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The Western Churchman.

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

Vol. 3—No. 12.

WINNIPEG, AUGUST, 1898.

Price 10c.

Calendar.

AUGUST.

1. Monday.
2. Tuesday.
3. Wednesday.
4. Thursday.
5. Friday. F.
6. Saturday. Transfiguration of Our Lord.
7. 9TH SUNDAY AFTER TRINITY. Morning—1 Kings, 10, 1-25; Rom. 7.
Evening—1 Kings, 11, 1 15 or 11, 26; St. Matt. 22, 17.
8. Monday.
9. Tuesday.
10. Wednesday. St. Laurence, Archdeacon of Rome and Martyr.
11. Thursday.
12. Friday. F.
13. Saturday.
14. 10TH SUNDAY AFTER TRINITY. Morning—1 Kings, 12; Rom. 11, 25. Evening—1 Kings, 13 or 17; St. Matth. 24, 1-29.
15. Monday.
16. Tuesday.
17. Wednesday.
18. Thursday.
19. Friday. F.
20. Saturday.
21. 11TH SUNDAY AFTER TRINITY. Morning—1 King 28; 1 Cor. 1, 26 and 2. Evening—1 Kings 19 or 21; St. Matth. 27, 1-27.
22. Monday.
23. Tuesday. Vigil. F.
24. Wednesday. St. Bartholomew, Ap. and Mar. Athan. Creed.
25. Thursday.
26. Friday. F.
27. Saturday.
28. 12TH SUNDAY AFTER TRINITY. St. Augustine, Bishop of Hippo.
Morning—1 Kings 22, 1-41; 1 Cor. 8. Evening—2 Kings 2, 1-16 or 4, 8-38; St. Mark 2, 23 to 3, 13.
29. Monday. Beheading of St. John Baptist.
30. Tuesday.
31. Wednesday.

PUBLISHERS' NOTICE.

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Diocese of Calgary and Saskatchewan.

Bishop—Right Rev. C. Pinkham, D. D.
Residence—Bishop's Court, Calgary.

ANNUAL SYNOD.

BISHOP'S ADDRESS.

My Dear Brethren, the Clergy and Lay Delegates of the Diocese:

By the favor and goodness of God we are again permitted to meet together to consider matters affecting the welfare of the diocese at large.

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BISHOP'S VISIT TO ENGLAND LAST YEAR.

At our last meeting you were so kind as to express your approval of the thought then in my mind of visiting England last year, chiefly to attend the Lambeth Conference, and also to do what might be possible to raise funds.

THE DIAMOND JUBILEE.

In the history of the British Empire, as well as in the history of the Church of England, the year 1897 will be a memorable one. Thanks to the kindness of the Dean and Chapter, I was on the steps of St. Paul's Cathedral and only a few feet from Her Gracious Majesty, for the Royal Progress and that unique and most heartily rendered service of praise and thanksgiving, in which Sovereign and people devoutly thanked God for sixty years of national blessings. But chiefly:

"Praise for Thy long sustaining,
That held her firm in aim,
Ever to keep unwaning
Our fair ancestral fame;
Praise for the sweet compassion
Which makes the wide world own
That Love's divinest fashion
Is set from England's throne."

And later on as a member of Lambeth Conference, I was among those whom the Queen specially honored with an invitation to a special reception at Windsor Castle. During Diamond Jubilee week, and indeed more or less during the whole visit, British subjects from abroad were honored and the utmost kindness was shewn them. Everywhere the feeling was manifest that, in the opinion of those at home, colonists are true Empire builders. The prominence given to Canada in the person of her premier, who ably and gracefully discharged the duties pertaining to his high office, made one proud to be there as a Canadian, and proud of the conviction that in no part of the empire is the feeling of loyalty to the person and throne of the Sovereign, and to British Institutions, stronger and more intelligent than in Canada.

LAMBETH CONFERENCE AND OTHER GATHERINGS.

I was present at the commemoration of my college. Along with Archbishops and other Bishops I visited Ebs Fleet, Richborough and St. Martin's Church, Canterbury, in commemoration of the arrival in England in 597 of Augustine, the first Archbishop of Canterbury; and also Glastonbury. But above all it was my privilege to be among the one hundred and ninety-four Arch-bishops, Bishops, Metropolitan and other Bishops of the Holy Catholic Church, in full communion with the Church of England, all having superintendence over Dioceses, or lawfully commissioned to exercise episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, under the presidency of the Most Reverend Frederic. H. Davie, Providence, Archbishop of Canterbury, Primate of all England and Metropolitan; and to attend the quiet day for the Bishops, conducted by the Bishop of Lincoln, and all

other services and meetings held in connection with the conference.

It is impossible for me to convey to others the impressions of such gatherings. To me they were deeply powerfully refreshing. Again and again I felt that it was good to be there, and the aspiration most frequently felt was: Oh that I may be able to take back to my work—to my clergy—to my people some of the spiritual blessing I have found here. Oh! that the whole Anglican communion, nay, the whole Church of Christ, militant here on earth, may receive a divine impetus proportionate to the strength of the gathering; the felt presence and power of God, the Holy Ghost, and her urgent needs.

I desire to commend to the study of those who can get it, the report of the conference containing the encyclical letter from the Bishops, with the resolutions and reports. On the present occasion there is no time to refer, at great length, to this report. I think the synod might well consider whether it could afford to print the encyclical letter and the resolutions in the next synod report.

BISHOP'S WORK IN ENGLAND.

During the whole of my visit to England, I worked very hard, preaching and speaking on behalf of the great Church Societies who help us. By far, the largest amount of such work was for the S.P.G. I secured for the Calgary Bishopric Endowment Fund the sum of £436 4s. 7d., which has been paid to the treasurers in England; and the promise of £10 per annum for this and the next three years, total, £476, 4s. 7d.; and for work in both Dioceses, £357, 2s. 3d., together with a promise of £10 per annum for this and the next three years, made like the promises for the Bishopric Endowment Fund by my kind friend Mr. J. C. Sharpe. From the £357, 2s. 3d., I deducted £147, 2s. 3d. for expenses. Of the balance, £112, 10s. has been paid to our treasurer and the balance has gone to Saskatchewan. I never work harder than when I am in England, and I only wish the financial results were greater than they are.

ATTENDANCE OF LAY DELEGATES.

In a Diocese such as this, several obstacles stand in the way of the attendance of the laity. It is my earnest hope that, as time goes on, these obstacles will gradually dis-

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appear. Undoubtedly it is of the utmost importance that all duly organized congregations throughout the Diocese should not only elect, but also do all that they can to encourage the attendance at the Synod, of their delegates. I am glad to welcome those who are here; but I heartily wish all who are entitled to be here were present.

THE CLERGY OF THE DIOCESE.

Since our last meeting there has been no break from death in the ranks of our clergy, but several have left us for other spheres of labor, while others have been welcomed in their place. Archdeacon Cooper's return to Ireland to assist his aged father, the present Dean of Ferns, in his parochial work, and to cheer his declining years, was a great loss. He came before the organization of the Diocese; for several years he was our able and efficient secretary of Synod; it was a pleasure to make him the first Archdeacon in the Diocese; and I was in hopes that he might have been our first Dean. Dr. Cooper was esteemed and loved, not only in this Parish, and in the Diocese, but wherever he was known. In order that he may still have official connection with the Diocese, I have appointed him one of my Commissaries. I am sure he will ever be ready to help us in any way in his power.

During the past year the Revs. R. M. Webb-Peploe and S. J. Stocken, were obliged, owing to ill-health, to retire from their missions and seek rest and change elsewhere. The latter, I am glad to say, is again with us in improved although not in completely restored health; but he is cautioned to be very careful of himself; and the health of the former is so much better that he expects—in fact, he has been ordered to return to Sheep Creek, and he sails in August.

