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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. 6.

WINNIPEG, APRIL 1, 1897.

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PUBLISHERS' NOTICE.

THE WESTERN CHURCHMAN is published on the first of every month. Communications for insertion and copy for advertisements should be in the office not later than the 21st of the month.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West.

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Matter for the Editorial department should be addressed to REV. R. C. JOHNSTONE, Box 310, Winnipeg, Man.

SPECIAL NOTICE.

Owing to the present publishers withdrawing from "The Western Churchman," the connection of The Stovel Company as Business Managers will cease with this issue.

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SUNDAY OBSERVANCE IN THE WEST.

In spite of the lamentations that from time to time are heard in respect of the desecration of the Lord's Day, our experience, until lately, had led us to imagine that Western Canada was, on the whole, to be commended for the quietness and order that characterizes its weekly day of rest. During the present winter, however, we have seen such an amount of deliberate violation of the sanctity of the Sunday, that we feel constrained to join our fellow-Christians in their strong denunciation of this iniquitous practice. Were we able to say that it was only the ignorant and debased who profaned the Lord's Day, we should look for a remedy in the multiplication of agencies for the extension of a knowledge of the Gospel; but, unfortunately, many of the worst offenders are those who have been brought up under the care of one or other of the Christian bodies that are at work among us. In the city of Winnipeg might have been seen, any Sunday this winter, scores of well-dressed men, hurrying along towards the Assiniboine, skates and hockey clubs in hand, and returning in a crowd two hours afterwards, when they had completed their afternoon's round of pleasure. At first we could not believe that such a thing was possible under the British flag, but, unfortunately, it is too true. On our

remarking upon the strange sight, we were answered that these young people had doubtless already performed their religious duties by attendance at church, and were now having a short time of simple, innocent recreation after the labors of the week. To this several objections present themselves. In the first place, only a very few of these could have been at any church service, as the number of men who attend the early celebrations of Holy Communion is infinitesimally small, compared with the numbers we have seen going to the hockey rink, and they could not have been present at the ordinary forenoon service, as they were then engaged in their game. In the second place, we deny that the Sunday has been duly ob-



HIS GRACE THE ARCHBISHOP OF RUPERT'S LAND.

served by attendance at one service of worship. Perhaps our opponents will say—these men would attend evening service, well, all we can say is that it is an insult to Almighty God to give to His worship only the hour that cannot be utilized for selfish pleasure, and that, too, when the strain of an enthusiastic game has made them too tired to do anything but rest and sleep. The labors of the week are in no case so heavy, in the winter season here, that men cannot enjoy a good game in one of the covered rinks in the evening. As a matter of fact, some of the

best and most enthusiastic games have been this winter played by men who were busy all day long at their various avocations.

But, it is also a well known fact that a very great deal of gambling and card playing is carried on in various parts of the city, both in public places of resort and in private houses on Sunday, and, it is not at all an uncommon thing to hear secular music both played and sung as one passes along some of the residential streets of the city. Surely all of these are entirely unnecessary, when we think of the long winter week-nights that can be given to such things.

But, Sunday desecration is not confined to the city,—there is a great deal of it done in towns and hamlets as well. Some times the argument is brought forward that in many places there are no regular Sunday services for people to attend, and they must have something to do to fill in the time. Surely, in these days of cheap, wholesome literature, this difficulty need not arise,—besides, cannot some manly, sympathetic fellow take his Prayer Book and Bible, and read the Church's Service with his neighbors? The clergy, we are sure, will only be too glad to back up the efforts of such. Has it not always been of the very essence of Christianity, when not asleep, to meet and satisfy each new condition of things as it arises?

What are our St. Andrew's Brotherhood men doing? And the members of our many Church Guilds—both of men and women? Cannot they take up and deal with such a very crying evil as this is? Surely here is work lying ready to their hands—work that will meet with the approval of our Blessed Master! A corporate crusade is what is needed, and even that will fail unless it is taken up with hearty zeal, and earnest prayer, and wise forethought. But, let church people take up the matter thoughtfully, and organize, and a way will be made clear for the removal of this flagrant and depressing desecration of the Lord's own day. We call the attention of our readers to a little incident in the life of Her Gracious Majesty, given in another column of this issue, which has an important bearing on this subject.

CHRIST'S MORAL METHOD.

That our Blessed Lord came to earth to establish a Kingdom—to found a church, a visible society of men and women, is a fact recognized by the great majority of professing Christians. As to the exact character of that church, and its relations to the outside world from which it is drawn, there is very considerable diversity of opinion, and that even among people within the same section of the Christian church. For the first 300 years those daring to profess the name of The Crucified were liable to annoyance, suffering, and even death, at the hands of the State, which in every case was heathen. Christians were looked upon as dangerous followers of a new superstition, which was not content with merely exercising its influence over its own votaries, but even went so far as to say that it was of universal importance, and ought to be embraced by all men. It claimed to be the one and only true faith; and, so long as any State upheld another faith, it could not fail to be in direct antagonism to that State. There is no one nowadays who will dare attempt the vindication of the cruel persecutions of early days, notably those of the reign of the Emperor Nero; and yet, from their point of view, the heathen who persecuted the Christians were thoroughly consistent. They, as a State, were being opposed by a party of men who professed to follow One whom the heathen recognized only as a fanatic—a revolutionary. He had been put to death, but his followers spread, and multiplied, and disseminated His teaching, which was of a nature calculated to overturn all the old national faiths. Until they could be convinced of the rightfulness of His claims, it was only natural that they should protect the interests of the State and the Faith of the State, and put down with a strong hand those whom they could only look upon as hostile both to the State and its faith.

So long, then, as there existed this antagonism between the Christian church and a heathen State, there was no difficulty about the relations between Christianity and Heathenism.

Christianity showed, by its lines of action, the distinct and well-defined principles upon which it was based. It showed itself to be more than a mere system of worship; it claimed to be of paramount authority in regard to the social life of men. Unlike the old Hebrew faith, it did not lay down a complete moral code, with a certain fixed punishment for the violation of each separate article in that code. Christ gave, not laws, but principles, for the guidance of men in social life, and left it to men themselves to adapt these principles to the varied ex-

igencies of the varied circumstances in which they found themselves. That the early church, as a church, carried out these adaptations, we know both from Sacred and Secular History. We know also that it exercised authority in matters of social morality, and did a great deal towards the creation of a thoroughly organized public opinion in regard to matters concerning which there was no exact rule laid down in Holy Scripture.

But, when Constantine the Great established Christianity as the religion of the State, when "The sword was grafted on the crook," the aspect of things changed very materially. Instead of it being considered a disgrace to profess Christianity, it was now quite the opposite. The court was outwardly Christian: the laws were Christian; Christianity was the fashion. Everyone "who was anybody" felt constrained to adopt it as an outward mark of respectability. But everyone was not prepared to take up the cross, and so it came to pass that many little weaknesses and darling sins got to be overlooked, or, at all events, dealt with leniently. So it has been in every age of the church. In the Middle Ages, men of every rank considered themselves members of the Catholic church, and attended to its outward observances; but, how comparatively few showed the spirit of Christ in their lives! Men of opulence did pretty much as they liked, and hoped to atone for their deficiencies by giving up a few acres of land to the nearest monastery or cathedral, or by bequeathing their estates to the church, when they themselves could no longer enjoy them. As to social morality, there was very little of that.

Are we, in this 19th century, this age of progress and enlightenment very much better than our fathers? I do not think we are. Most people, who desire to be regarded as moving in respectable society, keep up their connection with some religious body, and contribute to its funds. They put in an appearance at one of the Sunday services, and so far as outward appearances go, seem to be good Christians. But, have the majority of them any idea of the moral principles involved in being a follower of Christ; or, if they do know them, do they ever dream of trying to regulate their lives by them? One has only to glance at the condition of things in every rank of life to see that our Lord's moral method is not understood; at all events, it is only practised by isolated individuals and communities.

Let us try to see some of the leading principles in our Lord's moral method.

1. He wants character, not conduct merely. He does not say, "Thou shalt do so and so," or "Thou shalt not do so and so," but "Thou shalt be so and so," or "Thou shalt not be so and so." Of

course, we acknowledge the fact that character cannot, if real, be a mere abstraction; it must manifest itself in a concrete form. As thoughts find expression in words, so character has to express itself in deeds. The teaching of Christ has to so take possession of men that they will feel constrained to apply it to the circumstances of the day. We need consultation among small bodies of representative Christians. We want men who know what life means, in our schools and colleges, to give the benefit of their experience, so that the moral principles of our Master, Jesus Christ, may be applied to every action—to every suggestion to action. And, we want the same thing done in regard to athletic sports and contests, to say where use ends and abuse begins. We want this also to be done in respect of business transactions, to say where clever business tactics have given way to questionable dealings. In regard to workshops, we want to bring down Christ's moral method to settle the true relations of capital and labor, of master and servant. In political life, we want it to say wherein consists fair, healthy rivalry, and wherein unworthy, selfish ambition; and to settle what means and methods are lawful and what unlawful, in the political arena. We want it in our law courts, to say how far circumstances may be taken into consideration, in discussing a crime—its motives, and so on. We want to get a central public conscience of the Church, deliberately formed, as to the sort of typical acts and refusals to act, in which the Christian spirit must show itself in the various situations of life.

2. Our Blessed Lord lays down principles for the basis of His spiritual kingdom; but, He seeks its establishment through the personal goodness of life of the individual. Christian effort for social improvement must always have its stronghold in the genuineness of the individual character. We cannot think of any movement for the amelioration of the social condition of mankind as being of any real lasting good, unless it is based on righteousness, that is, unless its promoters are actuated by the spirit of Christ, and are simply desirous of carrying Christ's teaching into practical effect. We hear a great deal at the present time about the "lapsed masses," the "submerged tenth," and many are the agencies in operation for the raising of these lapsed—these spiritually dead. Professing Christians, of every shade of religious belief, are sending missionaries to preach to these poor unfortunates; but, we cannot help feeling that their labor is to a great extent wasted, because it begins at the wrong end. What we have to aim at is a change in the environments of the "lapsed." Bad dwellings, inadequate wages, etc., are as stones on the graves of the "spiritually dead"; and, these stones

must be removed before the spiritually dead can be raised to spiritual life. Once convince these that there is a superhuman influence so permeating the whole lives of Christians that they cannot help striving after the spiritual resurrection of their fellows,—and they, too, will want to have an infusion of that same influence. The spirit of Christ manifesting itself in the every day life and conduct of Christians—that and that alone—will win the world to Christ. Christ's moral method can only be carried into detail where motive is based on the spirit of Christ.

3. Christ's moral method is clearly laid down in the Sermon on the Mount; and it is addressed to the Church, and not the State. His Church is a distinct society—an Ecclesia—called out from the world, in which Christians may from the narrow learn the wider love, and in which the world may find a light—a guide. The Church in every community ought to represent those who are humbly striving after moral excellence, and are ready to make sacrifices in its interest. The Church, in fact, should be the home of the best moral conscience in the community.

The adaptation of Christ's moral method in everything that concerns our complex and many-sided life—this alone we believe can regenerate the world.

COLONIAL ORDERS.

Now that we are drawing near to the time of the meeting of the Pan-Anglican Conference at Lambeth, the old grievance with respect to colonial orders is again pressing itself upon our notice. "Church Beils" has taken up the cry, and has published more than one indignant protest against the treatment accorded to men who have been ordained in the Colonies, when such seek for clerical work in England. Interested parties say:—"Is not the man who has been ordained to the priesthood by a Bishop of the Church of England in Canada as really a priest as if he had received his ordination directly at the hands of the Archbishop of Canterbury? Why, then, should he be placed under disabilities when he takes up his abode in England, either temporarily or permanently?"

Undoubtedly, at the first glance, it does seem hard, and even unjust, that he should not have equal rights with his brethren ordained by an English bishop; but, when the question is gone into thoroughly, it will be seen that the English ecclesiastical authorities have a good deal to say for themselves.

When a bishop in England is asked to grant his license to a man ordained in another diocese, every reasonable person concedes to him the right to make the

fullest inquiries into the personal character, education, and theological views of the applicant for his license. Nowadays, in respect of the education of candidates for Holy Orders, there is not such a diversity between the standards of the various dioceses in Great Britain and Ireland (if we except one or two dioceses, the conditions of which resemble more or less those of a missionary diocese in the colonies), as to allow of any real difficulty occurring in the transfer of a priest from one diocese to another; but, the same cannot be said with regard to all clergy in Colonial Orders. We must bear in mind that the work in many of the colonial dioceses is so pressing, and the choice of men so limited, that a colonial bishop often has to admit men to the diaconate, and even to the priesthood, who, from an educational standpoint, would not be passed by the examining chaplains in an English diocese. Should any of these men, who have been ordained under exceptional circumstances, and for a certain specific field of labor, relinquish that work and seek ecclesiastical preferment in England, no right-minded person will say that there is any hardship done in subjecting such men to some of the stringent regulations that at present affect men in colonial orders. Goodness, and earnestness, and the achievement of a certain amount of success in the mission field, are not all that is needed to fit a man for work in a settled English diocese. A clergyman may be admirably suited for the pioneer work (and valuable work it is) that has to be done in a new country, and yet be altogether unsuited for the work of a thoroughly organized English parish, where the conditions of life are of an entirely different character. However much we may admire the noble self-denying lives of the men who are so faithfully bearing the standard of the Cross in the remote parishes of our colonies,—and every earnest Churchman does admire such—we cannot for a moment think that the training received in the colonial mission field is of a kind that will make a man fitted for clerical work in England. Every case of this kind ought to be considered by itself, and on its own merits.

Where there is a real grievance in regard to Colonial Orders,—and it is a very real grievance,—is in respect of men who are working in the cities and towns of our colonial dioceses. Many of these have received their entire education in England, have attained high ecclesiastical position in their chosen field, and are able to present all the necessary testimonials, and yet, when they go to England, are liable to be treated as inferior beings; others have been educated at colonial universities and theological colleges, and, in regard to scholarly attainments, would do credit to Oxford or Cambridge; but, because, in

both cases, their orders were colonial, they are subject to certain serious and irksome disabilities by ecclesiastical authorities in England, should they wish to serve in the Church in England. It is a real hardship that such men should not be put on an equal footing with men who are in English orders; and it is well that a respectful but firm protest should be made at the forthcoming Pan-Anglican Conference at Lambeth.

One colonial bishop is represented as saying that, unless the Church in England change her attitude in this matter, the Pan-Anglican Conference will soon become a thing of the past.

Would it not be well for the men in Colonial Orders to take corporate action, and by so doing strengthen the hands of their bishops, when they go to discuss such important matters at this great gathering?

Western Church News.

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 Street; Rev. Edward Archibald, Brandon.

Lay Readers: Mr. George Coleman, Mr. T. S. F. Taylor, Mr. Frederick Wimberley.

Churchwardens: Richmond Spencer, Esq., M.D.; John Hanbury, Esq.

SERVICES.

Sunday: Holy Communion, 8:30 A. M.

H. C.—Choral—Second Sunday in the month, 11 a. m.

H. C.—Plain—Fourth Sunday in the month, 11 a. m.

Matins and Sermon, 11 a. m.

School and Bible Classes, 3 p. m.

Men's Bible Class, 3:15 p. m.

Evensong and Sermon, 7 p. m.

Saints' Day: Holy Communion 3:30 a. m.

Week Days: Wednesday—Ladies' Aid, 3 p. m.

Evensong and Sermon, 7:30 p. m.

Friday—Evensong, 5 p. m.

Meeting of Sunday School Teachers, 7:30 p. m.

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WINNIPEG, MAN.

TREHERNE AND RATHWELL.

On Thursday, the 25th prox., the Ladies' Auxiliary of St. Mark's church, Treherne, held their annual bazaar and entertainment in the town hall. An earnest effort had been made to prepare a large stock of useful and fancy articles for sale, and to provide an entertainment worthy of our prestige in this town. Only one serious drawback was met with; that was a lack of buyers, owing to last year's poor harvest, and a consequent scarcity of money. Considering this difficulty, the result was very gratifying, the receipts amounting in the total to over \$15. This was the second effort of our active lady helpers this winter. And they well deserve all credit for maintaining as they do the church free from debt, and a balance of cash on the right side of the books.

