believe" is said by scholars to be derived from a word meaning "I live by." So, when we say, "I believe in God the Father Almighty," we ought really to mean that the truth influences our hearts, our conduct, our motives, our whole lives,—and not merely that it appeals to our intellects.

No man can say truly and honestly, "I believe in God," who does not feel that there is a very real connection between himself and God; that God is his Father, and that, in a very real sense, he is God's son.

We are to love God because of His goodness; we are to trust in Him, and feel safe in His keeping, because He is our Father; we are to try and live to Him and please Him, because we love Him. This is to believe in God—this is to live by Him.

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## American Church Notes.

### The Christian's Duty to Society.

The Very Rev. Dean Babbitt was the preacher in All Saints' Cathedral, Spokane, Washington, at Evensong, Sunday, March 21st. His subject was "The Christian and Social Problems," and his text, "Whether ye eat or whether ye drink, do all to the glory of God." He opened by showing how comprehensive Christianity is. "It is well enough," said he, "to have set seasons and holy places of worship for thus the soul is strengthened and fortified for its life in the world. But it must never be content with this. Christianity covers all life. If eating and drinking are religious acts, certainly the life at the counter, in the shop and everywhere else must be religious." He drew a picture of a certain man whom he made to stand as a type for a class, rich, far nobly dressed, entering a New York church, shown to a velvet-cushioned pew by an obsequious usher, sinking to his knees on his handsome hassock and murmuring his prayers to God.

"That," said he, "is the Sunday picture of the man. But six days in the week he runs a great factory, where poor women and wearied girls make shirts for starvation prices, and where they are ground down in bondage. He lets his money out at usurious rates, he charges exorbitant rents for his tenements, he is a red-hot waspish creditor. If a poor man falls short in rent he is turned on to the street at short notice. In other words, this man, the type of a large class, is a hypocrite. He is like a salamander, which divided into two parts by a knife, one-half will walk off in one direction and the other half in another. On Sunday this ecclesiastical salamander, with divided interests, walks toward heaven, and six days he walks toward the other place. Christ has laid down the unity necessary in the Christian life, when He said, 'Ye can not serve God and Mammon.' This applies to the hypocrite, who, as some one has remarked, blesses the splendid sermon as he goes out of the vestibule and practically says, as he looks back into the church, 'Good bye, religion; I'll be back next Sunday.' Such men make ten infidels where Mr. Ingersoll makes one. But the church must not be judged by him. He is a type, but not a universal type in the church. The dire consequences of his hypocrisy teach all sincere Christians to be real and earnest in living a week-day religion. Such a week-day religion will be profoundly concerned in solving the great social problems of the day. There is no other solution for these problems, but the spirit and method of Christ. It is said that 'scatteration' is the trouble with Americans. They do too many things. I think it is so with their religion. They do too many things not necessary, and neglect social, industrial, municipal righteousness."

There can be no doubt but that many outside the pale of the Episcopal Church are gradually feeling themselves drawn towards the "Old Paths." Almost every week brings us news of students and ministers of other Christian bodies

seeking admission into the fold of the Anglo-Catholic communion. We give the names of some of the late American converts: Rev. Albert C. Jones, of the Methodist Episcopal Church, of the Michigan Conference, was confirmed by Bishop Leonard at the cathedral house, Cleveland, March 16th, and will become a candidate for Holy Orders in the church. Mr. Jones is a graduate of the Ohio Wesleyan University, class of '81, a graduate of Boston University School of Theology, and has held several important charges in the Methodist Church. He was presented by Canon Watson of the cathedral, who was his room-mate in college.

On the 2nd Sunday in Lent, at St. Mark's Church, Beaver Dam, Wis., the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, ordained to the sacred priesthood the Rev. Seth Morell Wilcox, B. D., who is now settled as rector of that parish. The sermon was preached by the Rev. Canon St. George, B. A., who also presented the candidate. Mr. Wilcox was formerly a minister of the Congregational denomination, and was received in the Church by the Bishop at Waukegan, Ill., and ordained to the diaconate by him in 1895.