The Synod numbers among its clergy to-day, Rev. G. H. Hogbin, A. DeB. Owen, C. H. B. Owen, H. P. Lowe, W. R. Beal, and S. H. Cubitt, priests; and Revs J. Atkinson and J. C. Wace, deacons, bringing the total number of clergy in the Diocese, including the Bishop, up to twenty-six. This is more than three times the number of clergy at work in the district of Alberta when in 1887, action was taken, looking to the constitution of the district as a Diocese by itself. And is it not a most gratifying and encouraging fact? Ought we not to feel truly thankful to God, for it? Mr Cubitt comes to us as a volunteer. He offered himself to me when I visited Ludlow, in Herefordshire, where he was curate last year. He will be an honorary worker, and he will work at my side, going wherever he is, for the time, most needed. Being a Missionary Diocese, it would indeed have been a strange thing if we were not often anxious about funds. Yet the number of ordained workers has steadily increased. in the presence of such a fact shall we lose heart, even when the outlook for their maintenance and continued increase seems for the moment, darker than we would like?

MAINTENANCE OF CHURCH WORK, ETC.

For this is just our position. Two years ago, I put before you as clearly as I could, the course the S. P. G. proposed to take with regard to us. Under that scheme, its grant to

my two Dioceses has already suffered a reduction.

Having come to the Red River Settlement, thirty years ago as one of the Society's missionaries; being fully acquainted with its history and its methods, being not only without any notice of any reduction up till 1896, but having actually received in 1894, a special grant of £750, to be spent at the rate of £250 per annum, during the years 1895, 1896, and 1897, in opening new missions in this Diocese, I could not bring myself to believe that the Society's standing committee would seriously carry out its reduction, when our circumstances were fully before it. But memorials, letters and personal interviews have had little or no effect. Towards the end of last May, I received a letter from the secretary, as follows:

"The Society continues its policy of reduction of the Canadian grants, but has determined to limit the same to 10 per cent per annum, thereby giving you a long period in which to prepare, and it is hoped to impress on the older Dioceses of Canada, their duty to the younger Dioceses." Under this arrangement, the Society's block grant for the Dioceses of Saskatchewan and Calgary, for 1899 will be £972, that is to say it will be less by £358, than the sum the society is giving us for this year.

I have ever been a firm believer in the S. P. G. I view with joy and pride, the work that God has permitted it to do in all parts of the world, since it was started nearly two hundred years ago, and I endorse most fully, the remark of the late Bishop of Durham (Dr Lightfoot) in 1888: "I think we may say that if there had been no Society for the Propagation of the Gospel, there would, humanly speaking, have been no Lambeth Conference." I have so thoroughly felt that the work of planting the Church on the vast prairies of Manitoba and the Northwest, among the representatives of races coming to us from all parts of the world, was one for S. P. G. to do, and that the Society was both able and willing to do it, that I have never attempted to form a Diocesan organization for raising funds in England. We may now be driven to such a course.

(To be continued.)

DIOCESE OF QU'APPELLE.

Bishop: Right Rev. John Grisdale, D.D., D.C.L.
Residence: Bishop's Court, Indian Head.

ANNUAL SYNOD.

The Synod of the Diocese of Qu'Appelle met in St. John's church, Indian Head, Assa., on Wednesday, June 15th. There was a celebration of Holy Communion at 9.15 the Lord Bishop being celebrant, Rev. J. P. Sargent and Rev. W. E. Brown, Gospeller, and Epistoler, respectively, and Rev. G. N. Noble, deacon.

The Bishop having delivered his charge, and the Synod being fully organized, the members adjourned at 12 to assemble at the parish room at 1.30, in the meantime being hospitably entertained by the Bishop and Mrs. Grisdale at lunch in Bishop's Court.

In the evening there was a very hearty full choral evening song with a most helpful and practical sermon by the Bishop. Prayers were sung by Rev. J. S. Chivers, and the lessons read by Revs. W. E. Brown and J. G. Beal. The Rev. J. P. Sargent, examining chaplain, carried the pastoral staff before the Bishop.

BISHOP'S ADDRESS.

Bishop Grisdale in his address to the synod, said: "Today we meet in synod for the first time since the unexpected message announcing the death of the late Bishop Burn came as a shock and a grief to many many hearts. There is the beautiful and chaste memorial cross in the cemetery at Qu'Appelle station, where his body sleeps till the resurrection, the memorial library at Indian Head, founded by the contributions of many friends, and many a touching expression of tender memories in some of our distant churches. His most enduring memorial, however, is enshrined in the hearts of those who knew him and loved him. In the Providence of God, I have been called to assume the burden which he laid down, and in depending on the help of God I have taken it up. I cannot tell you how grateful I feel for the kind welcome which you have given me as I have visited, one by one, the various parts of the diocese. May I earnestly ask you all to remember me often at the throne of grace, that I may have wisdom and strength to discharge faithfully, the duties of my office."

The Bishop then referred to his visit to England, at the request of the executive committee, and gave an account of his conferences with the officers of the Qu'Appelle association in England, and of the annual meeting of that association and of his visit to the various branches in England. The Bishop then spoke of the Queen's jubilee, and the meeting of the Anglican Bishops at Lambeth, of which the Bishop said, it is generally allowed that the Lambeth Conference of 1897, besides being the largest in numbers, was also the most interesting, the most satisfactory and the most important that has yet been held. It would occupy far more time than is now at our disposal, to attempt to do adequate justice to the importance of the results of the deliberations of this great assembly of Bishops but the results are of great value. I would earnestly commend to you, my reverend brethren, the report of the committee on the "Critical study of Holy Scripture", and to the clergy and laity alike, the report of the committee on "Re-union". The Bishop then spoke of the work he gladly did for the S. P. G. and S. P. C. K., and speaking of the gradual withdrawal of the S. P. G. grants, said, if this kind of help is now withdrawn, there are only two (apart from the funds received from the Qu'Appelle association) sources that I know of, from which the deficiency could conceivably be made up, namely: the church in Eastern Canada, and ourselves in this diocese. With reference to aid from Eastern Canada, the Bishop expressed the hope that now with the general Synod fully organized, a greater missionary spirit would be stirred up throughout the whole church. The Bishop then enforced the need of

greater self-denial and greater liberality for the maintenance of the work of the church and quoting Bishop Anson's first address to the Synod in 1884, and from others addressed by both Bishops Anson and Burn, showed how this need of increasing self support had been kept before the Synod and Diocese. The appointment of a general missionary for the diocese and the work to be done having been attended to, the Bishop urged the clergy not to shrink from speaking plainly on the subject of almsgiving for the church's support, and urged the necessity and importance of systematic giving, if we would see the church prosper.

The Bishop in his address read a long letter addressed by him, to the association in England, giving a detailed account of the various parishes and missions visited in the Diocese.

The Rev. J. P. Sargent was re-elected secretary, and Hon. Mr. Justice Wetmore was re-elected treasurer, after a hearty vote of thanks to the judge, for his valuable services in the past as treasurer. In addition to the secretary and treasurer, who are ex-officio members, the following were elected to the executive committee: Revs. W. E. Brown, G. N. Dobie, T. G. Beal, F. W. Johnson, and T. A. Teitelbaum, Messrs. R. R. Lake, H. B. Joyner, R. B. Gordon, J. H. Boyce and G. T. Marsh. Delegates to Provincial Synod—Revs. J. P. Sargent, W. E. Brown, G. N. Dobie, T. G. Beal, W. Nicols, T. A. Teitelbaum, and F. W. Johnson; Messrs. R. S. Lake, H. B. Joyner, Mr. Justice Wetmore, R. B. Gordon, J. H. Boyce, G. T. Marsh, and H. A. J. Macdougall. Delegates to General Synod—Rev. J. P. Sargent, and Mr. Justice Wetmore.

The following report of the executive committee and of the Hon. Judge Wetmore, was read and adopted:

The executive committee have been in office two years, there having been no meeting of the synod since 1896. The executive committee, soon after its election to office, had, with the rest of the diocese, to mourn over the removal by death, of our late revered and beloved Bishop. Eight meetings have been held during the last two years. A resolution was passed to the effect that all diocesan moneys, except those of the See Endowment Fund and the Clergy Sustentation Fund, pass through the treasurer's books. The general diocesan assessment has been kept at the same figure, \$500, but the amount produced has fallen considerably short of that amount, some parishes failing to send in their assessments. Grants have been made from the S. P. C. K. block grant, for building churches, of one-fifth the cost up to \$1,000 to Josephborough, Ellisboro, Rosewood, Gainsboro, Swift Current, Vernon, and Cul-lums. Loans on the usual terms have been granted to parsonages at Saltcoats and Maple Creek and to the church at Ellisboro. Notices of motion for the alteration of canons I, II, and III, have been sent in. A memorial from the Diocese of Calgary, re religious teaching in the public schools, has been received and ordered to be laid before the Synod, and also a memorial from the Diocese of Toronto, re the Gothenburg system.