An acre of land has been secured as a church site at Indian Ford. The foundation logs are now in position, and before the spring is far advanced, we hope to have a new parish formed, and a nice little church ready, free of debt, for our beloved Archbishop to consecrate on his return from England.

MARQUETTE.

A meeting of St. John's congregation was held on the evening of Tuesday, March 23, when the case of the absconding treasurer occupied the greater part of the time. It was stated that Malcolm Ferguson, who had acted as secretary-treasurer of the congregation since October, had been collecting money, on behalf of St. John's, in Winnipeg, Rat Portage, and the East, for which he had rendered no account to the members of the congregation; and that, about two months ago, he had disappeared, and had not since been heard of. It has been ascertained that Ferguson had in his possession funds belonging to the church to the sum of \$152; and, it is quite likely that the amount of the defalcations will be increased when fuller information comes in. As may readily be understood, this loss will be sorely felt by this small congregation; and, it is thought that a statement of the circumstances is due to the church and the public at large. Rev. R. F. Nie and Mr. H. L. Stewart have been appointed joint secretaries, and it is requested that all outstanding subscriptions be sent to them. The church and congregation of St. John's, Marquette, are not the only sufferers by Ferguson's departure. The Pine Tree Lumber Co., in whose employment he was, and others, will also lose to the tune of about \$1,500.

MIDDLECHURCH NOTES.

A special offertory was taken up in St. Paul's church on the last Sunday in Feb-

ruary, in aid of the Indian Famine Fund, and the sum of \$13.45 obtained. At this service the choir sang as the evening hymn, "Sun of My Soul, Thou Saviour Dear," set to a tune composed by our talented organist, Mr. R. R. Taylor. The hymn went with a swing which spoke well for the composition, which is harmonious and free.

The chief attraction here lately has been the concert held on Tuesday, March 2 in the parish school room. The entertainment was given almost entirely by students of St. John's College, and was in every respect, both from a financial and musical point of view, a huge success. The first part consisted of instrumental and vocal music, interspersed with an exhibition of Indian clubs by Mr. E. Fortin. Three encores testified to the appreciation of the audience, Miss Mary Fortin quickly winning the hearts of the audience. The musical sketch by Mr. Sidney G. Chambers, who is an old favorite here, was very cleverly rendered, and it is hoped we shall have the pleasure of again hearing him. This concluded the first part. Then followed a comedy, entitled "Dorothy Clyde, or the Squire's Daughter," in two acts. The second scene, which was a masquerade ball, proved very brilliant and attractive, the dresses being bright and effective. The ladies in this play were very clever and won the plaudits of the audience by their pretty acting. The St. Paul's people unanimously pronounce this concert to have been the best yet held in the parish. The Ladies' Aid put the finishing touches by providing refreshments for the crowded house. Thanks are due to the Rev. Canon Coombes and the students of St. John's College, who so kindly journeyed down here to give us such a pleasant and entertaining evening. May they soon come again is the universal wish of St. Paul's.

A vestry meeting was held on Thursday, March 4th, to arrange for the building of a stable in the vicarage grounds, there being now on hand about \$40 as a result of the last two concerts.

A confirmation service was held in St. Paul's parish on Saturday, March 20th, when 12 candidates presented themselves for the apostolic rite of the "Laying on of Hands." The ages ranged from 14 years to 52 years.

The three branches of the C. E. T. S. held their closing winter meetings last month. This society has been of inestimable benefit to the parish for the past two years, and its work has been felt and recognized by all.

At the last vestry meeting it was decided to inaugurate the "One Fund System" next Easter in the parish.

ST. JOHN'S COLLEGE NOTES.

Several new students have entered the college this term. Of these, Mr. W. Pinn and Mr. Buttram are taking the Previous, while Mr. Belford is trying the Preliminary. Messrs. J. F. Belford and MacFadyen have also resumed classes.

Mr. Chambers has been appointed choir-master of Christ church, vacant by the resignation of Mr. Downard. We congratulate him on his new position, and feel sure that his rule will be satisfactory to all concerned.

We understand that Mr. R. Fletcher, who graduated B. A. last June, has been appointed to succeed the Rev. J. A. Richardson, B. A., as resident master in the college school. Mr. Fletcher was formerly a student of Trinity College, Toronto, but completed his mathematical course here, taking first-class standing. He is at present principal of Norman school, and acts as layreader there and at Keewatin.

We have received interesting news of Mr. J. F. Rounthwaite, an old boy of St. John's, now studying Theology at Trinity College, Toronto. In the Christmas examinations for the third year, Mr. Rounthwaite obtained first-class honors in Theology. He has also been elected treasurer of the Trinity Association of Alumni for Missionary Work. The immediate object of the association is to erect a church in Nagano, Japan, during the present year, to be opened if possible on Christmas Day, 1897. We hope the association will succeed in its most excellent object. We congratulate Mr. Rounthwaite on his success, and trust he will meet with a continuance of it, and be another of the old Johnians who have won honor in other universities.

The constitution of the Literary Society has been fully and completely revised. The reading-room has now been reopened, and members of the college can see all the daily papers and many magazines, by making a pilgrimage to the top flat.

CANON ROGERS' WORK IN THE EAST.

The Rev. Canon Rogers, who has been in the East, pleading the cause of missions in the Province of Rupert's Land, has now returned home to Winnipeg. His trip this year has not been so extended as last year, but it has been on the whole most satisfactory. In a conversation which we had with the Canon the other day, we learned that he had spent a goodly portion of the time in the Province of Quebec, where he says the missionary spirit is particularly strong. There he received a most cordial reception from both Bishop and clergy. The diocese of Quebec has all along warmly supported the work in the west. St.

Matthew's, Quebec, was the first church in Canada to send help to His Grace the Archbishop of Rupert's Land, and it has continued ever since to show the same warm interest in the diocese and Province of Rupert's Land. On his first Sunday in the East, Canon Rogers preached in Quebec Cathedral in the morning and in St. Matthew's in the evening. On the last Monday in January, a missionary meeting was held, presided over by the Bishop of Quebec. Addresses were delivered by the Bishop, Archdeacon Phair, and Canon Rogers. The response to the appeal was hearty and liberal.

At Ottawa, Canon Rogers was most kindly received by the Bishop, whose example was followed by clergy and laity. During his stay in the capital the Canon preached in Christ church Pro-Cathedral, St. George's, St. John's, Grace church, St. Luke's, and St. Matthias'. Both at Quebec and Ottawa the returns were as good in proportion as last year.

Toronto church people were, as usual, generous and hearty. At St. James' Cathedral, Bishop Sullivan gave all the support that was possible; a warm reception was given by Rev. Dr. Langtry, of St. Mark's and the clergy of Parkdale. Times are hard in Toronto at present; more than one parochial clergyman stated that in his parish there were over 100 men out of work; but, in spite of all this, the response to the appeal from the west was good, and this is all the more appreciated when these facts are considered.

At Niagara-on-the-Lake, Canon Rogers spent a pleasant time as the guest of Rev. J. C. Garrett.

He found the clergy generally very enthusiastic in praising the splendid reception given at Winnipeg last September to the delegates at the General Synod. There is, however, a widespread feeling that the General Synod was too expensive. The diocese of Toronto alone was assessed to the amount of \$1,100, and the diocese of Huron \$800 for Synod expenses. It is felt that some means should be devised to greatly lessen the expenses of the General Synod. In other religious bodies, delegates pay their own expenses.

It is encouraging to know that, although Canon Rogers only spent the half of the time he did last year in the East, he has returned with pledges and subscriptions to the amount of \$3,300.

We give our sincere congratulations to the Canon on his admission to the degree of B.D. honoris causa. His labors in the cause of missions deserve all praise.

During this Lent there is a daily celebration of Holy Communion in Rochester Cathedral.

Diocese of Qu'Appelle.

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

FROM THE BISHOP.

The Bishop, Mrs. Grisdale and Miss Grisdale, sailed from Montreal on October 24, and arrived at Liverpool on November 3. After a few days spent with friends, the Bishop began at once to work for the S.P.G., a society which has done so much for the Diocese of Qu'Appelle. He preached and spoke at meetings for this society, at Rugeley, Lichfield, Manchester, Leamington, Rochester, Hull, and other places; he also preached at Twynning and Tewkesbury Abbey, and gave an address at a Service of Intercession in Gloucester Cathedral. These engagements, together with the travel necessary to reach the various places, took up the whole of his time until December 9. On this latter date he attended a meeting of the Council of the Qu'Appelle Diocesan Association at Lord Northbourne's residence in Whitehall Gardens. At this meeting he was greatly cheered by the kindness which he received from the members present. To his great delight all the old officers of the association acceded to his request that they should continue in office, at least until the time of the annual meeting. Many of those who in years past have shown a deep interest in the Diocese, have expressed their desire to do all they can in the future. The Bishop desires especially to mention that he has been very much encouraged by kind promises of help given by Bishop Anson, the Revs. Canon Liddell, W. G. Lyon, H. B. Cartwright, Leonard Dawson, and others. These are all most willing to do what they can for the future welfare of the Diocese. If only the other members of the association will follow their lead, the cause which we have so much at heart is not likely to languish for want of support in the way of alms, sympathy, and prayer.

The Bishop has met with the utmost kindness from the secretaries of the great Church Societies, notably the S. P. G. and the S. P. C. K. He has also noted with great thankfulness the deepened interest with which the work of the church abroad is regarded by an increasing number of the clergy and laity in the church at home. This is sure to bring a blessing to both.

It is the Bishop's intention to remain in England until after the Lambeth Conference in July, and he will be very glad to hear of openings where he may plead the cause of the Diocese. The need there is still very great. The clergy are devoted and do their work amid great hardships and privations. The faithful laity are comparatively few, and scattered over an enormous area. We especially need

help for the development of our work among the Indians.

The Bishop earnestly desires that all the friends of Qu'Appelle would remember him in their prayers.

MEDICINE HAT.

The financial condition of this parish has greatly improved during the past year. Mr. Nicholls hopes to finish the building and start the Indian school as early as possible in the spring.

A meeting in connection with building a log church at the Josephsburg Mission was held in the autumn, and it was decided to begin hauling the logs and getting material in readiness at once. The congregations are often as many as 17 or 20, and will no doubt increase when there is a church for the district.

DIOCESAN STATISTICS

The latest returns from this Diocese state that there are 22 clergy working in the Diocese, 5 of whom are on Indian Reserves. Returns were only sent in from 18 parishes, in these there were 16 clergy, 10 lay readers and 62 Sunday school teachers. The total number of Communicants amounted to 1,338; there were 265 baptisms and 67 marriages, 83 were confirmed, while 616 children were under instruction in Sunday schools. A total of £2,250 was raised for various church purposes, Regina and Moosomin, the two "self-supporting" parishes, giving respectively £215 and £289 in the course of the year. These figures point to steady growth in church practices, and to an increased sense of responsibility on the part of the church people for the maintenance of their ministers and services.

REGINA.

Church socials are usually very much stereotyped; on Shrove Tuesday the congregation of St. Paul's struck out in an original line, and succeeded in carrying through most happily one of the best arranged and most satisfactory projects that Regina has seen. The gathering took place in the town hall, which was tastefully decorated for the occasion. In point of attendance and excellence of detail the "Pink banquet" was all that could be desired. On an admission fee of 25 cts., the Ladies' Aid netted a sum of about \$70. The whole scene at 8 p. m. was "a thing of beauty;" the tables were models of artistic decoration; and, during the course of the supper the bevy of fair ladies clad in pink in attendance on the guests made a picture that will not soon be forgotten. After the large company had partaken heartily of the sumptuous repast provided for them, the seats were arranged as for

a concert, and a capital programme was gone through. Mrs. Paddon and Mr. C. A. W. Lethbridge gave a capital account of themselves in the short play entitled, "The Happy Pair" Mrs. Paddon's acting deserves the heartiest commendation. She possesses histrionic powers of no common order; her attitudes are most natural and her articulation perfect. In light comedy she charms her audience, and wins enthusiastic applause. Songs were sung by Rev. R. C. Johnstone, Mr. Jas. McAra, and Mr. E. Matthews. Mrs. Dixie Watson, who had not favored a Regina audience for some time, won all hearts by her fine rendering of several songs. Mr. James Brown accompanied the songs in his usual able manner.

Rev. W. E. Brown gave a short but pithy speech, in which he spoke of the kindly feelings that exist in Regina towards the members of St. Paul's.

ST. ALBAN'S, MOOSOMIN.

Rev. Clement Williams, Rector.

Rev. Malcolm H. Winter, Assistant.

Sundays: Holy Communion (2nd, 3rd and 4th Sundays), 8:30; (1st Sunday), 11.

Matins, 11; Evensong, 7.

Week Days: Matins daily, 9:30; Evensong daily, 5 (except Wednesdays and Fridays); Wednesdays and Fridays, Evensong, 8.

Good Friday: The Three Hours—12 to 3. Evensong, 5.

Easter Day: Holy Communion, 8:30; Matins and Holy Communion, 11; Sunday School Festival, 3; Evensong, 7.

The second Sunday in Lent, March 14, was a day of unusual interest here, being the occasion of the visit of His Grace the Archbishop of Rupert's Land, who, in the absence of our own Diocesan, in spite of his numerous engagements, had kindly consented to come and perform the rite of the "Laying on of Hands."

Various trips to the station had to be made in the small hours of Sunday morning, with the thermometer at 40 below, to meet the delayed train from Winnipeg, and it was not until within 45 minutes of service time that His Grace arrived.

The morning service was largely attended. Sixteen candidates were presented by the priest in charge for confirmation. White caps of a suitable and becoming style had been provided by the Woman's Working Guild of the parish for the female candidates. About half the candidates were from the country, six from St. Peter's, Spring Creek, where classes of instruction had previously been held. Two or three were from Orangeville outstation.

In his first address His Grace explained to the candidates the origin of the rite of

confirmation and its nature. He said that while it was a rite that might very reasonably have been instituted by the Church on her own authority at any period of her history, yet he showed that we had scripture authority, and the example of the Holy Apostles to guide us in the matter, showing that the originators of the Christian Church had originated the present rite of confirmation, and the "Laying on of Hands" had always been part and parcel of that church's doctrine and practice—an apostolic institution in an apostolic church. And in regard to its nature, he showed from scripture, and also from the records and writings of the early Fathers, that in those days confirmation usually followed immediately on Holy Baptism, and showed that there was nothing in its nature why it might not be administered at a very early age. Because, being the great gift in confirmation, the inward spiritual grace accompanying the outward visible sign of the "Laying on of Hands," is the bestowing of the indwelling presence of the Holy Ghost, there is no reason necessarily why a mature age should be attained for its reception. "But," he explained, "the Church has thought it good to order that none hereafter shall be confirmed but such as can say the Creed, the Lord's Prayer and the Ten Commandments," and had attained to such years of discretion that they could take upon themselves what had been promised in their name at their baptism, strength being given them at this time to do so by the great gift of the Holy Ghost.

In his second address he reminded them that they would now be admitted to the Lord's Table, and exhorted them not to slight or neglect so great a privilege; and, by illustrations from the life of St. Paul, he showed them how their zeal for God should be regulated and directed—"a zeal according to knowledge."

His Grace preached at the evening service from St. James, iv, 2, 3, and said that, while he perhaps spoke more particularly to those whom he had confirmed that morning, yet what he should say would be applicable to all. He dwelt especially on the observance of three rules for the leading of a holy life, viz., the daily reading and study of the Holy Scriptures; the practice of daily self-examination; and constant and earnest prayer. "Ye have not, because ye ask not." On these three headings he gave, in simple, earnest words, much practical and valuable counsel.

The congregations at both services were good. The choir rendered excellent service. The Rev. M. H. Winter assisted at both services.

A reception was held at the rectory in the afternoon, which was largely attended, many taking advantage of the opportunity afforded of seeing and conversing with His Grace.—Communicated.

Arrangements are being made for the erection of a new English church at Ellsboro. The building, which is to be of wood, will consist of nave and chancel, with vestry and porch. Mr. A. M. Fraser, of Grenfell, is the architect.

OUR VISIT TO REGINA.