In Trinity Church, Detroit, on March 19th, Bishop Davis ordained to the diaconate Mr. Herbert Edgar Ryerson. The sermon was preached by the Rev. S. W. Frisbie, and the candidate was presented by the Rev. Dr. McCarroll, dean of the convocation of Detroit. Mr. Ryerson was for ten years in the ministry of the Methodist body. During the term of his candidacy, he has served Grace church, Lapeer, as lay reader, and he is to continue as deacon, in charge of the same church.

It is announced that Bishop Potter has, during recent weeks, raised \$250,000 for the Cathedral of St. John the Divine, and that the work of building the choir of the cathedral will be pushed forward. From funds in no way associated with the cathedral, and already in hand for special use of the diocese in erecting an episcopal residence, a house for the Bishop will be erected near the cathedral, at a cost of from \$80,000 to \$100,000. Statements of the proposed cost of this building have been greatly exaggerated. For a long time past the former episcopal residence has not been used, and the Bishop has had to utilize temporary quarters in Washington Square, the location and conditions being unsuited to the requirements of this diocese.

The Saturday and Sunday Hospital Fund of New York increases steadily year by year. This year the total amount collected is \$61,500, being an increase of \$2,500 over the sum of last year.

"It costs the United States \$120 a year to take care of an unchristian Indian in Dakota, and but \$7 to care for a Christian Indian."—Bishop Fowler.

Our Readers are respectfully requested to patronize our Advertisers.

## In Memoriam.

It is with much regret that we have to chronicle the death of Mrs. Ridley, wife of the Lord Bishop of Caledonia, B.C. She was a remarkable woman—a missionary heroine with a record, perhaps, unique in the history of the Anglican communion. On one occasion she took charge of a mission on the Skeena River, and lived for over a year among the miners and Indians. There was no other white woman within 170 miles. The Indians still speak of her as "mother."

The Rev. Dr. W. Sparrow Simpson, librarian of St. Paul's Cathedral, and sub-dean, died Passion Sunday, at the age of 69. Dr. Simpson, who was Scholar and Librarian of Queen's College, Cambridge, was ordained in 1851 to the curacy of St. Mark, Kennington. In 1857, he became Rector of St. Matthew, Pindars Street, with St. Peter, Westcheap. He was appointed a minor canon, and librarian, of St. Paul's in 1861, and was sub-dean from 1881. He was a well-known member of the Society of Antiquaries, and he has published a large number of works, many of which deal with the history and antiquities of St. Paul's.

There has just passed away, in his 73rd year, a remarkable cleric, the Rev. Charles Ashfield Joy, for over thirty years curate of Hanney, near, Wantage, Eng. He lived in monastic seclusion, performed all his household duties, and though very lame trudged daily in all weathers to East Hanney for Morning Prayer, and to West Hanney for Evensong. He would be beating his own door-mats one minute, and hurry off to visit a sick parishioner at a distance the next. He was a beautiful reader, and a very instructive preacher. The late Bishop Wilberforce offered him the post of sub-Librarian of the Bodleian Library at Oxford, but he declined to leave the parish he so dearly loved. His income was only £84 a year, and he never took priest's orders.

The Most Rev. William Conyngham, Lord Plunket, Archbishop of Dublin, who died April 1st, aged 69, succeeded the late Archbishop Trench in 1885. Lord Plunket had previously been Bishop of Meath. He was the eldest son of the third Lord Plunket, and came of a family notable for religious devotion and for the large number of priests it has furnished to the Church of Christ. He succeeded to the

title and family estate in 1871, after he had been many years in Holy Orders. He was chaplain to the Bishop of Tuam from 1857 to 1861, and afterwards treasurer and precentor of St. Patrick's cathedral, Dublin, until his election to the See of Meath. Lord Plunket was most widely known as the main upholder of the reforming movement of Cabrera and his friends in Spain, even going the length of consecrating a bishop in that country. His action was not warmly supported, even by the Irish Episcopate, and elsewhere it was severely criticised as not justified by the real character and value of the movement in which he was induced to interest himself, and also as at variance with the recommendations of the Lambeth Conference of 1888. He was, however, fully persuaded in his own mind, and pursued the course upon which he had entered, with a splendid disregard of friendly counsel or hostile criticism. He is described as a man of winning personal qualities which had made him greatly beloved. He had suffered of late years from recurring attacks of influenza, which had weakened his constitution, and this, taken with his advanced age, made him incapable of resisting the inroads of disease.