The executive committee, in voting the grants to parishes

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for the year beginning April 1st, 1898, have been able to keep the old grants at the same figures, except in the case of Indian Head, which voluntarily accepted a reduction of \$50, and to apportion some of the money at its disposal for new work, including a grant towards the stipend of a general missionary for the diocese, but the executive committee would press upon the Synod that these grants, old and new, have been made by using certain moneys which will not be available in future, which fact, with the continued reductions in the grant from the S. P. G., merits the most serious consideration of the Synod

REPORT OF TREASURER.

The report of the treasurer, Hon. Mr. Justice Wetmore, was as follows: In presenting a statement of synod accounts for the year ending 31st December, 1897, I regret very much to have to point out that the contributions within the diocese for the several purposes directed by the synod do not present a very satisfactory showing. While there has been a very slight increase over the preceding year in the contributions for Indian Missions, they are considerably below those for 1895. There has also been an increase in the contributions for the Widows' and Orphans fund over other years. One would have expected, in view of the successful year which Providence vouchsafed in 1897, a marked increase in the contributions towards the General Diocesan fund and the Clergy Sustentation fund, funds on which the very existence of the diocese from a financial standpoint, is largely dependent. As a matter of fact, the contributions towards both these purposes have fallen off, and do not amount to what they were in the two preceding years. Some important places have actually not contributed anything towards them. It seems to me that what I have pointed out affords matter for very serious consideration, especially in view of the proposed withdrawal by the S. P. G. of its annual grant to the diocese, and that this society, with the object of carrying out this purpose, is each year reducing the amount of its grant."

Reports of the See Endowment fund and the Clergy Sustentation fund were submitted and approved, the latter fund showing a sum in hand of \$7,168.90.

In a memorial re religious education in the public school from religious bodies at Calgary, asking for concurrence in applying for legislative action as to religious exercises in the public school, having been read, the following motion was adopted: "That this synod recognizes the importance of teaching Christian ethics in public schools, and would

encourage the attainment of this object. Meanwhile, they refer the matter to the executive committee, for their consideration and action."

It was decided by the Synod to form a branch of the "Woman's Auxiliary" in the diocese.

A very full report of the Indian work in the diocese was read by Mr. Joyner, chairman of the Indian committee, and adopted.

The following resolution was passed unanimously, re the election of bishops in the province of Rupert's Land:

"Whereas the method of electing bishops in the province of Rupert's Land for those dioceses not supported by a missionary society and not having the right of electing their own bishops, as laid down in Sub.-sec. 3 of Sec. VII. of the constitution, adopted and passed at a regular meeting of the Provincial Synod of Rupert's Land, held in Winnipeg in August, 1893, is as follows, viz.:

3. 'Appointment by the House of Bishops—In all other cases the selection of the bishop shall be made by the House of Bishops, convened for the purpose by the Metropolitan, subject to the assent—

(a) Of the House of Delegates, if the vacancy occurs within three calendar months of the date of the next meeting of the Provincial Synod;

But if not within three months—

(a) Of the majority of the bishops of the province, or of three of the bishops of the province, if the Metropolitan be one of the assenting bishops.

(b) Of a standing committee of the House of Delegates, appointed by the House of Delegates for that purpose at each meeting of the provincial synod, and so constituted as to include two members from each diocese of the ecclesiastical province, together with four members elected by the executive committee of the vacant see.'

Whereas, by this method of electing bishops, the controlling voice rests with the diocese of Rupert's Land, combined with the C. M. S. dioceses, and whereas, this method of election is calculated to lead to the nomination of delegates to vote for the election of such bishops by the C. M. S. or their commissaries, simply for the purpose of such election in order that the nominee of the House of Bishops may be elected by the lower house, and whereas the rights of the diocese concerned are manifestly ignored by this method of election, and the liberty of the Church set aside;

Therefore, this Synod of the Diocese of Qu'Appelle resolves that this method of electing such bishops in this province is unsatisfactory, and that it is desirable that some change should be made in the method of election, which should make it more consistent with the principles of justice and the liberty of the church:

Therefore, also, this synod petitions the Synod of the Province of Rupert's Land to take into consideration the modification of this method of the election of such bishops.

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This synod recommends alterations along the following lines :

(a) That any diocese in this provincial synod having twenty (20) licensed clergy in priests' orders may have the right of electing their own bishop ;

(b) That until a diocese has this number of clergy, the power of appointing bishops for such dioceses be in the hands of the House of Bishops of the Province of Rupert's Land, Canada, with the assent of the clerical and lay members of the executive committee of the diocese affected."

Heartly votes of thanks were passed to the S. P. G., S. P. C. K., to the Bishop for his charge, the Women's Auxiliary of Eastern Canada, the C. P. R. and M. & N.W. Rys., the Secretary and Assistant-Secretary, Mr. R. S. Lake, to the Bishop and Mrs. Grisdale for their hospitality, and to the ladies of Indian Head for the sumptuous tea provided for the tired members of the synod at the close of its meeting.

A NEW CHURCH.

LAYING OF THE FOUNDATION STONE OF ST THOMAS' MISSION NEAR QU'APPELLE.

On the afternoon of Thursday, the 28th ult., an interesting ceremony took place at the Vernon Settlement, six miles west of Qu'Appelle Station. At 3 p.m. the Lord Bishop of the Diocese, accompanied by Mrs. and Miss Grisdale and Mr. and Miss Ackroyd, arrived at the site, having driven from the Qu'Appelle Lakes, where they are at present camping. The laying of the foundation stone was at once proceeded with, the bishop being assisted by the Venerable Archdeacon Sargent, Vicar of the Parish. After singing hymn 215 and a short, appropriate service by the Venerable Archdeacon, Mr. A. T. Whiting, chairman of the building committee, requested the Bishop to lay the foundation of the new church. Mrs. Cameron, of Edgeley farm, supported by the chairman and secretary-treasurer of the building committee, then, in the name of the congregation, presented the Bishop with a silver trowel with ebony handle, in a handsome leather case, the trowel bearing the following inscription :

Presented by the congregation to—

THE LORD BISHOP OF QU'APPELLE,

On Laying the Foundation Stone of

ST. THOMAS' CHURCH. Vernon,
July 28th, 1898.

A box was placed in the stone, in which was deposited a history of St. Thomas' Mission, in the parish of St. Peter's pro-cathedral, Qu'Appelle Station, written by the Ven. Archdeacon Sargent ; the names of the Lord Bishop and officers of the diocese and this parish, the names of the building committee, a list of donors, the current coins of Canada, other documents relating to the history of the diocese, together with the latest issue of the Qu'Appelle Progress. The Bishop, with the assistance of Mr. Morrison,

mason-contractor, then laid the stone, which was a square block of native red granite, taken from the farm of Messrs. Sykes, at Edgeley, A. D. 1898, being inscribed on the side facing north. The Lord Bishop then addressed the people, of which there were a large number present, but unfortunately his remarks were cut short by a heavy shower coming on. The singing of hymn 391 and prayers and benediction by the Bishop brought the first part of the afternoon's proceedings to a close.

On leaving the church site, all those present were invited to an adjoining bluff, where the good ladies of Vernon, superintended by Mrs. A. T. Whiting, Mrs. Mattock and Mrs. Hill, had in a tastefully erected bower, over which a considerable amount of hunting was displayed, prepared an abundant supply of tea, cake, lemonade, etc., Mr. Whiting's ice creams also being in great demand. At 5.30 p.m., the Lord Bishop and party made their departure for the Qu'Appelle Valley. Before leaving, the Bishop took this opportunity of meeting with and talking to many of the people in this part of his diocese in his usual courteous and kind manner.

Diocese of Rupert's Land.

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

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

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor. Churchwardens—G. R. Coldwell, Esq., B. A., Q. C.; W. L. Harcourt, Esq., M.D.