In view of the changes which have taken place lately in the Diocese of Qu-Appelle and of the energetic efforts which are being put forward both in the diocese and in England to give Bishop Grisdale a good start in his work, we intend from time to time to give short sketches of the work that is at present being carried on in that widely-scattered diocese. The diocese was founded in 1881, and contains an area of 96,000 square miles, with a population of about 30,000 people. It was formed out of the dioceses of Rupert's Land and Saskatchewan, and is bounded on the east by Manitoba (the present diocese of Rupert's Land), on the north and west by the diocese of Saskatchewan, and on the south by the United States. In another column we have given a few statistics taken from the last published report of the diocese. Looking at the vast extent of country included within its borders, and the extreme difficulty that there is in getting to many points of it, it will be at once apparent to every thinking person that the number of clergy and lay readers is far too small for the work that requires to be done. A few weeks ago it was our privilege to travel through a part of that diocese, and to see something of the excellent work that is being carried on. On the present occasion we wish to give some idea of the need for more clergy by pointing out what is being attempted to be done by one young deacon in this large mission district. The Rev. H. A. Marcon has a parish which in point of extent corresponds more to an old country diocese, than to an ordinary parish. During our stay in this district we visited some of his mission stations, and can therefore speak with a certain amount of knowledge as to the difficulties which have to be overcome. Mr. Marcon at present resides in Regina, and from it, as a centre, makes regular pilgrimages to various points in his parish. At Pense, which is distant from Regina about 17 miles, he has a very pretty little church dedicated to All Saints, and a congregation numbering 50 souls. On the first Sunday in Lent this year, we had the pleasure of officiating in All Saints', and of meeting the faithful church people, some of whom drove that day as far as 14 miles to have the privilege of a regular English service. The church is very small, but it is extremely neat and church-like, and every month is seeing some addition made to its fittings either in the way of comfort or as an adjunct to

reverence. There is a regular service here once a fortnight all the year round.

The next point is at Lumsden, situated 20 miles to the northwest of Regina. Here there is service once a fortnight in summer, and once a month in winter. On the Sundays on which Mr. Marcon goes to Lumsden, he also holds a service at Craven, which is six miles distant. Lumsden is a growing place, and seems as if by and by it would require a clergyman to give up the whole of his time to it. On one Sunday in the month Mr. Marcon has to go to Moosejaw, so as to set Mr. Watson free to take the service at Estevan. Occasional services are also held in a private house at Cullum's and at Marieton. A fortnightly service is held in summer at Cottonwood, which is nine miles north of Pense. It is hoped that next summer a new mission station will be opened at Fairville, six miles west of Cottonwood.

We intend by and by to give an account of the work that is done by the energetic rector of St. Paul's, Regina. In the meantime, let us say that there is no parish in the whole of the west, where more careful and systematic work is carried on than here, and that under serious difficulties. The services at St. Paul's are: Celebration of the Holy Communion at 8. Matins at 11, and Evensong at 7, besides occasional week-day services. On the first Sunday in every month there is a children's service, which is usually well attended. There is also a service once a month at Boggy Creek, in summer. Mr. Brown acts as chaplain to the N.W.M.P., holding a service in the Barrack chapel every Sunday morning at 9 o'clock. During our stay in the west we had the pleasure of being present at a service in the Barracks chapel, which we enjoyed very much. The chapel is beautifully arranged, and in the winter is comfortably heated. The chancel is fitted up in a way that reflects the greatest credit on all concerned. Everyone speaks with deep gratitude of the interest taken in the chapel by Col. and Mrs. Herchmer. The taste that is displayed in the arrangement of the chapel is due to Mrs. Herchmer, and the rector of St. Paul's. The choir consists of officers and men of the N. W. M. P., and of a number of ladies residing at the barracks. The services would do credit to a place of far greater importance, being very bright, and very hearty. In order to undertake all this work effectively, Mr. Brown ought to have assistance. We cannot help feeling that here is a case where a number of clergy living in community could do much excellent work, in undertaking the services for a large tract of country, and do it with far greater comfort and satisfaction than as isolated individuals. Here, it seems to us, is a

case where there ought to be a special mission fund, which would pay for the services of three or four young unmarried clergy working under the direct supervision of the rector of Regina, who would be in his own district a kind of archdeacon. Indeed, we think it would not be out of place to erect Regina into an archdeaconry. With these few casual remarks we leave Regina for a time, hoping at no distant date to give a more extended survey of this important district. The church people are hearty and enthusiastic, and we have to thank them for great courtesy and kindness shown to us during our visit.

Diocese of Saskatchewan.

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

An ordination will most probably be held in St. Alban's Pro-Cathedral, Prince Albert, on the first Sunday in May.

The Lord Bishop of Athabasca will visit the missions in northern and eastern Saskatchewan, at the request of Bishop Pinkham in June and July of this year.

The Lord Bishop of Saskatchewan and Calgary is arranging to attend the Lambeth conference to be held this year. He will leave for England towards the end of May.

A collection in aid of the Indian Famine Fund was taken up in the Indian Industrial school, Battleford, Diocese of Saskatchewan, lately. It amounted to \$15, and was sent on to its destination through the C. M. S. Quite a number of the pupils added their mite to make up the amount.

DEVON C. M. S. MISSIONS.

At the beginning of January, the missionary here, Rev. J. Hines, Rural Dean, visited the missions in his Deanery.

Moose Lake was the first stopping-place. Here there is no ordained man.

He then went on to Chimiwaring, where lives Rev. Mr. Sinclair, a retired missionary. It is hoped that a duly ordained clergyman will soon be located here.

The next point in the journey was Grand Rapids, where Mr. Lamb is school teacher and catechist. Before Mr. Lamb took charge, there had been no one here for five years, and so he is much to be congratulated on the excellent condition of both school and mission. Mr. Hines, on his arrival here, was most cordially received, even the Roman Catholics turning out in large numbers and thanking him

for his visit,—although their own priest had been there but a short time before.

Mr. Hines now returned to Chimiwaring, and from that point proceeded to Shoal River on Lake Winnipegosis, in the Diocese of Rupert's Land. Here Mr. Bassy is school teacher and catechist. He complains that he is unable—the distance being so great, and Shoal River being such an out-of-the-way place—to get a clergyman from his own diocese. If a man was stationed at Chimiwaring, he could run down in a day when the roads were good. There is a very pretty little church here; and, although there are only a few Indians, yet if the teacher were ordained it might perhaps be the saving of many who now go to the Roman Catholic priest for baptism.

On Feb. 10th Mr. Hines left for Birch River and Cumberland. All these journeys are very tedious, as travelling can only be done by dog-sleigh, and crossing the lakes with no shelter makes it very unpleasant, especially when a blizzard is on.

The Plymouth Brethren at The Pas are still very few in number, and their leader spends more time in trying to get converts than he does at his proper work.

During the third week in January there was a bad blizzard at The Pas, and a spell of very cold weather. The Indians were most thankful that their clothing from the Government arrived before that time.

The school has had the large average of forty Indian children, and 16 non-treaty Indians so far this quarter. It is a great pity that with such an attendance the Government does not see its way to the erection of a new school, as the present building is in a most unsatisfactory condition. When the wind blows the timbers creak in a most melancholy way, and it will be a great wonder if the whole building does not get blown down some day. We can only trust it will be when no children are in it. It has to be propped up on all four sides with beams. The roof is full of holes, the snow blows through the windows, and the blackboard is generally in such a state from ice that it cannot be used.

The new church, which was built last summer, is a neat but very plain frame building with stone foundations. At present we are trying to raise enough money to get a carpet for the chancel. Will any reader of "The Western Churchman" give us a carpet, or a small subscription towards the purchase of one? Surely there are many friends of the C. M. S. in Manitoba and the Northwest, who will be only too glad to help us in this!

Rev. J. Hines, missionary in charge, The Pas, N.W.T., will be sufficient address.

(Communicated by Mr. R. Cox, lately a student of St. John's College, and now reader and school teacher at The Pas.)

Diocese of Athabasca.

Bishop—The Right Rev. R. Young, D.D.
Residence—Athabasca Landing, N.W.T.

Bishop Young has just published his annual letter, giving details of the work in his diocese. He speaks very hopefully of the work among the Indians. The Dominion Government has increased its grant towards the Bishop's boarding schools for children. His Lordship, after taking lessons in typesetting, in Winnipeg, has printed two books in the Indian language.

The Rev. J. A. Lucas of this diocese, has gone to England for a short stay. Mr. Lucas is in charge of the Church Missionary Society's work at Fort Chipewyan, from which point he made the journey to Edmonton in 28 days. Dogs were used from Fort Chipewyan to Lac la Biche. From the latter point to Athabasca Landing, a horse and flat sleigh were used over a very bad road. From the Landing to Edmonton the journey was easy. Mr. Lucas reports a great deal of sickness in the north this winter, especially from la grippe. On the way out he met Inspector Jarvis and Sergt. Hetherington, of the N. W. M. P., paying an unexpected visit to the country as far as Fort Simpson, in the interests of justice. Complaints have been made of the introduction of intoxicants, and this, among other matters, is engaging the attention of the inspector. The detachment were having a pretty hard trip of about 400 miles with dogs and on snowshoes. Bishop Young is making his way home to Athabasca Landing from a tour of his northern stations.

Diocese of Calgary.

The Rev. A. Studden, who has been working for some time in the Diocese of Calgary, has accepted an appointment in the Diocese of Ontario. Mr. S. C. C. Smith, lay reader, has also left this diocese, to commence residence as an unattached student at the University of Cambridge, England.

The number of pupils at the new Industrial school, Calgary, is at present fifteen. Principal Hogbin has been authorized to admit up to forty. It is hoped that this number will soon be reached.

Diocese of New Westminster, B.C.

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

"A crisis in diocesan affairs." This is the heading in the Church Times, under which the present state of the church in this diocese is described. And all who know how

the diocese is financially situated just now, know how true it is to call it a "crisis." The resignation of the English committee has lately appeared in the press. The members of this committee who have resigned—practically the whole committee—are the Rev. The Marquis of Normanby, Canon of Windsor, and commissary to the late Bishop of New Westminster; the Rev. H. Jephson, Welwyn; the Rev. A. W. Headlam, Gainford; the Rev. W. R. Rayson, Coatham; Rev. A. B. Thynne, Seend, commissary to the late Bishop; the Rev. H. A. Wansbrough, Walsingham; and the Rev. W. Wilks, Shirley; also the following laymen: Col. J. B. Hardy, Mr. John Hart, Mr. Meyrick W. Heath (treasurer), Clifton, Mr. R. B. Prosser, Mr. Hy. Richards, Mr. W. Glenie-Smith, the Rt. Hon. the Earl of Onslow, and Mr. C. Brown Smith, of Wolverhampton.

It is a very serious thing for the diocese to lose such staunch and true men from among its supporters, and every one of the above named is a centre of influence, so that these names mean that the diocese has lost probably scores of supporters. We hope indeed that we have not lost what is of more value to us even than their money—their prayers. We sincerely hope that in them the needs of the diocese are still remembered.

The reasons for their resignations are given in the letter to Bishop Hart, in which they tender their resignations:—

"1. Before leaving England you gave us most distinctly to understand that the work of the diocese would be conducted on the same lines as in the past. In this we have been disappointed.

"2. The transfer to your lordship's own stipend of the grant made by the S. P. G. for many years to the Indian Mission is a step of which, even as a temporary expedient, we cannot conscientiously approve.

"Thus on two important matters of principle we find ourselves in direct disagreement with your lordship. We need hardly say that we take this step with the greatest regret, and wish to express our deep sorrow at feeling thus compelled to sever our connection with a work with which we have been so long associated."

As to reason No. 1, it is quite a mistake to suppose, as apparently has been thought by some and stated in the public press, that it means that the late Bishop Sillitoe "carried out a one-sided policy to the detriment of the best interests of the church." Any one who can remember how Bishop Sillitoe took the side of the "aggrieved parishioners" in the case, certainly of two churches in the diocese, knows well that he held our good old Church of England to keep within herself men of High, Low, and Broad Church

views. We have but to remember again the way in which he favored the ecclesiastical division of the city of Vancouver to know that his policy was not one-sided. Some of us know, too, how that, when he might have appointed a moderate High Churchman from Eastern Canada, and was entreated to do so by some leading men in the congregation when Christ Church was vacant, he refused, on the ground that he must appoint a priest of evangelical views as rector of Christ church.

Will anyone, acquainted with the views of the clergy of the diocese when our present diocesan came into it, presume to say that the majority of the clergy held "advanced" views?

One ground for their statement is, probably, that Bishop Dart has not followed his predecessor in endeavoring to make the Cathedral the centre of church life in the diocese.

It is well-known that Bishop Sillitoe's aim was to make the Cathedral, in the matter of its services and appointments, the model of the diocese. How far he succeeded is beside the question. Bishop Dart has in this matter quite deserted the lines of the late Bishop.

We think that the charge refers more especially, however, to the Bishop's refusing to conform to the use of certain churches while ministering therein. And it is true that he persistently refuses to wear the cope and mitre when visiting churches where vestments are the rule. This did not Bishop Sillitoe. It may not seem a very serious matter, but the meaning to those who worship in such a church is, that elaborate ritual is only tolerated by our present Bishop. Far otherwise is his conformity to the practices of churches which are of pronounced evangelical color: in them he is most accommodating. We do not for a moment find fault; we are only stating facts and explaining the first of the reasons the English Committee give for tendering their resignations. And we say frankly that there does not seem to be much in it.

We turn to the second reason, and here we reach the real ground for the Committee's resignation. It is a matter of conscience, and therefore claims our respect. They "cannot conscientiously approve" of the transfer to the Bishop's own stipend of the grant made by S. P. G. to the Indian Mission.

We thought that all church people in the diocese knew to what arrangement these words refer, but as we see, that there must be in some minds a mistaken impression as to what was really done, we will put forward the circumstances as briefly as possible.

The Episcopal Endowment Fund had been all brought out from England by Bishop Sillitoe and re-invested in property

principally in the city of New Westminster. The Bishop's advisers in this matter were full of faith in the continuing prosperity of the Royal City. But bad times have followed and rents are not paid on investments and interest is not forthcoming on mortgages, so that the fund brings in little more than what is sufficient to meet rates and taxes. It was at first thought that a remedy for want of income might be found by the Bishop appointing himself Archdeacon, which office was vacant; but when it was found that the Trust Deeds did not permit of this, it occurred to the Bishop that the S. P. G. might be willing to transfer a grant of £300 hitherto made to the Indian Mission, to the Bishop; considering him in fact as "Chief Indian Missionary." The secretary of the venerable society consented, on condition that the Rev. R. Small, the priest in charge of the mission, was made Archdeacon, so that the Indian Missions would not suffer, but would be supported out of the Archdeaconry Endowment. The "arrangement" was to be only temporary; but even as a temporary arrangement, the English Committee have felt that they cannot "conscientiously approve."

The chief objection that has been raised to this arrangement among some of the clergy and laity in the diocese has been that it was done without consulting with the Executive Committee.

We are disposed to go further, and say that such a step should not have been carried out without the full knowledge and consent of the Synod.

But the members of the English Committee go still further, and object to the whole arrangement on the ground, apparently, that it is bad in principle and cannot be, therefore, conducive to the good of the church.

We cannot, therefore, expect any longer support from the committee as a whole; though it is probable, and we hope likely, that as individuals their interest will still be in the diocese, and that some financial aid will yet be forthcoming.—The Church Record, B. C.

Diocese of Caledonia.

Bishop Ridley, of Caledonia, draws the following contrast between the Christian and heathen Indian villages along the Skeena River:—"In travelling on the river I stop at every village. In the Christian villages one meets troops of healthy, well-clad children, who fearlessly meet our gaze. The dwellings are either new or in good repair, and full of modern furniture; the gardens fenced in; the roads not mere tracks. One sees signs of comfort, cleanliness, and ambition; one hears the school bell, and whirr of the sewing machine; and, after the day's work is done, music

right and left, unless drowned by the volume of sound from the public hall, where the band practices each week-day evening all the winter through almost. The heathen are dirty, ragged, dispirited and jealous of the Christians. To avoid treading filth one must walk on the crooked trails with circumspection. The children stand at a distance huddled together. I have seen two, even in the biting blasts of winter, wrapped in a single piece of blanket, the only covering! The houses are rotting, propped up, and patched."

General Canadian News.

Diocese of Algoma.

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

Our readers are too much interested in the Diocese of Algoma to have forgotten that the new Bishop was elected to the vacant diocese at a special meeting of the Provincial Synod held in Montreal on November 11th last. It will be remembered further that he was consecrated to his high office on the feast of the Epiphany in the Cathedral of Quebec. The consecration was taken by the venerable Bishop of Montreal, who was assisted by the Bishops of Fredericton, Nova Scotia, Ottawa, Quebec, and Bishop Sullivan.