A conventional alms basin would be sadly out of place in an African church. In response to an appeal made by the Bishop of Zululand at a native service, there were offered several head of cattle and a number of chickens.

The large and well-stocked greenhouses of R. ALSTON, which, a short time ago, had scores of fine specimens of Easter lilies, were entirely denuded of these lovely flowers, for purposes of church decoration at Easter; but, he has a large supply of other plants and flowers suitable for decorations at Ascensiontide and Whitsuntide. We happened to drop in to see him the other day, and we can assure our readers that they may quite depend on getting lots of suitable blooms for the adornment of their church, when the next great festival comes round. We were agreeably surprised to find such a large and healthy lot of spiraeas, double white tulips, azaleas of every shade, hyacinths, and roses. No church need be unadorned so long as church people are willing to expend the small sums needed to purchase these flowers. He tells us that this year he has sent quite a lot of flowers, in carefully packed boxes, by express, to help in the decoration of country churches.

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## Our Young People's Corner.

### Child Ballad.

Jesus, He loves one and all,  
Jesus, He loves children small,  
Their souls are waiting round His feet  
On high, before His mercy-seat.

While He wandered here below  
Children small to Him did go.  
At His feet they knelt and prayed,  
On their heads His hands He laid.

Came a Spirit on them then,  
Better than of mighty men,  
A spirit faithful, pure and mild,  
A spirit fit for king and child.

Oh! that Spirit give to me,  
Jesu Lord, where'er I be!

—Canon Charles Kingsley.

### Our Feathered Friends.

By the time that this reaches our readers there will be migrating to the west thousands of our most welcome spring visitors. Of course, I allude to the birds. What exquisite plumage; what sweet songs do some of them bring with them. Let us take one,—the so-called robin, or, more truly, the red-breasted thrush. Here is a plucky fellow, with his bold, upright carriage, his neighborly affection for mankind. See him, as with long hops, he bounds over the grass near our homes,—his bright eyes cast hither and thither for the slug, or caterpillar, that forms his daily food. Note how the bounds suddenly change to a quick, rushing trot, as he espies the desired food for his little ones, the quick dive of the bill into the moist earth; then, the rapid flight, with the prey in his beak, to his home nest. The latter perched in tree, on shelf in the porch, or, on projecting joist of building, for in any such position does Mr. Redbreast select and build his great sprawling nest. It is a warm, roomy home, this nest, but look at the lining, for Robert is a veritable collector of twigs, straws, old bits of cloth, ribbon, rags, cord, or string, wherewith to build and line his nest. Notice how deftly he divides up his captured meal. Beaks, with yellow, wide-open throats, are all ready, gaping to receive their share. Not one but will receive his fair share, for although he has no scales or weights to apportion the meat to each hungry applicant, yet he divides with wondrous nicety between his little ones.

Last year one of our robins was building his nest at St. John's. A little boy had been playing with his go-cart, to which vehicle the owner had tied a piece of string. This string was the harness, to which Master Toddles attached himself to play gee-gee and propel the cart. But the magic word of the cake had been heard. Voice of the gee-gee's mother had uttered the alluring note from the open window

of the dining room overlooking the lawn. Proprietor of cart dropped work of hauling, string and cart at the same moment, and fled as fast as fat, roley-poley legs would convey him. Mr. Robin had been looking on with eyes which coveted this particular bit of string. He knew that this would make a nice bed quilt for his wife's eggs, and after hatching, for their young birds—particularly, if he wound it round and round in the bottom of the nest in the maple tree, and tucked the ends in so that they would not uncomfortably tickle Mrs. Redbreast when she was sitting in their joint possession. Here was his chance. Down he dropped on to the ground close to the string, picked the end of it up in his strong beak, and flew—not away—oh, no! When he had reached the end of the tether the string jerked him back quickly to the earth. He gazed, after recovery from the shock, at the cord lying on the ground, hopped round and round, poked his beak close to the knot with which it was fastened to the child's cart. Once again picked up the end and flew, as before, but a short distance. A third time a much closer examination of the string was made, with the result that he flew to the tree crying for his mate, who immediately responded, and the two flew back together close to the objects of their envy. Just at this moment the young owner returned with his cake, and away flew the pair of robins.