Sunday Services—H. C.; 8.30 a.m.; H. C. (choiral), 2nd Sunday in month, 11 a.m.; H. C. (plain), 4th Sunday in the month, 11 a.m.; on all Sundays, Mattins and Sermon, 11 a.m.; School and Bible Class, 3 p.m.; Men's Bible Class, 4.15 p.m.; Evensong and Sermon, 7 p.m.

Saints Days—H. C. at 8 a. m.

Week Days—Wednesdays: Choir boys' practice at 4.15 p.m.; Evensong and Sermon, 7.30 p.m.; General Choir practice, 7.15 p.m.; Fridays: Evensong at 5; Sunday School Teachers' meeting at 7.30 p.m.

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



ST. MATTHEW'S, BRANDON.—Rev. S. Ryall preached as his initiatory sermon, on July 31st, a very practical discourse on the parable of the lost coin. The

divinest words ever spoken by Christ, were in answer to sneers, and this parable was no exception. The rev. gentleman dwelt on the fact that the coin was like the human soul in being of the best metal, having the image of its King stamped on it, and though of latent value while lost, still perfectly useless to the owner. He also very strongly emphasized the fact that we should, when we have found Christ, tell others the story. The sermon was well delivered, and very much appreciated.

St. Matthew's Church was on the same afternoon the scene of a beautiful and impressive service. As the Sunday School children came in, they placed flowers on and around the font at the back of the Church. These were taken by the teachers, and the pulpit and chancel profusely decorated. Rev. McAdam Harding conducted the special service, at the close of which the flowers were taken to the hospital by Miss Harcourt and Miss Cleverley. The offering was also given for hospital work.

ST. MARY'S, VIRDEN.—Early in last month, after a lingering illness, one of our oldest inhabitants, Mr. Wyatt, died. Mr. Wyatt, at different periods, held office as warden and as vestryman, and in earlier years, under the incumbency of Rev. Mr. Davis, took an active interest in the affairs of the parish. His long illness, and the knowledge from his severe attack of four years ago, Death was never far from him, prepared his family somewhat for their loss, but the sudden death of Mrs. Wyatt three weeks later, made the double grief indeed a heavy one for their children. There are few in the parish who will not feel for them, and extend a sincere and deep sympathy to them in their trouble.

EVANS' Gold Cure for Drunkenness. Testimonial (No. 93.)

Mr. Geo. Muirman Writes a Strong Letter of Endorsement, After Twenty Months Have Elapsed Since Leaving the Evans' Institute.

WINNIPEG, Feb., 25, 1898.

To the Evans' Gold Cure Institute, 52 Adelaide Street.

GENTLEMEN:—In the full enjoyment of my new and happy life, I gladly take this means of letting the people of Winnipeg know what a soul-saving institution is in their midst, and what a grand work it is doing for victims of intemperance. It is now over twenty months since I left your institute, cured of all need or desire for stimulants which has been the one bane of my existence for years. When I began the treatment, I was a complete, nervous and physical wreck from drink, and my life was despaired of by my physician who advised your treatment, and the wonderful change in me is simply miraculous. I gained over twenty pounds after leaving you, and have continued feeling better than since many years. My appetite is good, and sleep comes naturally, and leaves me refreshed and rested. Surely I cannot say too much for the Evans' Cure. I am now a regular attendant at Westminster Church, and Rev. Mr. Pihlado knows my case well. Your cure has proved a moral help as well as physical cure, and I believe the Gold Cure is in perfect harmony with Christianity. I will always be glad to answer any letters regarding my case that may be sent me.

Most Gratefully,

GEO. MUIRMAN,

(With Rodgers Bros. & Co.) 387 Pacific Avenue.

The Rector was unable to attend the recent Synod, and from one cause and another, all three of the delegates were kept at home, so that Virden was entirely unrepresented. We feel guilty, but trust that the Synod was none the less successful.

Mr. A. D. Joliffe conducted the services at Oak Lake on June 26th, in the absence of the incumbent, Rev. H. J. King.

The fortnightly week-day service at Two Creeks has been renewed for the summer, and the attendance, so far, has been very satisfactory. Through the kindness of Mr. Morton, we are enabled to hold the services in his home, which affords the double satisfaction of being more central than the school-house, and supplying us with an organ.

Arrangements are being made for a joint picnic of Anglican Sunday Schools in Victoria Park on a near date.

ST. MARY'S, PORTAGE LA PRAIRIE.—The congregation of St. Mary's, Portage la Prairie, who have been worshipping for some months in the Town Hall, the old church having been pulled down to make room for the handsome new stone edifice which is being erected, have now moved their quarters to the Sunday School building which is to be connected with the new church. This fine parish hall is constructed out of portions of the old church building, with a considerable addition. It is a commodious building, and the interior having been renovated, decorated, and properly fitted up, it answers very well for a temporary church.

The walls of the new church are creeping gradually up, and the handsome stonework calls forth many expressions of admiration. On Sunday, the 3rd inst., the last day on which the Town Hall was used, Rev. R. H. L. Girling occupied the pulpit in the morning, and in the evening Rev. R. C. Johnstone, of THE WESTERN CHURCHMAN preached, and in both cases most acceptably to the congregation.

SELKIRK.—July 31st (the Eighth Sunday after Trinity) was a special day for Church people in the pretty little town of West Selkirk. The church was keeping the festival of its eleventh anniversary, and the same day was also the date of the Rev. C. R. Littler's ordination as a priest. The day was well observed by both priest and people. A new altar, of fitting size and dignified appearance, now adorns the east end of the House of God. The festal colors and floral decorations all told the story of the progress of the Church, and helped to teach the lessons these annual festivals give.

In the morning, at the 8.30 Celebration of the Holy Eucharist, there were fifteen communicants, the Rev. F. V. Baker, Rector of All Saints, Winnipeg, was the celebrant, and the Rev. Wellbury Mitton, Rector of Christ Church, Winnipeg, assisted. It was a pleasing sight to

observe the aged missionary, the Rev. James Settee, receiving the Holy Sacrament at this service, and to reflect upon the difference that there is in the Church in this district now and in the olden times, in this vast Province of Ruperts Land.

The second service, at eleven, was Matins, read by Rev. F. V. Baker, second Celebration and sermon, the Rector, the Rev. C. R. Littler, being celebrant and preacher.

At Evensong, the service was taken by the Rev. Welbury Mitton, the Rector reading the lessons, and Rev. F. V. Baker preaching on the subject of "Eternal Life." This closed a day of spiritual help to those who joined in it, and entered into the thoughts expressed, blending our earthly temples with the eternal life, the faith and practice in the earthly life having as its reward the crown of righteousness.



RICHMOND SPENCER, M.D.

Following is the sermon preached by the Rector, Rev. McAdam Harding, at the memorial service for the late Dr. Spencer, at St. Matthews' Church, on Sunday, July 17th:

St. Luke 23: 43—"To-day shalt thou be in Paradise with Me."

To all men who turn to Christ; to all men who seek the satisfaction of their need in the certainty of the future, the crucified Redeemer, the suffering Christ, addresses these comforting and illuminating words. Rebuking the blasphemy of his fellows, separating himself from sinners by the confession of Christ, the penitent thief offers to the crucified Redeemer the pathetic prayer, "Lord, remember me when Thou comest into Thy kingdom. And the Lord turns to him with these consoling words, full of pity and comfort for that and all broken and contrite hearts, "Thou shalt be in paradise with me." The consolation and comfort which the dying thief desired, all men at some period of their lives are sure to crave. Death is terrible to all men who have not received this consolation. What is death? What is dying? What lies beyond death has ever been and is the cry of suffering humanity. Does a man when he breathes his dying breath go out into non-existence? Can anything that is, ever go out into non-being? As far as we know, this is an impossibility. No particle of matter that is in any human body can ever go out into non-being, can ever cease to exist. It may, it will exist under different conditions, but it cannot cease to be. The indestructibility of matter is now an absolutely certain fact, and if the spirit of man is as real as matter is, how can a spirit cease to exist? And yet, who is there who at times does not feel