The newly consecrated Bishop has lost no time in proceeding to the scene of his future labor. He is now in residence at his home, Bishophurst, Sault Ste. Marie and has already held his first confirmation in the Pro-Cathedral of St. Luke.

The third Bishop of Algoma, like his predecessors, has given up a position of comfort, influence and usefulness to undertake a work involving incessant labor and self-denial. He has fully counted the cost, and has a keen sense of the responsibility involved in his decision. It now remains for the church, after calling him to this work, to fully share with him the responsibility, and to furnish the means of sustaining it. Every diocese in the Ecclesiastical Province united to place Bishop Thorneloe where he is, upon every diocese therefore lies the obligation of maintaining the work over which they have chosen him to preside. This is the first and chiefest duty of the church in this Ecclesiastical Province. Of Algoma it may be said in apostolic words: If a man provide not for his own, he is worse than an infidel.

Of course, we have heavy responsibilities towards the northwestern dioceses, but it is always Algoma first, the Northwest afterwards. Besides, it must be remembered that there is a vast difference between the two missionary fields. The soil of the Northwest yields a most munifi-

cent return to whatever labor is expended upon it, but from the barren rocks of Algoma the most assiduous toil cannot win more than a bare subsistence.

Perhaps we are needlessly urging upon the church a duty which she already keenly feels is laid upon her. We shall say no more. We will only beg our readers to lay to heart the earnest words of Bishop Sullivan spoke, at the consecration of his successor: "Give him your prayers! He will need them all sorely! You are sending one of your own brethren to take care of the flock. Do not forsake him! He will need your assistance."

To the new Bishop of Algoma we wish God-speed in his work, the power of Christ to rest upon him in "the care of all the churches," and a large share of what the Bishop of Ottawa happily calls the joys of the Episcopate.

We are indebted to the Ven. Archdeacon of Quebec for the following list of his collegiate honors:—

1870, Mackie prize, English essay; 1872, the same prize a second time; 1871, the General Nicolls scholarship, first-class mathematics; 1872, B. A., with first-class, classical honors, the Prince of Wales medal for classics, and the S. P. G. jubilee scholarship; 1882, M. A., in course; 1895, Hon. D.C.L.; 1896, D. D., jure dignitatis. This brilliant academical career has not (it is believed) been surpassed in Canada.

SHINGWAUK NOTES.

Good health, fine weather, and an excellent skating rink. No wonder our boys look bright and happy.

On the 4th inst. Bishop Thorneloe, accompanied by His Honor Judge Johnston and Rev. Rural Dean Renison, paid his official visit to the Shingwauk Home. The various buildings and departments were carefully inspected and important matters connected with the work discussed. The Bishop, who appeared greatly pleased with his visit, addressed the boys in the senior school, speaking kindly and encouragingly to them, and urged them to work hard and make the best and most of their opportunities while in the Shingwauk, and promised to come often and see them.

On Sunday, the 14th inst., collections in aid of the Indian "Famine Relief Fund" were taken up at both morning and evening services in the Shingwauk chapel. The proceeds, amounting to \$7.67 have been forwarded to Rev. Rural Dean Renison, in accordance with the Bishop's instructions. Many of our boys gave the whole of their preceding week's pocket money, a proof of generous sympathy for their afflicted fellow-beings. Mr. McCaig, the Public School Inspector, visited the Shingwauk on the 21st and 22nd ultimo.

and examined the classes in both schools. Mr. McCaig expressed himself as being much pleased with the progress made by the pupils, their general appearance and behaviour.

On the 28th ultimo His Honor Judge Johnston and Mr. Harry Plummer audited the books and vouchers of the institution for the year past and found same to be correct. There are now sixty boys and two little girls in the Home.

Mrs. King begs to acknowledge, with much gratitude, the sum of \$3 from Christ Church Branch of the W. A., Niagara Falls, per Mrs. Houston, in aid of the "Organ Fund." G. L. K.

News from Toronto.

Mr. J. A. Worrell, Q. C., Chancellor of the Diocese of Toronto, the arbitrator appointed to determine the proper division of part of the commutation fund between the Dioceses of Ontario and Ottawa, has sent in his award to Dr. Walkem, Q. C., Chancellor of the Diocese of Ontario. The arbitrator awards that the Synod of Ontario retain the \$756 received by them towards the Archdeacon's fund, and that out of the balance a sum be set apart, which, if invested at 6 per cent, would yield an annual income equal to \$115.92 towards the salary of the Archbishop of Ontario during his lifetime, and that at his death this invested capital be equally divided between the Ontario and Ottawa dioceses, and that the balance, namely, \$36,012.67, be divided forthwith between the two dioceses. The award in every way is satisfactory to the Ontario diocese. The case was argued at Toronto, J. Travers Lewis, Chancellor, appearing for the Ottawa diocese, and Dr. R. T. Walkem, Q. C., Chancellor, for the Ontario diocese.

Quebec Notes.

An interesting account has just been given of the Cathedral, Quebec, which shows that the first stone of the old building was laid in 1800, and the last four years later, when the whole property presented the appearance it does to-day, surrounded by the stone wall and iron railing. The church itself, however, has been greatly improved in the interior within the last two years. There are 27 marble monuments and five brass plates on the walls, and five of the windows are memorials to departed members of the congregation. Dr. Jacob Mountain, first Bishop of Quebec, was buried beneath the chancel, as well as the Duke of Richmond, governor-in-chief of North America. The canonry vacant in Quebec Cathedral by the consecration of Dr. Thorneloe to the see of Algoma has been filled by the appoint-

ment of Principal Adams, of Bishop's College, Lennoxville. Plans for a new parsonage have been prepared for St. George's mission, Beauce, which it is hoped will be completed in the year. The Quebec Clerical Library has received grants and donations recently to the amount of \$150. A very interesting service in the Swedish tongue was held recently in St. John's church, Waterville. The last report of the Church Society was a favorable one. The returns from the city of Quebec were slightly in excess of the previous year, the Deanery of Megantic has done well, and the Deanery of Gaspe more than well, in view of the poor harvest from land and sea.

Westward Ho.

At the present moment there is no part of the great Dominion of Canada that is so much the subject of conversation as the Province of British Columbia. Its great mineral wealth, which has hitherto been only believed in by comparatively very few, is now drawing speculators and enquirers from all parts of the American continent, and from the Old World as well. There has been quite a flood of literature on this important subject; but we have not yet seen anything so good as the Spokane Kootenai folder and map issued by the Northern Pacific Railway Co. The map is carefully drawn, and all the natural features of the district are clearly shown, in a way that appeals to anyone of ordinary intelligence; the letterpress sets forth most graphically, and at the same time in a very few words, all the information required by those who are interested in this great mining region; the illustrations, which are excellent, are reproduced from photos taken on the spot. The geographical position of all the important mines is laid down in the most interesting way; statistics, carefully prepared from the most reliable sources, are given respecting all the mines that are in actual operation; and full information is afforded as to the best means of getting there, and the prospects likely to be realized when there. The whole pamphlet is evidently the work of one who is thoroughly conversant with his subject. The pamphlet does not at all partake of the "boom" literature that is at present so much in circulation, but is a plain, unvarnished statement of well-verified facts. We recommend all who are interested in the Spokane-Kootenai mines to procure a copy of this valuable paper, which can be had free at the office of Mr. H. Swinford, General Agent, Northern Pacific Railway, Winnipeg.

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Anglo-Catholic News.

The New Bishop of St. David's.

The Rev. Canon Owen, Principal of St. David's College, Lampeter, has been appointed to the see of St. David's, in succession to the Right Rev. Dr. W. Basil Jones, whose death was announced in these columns some time ago.

The new Bishop is a Welshman, having been born in Carnarvonshire, and educated at Bottwog Grammar School. Like many other Welshmen of ability, he began his educational career by obtaining a scholarship at Jesus College, Oxford. At Moderations, in 1874 he obtained high honors in both classics and mathematics, and graduated in 1876, with a second-class in the final Mathematical Honor School. Shortly afterwards he was appointed Senior Mathematical Master at Appleby Grammar School. In June, 1879, he was, although a layman, appointed Professor of Welsh and Classical Lecturer at St. David's College, Lampeter. He was ordained deacon in 1879, and priest in 1880, by Bishop Basil Jones. In 1885 he was offered the position of Warden and Head Master of Llandovery College. Under his guidance that institution made rapid progress. On the resignation of Dr. James, in 1889, he became Dean of St. Asaph; but, this post of dignified leisure does not seem to have had charms for a man of his energetic disposition, although at this time he began to appear as a prominent Church defender, which has rendered him so widely known in England and Wales. In 1892 he returned to Lampeter as Principal at the unanimous request of the Professors of the College, some of whom had been his former colleagues during his tenure of the Welsh professorship; and, after his appointment by the University of Cambridge, with the approval of the Visitor, he entered on his responsible duties at St. David's College. The Canonry in the Cathedral of St. Asaph, which became vacant on the appointment of Archdeacon Williams to the Deanery, was conferred on Principal Owen after his appointment to Lampeter, and this connection with North Wales has been of service to the church and to the college.

Canon Owen is a genuine Welsh-speaking Welshman, able to hold his own in both languages, both in the pulpit and on the platform. He possesses great powers of administration, great tact and generosity, and thorough sympathy with Wales and the Welsh people, which he displays with out in the least alienating English feeling.

Formation of a New English Diocese.

The Archbishop of York lately attended a meeting of the clergy and leading laity of Sheffield, and presented to them the scheme which he had prepared for sub-dividing the Diocese of York. He expressed the opinion that it was impossible for any one man to adequately fulfil the duties of Bishop of the diocese and Archbishop of the Province. York was the largest of all the dioceses in the North of England, and, if the population and area were taken into consideration, it might almost be said to be the largest in England. It was 90 miles long by 40 miles broad, and practically contained 4,000 square miles. The number of benefices was 630, the number of clergy 900, and the population a million and a half. The efficient oversight of such a diocese was far more than enough to occupy any one man, even without the work of the Archbishopric. He had chosen Sheffield as a convenient centre for the new bishopric. It would include a population of 700,000, and the benefices included would number 180. He had chosen as the most convenient the two rivers Aire and Ouse, and the diocese would consist of that portion of the diocese of York included within those limits. This would leave to the diocese of York a population of 800,000, with about 450 benefices. From this he hoped at some future time another diocese might be formed, including the whole of the East Riding. To the two new dioceses he proposed to surrender £2,000 a year from the income of York, £1,000 a year for each. He thought it would be unnecessary that the income of the new diocese should be more than £2,000 a year, with a suitable house, so this would leave, calculating at 2½ per cent., practically £40,000 to be found from outside. He suggested a postponement of the meeting for the consideration of the scheme, and the meeting adjourned till April 8th.

Lay Work in London, Eng.

The work of faithful laity plays such a very important part in the consolidation of the Church of England in Canada that it cannot but be deeply interesting to our people to hear of the doings of the most important Association of Lay-Helpers in the Anglo-Catholic Church. We, therefore, give a detailed account of the annual festival service of the London Lay-Helpers at St. Paul's Cathedral, which was held on the evening of Monday, March 1st. Though it was a very wet night, a large congregation assembled, and the anniversary was of more importance than usual,

as the new bishop of London was to address the lay-helpers of the diocese for the first time. The large choir of the Association, under the direction of Dr. G. C. Martin, organist of the Cathedral, assisted by Mr. Macpherson, the sub-organist, who conducted, rendered the music in a very praiseworthy manner. The processional hymn was the Rev. S. Childs Clarke's "Up the Stately Hill of Zion," sung to a striking tune by Dr. Martin, with an accompaniment of cornets and trombones. The Magnificat and Nunc Dimittis were sung to settings in B flat by W. A. C. Cruickshank, and the Anthem—rendered with taste and spirit—was Sir George Elvey's, "Wherewithal Shall a Young Man Cleanse His Way," which has been used on many similar occasions.

The Bishop of London based his sermon on some words in the first verse of 1 Cor. xiii: "I am become," "I am," and "I am profited." He said that he had selected these words because they were the key to the series of startling paradoxes with which St. Paul had begun his well-known discourse on Christian love. St. Paul was here considering the natural man, putting before us a picture of human development in all its different phases. Many people were apt to think that the spiritual life was only the natural life lived as well as possible. That was not St. Paul's opinion. The Apostle was here giving an example of the natural man at his very highest, considering him in various relationships, and he asserts that all that the natural man could do by himself was of no value whatever. In various ways St. Paul, while speaking negatively, was teaching the positive lesson of the power of Christian motive, the motive of love which could be drawn alone from the Incarnation and from the Cross. Without that motive all else was valueless. He would ask his hearers to consider and to strengthen themselves by the reflection how the Christian motive present in their lives lifted everything to a higher sphere and transformed their being. Did we ever think of the world and its ways? Did we ever think how many ages of men there had been, and in every age there were magnificent ideas and schemes of reform, and bustling politicians and capable men of business? What was their record? Where had they gone? What had become of all they had done? Who could answer? The world claimed its children; it used its children, and then cast them away. Their names were writ in water. How few of the world's benefactors in the world's way were remembered; but how deep had the Christian life sunk in the hearts of those who witnessed it. It was but too true, as we looked into the past, that man's power lived in the Church, and was lost in the world. We know how

true it was that the life lived wholly in the world and for the world had no value and no power. We did not despise the work that had been done or that was being done for the world, yet its value entirely depended on its motive. If one had not love, it was one thing; if one had love it was another. It was the power of Christianity that could alone transform all the ordinary capacities of man. St. Paul's teaching was this, that the most brilliant gifts without the right motive were of no value whatever, and that the smallest efforts, with the right motive behind them, had an eternal and imperishable worth. The Bishop continued:—I have ventured to put these thoughts before you seriously for your consideration. It is great and noble on your parts that from your busy lives you should spare time to work conscientiously in the name of God for your fellow men because you love them. Keep your motives pure. That is the simplest, but the profoundest advice that I can give you. See that the work you do for God be not lowered by being dragged down to the level of the motives of the natural man. There is always a danger besetting our spiritual activities, that we should be tempted to do them in a worldly spirit. The more there is to be done, the more that danger presses. It is dangerous to approach anything that is done in the name of the Lord Jesus Christ without earnestly seeking that the spirit of Jesus only should animate our actions, and be the one motive that stands behind them. Sometimes we ask ourselves why does not so much good work produce greater results. We do not know what the results of any work that we do may be, nor do we know how much of our own work is really good work, how much of it is done, simply and solely, from love of Jesus Christ. Without that, though its object be splendid, it falls into the rack of the world's work, and it is only valued at that value. Unless the sole and supreme motive of Christian love, the love that comes from the knowledge of the Lord Jesus Christ, and from walking with Him, the love that overmasters self, and makes our own life simply and solely a life that is given to Jesus that He may use it for His own purpose, and speak His own message with our lips—unless we reach that level, and just so far as we reach that level, will our words find an echo, and our efforts enkindle some corresponding flash in the hearts of others. All depends on the motive of our work. There is no subject that can be thought of more fittingly during this coming season of Lent than a keen inspection of our actual motives, what weighed when I did this or that, of which I was so proud? Am I doing God's work in the world's way? Or am I going to Him for the motive that He alone can give, that thereby I may be

strengthened with the strength that is only His own?

After the sermon a collection was made for the funds of the Association, the Bishop pronounced the blessing, and the final processional was the familiar hymn, "Through the Night of Doubt and Sorrow."

Fasting Communion.

At a meeting of the Convocation of the Province of York, held the other day, the question of fasting Communion was discussed in an able, intelligent, and liberal manner by men of every school of thought. Extreme members of the Low Church party have been accustomed in the past to treat the matter with undisguised contempt; extreme members of the High Church party have been inclined to make fasting communion a *sine qua non* of Catholicity. We give a full report of the discussion, as we consider it contains the carefully weighed opinions of some of the ablest and saintliest men in the Anglican Church.