Now, what do you think the two birds were going to do? They couldn't fly away with the cart, it was too heavy. I believe that they were going to try and undo the knot.

Be kind to all songsters. Do not take their nests. Leave these little architects of their own houses, but watch their pretty ways, listen to their sweet songs, and admire the exquisite beauty and cleanliness of their dress. CECIL.

### When the Queen was a Child.

She was at the time but seven or eight years of age, and her heart was set on a certain doll which she had seen in a shop window. She had to wait, however, until she could save the price, six shillings, out of her pocket-money. At last the day came, and the coveted doll was paid for and received. The story proceeds as follows:—

"And now, with the precious treasure upon her arm, the little lady bade the shop-keeper good afternoon, and was about to step from the door, when a poor, miserable-looking object of a man met her eye. He was standing but a couple of feet away, and seemed as though he were going to speak to her, attracted doubtless by the innocent kindness of her expression, and the tenderness of her blue eyes. But though his lips moved, no sound came from them. He stood aside to let her pass—a mute agonized appeal in his sunken cheeks and quivering chin.

"'Did you wish to speak to me?' asked the little lady, staying her steps.

"Encouraged by her winning voice, the poor tramp—for such he was—said, in trembling accents:

"'I am very hungry. I would not ask for help if I were not ready to sink with hunger.'

"He looked famine from his eyes.

"I am so sorry I have no money or else—"

"His lips trembled forth a humble 'Thank you, lady!' then he shuffled on his way, hunger impersonate.

"'Stay!' murmured the little owner of the new doll. There was a quiver in her childish voice and a moisture in her eyes as she spoke. 'Wait a minute, please.'

"She stepped back into the shop, approached the lady behind the counter, and said:

"'Oh, please, do you mind taking the doll back and keeping it for me for a few days longer?'

"'Certainly I will,' replied the shopkeeper; 'and you wish me to return you the money?'

"'Yes, if you please.'

"This was done, and the little lady, hurrying out of the shop, placed the whole of the money in the hands of the starving man. He was like one thunderstruck. Never had bounty rained upon him in such profusion before . . . . .

The object of her bounty murmured in a low tone, though loud enough to reach her ear:

"If the Almighty made you a Queen, it would not be more than your goodness deserves!"

"Then he hobbled away to satisfy his hunger."—A. T. Story, in London Quiver.

### "The Boy is the Father of the Man."

When John Coleridge Patterson, who became the devoted Bishop, was a lad at school, he was one of the cricket eleven. At the suppers, after the matches, the boys became, unhappily, accustomed to indulge in rather coarse mirth; silly, harmful jokes were circulated, and talk sometimes became bad. Patterson at last could stand it no longer. He rose up from his place one night, and said clearly and decidedly, with boyish frankness and determination:

"I must leave the 'eleven' if this conversation is to go on: I will not share in it, and I cannot listen to it. If you persist in it, nothing is left me but to go."

His companions did not want to lose one of their best players, and the hurtful talk was stopped. Patterson, when he grew to be a man, showed only too well that he could be physically brave.

He died heroically on one of the islands of the Pacific.

### "Ye Have Done it Unto Me."

Nellie had a bed of strawberries. Very anxious was she that they should ripen, and be fit to eat. The time came "Now for a feast!" said her brother to her one morning, as he picked some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt hap-

pier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah! but," said her brother, "how can you give strawberries to God? And even if you could, He would not care for them."