this certainty of a future life, of another existence beyond death fall away and die beneath his feet. Whoever has stood by the silent form or lifeless body of a loved one and gazing upon it, has not asked the question, silently it may be, "Is not death the end of all?" What is death? What is dying? I cannot rest until I have received an answer to this question. As a man, I am daily, hourly getting nearer to this given reality, and I must know at all costs what it is, I am shut in to the necessity of dying. Do what I will I cannot escape from it. It haunts me wherever I go, and the longer I live in this world the more frequently it confronts me. What is death? As I look up to the cross of the Redeemer, the answer comes to my fainting soul, clear and distinct: "Death, my child, is not the end of all! After death there is the rest of Paradise. ...Thou shalt be in Paradise with me." Death is but the entrance into a fuller life. Death is but the change of being. This moment in the body, the next moment out of the body, This moment in the church militant on earth, the next moment in the church expectant in Paradise. Death to earth, birth to Paradise. Through the grave and gate of death we enter into a fuller life. But what is this life of Paradise to which I am fast travelling; this conscious life which I am promised by the Son of God after death. It is life in the presence of the Redeemer; absent for a time from the body but present with the Lord. It is passing into a closer communion with God. It is the possession of a clearer vision of His beauty; the enjoyment of a fuller knowledge of His wondrous mysteries of life, living with Jesus; the seeing a greater exercise of the power of Jesus Christ; the living under the immediate power of preparation for Heaven; the experiencing of the great education and developing power of the light and knowledge which comes from the throne of God and from the Lamb, and prepares for even closer union with God. It is a continuation, a perfecting of that work in the church expectant which I began so feebly in the church militant on earth. Trusting implicitly the statement made by my Saviour to the dying thief, I can say with sure confidence and with hope, "This life indeed and my death at hand I shall be with my Saviour in Paradise." The dread of death to most men rests not so much upon our imperfect knowledge regarding the future state as upon the consciousness of sin or a sinful life. To pass from this world into the immediate presence of an all holy God. To be face to face with my judge as well as my Redeemer; to carry with me my sin-stained character; to bear before the Judge Eternal the sins of my youth. The thought of all

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this makes me fear the moment of death. I am not fit to be ushered into the presence chamber of my God. I am conscious of the fact that I am covered with sin stains, and my righteousness is but as filthy rags. But while we may not presume upon the mercy and love of God and hope for a death-bed repentance, such as the penitent thief was vouchsafed, yet we must always remember that "Jesus Christ is the same yesterday to-day and forever." He who, for love of man, died upon Calvary's Cross, not only by His cross and passion obtained for sinners forgiveness of sins, but merited admission into the rest of Paradise, and afterwards into the deeper bliss of the Heaven beyond. From that time to the present we may see the Saviour drawing nigh to the penitent, sorrowing over the sins of his past life and his dread of the future with this blessed hope-giving, peace-giving message, "Though thou be like unto the dying thief in sin, yet thou shalt be made as white as snow in the Blood of the Lamb, and enter the rest of Paradise, because I have paid the price of sin in My own body on Calvary's cross."

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he
Wash all my sins away."

In the crucified Saviour, in the stream that flows from Calvary's hill, I see pardon for the past and hope and confidence for the future. During the last few weeks Death has been very busy in our midst, casting a gloom not only over this congregation, but over the whole city. In as many weeks, no less than eight have been called from the Church on earth to the Church in Paradise, and we must feel the uncertainty of life is very real. Perhaps we have been asking ourselves "When and where shall I die? Will it be in the bosom of my family after a long illness; suddenly, in some accident. Will it be soon, while I am in the prime of life, or will it be after I have reached the allotted span of three score years and ten.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set, but all
Thou hast, all seasons for thine own—
Oh, Death!"

I must die. I cannot be such a fool as not to face that fact, and death will depend entirely upon my manner of life. A life lived with Jesus will mean a passing into the presence of Jesus in Paradise—"To-day thou shalt be in Paradise with Me." And if my life is lived with Jesus and for Jesus, I can live my life quietly and happily. I can spend each day as it goes in confidence, because He has taught me by His Spirit to say, "Whether I live, I live unto the Lord; and whether I die, I die unto the Lord." If my life is lived as in the presence of God, I can live in the quietness that comes from the knowledge of forgiven sins and the hope of the resurrection to eternal life. These are very favorite words of ours, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff comfort me." But we must be very careful not to misread them. It is not

Thou *will* be with me, but Thou *art* with me. We have no right to expect that Jesus will be with us in the journey through the shadow of death, if he is not with us now. We must be quite sure of his help and comfort in the present world if we are to expect his help and comfort in the life beyond. When we can trust Him absolutely and entirely for forgiveness for the past, help for the present and comfort in the shadow of death, then, and then only, can we say, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation."

Richmond Spencer entered into the rest of Paradise suddenly, on July 9th, and we committed his remains to their last resting place on Wednesday last, "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, Who shall change his vile body that he may be made like unto His glorious body, according to that mighty working whereby He is able to subdue all things unto Himself." Not without sorrow, not without weeping, that we should see His face no more, but comforted by the promise, "To-day thou shalt be in Paradise with Me," singing joyfully in the midst of grief—

"On the Resurrection morning,
Soul and body meet again;
No more weeping, no more parting,
No more pain.

For a while the tired body
Lies with feet toward the dawn,
Till there breaks the last and greatest
Easter morn."

"For all Thy saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed.
Hallelujah!"

So fully did Christians in the early Church believe that death was a gain to the blessed dead, that they sang hymns of thanksgiving as they bore the remains to their sleeping places. None were buried without singing and rejoicing, but criminals, suicides and excommunicated persons. To the heathen world, of course, death occurs as a great spoiler of all human hopes, but not so the Christian. Christ has brought life and immortality to light, and so, at Christian burials, the wailing of despair, the gloomy thoughts of annihilation are swallowed up in the songs of hope, triumph and victory. At the funeral of William Ewart Gladstone, in Westminster Abbey, a few weeks ago, we saw a model Christian funeral—Christian hope triumphing over heathen despair, holy rites expressive of joy eternal sustaining and cheering the crushed hearts of the survivors, friends and relations joined together in holy communion, beseeching God to give them grace so to follow the example of the blessed dead, that they with them might be partakers of His Heavenly Kingdom.

And here, dear brethren, let me ask you why should Christians, who believe that Paradise means rest and progress for the blessed dead, suffer themselves to be weighed

down by a miserable pagan system, which shocks our best and holiest instincts? Why should Christians have at their funerals things that speak of darkness and despair; pagan emblems, feathers, trappings, sepulchral gloom and all the solemn and expensive mockery of woe which sometimes surrounds our funerals. Is it not because we have forgotten the catholic faith: "I believe in the communion of saints, the resurrection of the flesh, and the life of the world to come," and if death means rest, freedom from sin, progress, present with Jesus, we can say "we give Thee hearty thanks" for that it hath pleased Thee to deliver this, our brother, out of the miseries of this sinful world. We can sing in the midst of tears psalms of thanksgiving to Him who has given victory over the grave and taken the soul of the departed to be with Him in Paradise the blessed, and so, on Wednesday last, while we sorrowed most of all because we should see the face of our dear brother no more, we sang hymns of victory, we joined together in the breaking of the bread, we mingled with our sorrows rejoicing, because we knew that if we followed Christ as our brother followed Him, we shall again see his face in Paradise, where there shall be no more sorrow or sin or pain, for the former things have passed away. In speaking of the blessed dead, we must be very careful not to exaggerate. Death generally covers a multitude of faults. It is better to say nothing publicly, for the very best life is marked with so much that is imperfect. In the present case, however, I feel I must take an exception to the rule, and bring before you a few things which appear to me to have made the example of Richmond Spencer worthy of our imitation. In the first place, through good report and evil report; in times of trial as well as in times of prosperity, from the time he made Brandon his home, seventeen years ago, he supported and worked for the Church of his Redeemer. When the time for service arrived, if Richmond Spencer was not in his place or at his post of duty as an official, we knew for certain that professional duties prevented. The words of the Psalmist he made his own, "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth." To him the Lord's Day was a state of refuge from men and the world, and he was never happier than when worshipping or serving in these courts. All through life he perceived what a large number of good men do not perceive, that the most exalted and active piety is compatible with the strictest adherence to church order and discipline. While he cultivated a spirit of deep personal piety he would never yield one hair's breadth of church principle to the somewhat indifferent spirit of the age. Sustained by the heaven-born principle of genuine piety, he not only gave attention to the externals of religion, but to deep searching of heart and earnest striving after that purity of heart which can alone make us capable of enjoying the rest of Paradise and the felicities of heaven. He took God's Holy Word as his infallible guide, and the Book of Common Prayer as that guide embodied in a devotional form. Religion for him consisted in an inward, practical, heart-purifying principle, nurtured by the ordinances of the church, but distinct from them. In the face of much misunderstanding and opposition, he was always a true son of