The Bishop of Chester asked the president to appoint a committee of the Upper House to consider and report upon the practice of fasting Communion. He said they wished, he was sure, to have it made clear that there was no desire on their part, and certainly on his in particular, to administer censure to any of those good and earnest men who somewhat rigorously insisted upon the practice of fasting Communion. His idea was not to send forth an episcopal fulmination, but episcopal illumination on the subject. He ventured to think there was great need of guidance in the matter, for the benefit of the clergy and laity generally, and for the benefit, more particularly, of the younger clergy, and of those young people who came under their influence, and who were naturally led, by their earnestness, to take from them almost as certain what they said about the rules and mind of the Church. Of course, physical compulsion in the Church of England had vanished, but spiritual and moral compulsion was still among them, and there was a need of better security against its being unduly exercised. The eminent men to whom he referred practised fasting Communion, partly because they believed it, with a certain amount of reason, to be a rule of the Church; partly because they thought it tended to the honor of God, and because it ministered to self-denial and wholesome discipline. Those were laudable reasons. The question, however, should be studied first of all from the matter-of-fact side of health. In this climate it was doubtful whether it was good for some of the clergy themselves, and certainly for some of the young people who were under their

guidance, to rigorously observe the practice of fasting Communion. The case might also be considered from the point of view of wholesome habit, there being a tendency, sometimes, to remain an abnormal time in bed to prepare for it, or to take an unusual quantity of food over night. From the point of view of Church history, the whole tone of the early fathers was, he pointed out, in this particular matter absolutely free from rigor. Then there were the Scriptures themselves, which they recognized as their great court of appeal. The rigid adoption of such a practice conflicted with the whole tone of Holy Scripture, and especially with the teaching of Our Lord and of St. Paul. It was at once in conflict with the idea of Christian liberty and of Church authority in its proper shape, tone and character. He felt very strongly that a clarifying of the public mind and of the mind of Churchmen as to the whole idea of authority was of vital importance.

The Bishop of Manchester seconded the motion. He said he was being continually applied to by young clergymen to dispense them from the observance of what they thought was a law of the Church; but he had always found himself obliged to say he could not give a dispensation from a rule which did not exist, and that if there were the rule he would at once exercise his office and give the dispensation desired. He shared the opinion already expressed that the question did not require rigid treatment, and his acquaintance with the subject led him to feel that there was no such thing as a universal rule of the Church of England upon it. He did not condemn the practice any more than he affirmed it. It was one of those things in which a rigid rule was not desired, but which should be left to the careful consideration and pious determination of individual Christians. It was a question which demanded illumination.

The Bishop of Liverpool supported the motion, and said the enormous number of members of the Church of England who habitually remained away from the Holy Communion was a matter of growing gravity. In these circumstances it became a serious question how difficulties were placed in the way of young people who desired to communicate.

The Bishop of Wakefield hoped an impression would not go to the public that this House would discourage the practice of early Communion. He never could impress the necessity of fasting Communion. He had been astonished at the way in which people assumed that there was some general law of the Church commanding it. He had never been able to discover that rule, though it was admitted that there was a large consensus of opinion in early times as to the practice.

The Bishop of Sodor and Man urged that they should not either enforce fasting, or limit Communion to any time of the day, but should take a wide and liberal view of the matter.

The Bishop of Newcastle also advocated the preservation of the public liberty.

The President said that for himself he very much preferred the earlier hour, but he made no scruple about going to Holy Communion at a later hour. He would encourage young people especially, when they were able, to go with minds clear with the freshness of early day to receive the Blessed Sacrament. If by abstaining from food they found their minds in a more clear and spiritual condition by all means be it so, but if, on the contrary, the want of a little food would prevent them from giving their attention, from throwing their whole heart into the service, then in the name of Christianity let them take such food.

The resolution was adopted.

Some notice has been taken of the fact that the Bishop of London, at his enthronement in St. Paul's Cathedral, did not wear the cope and mitre as had been his custom at Peterborough. These were the "Roman trinkets" of Mr. Kensit's protest, though the cope at least is required by English law, when a Bishop appears in his cathedral. It is now explained that the Bishop does not possess those adjuncts, those he formerly wore being the property of the See of Peterborough. If any one sees fit to present him or the See of London with those vestments, he will doubtless wear them. It is noted that in celebrating he adopted the "Eastern position"—that is, he stood before the altar as the rubrics direct—the first time, it is said, a Bishop has done so in St. Paul's Cathedral for 300 years. This has, however, been the usage of the dean and canons of St. Paul's for a long time past.

The ancient church of St. Saviour's, Southwark, South London, was, after a long period of renovation and restoration, solemnly re-opened on Feb. 16th. At 8:30 a. m., the installation of the chapter took place, followed by the celebration of the Holy Communion. At 3 p. m., the re-opening service was held, beginning with the Te Deum. A great congregation filled the church, and the Prince of Wales, the Lord Mayor, and other distinguished persons were present. The sermon was preached by the Bishop of Winchester. St. Saviour's is to be the Cathedral of South London, which is the Diocese of Rochester. It is a very large edifice, ancient, and of great architectural merit. It has, in past times, fared very ill at the hands of its custodians. In 1831 a large part of the nave was dismantled, the roof

removed, and the walls, pillars, and family vaults were left open to the weather. A few years later a modern monstrosity was erected over this part of the nave, with galleries and a "three-decker." The late Bishop Thorold determined upon the restoration of the church, with a view to the needs of that part of London which came within his diocese. It has been reconstituted as a collegiate or cathedral church, but differentiated in several ways from the ordinary cathedral, in order to adapt it to the practical needs of a great city. It will become, in fact, a great centre of missionary and educational work. The Holy Eucharist is to be celebrated daily, and there will be daily choral services as soon as the necessary means can be obtained. The sum of \$250,000 has been expended upon the fabric since 1891. The old endowment has been left to the parish of the district, which will occupy the Lady chapel as a parish church, and the new Cathedral organization will, at present, be supported by voluntary subscriptions. Ten thousand dollars per annum, for five years, has already been pledged.

At a meeting in connection with the Representative Church Council of the Scottish Episcopal Church, held lately in Edinburgh, Scotland, it was stated that during Her Majesty's reign, the number of Episcopalian congregations in Scotland has increased from 75 to 321.

The first of a series of three midnight sermons, to men only, by Bishops, at St. James's Church, Piccadilly, was preached last month by the Bishop of London. These sermons are in connection with a movement which is being promoted by the White Cross League, of which the Bishop of Durham is president. On the previous night a band of laymen went into the crowded thoroughfares giving men leaflets, inviting them to attend the service. There was no excitement, and the streets seemed abnormally quiet, but when the service began several hundreds of men of all ages and ranks were present, and there was a continuous stream during the Bishop's address. The Bishop based his remarks on I Corinthians vi, 13, "The body is not for fornication, but for the Lord and the Lord for the body." He at once brushed away conventionalities, and said that unless he spoke plainly on the subject which brought them together there it would be no use in speaking at all. He dwelt on the temptation which beset men to adopt the views of others and the current habits of thought which prevailed in the society in which they moved, instead of, like true and genuine men, facing questions boldly for themselves, and acting on high and definite principles. The Bishop then insisted on the fact that low and un-

worthy modes of life prevailed where religion did not exist. It was religion which made men view their lives in relation to God. In a vigorous passage he insisted that under the term life body as well as soul was included. No part of men—certainly not the body—stood outside the sphere of religion. His lordship then observed on the difference between the bodily affections undisciplined and unrestrained. He dwelt with much emphasis on the danger of imparity to society as destructive of the race and the higher forms of civilization, and he pointed out with much effect its brutalizing influences on the character, as cruelty and callousness of heart, and indifference to the sufferings of others always accompanied lust. In conclusion, he pointed out how the finest elements in human nature centred round the influence of love, as art and literature in every age had demonstrated. Pure love was the production of the home and the family, and purity once lost could never be entirely regained. In an eloquent peroration he exhorted those present to practice it, to commend it by their own example to others, and endeavor in every way to remove temptations from weak brethren.

Lord Iveagh has lately made a donation of £12,500 to the Prince of Wales' Hospital Fund in Commemoration of the Queen's Diamond Jubilee. In an accompanying letter, His Lordship expresses his hope that the money may be invested for the permanent benefit of the Fund. Lord Iveagh has also given £12,500 to the Dublin Commemoration Fund for providing Queen's nurses for the Irish poor.

The Right Rev. Hon. Edward Carr Glyn, D. D., who has succeeded Dr. Creighton as Bishop of Peterborough, is a younger son of a member of the House of Lords, and springs from a London commercial family. He is the grandson of Sir Richard Carr Glyn, M. P., and Lord Mayor of London, and son of the first Lord Wolverton, the banker. His mother was a daughter of the late Mr. Pascoe Grenfell, M. P., of Taplow Court. He was educated first under the rector of Tinwell, who prepared boys for Harrow, and also had under his care Lord Halifax and Lord Rowton. From Tinwell Mr. Carr Glyn went to Harrow, where his contemporaries included Sir George Trevelyan, Lord George Hamilton, Lord Bateman and others who have since made themselves names. From Harrow Mr. Carr Glyn passed to University College, Oxford. He has not left his name upon the honor lists of his University, but he graduated as a humble passman in 1867. Having taken his degree, he joined the little band of men reading for Holy Orders under Dr. Vaughan. The mark of

"Vaughan's Lambs" was indelibly fixed upon him in the moderation, the candor, the large charity and the "sweet reasonableness" which Dr. Vaughan's pupils have always shown. His first curacy was with Dr. Vaughan at Doncaster, from which he was called to be vicar of St. Mary with St. Nicholas, Beverley. When Dr. Vaughan became Master of the Temple, his former curate, young as Mr. Carr Glyn was, succeeded him at Doncaster, in Yorkshire. That was in 1875. But his stay in the north was not prolonged. The vicarage of Kensington, a metropolitan charge, fell vacant by the appointment of Dr. MacLagan to the See of Lichfield—his half-way house, to York—and the young vicar of Doncaster was appointed by the Crown to succeed him.

It was no easy task for a man of 35, whose clerical experience had been gathered wholly in the north, to follow a vicar of Dr. MacLagan's popularity in a crowded London district. But Mr. Carr Glyn did it with complete success. The church work of the parish has grown steadily and solidly under his rule. He has aimed at serving his parish with a single-mindedness which many incumbents of less eminence might with advantage copy. The principle of self-help has been steadily developed; the duty of aiding mission and philanthropic work among the poor steadily kept in mind; the breadth and comprehensiveness of the Church of England fully allowed for. Owing to no party, he nevertheless belongs in convictions to the Evangelicals. Unaffected and sympathetic in manner, industrious and methodical in habit, the vicar of Kensington has long been regarded as a model incumbent and assured some day of a Bishopric. He married, in 1882, Lady Mary Emma Campbell, daughter of the Duke of Argyll, who has warmly seconded him in all good works.

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In Memoriam.

By the death, which took place recently, of the Rev. Canon Perry of Lincoln, the Church of England loses one of her ablest and most careful historians. He had been rector of Waddington, Lincoln, since 1852, and Archdeacon of Stow since 1891.

Another distinguished Oxford student has passed away in the person of the Rev. S. H. Reynolds, who died lately at Biarritz. He was more of a literary man than a cleric; and so, in order to gratify his literary tastes, he resigned his living at East Ham, some years ago, and settled at Abingdon, whence he could easily have access to the treasures of the Bodleian Library. He was a frequent contributor to the London Times, and published scholarly editions of Bacon's "Essays," and John Selden's "Table Talk." No man was by nature better fitted to shine in intellectual society than he was; no man's company was more eagerly sought after by the fit, though there were few to whom he cared to reveal the rare powers of mind, which, in spite of his habitual irony and his occasional whimsicality, would seldom fail to respond to friendly and appreciative sympathy.

PROF. HENRY DRUMMOND.

We regret to have to announce the death at the early age of 46, of Professor Henry Drummond, of the Free Church College, Glasgow, Scotland. Born at Stirling in 1851, Prof. Drummond was educated at the universities of Edinburgh and Tubingen. He subsequently passed through the Free Church Divinity Hall, and after the completion of his Theological course was appointed to the charge of a mission at Malta. On his return to Scotland he was appointed a lecturer on science at the Free Church College, Glasgow, in 1877, and Professor in 1884. He also had charge of a workmen's mission in that city. In subsequent years he travelled with Prof. Geikie in the Rocky Mountains and in South Africa. He is best known as the author of "Natural Law in the Spiritual World," which, when published, in 1883 created quite a sensation in the religious and intellectual world. It is a work of such originality that it elicited a torrent of criticism. It is now in its 29th edition, and has been translated into French, German, Dutch, and Norwegian. Prof. Drummond has also written some interesting accounts of his travels, one of the most noticeable of which is "Tropical Africa," 1888. Few men have exercised a greater influence for good than this able scientist and author, and few have been more beloved by those who had the honor of his acquaintance.

An Episode in a Fisherman's Life.

The following simple and pathetic story comes from the facile pen of an old friend of our boyhood, and one of the most cultured and scholarly men in the Scottish church—the Rev. N. K. Macleod, M. A., Rector of St. Mary's on the Rock, Ellon, Diocese of Aberdeen.—Ed.

There had been a phenomenal storm for the month of March. The snow fell to a great depth, and it blew so hard that the trains were blocked and all communication by road or rail was stopped. At sea this storm had not been less severe, and the ships and fishing boats were wrecked and many lives lost. When the line was clear a friend and myself took the first train we could get from the Highland capital; and we got into a third-class carriage, in the corner of which an old fisherman (to judge by his dress) was seated. His face had a faraway look about it, and he seemed very sad and preoccupied. When the train reached Culloden my friend and I began to talk of the ill-fated expedition which had such a tragic ending in Drum-ossie Muir, and we criticized the strategy which places Highlanders on a level plain to meet disciplined infantry well supported by the cavalry and artillery.

The old fisherman seemed interested in the conversation, and at length he remarked:—"Ye've baith leal hearts to the Stuarts, I think, like me and my forbears. My great-grandfather went in the '15 wi' the auld Chevalier frae Peterhead to Fetteresso in charge of one of the baggage horses. My grandfather was wi' Lord Pittligo frae the time that he left the Green o' Aberdeen in command o' the mounted gentlemen of Aberdeenshire till Culloden. He minded weel the auld nobleman takin' aff his three-cornered hat and looking up to heaven, sayin'—"Lord, Thou knowest that our cause is just. March, gentlemen." Ye see I'm an Episcopalian like him, and like so many fishers on the East Coast. Ye maybe have heard o' Dr. P——, he was my minister; a much respected man by rich and poor, and he was a learned man, tae. He wrote a book on the 'Auld Paths,' and he catechised his young folk sae eidently that they aye could gie an account of the faith that was in them, and they were not led awa' wi' Plymouth Brethren and Revivalists, and sic like, as mony fisher folk were, but stuck to the 'Auld Paths.' Ye were speakin', gentlemen, o' the storm the ither nicht. Well, I've seen many storms, but ne'er the like o' it. In my young days I've often been at Greenland at the whale fishing, and my father was lost in the Oscar aff Aberdeen wi' forty-two o' the crew. It was a sad sight to see the dead bodies laid oot on the aisle o' the auld

cathedral in auld Aberdeen. Well, I was saying, I've seen mony a storm, but naething like the last ane. Ye see I've for the maist part given up the sea, and me and my wife live in a cosy 'but-and-be' hoosie, nae far frae the Bullers o' Buchan. The lassies are well married, and the laddies tae, except the youngest, who lives with us, and is the apple of his mither's e'e.

"Well, to mak' a long story short, my gude sons and my ain laddies got a fine boat built at Peterhead, wi' the newest improvements. That cost a lot o' money. I helped them a sma' bit, but it cost mair than we could afford. The laddies wouldna hae a denial, but I maun gang wi' them the first voyage, and my wife, puir woman, wouldna let me alane until I said I would gang, and so we made for the Moray Firth to try our luck. She was a fine boat, and it did me good to be in her, and a' oor spirits were high when the awful sudden storm came on. We did oor best to save the boat and the nets, and when that seemed impossible, I prayed that oor lives might be spared. The storm increased, and we a' kent without speakin' about it what was before us. But my sons were God-fearing laddies, and nae doubt they commended themselves and their auld father to the Heavenly Father. The storm seemed, if possible, to increase in violence, and I prayed that, as there must be loss of life, I might not be spared to see the boys drownin' or tak' back the news o' her Benjamin's death to ma auld wife. I tried to remember bits o' prayers, but naething cam' so easily as the petitions, 'Lord have mercy, Christ have mercy, Lord have mercy,' and that prayer at the end of the service. 'Fulfil now, O Lord, the desire and petitions of Thy servants as may be most expedient for them, and I thought I could pray that, as it seemed likest, 'Thy will be done' in the Lord's prayer. And I forgot the boat, and the lives of the laddies, and I only wished and prayed 'Thy will be done,' and a great wave came and broke over us, and while we thought our end had come, it heaved the boat ashore on a sandy beach, and we were able to clamber ashore. I left the laddies to look after the boat, and I cam' off by the first train I could get to tell the wife and the lave that we were safe." And, as he said this, the thought of the merciful deliverance overcame him, and he sobbed aloud.