"Oh, I have found out a way," said she. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me;' and I mean to go with them to Mrs. Perkins' dying child, who never sees a strawberry, they are so poor."

Away went the children to give them to the dying child, and when they saw her put out her thin arms to take the ripe, round fruit in her little, shrivelled fingers, and when they saw her eyes glisten and her little lips smile, they felt as if they had a far richer treat than if they had kept the ripe fruit for themselves; and something within told them that God had accepted their little offering.

So may you try to do something for Jesus each day. How many will try to do so?—Reformed Church Messenger

### Buying a Paper.

"Here, boy, let me have a Sun."

"Can't nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them aloud enough to be heard to the city hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come, now, no fooling, hand me out a paper, I'm in a hurry."

"Couldn't sell you no paper on this block, mister, cos it belongs to Limpy. He's just up the furdur end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see, its a good run on 'count of the offices all along, and the poor chap is that lame he can't get around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on an' thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers off him, and went on his way down town, wondering how many men in business would refuse an opportunity to sell their wares, in order to give a weak, halting brother a chance in a clear field.—Ex.

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## Literary Notes.

### The Discovery of the Sinaitic Manuscript.

Everyone is acquainted in a general way with the romantic story of Tischendorf's discovery of the Sinaitic MS. Few, however, know of the remarkable pilgrimage, of which the discovery was only the chief result. In 1810 Tischendorf received a grant of £15 for two years from the Saxon government for the purpose of prosecuting his researches in New Testament scholarship. With this slender equipment the young scholar set out for Paris, which place he reached with £7 10s. in his pocket. Supporting himself by his pen, he spent two years exploring the rich Parisian libraries. His discoveries there attracted such notice that he received further government help, as well as encouragement from various learned societies and persons. After several journeys to Holland and England he spent some time in Basle. His subsequent movements are best described in his own words. "Passing through the south of France I made my way to Italy, where I searched the libraries of Florence, Venice, Modena, Milan, Verona, and Turin. In April, 1811, I pushed on to the East. Egypt and the Coptic convents of the Libyan desert, Mount Sinai in Arabia, Jerusalem, Bethlehem, and the Convent of St. Saba on the shores of the Dead Sea, Nazareth and its neighborhood, Smyrna and the island of Patmos, Beyrout, Constantinople, Athens; these were the principal points of my route and of my researches in the East." Those who wish to know more of this remarkable feat and of Tischendorf's subsequent travels in the East will find a short and modest account of them from his own pen in this little book entitled, "When were our Gospels written? An argument by Constantine Tischendorf." Published by the Religious Tract Society. He quotes with pardonable pride the remark of a distinguished scholar, "I would rather have discovered the Sinaitic manuscript than the Koh-in-noor of the Queen of England." The volume also contains an essay by Tischendorf on the date of the Gospels, his conclusion being that all four were in use in the Church by the end of the first century. The book is most interesting and even fascinating, and is so free from technicalities that ordinary readers will be able to enjoy it and follow its arguments.

### Church of England Year Book.

The Church of England year-book has just been issued. It is divided into three parts:—"Historical Records," "Statistical Records," and "Officers and Societies of the Church." Of these the first part is by far the largest and the most important, and indeed even to enumerate the subjects dealt with would occupy too much space. The various chapters treat of such subjects as training for Holy Orders, the home and foreign mission work of the Church, education, councils, the home and foreign episcopate, church choral associations, clergy pensions, endowments, charities and other institutions, Church defence, a chronological record of events, and