Catholic and Apostolic Church of England in Canada. He abominated that weak unchristian practice of crying down those who held high views regarding the church, the Bible and sacraments, as some Papists, Jesuits in disguise, and brought many to respect the views he himself held, by exhibiting in his own life the meekness, unselfishness, manliness and holiness of the Gospel of Jesus Christ. When necessity arose, he was ready to oppose, lead and command, yet never with a selfish purpose in view, and after the fight he went back to the quiet routine of his professional life. His love for the Canadian Church was very true and deep, and never once does he appear to have lost faith in her great mission to this country. He was proud of being a Canadian, but still prouder of being a member of a Canadian church, and this faith produced in him so much energy, which bore fruit in this parish, and made him so welcome an ally to the clergy, and indeed to any Christians who had good works in hand. To the clergy here he was allied in time of need, giving encouragement in times of despair, as well as comfort in time of worrying mental anxiety. He loved the country of his adoption; this city and the people who lived in it. He always had a good word for each. He would say for Manitoba in the most trying of weather:

"Yet still, e'en here Content can spread a charm,
Redress the clime, and aid its rage disarm."

Of his medical profession I can also say something. It was the daily round, the common task to the end of his life. He might have been frequently before the public, and advertised his abilities, but Christian humility forbade. He might, if he had been exacting, have made a fortune, but publicity and money-making were never the objects he had in view. In the sick chamber his very face exhibited the eager, unselfish, loving, courageous heart within, and made his very presence in the time of sickness and trouble inspiring to the depressed and sad.

Dear brethren, let us thank God for every such holy life and strive to follow in their footsteps, the path of simple faith, deep repentance, noble self-denial, earnest work for Christ, love for the sick and the poor.

On Wednesday, devout men carried Richmond Spencer to his burial, and made great lamentation over him. No money could purchase that. No cold philosophy could create such affection as was exhibited on Wednesday last at the funeral of our dear brother now departed; nothing but

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genuine love could do that. That kind face shall be seen no more in our homes or on our streets; that manly hand shall no more give us a hearty greeting. The counsellor and friend is silent in the grave forever, but he is in Paradise the blessed, to which sweet rest may God in His mercy bring us all for His sake, who said to the penitent thief on Calvary's hill, "To-day thou shalt be in Paradise with Me."

The sad news of the death of Mr. Frank Carpenter, at Rat Portage last month, was received with many evidences of painful surprise, for though it was generally known that he was not enjoying vigorous health, the most intimate friends of the deceased little suspected that his end was so near, the suddenness of which appalled even the members of his own family. Mr. Carpenter had only been confined to his room about twenty-four hours when death resulted, the cause being heart failure.

Mr. Frank C. S. Carpenter was the youngest son of Sheriff Carpenter, and leaves to mourn his loss, among immediate relatives, two brothers and two sisters, besides his father and step-mother. Deceased had been employed for some years as deputy-sheriff, in his father's office, but though not generally known, he was a clever story writer, some of the work from his pen having been published in The Canadian Magazine and other journals. He was not compelled to write for a livelihood, however, and only wrote to amuse himself in his spare time; yet his literary work, meagre as it was, revealed lively imaginative faculties and a deep font of ready human sympathy, which, coupled with a power of expression possessed by but few at his age, gave promise of a bright career had life been spared him, and circumstances caused his taking up the pen in earnest.

Most people knew Frank Carpenter as a jovial, good-natured, witty young fellow, who possessed the faculty of making others happy with his flow of good humor, but there was another Frank, equally jovial perhaps, but intellectual and deep-thinking withal, who loved to grapple with the burning questions of the hour, and to give logical explanations for the faith that was in him. There was the Frank at home among his books, and the Frank making experiments with his camera to illustrate a story. But he was always the same kindly, gentle-hearted fellow, whom we can but ill afford to lose.

On Thursday morning, July 21st, Mrs. McArce, wife of John McArce, C.E., Rat Portage, died after a short illness. Mrs. McArce was a prominent member of St. Alban's church congregation, and one who took an active part wherever she could be of assistance in things connected with the church. She was at one time church organist, and generally served at the instrument at Sabbath School, where she was also a teacher. Much sympathy is expressed for the bereaved husband and two small children whom she leaves behind.



The annual meeting of the Brotherhood of St. Andrews in Winnipeg, was held in Holy Trinity Schoolhouse early in June.

At the afternoon session, a valuable address was given by Mr. Woods, general secretary for the Branch in the United States of America.

At the evening meeting, which was held at the same place, there was a good attendance of the members of the Brotherhood, as well as of the general church public. The Ven. Archdeacon Fortin was in the chair. After prayers, said by Rev. Rural Dean Burman, the chairman, in a short address, introduced Mr. Woods, who then proceeded to deliver his address on "The Responsibility of Laymen." He based his remarks on the idea that "We are citizens of a Kingdom, and as loyal citizens of that Kingdom, we have a responsibility." All present, he supposed, were baptized members of the Church. He showed the illogical nature of the position of the man who would not be bound by the vows made for him at his baptism; as well as that of the man who enjoyed going to church, enjoyed giving to church schemes, etc., but who thought his responsibility ended there. The man who recognized his responsibility was a citizen of a kingdom, and as a loyal subject he must be a good citizen. Every man who had been signed with the sign of the cross had to engage in a real fight against very real foes. In carrying on this warfare, prayer was a real power. All great men of action had been men of fervent prayer. In this connection he spoke of Luther, General Gordon, etc. He (the speaker) was a strong advocate of having churches always open for private prayer. The church was not indifferent to any part of a man's life. The church stands for righteousness. A man cannot divide his life into sacred and secular. He must try so live that without a word, people will understand there is a power in one, life. He then went on to speak of ideas and ideals that attract and draw men. We have to focus our responsibility.

Married men should use their home life to help them to reach young men. A little hospitality went a long way.

Christ's last charge laid on men the duty and privilege of being witnesses to Him, in the Jerusalem of home life, in the Judea of our immediate surroundings, in the Samaria of our city life.

At the conclusion of Mr. Woods admirable address, the "Church's One Foundation" was sung. Among those who afterwards spoke, were Rev. W. A. Burman, Rev. C. C. Owen, Rev. J. A. Richardson, and Messrs. Webb, E. H. Taylor, R. D. Richardson, J. S. Mahood, Creighton, and Webber.

On Thursday morning, the Brotherhood met in Holy Trinity Church at 7 a. m., for their corporate communion when there were about thirty communicants.

This visit of Mr. Woods was in every way most inspiring, and will, we are sure, be productive of good results.

:o:



Tom's Day.

If I don't tell you my tale of the Venetian doggie at once, it's all over with it. How so much love and life can be got into a little tangle of floss silk, St. Theodore knows, not I; and its master one of our best servants in this world to one of the best masters. It was to be drowned, soon after its eyes had opened to the light of sea and sky—a poor worthless wet flake of floss silk it had like to have been, presently.

Tom pitied it, pulled it out of the water, bought it for certain sous, brought it home under his arm. What it learned out of his heart in that half hour, again St. Theodore knows;—but the mute spiritual creature has been his own, verily, from that day, and only lives for him. Tom being a pious Tom as well as pitiful, went this last autumn in his holiday, to see the Pope; but did not think of taking the doggie with him, (who St. Theodore would surely have said, ought to have seen the Pope, too). Whereupon, the little silken floss wholly refused to eat. No coaxing, no tempting, no nursing, would cheer the desolate minded thing, from that sincere fast. It would drink a little, and was warmed and medicined as best might be. Tom came back from Rome in time to save it; but it was not its gay self again for many and many a day after; the terror of such loss, as yet again possible, weighing on the reviving mind. It greatly dislikes getting itself wet; for indeed, the tangle of its mortal body takes half a day to dry; some terror and thrill of uncomprehended death, perhaps, remaining on it, also—who knows? But once, after this terrible Roman grief, running along the quay cheerfully, beside rowing Tom, it saw him turn the gondola's head six aside, as if going away, the dog dashed into the water, like a mad thing. "See, now, if aught but death part thee and me."