We said nothing, but I thought of that scene on the Galilean lake, when the disciples were rowing in the storm, and no doubt despairing of safety; "And the sea arose by reason of a great wind that blew, and when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea and drawing nigh unto the ships, and they were afraid. But He

unto them: "It is I, be not afraid. When they willingly received Him into the ship, and immediately the ship was at the land whither they went;" and I felt that in this 19th century, as in the first, Christ does not forsake His children, but when the need is the sorest comes to them, and in His Presence they find safety and peace.

Church Reunion—Its Possibilities and Difficulties.

(A paper read at the March meeting of the Archdeaconry of Winnipeg, by Rev. F. V. Baker, B.A., All Saints', Winnipeg.)

Every Christian feels occasionally, or constantly, a desire for the unity of the church. Every Christian feels, from time to time, the disadvantages and injuries resulting from our unhappy divisions. Yet so difficult does it seem to effect any improvement that we acquiesce only too readily in the present state of the church, and appear to become almost believers in the necessity of a divided Christendom.

Let us, then, first state why we believe in the church's unity. (1) Because our Lord founded one church—a Divine society, of which the members were to be united to Him as the branches to a vine, and united to one another as members or limbs of one body. This unity was not to be destroyed by the catholicity of the church. Our Lord, in His high priestly prayer, prayed that they all may be one—as Thou Father art in He, and I in Thee, that they also may be one in us. When He regards the gathering of the Gentiles, He says: Other sheep I have, which are not in the fold. Them also I must bring, that there may be one flock, one shepherd.

The unity of the church was provided for and protected by the appointment of the twelve Apostles. To these the new Apostleship of St. Paul might seem to add a new element, and for a time the first unity was threatened. Yet, where shall we find a stronger teaching of the church's unity than in the writings of St. Paul. "Let there be no schism in the body." No creation of parties, as some of Cephas, and others of Paul. The church is one "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

The Council of Jerusalem, recorded in Acts xv, finds a common ground of agreement for Jewish and Gentile Christians, and the unity of the Catholic church is marvellously preserved: the spirit of charity prevails; the apostolic authority is recognized; the fulness of Christ's doctrine is guaranteed. Would that in other ages of the church the same spirit of conciliation had found place!

But let us pass to consider other rea-

sons for the retention of a Unity Church. The practical reasons for unity fall under two heads—internal and external.

2. The internal reasons for unity are found in the loss of strength, the loss of charity, the loss of spiritual life that comes from division. Against this we have the feeble worldly argument that competition is good. I would rather say that in church economy, as well as in political economy, I believe that co-operation is better. Look at Scotland—torn between three divisions of Presbyterians—preaching, to all intents, the same doctrine, agreeing in the same organization, yet each striving one against another, wasting money, wasting tempers. Is that right? Look at our own little villages! Each with four or five little chapels: no common worship: very little possibility of religious charity. Most of the churches in debt. The ministers overworked and underpaid. No religious education in schools, because we cannot agree on a common basis of religious instruction. Do we regard this state of things as desirable, or calculated to best promote Christian life?

3. Externally, the divisions of Christendom are the butt of the church's enemies. Even in this country the red Indian has hesitated to give his adhesion to Christianity because of the contradictory statements of various sects. In India, these impassable conditions are a standing puzzle to the natives. They are the greatest obstacle to Christian progress. It is not only a question of Roman Catholic and Protestant, or church and dissent. It is all the varied forms of dissent, each offering a different type of Christianity, each claiming the right to propagate and proselytise at the expense of the other.

Against all this we desire to establish first of all a desire for unity, a belief in the need of unity, and, I may say, an inveterate belief in the possibility of unity. However hard it may be, this belief must still be held firmly and persistently. I believe in "One, Holy, Catholic, and Apostolic Church," is part of the unalterable creed of Christendom. We must pray to realize the day when the unity shall be manifested: we must work with all our power to remove difficulties, to preserve peace and to promote an ever-widening unity.

But unity does not mean uniformity. Whatever basis of unity we agree upon in our United Christendom, we must make up our minds to allow a considerable amount of diversity. Let us only remember the different nations, the different types of people who at present embrace the doctrines of Christianity. Begin at the east, the cradle of our faith: regard the Syrians, the Greeks, the Armenians; note the Russian church; think of the different races embraced within the rule of the Roman church, the Italian, Spanish, French and

Irish. Notice the difference of character in the English-speaking peoples, the English, the Scotch, the Welsh, and I think we may add, as a people possessing marked features of its own, the American. There cannot be any stringent uniformity in the religious practices of so diverse a list of peoples. And the difficulties of uniformity will increase still more when the people of India, China and Japan, and the tribes of Africa render their tribute to the faith. The glory of our religion is, and must be, its adaptability—its universal provision for the needs of the human race.

How different, too, are the natural predispositions of men. Depending in a great measure upon the beauty or ugliness of their environment; the ease or difficulty of earning their bread; the life of the town, and the life of the country; the mind mystical and deferential, or the mind logical and enquiring. There are some men to whom music and painting are a revelation from God, to others they are a temptation of the devil, and yet other minds are entirely unimproved and indifferent to both painting and music. All these differences in men and nations will go some way towards explaining religious differences, but perhaps an equally powerful factor in causing divisions, and one much less excusable one, is the "sectarian spirit." This is the spirit of religious pride which delights in religious strife and exalts petty prejudices into grounds for separation. Undoubtedly it is largely answerable for the 276 religious denominations we find recorded in Whitaker's Almanac.

How are we to triumph over all these difficulties and diversities, so as to bring about a substantial measure of unity? Can we ever hope that there will be once more such a recognition of brotherhood among Christians, that we shall be able to worship together with joy, praise one another's work, and agree that for the sake of anything that is non essential, we will not again rend the Body of Christ?

At the last Lambeth conference the Bishops adopted four articles as a basis of union in the name of the Anglican church. These articles were an attempt to eliminate some things which ought to be regarded as non essentials in the Christian church, and to bring into prominence what might be regarded as permanent and necessary ground works of the Catholic church.

Let me recall these four articles:—Basis for Christian Union, 1888:

1. The Holy Scriptures of Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of Faith.

2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian Faith.

3. The two sacraments ordained by

Christ Himself; Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration, to the varying needs of the nations and peoples called by God into the unity of His church.

At first glance these suggestions take one's breath away by their simplicity, and the liberality of the Bishops in giving up so much that has been thought essential to the Church of England, or at least its characteristic marks and inheritance. Our liturgical worship is clearly a non-essential; our thirty-nine articles are no longer articles of peace and union; even confirmation is unnecessary. One essential alone is required, which makes a bar to an immediate reunion with most Protestant denominations—that is the Episcopate. The offer seems a practical one; and so has led to some interesting discussions. But this one point renders it impracticable, and so it has led to nothing further. In fact, one may say that by this saving mention of the Episcopate, the Church of England has been saved from giving itself away.

As a matter of fact, since nearly all bodies of Christians take the first three articles for granted, what is really done in this proposal is to offer the "Historic Episcopate as a basis of Reunion," and it is doubtless in this sense that we have most of us thought about it.

Before saying anything on this point, I will draw your attention to two other statements in the Lambeth report, which express more definitely than these resolutions the exact position taken by the Bishops.

1. In the encyclical letter the Bishops refer to these terms of possible inter-communication. They assure it is not their intention to depart in any way from the recognized standards of the church.

However we may long to embrace those now alienated from us, so that the ideal of the one flock under the one shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

2. The second point is in regard to reunion with our brethren of the Roman church. Here I quote from the report of the Committee.

The committee are "painfully aware that any proposal for reunion would be entertained by the authorities of that church only on condition of a complete submission on our part to those claims of absolute authority, and the acceptance of those other errors, both in doctrine and dis-

cipline, against which, in faithfulness to God's Holy Word and to the true principles of His Church, we have been for three centuries bound to protest. (Pages 85, 86.)

These two positions, placed side by side, seem to bar any approach to reunion in either direction. They seem to tell us that we must be content to do our work as we are, and leave the work of reunion to the Providence of God.

Yet, I think that we may be loyal to our position and inheritance, and yet pray and work for the day when we may exercise a fuller recognition and enjoy a more vital union.

But, if we desire and work for union, it must not be only in one direction. If at present there may be greater hope of the spirit of unity moving on the troubled waters of Protestantism than that there should be any healing of the division between ourselves and the Church of Rome, we must not forget that ultimately the bonds of unity must unite us in both directions. We must never leave out of sight the great historic churches of Christendom, whose adherents number three-fourths of the Christian world.

I will now point out the direction in which I think we are to look for the hope of unity.

When the church seeks with equal zeal for the restoration of its other "marks," then the mark of unity will follow. We say in the creeds, we believe the church to be one, Holy, Catholic, and Apostolic. We cannot desire unity at the expense of truth, holiness and apostolicity, but let each be sought for equally and held to faithfully, and the result must follow that in due time we shall come into the unity of the Faith, unto the perfect man. We shall grow up into Him in all things which is the Head, even Christ.

1. We must be Holy. The church is created for holiness. She is to build up men in holiness. She is to exercise an influence for holiness upon the earth. Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted. It is thenceforth good for nothing, but to be cast out.

Not that it is ours to condemn men or churches for lack of holiness—nay, they shall condemn themselves. They have a name to live, but are dead. The fate that overtakes them is this: that they cease to influence men's lives for good.

Now, can we say that any churches are so corrupt in morals that they stand thus self-condemned. I think not altogether. I believe no church has a monopoly of holiness—though I believe in some the brightness of this "mark" has been dimmed, and in proportion to its dullness, its candle has been removed from its place. Can we not thus largely explain the downfall of some of the once powerful churches of

the east, and perhaps we may say, though, in saying it, we partly condemn ourselves, the success of the followers of John Wesley and of some other modern denominations, is marked by a zeal of holiness.

2. We must be Catholic. I understand this to mean we must teach the whole truth, and nothing but the truth. And here again I believe that while no branch of the church has a monopoly of holiness, so no branch has a monopoly of catholicity. I understand the definition of catholicity to be that which was laid down by St. Vincent of Lerins—quod semper, quod ubique, quod ab omnibus. It is rather an eclectic way of arriving at the truth, but it excludes, in a way which must commend itself to every wide-seeing and impartial mind, those temporary and one-sided doctrines which have fascinated in different ages the impatient or puzzled minds of men.

Holy Scripture is the ultimate standard of all doctrine. We appeal to Scripture as to the word of truth. But not to scripture, as interpreted by some individual in this or any age. Still less as interpreted by ourselves alone. We appeal to Holy Scripture, as interpreted by the consensus of the Catholic church. The primitive church has accordingly a special weight in this interpretation, because the Fathers lived nearer to the time of the Divine revelation, and because the church was undivided in organization and doctrine.

3. Apostolicity in the church is the expression of its authoritative mission. Undoubtedly the Apostles were sent by Christ, and we believe that this first mission is continued by an authorized ministry. For fifteen hundred years it was accepted in the church that this authority rested with the Order of Bishops. At the Reformation period, for one reason or another, the authority was claimed, either by the general body of Christians or by various individuals. The claim was then made that in the primitive church the authority rested in the whole body, and had been usurped by the Order of Bishops. This is not the place to answer the claim, but at least we may say the charge of usurpation is a difficult one to establish.

Now, my point is this. When we shall have arrived at a substantial agreement upon these points in the church's life, then only can we hope for an outward unity. But in our endeavor after unity, neither point must be left out of sight. We may not disregard the question of authority, neither must we exaggerate it. Again, holiness must not become such a supreme end as to lead us to denounce every existing authority in the church, and to permit us to justify every well-intentioned schismatic act of reforming zeal.

We claim in the Church of England to have a loyal desire to hold fast to each of these marks of the Christian church.

1. The return to the Catholic faith was the main object of the Reformation. To ascertain what was held by the church from the beginning, to strip off later accretions to the faith, to hold fast all doctrines which could be proved from Scripture, in the sense in which the early Fathers had received the same.

2. To retain the apostolic authority in the same form as it had existed in the church from the beginning: rejecting the later theory that the Patriarch of Rome was a Universal Bishop, with a supreme and infallible authority in the church; rejecting likewise the theory that authority in the church was to be derived from the community of believers, and not from the Apostles of Christ.

3. That the Church of England has a zeal of holiness, few will deny, least of all her own sons. We may lament that she fell at times on evil days, and especially in the last century cared more for her worldly position than for her spiritual office. Her Prayer Book is a witness of her desire for holiness—a hand-book of the devout life, a training school for the humble Christian. She does not teach an ultra-puritanism of practice, or seek to produce an exaggerated otherworldliness of spiritual life, but she can point to a body of clergy and laity, whose general standard of pure and humble Christian living and whose record of good works, would compare not unfavorably with the condition of any other body of Christian people.

4. Our desire for unity is even more undeniable. Our position in Christendom marks us out for a peacemaker. Certainly to-day our work for this end is pre-eminent.

Yet who will deny the difficulties in the way of Reunion? We shall be told that our church creates an obstacle to Reunion on each of the four heads mentioned.

Our standards of doctrine are satisfactory to some, but a grave difficulty to others. Our system of devotion and discipline is held by some to produce, not the Christian life, but its very opposite. Our Episcopal ordination, conceived by us as a safeguard of authority, is regarded as a needless and indeed a dangerous form of government.

We are reminded of the story of the old man and the ass. We are not to try to satisfy the views or criticisms of others.

Let our faith be strong in our church. Her faith, Her organization. Her system. Yet be not blind to the good of others, and refuse not to believe that in ourselves there may be points capable of improvement.

Under these three heads, combined with prayer for the church's broken unity, we may range all that can at present be done by ourselves in the way of Reunion.

1. There is no doubt that in regard to the use of a liturgy, and in regard to the Episcopal office, many dissenters now regard the Church of England as holding a strong and true position.

Dr. Briggs, a well-known and prominent Presbyterian in the United States, says in regard to the Historic Episcopate: "It is my opinion that the process of assimilation (of the Episcopal type of government) is so rapid, and the constraint of external necessity is so great that it is inevitable that the free churches of the United States will unite early in the 20th century in spite of all traditions and of every opposition of dogmatists and ecclesiastics. When they unite, it is inevitable that the unity of organization will find expression in the executive functions of the Historic Episcopate."

In regard to the form of worship, this is even now not a bar, except formally. The Bishops disregard it, except in the case of administrations of the Sacrament. But many dissenters use a form, and the observance of the church's year is becoming quite general.

2. Be not blind to the good of others. There is much food for suggestion in the rules and practices of the Presbyterian and Methodist bodies. Perhaps the church has yet something to learn of the power of the Presbytery, even while she still recognizes the bishop as the point of church authority. Churchmen cannot afford to despise John Wesley's methods of lay discipline. Roman Catholics, too, may shame, by great personal self-denial and undeniable good works. The success of our church and Protestant sisterhoods within the last forty or fifty years shows that they can also teach us some valuable lessons in the employment of women in the church.

3. Church Reform. Refuse not to believe that in ourselves are points capable of improvement. I believe we need to permit greater variety of form, to relax our rigid uniformity, not only to aim at reunion, but to keep hold of our own people. Few churchmen, I suppose, would claim perfection for the church's order: only it is urged that it is dangerous to tamper with what are regarded not merely as liturgical forms, but as doctrinal standards.

But I must not touch on these points now. I merely wish to say that I believe where a permitted variation of the service would preserve the outward unity of the church, we must not make rigid uniformity an *articulus stantis vel cadentis ecclesiae*.

In concluding these few random thoughts on a topic which I believe to be of deep vital and practical interest to the Christian church, I desire to record my own faith in the Catholic and reasonable

position of our Anglican branch of the church, and my conviction that through loyalty to her main position the blessing of unity shall again disclose itself to the waiting faith of a divided Christendom.