recent Church literature. One chapter is given to the Church and social questions. The mass of facts brought together is so large that the reader would be bewildered were it not for the help of a full and well-arranged index. In the preface there are six pages of tabular statistics devoted to Church work in the 31 Dioceses of England, giving the population, the number of baptisms, communicants, lay helpers, church accommodation, Sunday schools, Bible classes, guilds, church societies, the incomes of the clergy, and voluntary contributions; and these statistics for 1896 may be compared with those for the previous four years. But the reader is warned that the returns are not absolutely complete, as a few incumbents have failed to answer the questions sent to them. One fact is worth extracting from this mass of figures—that the total of voluntary contributions to Church work in 1895 was £5,745,048. The voluntary contributions of churchmen towards the foundation of the new Sees of Truro, St. Albans, Liverpool, Newcastle, Southwell, and Wakefield amounted to £458,909, and the several sums had to be paid before the establishment of these Sees. It is also interesting to know that in one year (up to September, 1896) 704 candidates were admitted to Holy Orders, and that from 1872 to 1896 as many as 17,796 deacons were ordained, of whom 5,488 were from Cambridge, and 5,191 from Oxford. Many other figures might be quoted from this interesting volume, which is well worthy of the reputation of the Society for Promoting Christian Knowledge, and which deserves a longer notice.

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## Varia.

### Catholic Reform Abroad.

FRANCE.—Some time ago it was reported that the Petite Eglise in France, an account of which appeared a year or two ago, was about to make up its differences with the Church of Rome. Leo XIII wrote an appeal to them to return into the bosom of the Roman Church. They have, however, preferred to place themselves under the Bishops of the old Catholic Church in Holland, which, as our readers have already been informed, has taken over Pere Hyacinthe's work at Paris. Last June a conference took place at Paris between the old Catholic Archbishop of Utrecht and six representatives of the Petite Eglise, coming from Dauphine, Champagne, Languedoc, and Normandy. Resolutions were passed (says the *Labaro* for February) for the organization of the scattered members of the Petite Eglise, for the spread of its principles, the diffusion of religious books, the holding of conferences at suitable centres, and the diffusion of the Scriptures in the vernacular. The Petite Eglise, as has already been stated, has had neither priest nor church for years—in fact, from the time when its Bishops and priests had one by one died out. It is strange that even now one resolution passed at the Conference forbade the priests about to be ordained to wear their clerical garb, except when engaged in official acts. A few days ago the Abbe Volet, of the old Catholic Church at Paris, held a conference at Reaumont (Isere). M. Canier, old Catholic cure of Geneva, was also present, and a priest is about to be sent to minister to the members of the Church scattered round Lyons, who number, it is said, some 500 souls.

ITALY—Count Campello's movement still makes progress in spite of the fact that his banner of reform was raised first at an obscure Italian village, and that even yet no attempt has been made to gather a congregation in any of the larger towns or cities. In 1888 he had three centres. Two years ago he had five. Now he has eleven. In 1888 he had two priests working for him. Now he has six. Signor Janni has just opened a new mission room at Oneglia, on the Riviera. The first meeting, which took place on February 17th, was well attended.

GERMANY.—Bishop Weber has just received two young Roman Catholic priests into the number of his clergy. They have studied awhile in the old Catholic faculty of Theology at Bonn, and have been appointed, the one to Constance and the other to Berlin.

The recent gift of £20,000 to the C. M. S., of which so much has been made in the press is not a benefaction for immediate use. The fund is to be invested, and the interest alone will be available year by year. Thus the immediate increase of the society's income is comparatively small, more especially as this gift is taking the place of an annual subscription of £250.

### The Easter Birth.

Again the flower-shoot cleaves the clod,  
Again the grass-spear greens the sod;  
Again buds dot the willow-rod.

The sap released within the tree  
Is like a prisoned bird set free,  
And mounteth upward buoyantly.

Once more at purple evening-dream  
The tender-voiced, enamored stream  
Unto the rush renews its theme.

How packed with meaning this new birth  
Of all the growing things of earth—  
Life springing after death and dearth.

Thou, soul, that still dost darkly grope,  
Hath not this, in its vernal scope,  
Some radiant resurrection hope?

The Church of England missionaries in North China have lately completed the printing of a Chinese Prayer Book.

The English Bible Society recently received an order for a large number of Bibles in the Luganda language. The instructions accompanying the order were that the volumes should be exactly three inches broad and three inches thick. Curious to know why these dimensions should be given, the officers of the Society have discovered that the special shape is to enable the owner of the book to fit it into one of Huntley & Palmer's three-pound biscuit tins, leaving room at the side for the "Oxford's Helps to the Study of the Bible," and at the end for a Prayer Book and Hymnal. These tin boxes are now plentiful in Luganda, since so many English people visit the country, and they protect the books from white ants.