The Childrens' Service.

In wood, and meadow, and lane, and field,
The children wandered to-day,
Gathering the gold the meadows yield,
And the silver wealth of the May;
And trembling bluebells and wind flowers fair
And Cowslips rare.

Why did the children all bring back
Such armfuls of blossoms sweet?
Dropping stray leaves along the track
Of the little dancing feet?
Not to adorn such houses as ours
They brought the flowers.

But through the quiet church-yard way
The little children trod;
They brought their spoils of the wealth of May,
Straight to the House of God;
Who loves alike, the wood-flower wild,
And the little child.

"THE BEAUTIFUL WORLD."

GOOD NIGHT.

The angels never say "Good-night",
For no night comes in Paradise;
The lilies never close their eyes;
The angels smile and say, "God's light",
Instead of saying our "Good night".
And we shall say what angels do,
When Heaven's gate, God leads us through.
Till then—"Good night".
Downward sinks the setting sun,
Soft the evening shadows fall,
Day is dying—light is flying,
Darkness settles over all—"GOOD NIGHT".

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Diocese of Rupertsland.

ANNUAL SYNOD. (CONTD.)

The synod reassembled Thursday morning, June 30th, at 10 o'clock, when the usual prayers were said by Rev. H. T. Leslie.

The dean presented the report of the committee appointed to consider His Grace's address, and moved its adoption, seconded by Archdeacon Fortin. The recommendations were: 1. Hearty endorsement of His Graces's suggestion that the encyclical and resolutions of the Lambeth conference, be embodied in the synod report. Consideration, in view of the withdrawal of assistance by the S. P. G., of the appointment of a committee to confer with representatives of the other northwestern dioceses affected; and to consider the advisability of establishing a Rupert's Land Association in England. 3. A further canvass of the diocese with a view to effecting a radical reduction, and in some cases the abolition of the grants now made from the mission funds. 4. In view of the approaching centenary of the C. M. S., that the executive be instructed to co-operate with the C. M. S. finance committee in taking measures duly to commemorate that auspicious event. 5. In the choice of a site for a university building, it is most essential that the interests of all the affiliated colleges

be considered. Only thus, will the purposes for which the university was founded, be fulfilled, and all the elements that constitute the university, be manifested in loyal attachment to it. Very cordial endorsement of the suggestion that the divinity students, in addition to such theological studies as they take concurrently with their arts work, should devote one whole academic year solely to theology.

This report was considered clause by clause and adopted. In connection with the fifth clause, the Archbishop spoke in very warm appreciation of the work of the Church Missionary Society in this country since 1820, saying that as a result, the country has been marvellously provided with the means of grace, and the religious instruction of the people and Sunday observance promoted, so that the country stands high in comparison with others, in these respects.

Rev. W. A. Burman presented the report of the committee on clergy superannuation fund, and explained very fully, the provisions of a proposed canon. The recommendations were taken up in detail in committee of the whole; the Archbishop in the chair. The following sources of revenue were enumerated: a, Annual subscriptions of the clergy. b, Parochial assessments. c, Church offertories. d, Benefactions and legacies. The proposed scale of annual subscriptions by the clergy was, for 30 years of age, \$5; 40 years, \$6; 50 years, \$8; 60 years, 10. Compulsory membership and parochial assessments at the rate of $2\frac{1}{2}$ per cent on the amounts guaranteed by the parishes for the clergymen's stipend for the previous year. To qualify for an annuity, a clergyman must have served at least fifteen years, and must have paid ten years subscriptions, or an equivalent amount. The scale of payments proposed was, after 15 years service, \$200 a year; after 20 years, \$300; after 25 years, \$350; after 30 years, \$400.

The provisions for a parochial assessment did not commend itself to the committee; and on motion of Mr. W. P. Sweatman, seconded by Rev. C. R. Littler, it was decided to substitute an offertory to be taken on the third Sunday in Advent, or on some other date.

The provisions requiring at least fifteen years service, and the payment of ten years' subscriptions, or an equivalent amount, to qualify for coming on the fund, were struck out.

THURSDAY AFTERNOON.

After luncheon the synod proceeded with the consideration of the canon on superannuation funds. An amendment of the scale of payments was made, so as to provide that clergymen unfit for service, may after less than fifteen years' service, receive \$100 per annum.

Provisions regarding removal to another diocese, were adopted also regulations as to services, which may be performed by clergymen on the fund, and the granting of annuities, only after the revenue reaches \$600 per annum, were adopted. Arrangements were made for withdrawal of annuities, on the recipients being restored to health. It

was provided that until a capital of \$10,000 has been obtained, not more than one-third of amount derived from parish offertories, shall be available for current grants, the remaining two-thirds to be paid into capital account.

The committee of the whole reported, and the synod adopted the report and directed that copies be sent to the different Bishops of the ecclesiastical province, with the intimation that it is proposed to be presented to the provincial synod, and with the request that it be considered by the diocesan synods.

Mr. O. Averill, of Clanwilliam, made a motion affirming the desirability of arrangements for the better visiting of all hospitals and asylums, and for the holding, where possible, of church services.

Archdeacon Fortin told of the work done in visiting individuals belonging to the Church of England, by the Winnipeg clergy, in both the Winnipeg hospital and that of St. Boniface also he explained the difficulties in the way of holding public services, there being no chapel for the purpose.

Several clergymen stated that they had regularly and frequently visited individual patients in the hospitals and asylums in their towns.

The motion was then withdrawn.

Canon Coombes presented the report of the committee on Sunday schools. It showed the number of teachers to be 65, increase, 14; of scholars, 5,271, increase, 114. Making allowance for scholars not reported, and including the Indian missions, the total increase was 700. A deficit of \$108 in the contributions was shown, but there were ten centres which had not reported. Of 66 parishes, 14 made no returns. Several suggestions made last year, were repeated. Where there were union Sunday schools, the fact should be noted. Sunday school contributions should be divided so as to show how much was raised for expenses and how much for missions. A column should be added to the blank forms for showing the number of books in the library. Suggestions were made as to church services in connection with the Sunday schools. Reference was made to union services of all the Church of England Sunday schools in Winnipeg. Quarterly morning services for the children; the practice of publicly catechising the children and giving them marks for attendance at church, were recommended.

Reports from rural deaneries, were read as follows: Archdeacon Phair, Rural Deanery of Islington; Rev. A. E. Cowley, Rural Deanery of Selkirk; Rev. E. A. W. Gill, Rural Deanery of Minnedosa; Rev. W. A. Burman, Rural Deanery of Lisgar; Rev. S. Macmorine, Rural Deanery of Portage la Prairie; Rev. N. Hewitt, Rural Deanery of Dufferin; Archdeacon Fortin, in the absence of Rev. G. C. Hill, through illness, Rural Deanery of Turtle Mountain.

Rev. H. T. Leslie, immigration chaplain, reported on his work during the year, including regular visits to the immigration building and the hospitals, his distribution of

literature, and his giving of advice, assisting immigrants in securing employment, etc. He saw in his visits through the country, evidences of increasing prosperity, and he looked forward to a bright future for the country.

Mr. James Andrew of Oak Lake, expressed a desire that the Rural Deanery of Brandon, should be given local self-government, by the appointment of a resident clergyman, as rural dean.

Mr. Thos. Robinson, commenting on the reports just presented, bore testimony to the excellent work done by the clergy.

On motion of Rev. W. Garton, seconded by Rev. T. C. Coggs, votes of thanks were passed; to His Grace, for his valuable charge; to the Womens' Auxiliary, for its noble work; to the various missionary societies, for grants received; to Canon Rogers, for his useful work in the east, his management of the funds as honorary treasurer, and as secretary of synod, and of the executive committee; to the rector and wardens of Holy Trinity Church, for use of the church and school house; to the ladies for the admirable lunch provided on Wednesday; to the choir-master and choir of Holy Trinity Church, for the excellent music at the opening of the synod; to the press of the city, for reports of the proceedings, and many other favors cheerfully given; to the Bell Telephone Co., for use of telephone; to friends in the city, for kindly and hospitably entertaining the delegates; to the auditors, Messrs. W. A. Henderson and W. P. Sweatman; and to the railway companies, for reduced rates.