Let us pray for unity in the touching words of our church's collect. "Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord; that as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity."

Behold the Man.

(A sermon preached at All Saints', Winnipeg, on Sunday, March 14th, by Very Rev. J. D. O'Meara, D. D., Dean of Rupert's Land.)

Then Pilate said unto them, "Behold the man." John xix, 5.

On the west bank of the Nile, so ran the ancient story, there stood a colossal stone statue. Grim and silent during all the rest of the day, it was said that at the moment when first there flashed upon it the glory of the rising sun, there issued from these cold and carven lips sweet strains of exquisite and most heavenly music which floated far away over the land to wake to new life the slumbering slaves and peasants of the Egyptian plain. The incident of my text, it seems to me, is fitly parabled by that old world legend. The sneering Roman governor, hard and cold as the statue of Memnon, fronts the majestic moral splendors of the Sun of Righteousness, and touched by the sight to an unwonted feeling, he bids the yelling mob gaze upon the patient suffering form before him, and so he themselves touched to an answering sympathy and then from those usually hard and scornful lips there burst forth in unconscious prophecy the words of my text, "Behold the man," and the music of that utterance has floated out over all the world since then; and their message with all its wealth of meaning has woken to new life millions upon millions of the race, and has been as the sounding out of a most sweet and heavenly music in the sad and sorrowing and sin-burdened souls of men.

Will you, my friends, follow me with your most devout and reverent thought while I, too, bid you "Behold the man," speaking not, however, like the Roman governor of old, in pity or contempt, but with the bated breath of one who almost shrinks from daring, with weak and sinful

lips, to invite the gaze of sinners like myself to a sight, before whose solemn splendors angels veil their faces—a majesty of perfect manhood, before whose unutterable glories the eyes even of arch-angels may well grow dim.

And, first, as you gaze upon the form of the man, Christ Jesus, I would bid you behold the perfect man. There are two forms of perfection. The first I may call the negative—that is, freedom from fault or wrong-doing. It is but a trite truism to remind you that this form of perfection was Christ's in absolute degree. No single spot of sin ever rested for a moment on the dazzling purity of that stainless soul, moving though he did amid an environment of corruption, coming into daily contact with all that was hardest in hypocrisy, deepest in deceit, most grasping in greed, most false in outward formation, and most foul in inner hatred of the truth; yet no faintest breath of sin-born storm of evil ruffled the calm of that soul which mirrored in absolute reflection the radiant holiness of heaven itself. "For such an High Priest became us, who was holy, harmless, undefiled, separate from sinners."

But we should not begin to exhaust the meaning of Christ's perfect manhood were we to rest satisfied with this negative view of perfection. Again, I ask you to behold the man. Behold the man as exhibiting the fulfilled idea of all that by its maker manhood was meant to be. We are told that Christ came to reveal God to man; may we not say, with equal truth, that Christ came to reveal man to himself. Up to the coming of Christ, the true heights of human nature had not only never been scaled; they had never been seen.

It may happen to dwellers near some great hill range that all day long dark clouds have hung above the mountain's loftier levels and left only the lower slopes to view, but all at once the sun bursts forth and cleaves great rents in the cloud canopy, and through the rifts we see the great mountain peaks lifting heavenward their golden brow; nay, as we follow up and up the dazzling heights of sun-bathed snow we find it hard to decide where earth leaves off and heaven begins. And so, for three and thirty brief and pain-laden years, Christ clove asunder the clouds of universal sin that for weary centuries, had brooded over all our race, and looking at that life, studying that character, beholding the man, we begin to know something of the true glory and majesty of manhood, nay, we even catch faint, far vision of its final and splendid destiny; for, as we look heavenward, we seem to see a great throne, and One sitting there begirt with the homage of adoring multitudes, crowned with the many crowns of universal dominion, girt about the breast with the golden girdle of a

world-wide empire of souls; and we know that He who sits there, sits there as the son of man, the representative of that manhood which he still delights to share with us.

Christ, I say, came to give men an utterly new conception of the meaning of manhood. He came to declare factors in manliness which had never been dreamed of before. He came to reveal the sanctity of service, the sublimity of sacrifice, the majesty of manliness, the heroism of holiness. You remember, do you not, the touching incident of the washing of the disciples' feet. He thus declared to them, by a striking and most suggestive act, the import of true greatness. In the second verse of the 13th chapter of St. John we read: "Jesus, knowing that the Father had given all things into His hands." Notice these words, Jesus now knew himself to be King of the Universe, crowned by the sacred right of His infinite sacrifice. And what was the first act of the now conscious King: to stoop and to do service for His disciples. Aye, even to wash the feet of the very traitor who had just then fully purposed to betray Him. Behold the sublimest height of royal manhood—Jesus at the traitor's feet. Well may such a scene as this have given such a new view of Kingliness, that the heir apparent to earth's greatest empire takes, as the fitting symbol of his coming royalty, of Ich Dien—I serve.

And, on His cross, too, what a new interpretation Christ gave to the idea of manhood. By the majestic patience, the sublime forgiveness, the meek tranquility with which he bore the insults of his enemies and the agonies of His awful death, He revealed to the world a quite new type of manhood. Thus, with His pierced hand did the dying Christ lift the whole conception of true manhood to a new plane, from which, in the best and noblest thoughts of men, it has never since come down: so much so that He has even transfigured and transformed the very instrument of His suffering, so that the symbol of the slave's agony is now a sign more glorious far than the laticlave of consuls or the diadem of kings.

Yes, again I say that the life and death of the perfect man has revealed to the world an entirely new conception of what constitutes a man. Let me just give an instance of what I mean from what is transpiring in our midst. There is a society in our city whose beneficent office it is to find out and relieve distress, to champion the weak and the defenceless, to safeguard the helpless and forlorn. And what is the name of that society? It is the Humane Society, which just means by its derivation, the manly society, the society doing the work of true manhood. Put the name and the work of that society together, and you will learn that the man,

Christ Jesus has written his sign manual deep on the very heart of all that is sweetest and noblest and most regenerative in our modern life.

But we cannot rest satisfied with admiring the vision of a perfect manhood. Janet, the great French thinker, has well said that the idea of perfection, once rising clear and full before the human mind, claims from each true heart at least the effort to reach it. And so it follows that, if we are true to ourselves at all, we must go on from beholding the perfect man to behold the pattern man, the man who has left us an example that we should follow His steps. But, on the very threshold of this part of my subject, a difficulty meets us: How can we, living in the land and age we do; how can we copy the deeds of the Christ who lived His life under circumstances so different from our own? How can we multiply bread and fight the Pharisees, and die at last upon the lifted cross? My friends, this difficulty will vanish if we remember that Christ was not our model, but our example. You copy the exact outlines of a model; you catch the inner spirit of an example. You may not now be able to do Christ's deeds, but you can try to live out His principles, and make His spirit breathe in your breath and pulse in all the varied activities of your daily life. You may not multiply the bread for the waiting multitude on the Galilean hill sides, but you may deny yourself that, so food may be found for the needy or the bread of life be ministered to starving souls. You may not now take your stand beside the lonely hero as he fronts the furious hate of Pharisee and Scribe, but you can stand up for Jesus and for right by championing the cause of righteousness, and that purity and principle, even when your stand for truth threatens to make you the object of hatred and contempt. You cannot hang with the pattern man on Calvary's cruel cross, but by daily self-denials, daily self-sacrifices for His dear sake, you can each day take up your cross and so surely follow Christ.

Do you ask me how you, weak and sin-hampered as you know yourself to be, how you can dream of thus imitating the Perfect and the Pattern Man? For answer, I would bid you again to "Behold the Man," but now it is the Divine Man. I would ask you to survey the One who was the Son of Man but also Son of God, and who thus brings to all who look to Him by appropriating faith, and are thus drawn by His great redemption into livingness with Him, brings to them the very forces of Omnipotence. It was by conscious union, through faith, with Jesus Christ that Paul could exclaim triumphantly, "I can do all things through Christ that strengtheneth me," and it was the same Paul that again exclaims, "The life that I

now live in the flesh, I live by the faith of the Son of God." In Christ all things are possible to the believer, even the imitation of the Perfect and the Pattern Man. It is thus, and thus only, that a true imitation of Christ is possible. The child reproduces the mother's tones and gestures with a delightful earnestness of imitation. But why? Because the mother lives in the life of her child. Her very nature has passed into that child, and no wonder, then, that, with such a union of life, the child can easily, aye, even with delight, imitate his mother. It is the mysterious life union between mother and child that makes the imitation possible. And so, dear brethren, I beg of you, let no humanitarian current of thought make you for a moment forget that it is because, and only because, we are one with Christ, that through the channels of His grace, His Divine life is ever pressing into our life, that we can hope to be imitators of Him. But, having this life, what a responsibility of imitation does the example of Christ thus lay upon us. In a London gallery two workingwomen were looking at a picture of the infant Jesus in His mother's arms, and one woman was heard to say to the other, "Oh, Mary, surely the mother of such a child would have to try hard to be a good woman: And if a picture of Jesus could give such an uplift to thought and deed, what should be the influence on our whole conduct of the very life of Jesus, lived before us, in the Gospel story, and made our own in a deeper sense still by our union with Him through Faith. Oh, let us hear clearly the spirit re-echo to us the challenge of my text, "Behold the man," and that beholding shall surely rebuke our sin, purify our thought, and gradually raise our whole being to meet the Divine purpose of our calling to Christ Jesus, which is "that we may be conformed to the image of God's dear Son."

As several of our readers have complained to us of the great difficulty they have experienced in getting vessels for the service of the Holy Eucharist of a really chaste design, we take this opportunity of informing them that if they would call at the well-arranged and well-stocked store of MESSRS. BARRE BROS. CO. 422 Main Street, 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 without delay.

Varia.

The Church Army Mission Van scheme continues to do excellent work. The Bishop of Bangor lately visited the Church Army Training Home, and addressed the evangelists and mission nurses in training. He said the Welsh Mission Van was carrying on a splendid work in the Principality, and many people were being reached by the Van Missioners who could not be reached in any other way.

In spite of the great counter attraction of the Indian Famine Fund, the county donations towards the completion of Truro Cathedral are flowing in very steadily. The amount now stands at over £22,000, nearly £10,000 having been given locally the last four months. The Duchy of Cornwall deserves well of the nation at large, as showing her own warm interest in the memorial to the late Archbishop Benson, who was the first Bishop of the revived See of Truro.

The new Archbishop of Canterbury relates the following good story of himself while Bishop of London:—One night he attended service in an East End church, and, standing in a back pew, joined in the singing of a Moody and Sankey hymn. Next to him stood a workingman, who was singing lustily in tune. The Bishop sang lustily also, but not in tune. The workingman stood the discord as long as he could, and then, nudging the Bishop with his elbow, said in a whisper, "Here, dry up, Mister, ye're spoiling the show."

The Mission which has been conducted lately at Saint Mark's Church, Philadelphia, ended on the night of Septuagesima Sunday. It was estimated that 2,500 persons listened to this closing service, and, in all, fully 20,000 people attended the Mission. It was a very impressive service, with splendid music and festival vestments. The Magnificat was Barnby's, in E flat; and at the offertory the choir sang Handel's "Hallelujah Chorus," from the "Messiah." The Rev. Mr. Cocks spoke briefly on the success of the Mission, and of the return to England of himself and his assistant priest, when their labors in a totally different field would be resumed, a field abounding in poverty, suffering, and crime; and he asked the prayers of those who had attended the Mission for them and their work. Everybody in the church was then asked to stand up and repeat their baptismal vows, and all who were interested in the Mission were invited to come forward and receive a

tiny brazen crucifix as a souvenir of the Mission.

The man who does not believe in missions—foreign or domestic—who does not want to have their needs brought constantly to his attention, must be prepared to take heroic measures with himself. He must give up the Lord's Prayer; he must forget the Catholic Creeds; he must put away the Prayer Book; he must close his Bible; he must go no more to the Lord's Table, to be reminded of the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. Who is ready to pay such a price?"

"As Thy Day So Shall Thy Strength Be."

"Charge not thyself with the weight of a year,
Child of the Master, faithful and dear.
Choose not the Cross for the coming week,
For that is more than He bids thee seek.
Bend not thy arms for to-morrow's load,
Thou mayest leave that to thy gracious God.
'Daily' only He saith to thee,
'Take up thy Cross and follow Me.'"

"Watch."

A collie dog belonging to the late Archbishop Benson used to accompany his master every morning to the service when at Lambeth and wait outside, except on one occasion, when hearing the word "Watch," which occurred in one of the Lessons, he walked solemnly up to his master's stall.

He followed his master's footsteps
Each morn to the sacred gate,
Steady and true to his purpose
In patience to watch and wait.
To watch if perchance some signal
Should sound through the fast-closed door,
And waiting with keenest longing
To hear the loved step once more
But one day the door stood open,
And out through the Church's porch
His master's voice rang clearly,
"I say unto all men, Watch!"
Swiftly he rose at the bidding
And silently trod the aisle,
Heedless of all things around him,
To seek his master's smile.

In the midst of the morning service
He passed at his Master's call
Within the sacred portal
Content at His feet to fall.

B. F.

Late Notes.**BRANDON.**

On Sunday, March 14th, the Rev. Geo. Hill, rector of Boissevain, preached two eloquent sermons in St. Matthew's church.

On Sunday, April 11th, the Archbishop administers the Rite of Confirmation.

It is hoped that both the new pulpit and pews will be in position before Easter Day.

Services are now held regularly at Charter and Poplar Hill by Mr. Frederick Wimberley. As soon as spring opens it is intended that Douglas shall be provided with regular services.

During Holy Week services will be held in the church every day at 11 a. m. and 7:30 p. m.

On Thursday evening, at 7:30, there will be a special service in preparation for Easter communion.

On Good Friday there will be a children's service at 4 p. m.

On Easter Day there will be celebrations of the Holy Communion at 7:30 a. m., 8:30 a. m., and at 11 a. m. Liberal offerings are asked at all services for church expenses.

The Lenten Boxes may be returned to Mr. Geo. Coleman on Easter Day.

We regret very much to have to record the departure of a large number of our devoted church people during the past few months, Mr. T. M. Daly, late Minister of the Interior; Mr. W. McDonald, Q. C., and Mr. F. Deacon, having left for the gold fields, while Dr. F. Torrance and Mr. John Colwell have removed to Winnipeg.

The Brotherhood of St. Andrew is doing excellent work among the young men of the city under the direction of its energetic president, Mr. H. Rixon.

NEEPAWA—ST. JAMES'.

The services in connection with this congregation are being held at present in the court house. Matins at 11 a. m., Sunday school at 3 p. m., and Evensong at 7 p. m. The Ladies' Aid of St. James' are at present in correspondence with Mr. Grant Henderson, of Hamilton, with a view to the organization of an entertainment for Easter week. Services will be held at Bridge Creek at 3 p. m. on Sunday, April 4th, and thereafter on every alternate Sunday.

Important Papers.

Queen Victoria has given so many proofs of the possession of sterling virtues that no one expects her to swerve from the path approved by her judgment and her conscience. When she first became Queen, however, the world had yet to learn how determined the young ruler

Lord Melbourne, her Prime Minister, is said to have declared that he would rather have ten kings to manage than one queen.

On one occasion, he arrived at Windsor late on Saturday night, and informed his youthful sovereign that he had brought for her inspection some papers of importance. "But," said he, "as they must be gone into at length, I will not trouble Your Majesty with them to-night, but will request your attention to them to-morrow morning."

"To-morrow morning?" replied the Queen. "To-morrow is Sunday, my lord." "But business of state, please Your Majesty."

"Must be attended to, I know," replied the Queen. "and as, of course, you could not get down earlier to-night, I will, if these papers are of such vital importance, attend to them after we come from church to-morrow."

In the morning the royal party went to church, and the noble statesman was not absent. Much to his surprise, the sermon was on the duties of the Sabbath.

"How did your lordship like the sermon?" asked the Queen.

"Very much, Your Majesty," he replied.

"I will not conceal from you," said the Queen, "that last night I sent the clergyman the text from which to preach. I hope we shall all be the better for his words."

It is presumable that they were better for the day passed, and no word was heard of the papers. At night, when Her Majesty was about to withdraw, she said, "To-morrow morning, my lord, at any hour you please, we will go into those papers—at seven o'clock, if you like."