A well-known clergyman of the Church in the United States, in an article under the title "Are there not some things to be learned from our Christian brethren?" makes the following remarks on the subject of Church papers, which show that American Churchmen are as remiss as their British brethren in this respect: "The religious newspaper is one of the strongest of the helps used by our brethren. It is not easy to learn what proportion, say of the Methodists, take such a paper; but it is far larger than with us. Our people are intelligent, but they do not read Church papers with great eagerness. Why not? It is hard to say. . . . Though we are a reading people, still it is true our Church folk read very little about their own Church. . . . There is scarcely any one agency that would be so helpful in promoting an interest in all branches of Church work as the distribution of a good Church paper in every family in every parish. The Methodist minister, when he visits a new family, asks, "Do you take a denominational paper?" If they do not, he then and there tries to induce them to subscribe for it."

### Girls' Home of Welcome.

The Girls' Home of Welcome has been established for the benefit of girls passing through Winnipeg, or coming into the city to find employment. A registry office is attached, and girls newly arriving in the country receive free board and lodging for 24 hours; after that 40 cents per day is charged. The Home is very prettily situated on the Assiniboine river, and is large and airy, so that girls not wanting to get fresh employment, but simply requiring a few days' rest and change, would find it a pleasant place in which to stay. There is a sitting-room, lending library and sewing machine, all at the disposal of the girls, and the superintendent does her utmost to promote the happiness of those in the Home. For further particulars, apply to Miss Fowler, Superintendent, 272 Assiniboine Ave., Winnipeg.

Some time ago an effort was made by some members of the Scottish Episcopal Church to obtain greater freedom in regard to the public recital of the Athanasian creed in churches. A similar effort was put forth, but of a more revolutionary character, in Canada, a little time since, when a small party of Churchmen in the East agitated in favor of a "Canadian Prayer-Book," from which the Athanasian creed would be eliminated, and in which various passages would be "softened" down to suit modern "delicacy" or prudishness. We are glad to be able to say that in both cases the attempt seems destined to end in failure, and that grand old bulwark of the Faith, the "Qui-cumque vult," is not yet destined to extinction. Like all creeds, it was written to meet a pressing need, and the day has yet to come when its use will be unnecessary.

Mr. Berthold Tours, the well-known musician, died recently, at the age of 58 years. He was a native of Rotterdam, and at first came before the public as a violinist, but afterwards devoted himself to composition. In this branch of his art he was successful, but never became a great composer. He was best known as musical adviser to Messrs. Novello, and as the arranger of accompaniments to many important musical works.

The current issue of the Denstonian, the magazine of Denstone College, has the following:—"Denstonians will appreciate a good story which has been current respecting one of our former masters. During the recent inquiry which took place at Rome into the question of the Papal opinion on Anglican Orders, Mr. Lacey issued a lengthy document (*De Re Anglicana*) setting forth the Catholic position of the English Church. It was brought before the notice of the Pope, who read it carefully, and gave the following expression of opinion upon it. 'I wish my men could write Latin like that.' The Pope is said to be the best writer of Latin in the Roman world, and such a remark from him is a compliment of no mean order."

A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought and feeling and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, "They that seek Me early shall find Me." (Easter in St. Paul's, p. 286.)—Canon Liddon.

After the completion of the services in commemoration of the 200th anniversary of the founding of Trinity parish, Bishop Potter will sail for England to attend the Lambeth Conference.

Much interest has been manifested in the announcement that Dr. J. H. Mellvaine, a distinguished Presbyterian divine of New York, former pastor of the Murray Hill Presbyterian congregation, and later co-pastor of the fashionable "Brick church," on Fifth avenue, has been received into the Episcopal church. Complimentary resolutions in his honor have been adopted by the Presbytery of New York. Dr. Mellvaine is a son of a professor of Princeton, and received his college and theological education there. He is a man of exceptional pulpit ability and of high social qualities.

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.

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