On motion of Rev. F. V. Baker, seconded by Rev. W. A. Burman, a special vote of thanks was passed to the S. P. C. K., for continued kindness to the diocese, and in particular for £1,000, besides £500 to the fellowship of St. John's College; also expressing congratulations on the completion by the society, of 200 years of valuable service.

Further votes of thanks were passed to the S. P. G., for continued generous aid to the work of the diocese; £2,000 for the endowment of St. John's College, and grants to some eighteen churches; to the C. C. M. S., for a grant to the Rainy River Mission; to the Masonic body, for kindness in loaning their Banquet Hall to the Synod; and to Mrs. Wigram for the gift of £500 to the synod.

The proceedings were closed at 5 o'clock, by His Grace giving the benediction.

Sunday School Association.

The Sunday School Association, in connection with the Church of England Synod of the Diocese of Ruperts Land held its annual meeting, on June 30th, in Holy Trinity school house. The opening devotional exercises were conducted by Rev. Canon Matheson, the President, who occupied the chair, and delivered an earnest opening address, emphasizing the importance of Sunday School teaching, particularly in view of the changed condition of

teings in the present day, and the absence of the old systematic home training that was given years ago. Another point insisted upon, was the need of trained teachers, in view of the change of methods employed in the day schools.

Mr. Lisgar Lang, secretary treasurer, presented his annual report. A steady increase had taken place in the City schools, but a slight decrease in the schools in the country, was to be regretted.

Canon Coombes made a few observations, supplementary to the report; and it was then received and adopted, on motion of Rural Dean Burman, seconded by Canon Coombes.

The President appointed Archdeacon Fortin, Rev. J. J. Roy, Canon Coombes, and Mr. James Lawlor, a committee to nominate officers for the coming year.

Mr. J. M. Johnston addressed the convention on modern primary work in the Sunday school, its importance and its methods. He showed the fallacy of the idea, which once prevailed and was not yet altogether extinct, that any kind of teaching is good enough for the primary class. The first teaching, he maintained, shapes all that follows. Coming to the methods used in primary classes, he said the teacher must first realize that she is not talking to a crowd, but to thirty individual souls placed in her charge, by the Lord. The teacher should come half an hour before the school begins, in order to become the intimate friend of every child, to enter into its life. Another suggestion was, that the birth-day of every child should be recognized by the teacher, and a card sent to the child, through the mail, and a short birth-day service held the next day. The teacher should also become connected with the home, and get into the atmosphere of the home. Mothers' socials will aid in getting acquainted with the parents. Mr. Johnston went on to describe the methods of illustration used in modern primary work. The primary teacher, he said, must know how to tell a story properly. First, he said, you must feel it; it must enter into your life, or you cannot tell the story. How must the teacher prepare? He must live the story; he must master it. Then there are side lights, to make a story effective. A picture is something that makes us see more clearly, feel more heartily, and act more faithfully upon the truths which are not present to our eye sight. Three sources of illustration used, were the blackboard, the sand board, and objects. The speaker proceeded to illustrate the use of the blackboard and colored chalk. He disapproved of drawing pretty pictures beforehand, and showed how to develop the picture before the class, and how to use the blackboard for map drawing. The use of the sand board, was next explained in a practical way.

Mr. Johnston's illustrations were heard with close attention and interest, and he was frequently applauded.

Rev. Waddington Clarke, of Holland, observed, in commencing his address, that the circumstances of the country schools, are quite different from those in the city, and also from one another, and that the methods used must be

varied accordingly. He thought, however, that the methods indicated by Mr. Johnston, could be followed with great advantage in the country schools. He spoke of the greatest importance of clergymen taking an interest in Sunday school work. He advocated the teaching of the catechism, as early as possible; and showed that the clergyman should take an interest in the Sunday schools, and should gather information and form plans, relying upon Divine assistance. In connection with the outlining of a plan to be followed by the clergyman and his assistants, he spoke of the conditions of a new country with a total want of organization. He dwelt upon the importance of showing the people that a deep interest is taken in the children. The next set of conditions was that of a centre, with a fairly large Sunday school already working, and outside districts with union schools. The clergyman must keep in touch with the children. The speaker indicated how they are to be won and attracted to the church school. Another set of conditions was that of the towns with large attendance and no out-stations. The work of the clergyman would be much easier if he took an interest in the children. The feeding of the lambs, makes the tending of the sheep, lighter work. Mr. Clark closed with a few words about his own personal work.

A vote of thanks to the speakers, was cordially passed, on motion of Rev. J. A. Richardson, seconded by Rural Dean Hewitt.

Archdeacon Fortin presented the report of the nomination committee, which was adopted, the following officers being thereby appointed:

President, Rev. F. V. Baker; Vice-presidents, Rev. N. Hewitt, and Mr. L. A. Hamilton; Secretary-treasurer, Mr. Lisgar Lang; council, Rev. W. R. Johnson, St. Andrews Rural Dean Hill, Rev. J. J. Roy, Canon Coombes, and Rev. J. A. Richardson; laymen, Messrs. W. A. Pearce, J. M. Johnstone, J. H. Brock, J. G. Dagg, and G. R. Coleman.

The meeting was then closed, with the benediction by the chairman.

Weddings Bells.

Holy Trinity Church was the scene of a very pretty wedding, on Aug. 15th, when Miss Janet L. Stead, daughter of Mr. G. S. Stead, of Winnipeg, was united in matrimony to Mr. Edward H. Smith, traveller for Messrs. Mathews, Tower & Co., of Montreal, the ceremony being performed by the Rev. C. C. Owen. The bride entered the church, leaning on the arm of her father, who gave her away, and looked very charming in a white silk gown trimmed with chiffon and lace, carrying a bouquet of white roses. She was assisted by her sister, Miss Agnes Stead, who looked exceedingly pretty in a white muslin frock, with a white silk sash and chiffon picture hat, the groom being supported by Mr. H. S. Rooke. A choral service was beautiful

rendered by the choir, under the leadership of Mr. Tuckwell, Mr. Fletcher officiating at the organ, in his usual efficient manner. The church was very prettily decorated with a profusion of flowers and plants, by friends of the bride, and little girl friends strewed the path of the bridal party, with flowers, on their leaving the church. After the ceremony, the party and guests repaired to the residence of the bride's parents, where a recherche lunch was served. The happy couple were the recipients of many handsome presents. They left by the 4.30 train, for the east.

We cull the following interesting paragraph, from the "Morning Telegram" of a late date.

The Rev. M. Evanson, M. A., Vicar of Merthyr Mawr, South Wales, who has been for some days a guest at the Leland, left yesterday morning, for Madison, Wisconsin. The reverend gentlemen has managed, in the short time at his disposal, to see all that is interesting, in and around the city. On Sunday, he drove out to St. Pauls, Middlechurch, where he spent the day. He preached at the morning service in St. Paul's, much to the satisfaction and delight of the congregation.

In an interview with a pressman, Mr. Evanson said his interest had been aroused in no ordinary way, in regard to the Christian and philanthropic work that is being done among the Indians in Manitoba. He expressed himself as more than delighted with the Rupert's Land Industrial School, and said he could corroborate the eulogiums that had but a short time before, fallen from the lips of the government inspector. He considered the Rev. Mr. Fairlie to be an ideal man for the important post which he holds, and he affirms that he had never seen anywhere, a finer blending of kindness and discipline, than was to be seen in this institution. Mr. Fairlie was strongly supported in his efforts, by his energetic wife; and in addition to this, he had surrounded himself with a band of able and faithful workers, whose whole hearts are in the work. Mr. Evanson said that the whole atmosphere was healthy, and everything around, showed the beneficial influence of the teaching of the Church of England, given by those who are born teachers, as well as faithful and loyal children of the church.

Mr. Evanson is charmed with Winnipeg, and predicts a great future for it. He hopes to re-commence his important duties about the middle of September.

Winter Layers,

Light Brahmas and

Barred Plymouth Rocks.

Old and Young Stock For Sale.

E. R. COLLIER.

Box 562, WINNIPEG.