But the papers had suddenly grown less pressing, for the Prime Minister found that nine o'clock would be quite early enough to attend to them.

Archbishop Benson.

A fine passage in Brewer's "Henry VIII" describes the "magnificence" of Wolsey, his "regal taste," his "powerful grasp of little things and great," "a soul as capacious as the sea, and minute as the sands upon its shore." The whole passage reads like a description of Archbishop Benson. He was fond of detail. He was very particular about the way in which even little things should be done. "If all else failed," he said one day to a chaplain, "I could make my living as a tailor's folder." "Oh, my dear!" said his Cornish coachman, fresh from a lesson on the way to know good oats, "I believe there's nothing that man don't know." Especially in regard to ecclesiastical matters he knew what was right and what was wrong. He loved making a hymn-book, on an-

ent lines, for Wellington College, or a carol service with nine lessons and benedictions for Christmas Eve in Truro Cathedral. When some one asked him how he had been able, amidst the care of all the churches, to elaborate the Lincoln judgment, he said that it would have been impossible if he had not worked at these things long before he was a Bishop. Love of liturgies and the like was indeed part of what he imbibed as a boy from Le. But all such details were irradiated for him by great principles. The very accountants who went over his yearly accounts came away impressed with the grandeur which, in the most unstudied manner, marked his treatment of the subject. Church archaeology in its minutiae was to him a part of history, and history was the record of the dealing of God with men, and of men with God. Wherever he went in Cornwall he startled people, not only by telling them things about their parish in former days, or their patron saint, that they never knew before, but also by the skill and force with which he drove home to them the application of what he had told them.

Prudence and caution were strangely mixed in him with holiness. Probably most men would think that he was, if anything, too cautious; over-diplomatic. He certainly seldom did anything without much feeling of his way, as he did before re-establishing the bishopric at Jerusalem—so expressive of his love for the Eastern Churches—or before entertaining the thought of judgment in the Bishop of Lincoln's case. Yet, when he had taken reasonable precautions, he knew no fear. The late Dean Church, who had himself done one of the bravest moral actions of the century, noted the Archbishop's Lincoln judgment as the most courageous thing done in England for 300 years.

His patience was inexhaustible. An affair like that of the Kilburn Sisters, for instance, cost him incredible time. Yet he wore it all lightly. He threw himself into it all with his whole heart, and seemed to have time for everything, and a cheerful word for everybody. He was full of fun. He put every one in good heart, and quickened and dignified and expanded everything he touched.

His courtesy, which has been universally recognized, was not merely the good manners of a well-bred gentleman, but the outcome of an unaffected interest in those with whom he had to do. It has been well said that this affable kindness sometimes concealed his strength. He could, when occasion required, be terrific in sternness. No one who ever saw him at Wellington fold his gown about him and cane a liar before the school, could forget the sight. As a bishop he could come down without mercy upon pretentiousness and self-conceit. His abhorrence of

Sunday School and Bible Class.

[As various clergy throughout the Province have from time to time asked us to insert notes on subjects that would be useful for Sunday school teachers and Bible classes, we intend giving notes for two courses of instruction,—and, if we find that these are of service generally, other courses will be given. In connection with this matter, we shall be glad to receive suggestions from interested clergy and laity.—Ed.]

The Church in "The Acts of the Apostles."

LESSON I.

The many divisions of Christendom, and the perplexity caused thereby, make it most important that every Churchman and Churchwoman should have some acquaintance with the history of the Church in Apostolic days. The nearer we get to the fountain-head, the purer will be the stream.

Our Lord Jesus Christ came into the world for the redemption of the human race. In order to fulfil His gracious purpose, He laid the foundation of a special Kingdom, deep down in the hearts of His followers. He called His twelve Apostles out from their fellows, to aid Him in the establishment of this Kingdom, which is His church. He Himself initiated the work, but He left the development of His scheme to the twelve, who would act under the inspiration and guidance of the Holy Ghost, the third Person of the ever Blessed Trinity.

The Church of England, in her nineteenth article, gives the following definition:—"The Visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." This Society Christ founded, making it separate and distinct from all worldly societies, and political organizations, and in no wise dependent on these.

Christ's own individual work in the scheme of redemption was completed when He re-assumed His place in Heaven—the continuation of the work was carried on by the Holy Ghost, working in and through the Apostles. To gain a knowledge of the progress of the work—the development of the Church, we must study the Acts of the Apostles. Were we to take away the Acts and a few references and allusions in the Pauline Epistles, there would be no really authoritative history of the Apostolic age.

First, a word or two as to the authorship of the book. All the evidence goes to show that the Acts was written by St. Luke.

1. The testimony of early Christian writers

Irenaeus, who lived about the year 200 A. D., first makes a distinct reference to the Acts, and to St. Luke as its author.

Tertullian, who lived a little later, taunts the heretic Marcion for receiving St. Paul as an Apostle, and not receiving the Acts, in which alone his history is recorded by St. Luke.

Clement of Alexandria, and Origen, who both lived about the middle of the third century, speak of the Acts as having been written by St. Luke.

Jerome, about the middle of the fourth century, asserted that a certain priest of Asia added to the genuine Acts of St. Luke the voyages of St. Paul and Thecla, and other traditions.

2. The similarity of style and idiom, as well as the use of particular words, observable only in the Gospel of St. Luke and the Acts of the Apostles.

3. The allusion in the preface of the Acts to another treatise written by the author. The only book in the New Testament to which this can refer is St. Luke's Gospel.

4. The internal evidence.

From Chap. 16, Verse 10, we learn that the writer was with St. Paul on his second journey. The first person is used for the first time in this narrative, showing that he—the writer—accompanied St. Paul on his visit to Macedonia. From Chap. 20 we learn that the writer went with St. Paul through Asia Minor, and to Jerusalem, and from Chap. 21, that he accompanied him to Caesarea, and from Chap. 28 that he went with him to Rome. This person could be no other but St. Luke.

5. Even Credner, the German rationalist, and Ernest Renan, the French agnostic, both say that St. Luke's Gospel and the Acts were written by one and the same person.

It is worthy of notice that the title of the book, although an old one, was not given to it by St. Luke.

A word or two as to the personal history of St. Luke himself. He is mentioned three times in St. Paul's epistles—in Colossians iv. 14, "Luke, the beloved physician, and Demas, greet you;" in 11 Timothy iv. 11, "Only Luke is with me;" in Philemon, xxiv. "Lucas, my fellow laborer."

The name Lucas seems to be a shortened form of Lucanus, or Lucilius. Eusebius says he was born at Antioch. The date of his conversion to Christianity is unknown. He apparently was not an eyewitness from the beginning (St. Luke i. 2.) He is universally believed to have learned

hypocrisy in any form was scathing in its expression. A rebuke from him was a fearful thing to bear. A bishop whom he dearly loved wrote to excuse himself from attending the solemn opening of a convocation, which was to be immediately prorogued, on the ground that he supposed the business would be purely formal. "That," replied the Archbishop, "depends wholly upon your Lordship; the business of the convocation is prayer." Yet this severity was only in proportion to what has been called an almost womanly tenderness of sympathy. He had the true gifts of a peacemaker, for he instinctively seized upon what was best and truest in other men and their ways, and honored them accordingly. He bore misrepresentation with well-trained patience, and said nothing. Few men have ever had so many real friends and been so faithful to them. —London Times.

In the Diocese of New Westminster there is a special mission to the native Indians, as well as to the Chinese immigrants, but, as has already been stated, the funds from local circumstances have failed, and help is greatly needed. There is at present an urgent need for a church to be built on Lulu Island, at the mouth of the Fraser River, and the sum of \$100 would supply it. The incumbent, Rev. J. M. Donaldson, can raise \$200 locally, if church-people outside the parish will only raise a similar sum. Surely, it is the bounden duty (and it ought to be a privilege) for western churchmen and churchwomen to give at least a small portion of what they collect for mission work to aid this diocese in its hour of dire need! Surely they will not stand still and see good work dropped, because there has been a misunderstanding between the authorities of the diocese and those English helpers, upon whose work in the past so much reliance has been placed! Even if we cannot spare much pecuniary aid, we can at all events give our perplexed and troubled brethren our heartiest sympathy, and our earnest prayers that God may set in order the tangled web, and throw bright rays of Divine light on the path which at present seems so dark!

The Bishop of Bath and Wells has invited all the bishops—over 100—who will attend the Lambeth Conference this year, to visit Glastonbury Abbey on August 3, the day after the closing of the Conference, where it is proposed to hold a service with the object of drawing attention to the existence of the British Church before the arrival of St. Augustine and his companions, and to the connection of the Church of England with that Church, and through it, with some of the earliest efforts to spread the Gospel in the west."

the science of medicine. Church tradition says he was an artist of considerable skill. He was, at all events, a man of real culture. His Greek is generally purer and more elegant than that of any of the New Testament writers. Epiphanius says the book was translated by the Ebionites out of the Greek into Syriac, which was then the language of the Jews, and that it was thereby greatly corrupted.

Both St. Luke's Gospel and the Acts were addressed to *Theophilus*, and were meant to instruct Christians of every class, both Jews and Gentiles.

The main subjects of the book are:—

a. The fulfilment of the promise of the Father by the descent of the Holy Ghost

b. The result of the outpouring of the Holy Spirit by the dispersion of the Gospel among Jews and Gentiles.

The time included in the Acts is rather more than 30 years—from the Ascension (A. D. 30) to the first imprisonment of St. Paul (A. D. 61—63).

The book was probably written at Rome. The concluding portion—written between St. Paul's first and second imprisonments at Rome (63 to 65 A. D.)

The Acts, for our purpose, may be conveniently divided into five parts:

1. The founding of the Church of Christ at Jerusalem, as a church for Israel and for all mankind. (Chaps. 1 and 2.)

2. The Church of Christ in Jerusalem. (Chaps. 3 to 7.)

3. The Church of Christ in all Judea, and in Samaria, and its first extension to the Gentiles. (Chaps. 8 to 12.)

4. The propagation of the Church of Christ among the Gentiles by St. Paul, giving his three missionary journeys. (Chaps. 13 to 21, verse 16.)

5. The imprisonment of St. Paul and the course of events which brought him to Rome, the capital of the world, there to bear witness of Jesus before both Jews and Gentiles. Chap. 21, verse 17, to end of book.)

The Creed.

LESSON I.

The Church demands that every person coming to be confirmed shall know the Creed, the Lord's Prayer, the Ten Commandments, and the Catechism.

This means that they shall know the actual text of these, and also understand what they mean, and how their teaching is to be applied in actual life.

The Creed, as its name applies, contains the truth concerning God, and the relation of mankind to God. The word "Creed" is simply a modification of the first word of the Latin of the formula—*credo*, and is used just as we use "magnificat" to mean the Song of the Blessed Virgin Mary.

The Creed is the symbol of the Church's faith. In the early days of the Church, it was not taught to a man until just on the eve of his baptism. For a long time, it was not written down, but was given by word of mouth. When the Christians were being subjected to the persecution of the heathen, the Creed was often used as the password to admit to the meetings of the faithful.

There was a story, which for a long time was thought to be true, to the effect that the Apostles themselves, feeling the need of a set form in which to express their belief, met together, and each contributed one article. This is now believed to be only a legend.

In the records of the Church before the year 325 (when the council of Nicea was held), we find traces of many Creeds. There is, however, evidence to show that no single form up to that time was in universal use. The simplest form of a Creed is that found in Acts viii. 37: "I believe that Jesus Christ is the Son of God."

The spread of false teaching made it necessary to have all the essential doctrines of the Faith set forth in a short and compact form: and, in this way, Creeds came to be drawn up and used.

The Apostles' Creed is the Roman, or Italian, Creed, as it is found in the exposition of Ruffinus of Aquileia. It got its authority from several of the councils of the Church.

Four things are noteworthy in regard to the recital of the Creed in Church:—

1. Priest and people say it together, thus indicating the fact that priest and people must be one in faith, as well as in the practice of their belief.

2. It is said by all standing, to show their resolution to maintain the Catholic faith at all hazards.

3. Both priest and people should turn to the east. This is a very ancient custom, and can be traced back to the days long before the Roman Church asserted her arrogant claims.

4. When the Creed is said in Church, or elsewhere, the head should be bowed at the name of Jesus. The Church of England, in the canons of 1603, lays down this rule:—"When, in the time of Divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as hath been accustomed, testifying thereby their due acknowledgement that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world."

The Creed is useful in three ways:—

1. For the purpose of instruction: It contains the very truths which the Apostles and first preachers of Christianity taught to their followers before they received them into the Church.

2. As a form for the open confession

of faith, and as a protection against false teaching.

3. As an act of worship. It ought to be said thoughtfully, reverently, and intelligently, and, if so, it becomes a real act of praise.

In the Creed we express our belief:—

1. In God, as the Almighty Creator of all things.

2. In Jesus Christ, the eternal Son of God, the Redeemer of the world.

3. In the Holy Ghost, the Sanctifier, Guide, and Teacher of Christians.

4. In the Catholic Church, by which the Divine work is carried on among men.

The Jerusalem correspondent of the Jewish Chronicle mentions that a steamer has at last been put upon the Jordan, which makes the journey from Jericho to Tiberias—that is, from the Dead Sea, along the Jordan, to the Sea of Galilee—in five hours. Recently four Jewish families have settled in Jericho, having rented for five years, from the Sultan, a large area of fruitful land for cultivation. It is to be irrigated from the Jordan.

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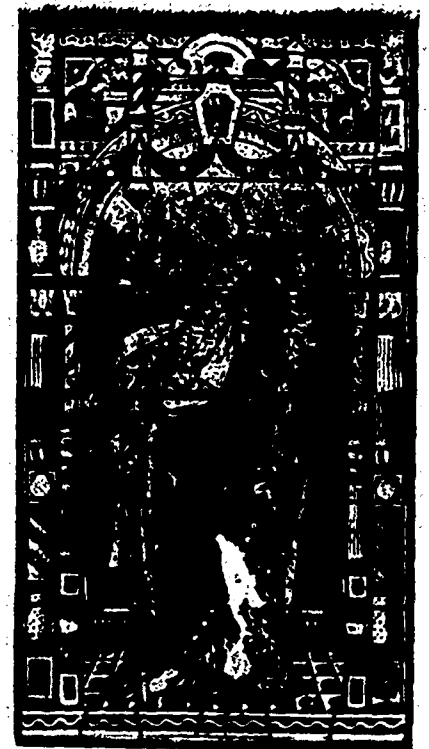


Photo Engraving of part of window in main stairway of Court House, Winnipeg. Manufactured by BELL & CO.

195 WATER ST., Opp. Manitoba Hotel, WINNIPEG.

Lambeth Conference, 1897.

The following are the official arrangements as to the order of proceedings at the approaching Lambeth Conference, subject to any modification which may be found necessary:—

Wednesday, June 30—Bishops' Devotional Day.

Thursday, July 1—Service in Westminster Abbey.

Friday, July 2—Visit to the landing place of St. Augustine in the Isle of Thanet, &c.

Saturday, July 3—Canterbury Cathedral [and St. Augustine's College.]

N. B.—The sessions of the Conference will be held in the Great Hall of the Church House.

The speakers invited have not yet in all cases signified their willingness to speak.

Monday, July 5.

9 a. m.—Celebration of Holy Communion in Westminster Abbey.

11 a. m.—1:30 p. m.—First session of Conference. President's opening address. Discussion of subject: "The Organization of the Anglican Communion." (a) A central consultative body; (b) A tribunal of reference; (c) The relation of Primates and Metropolitans in the colonies and elsewhere to the See of Canterbury; (d) The position and functions of the Lambeth Conference.

2:30 p. m.—5 p. m.—Discussion of the same subject continued.

Invited Speakers—Bishop of Brechin (c), Bishop of Capetown (b), Bishop of Jamaica (a), Bishop of Long Island (c), Bishop of Manchester (d), Bishop of Pennsylvania (d), Bishop of Salisbury (b), Bishop of Tasmania (a).

Tuesday, July 6.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "The Relation of Religious Communities within the Church of the Episcopate."

Invited Speakers—Bishop of Bloemfontein, Bishop of Fond du Lac, Bishop of Oxford, Bishop of Wakefield.

2:30 p. m.—Discussion of subject: "Critical Study of Holy Scripture."

Invited Speakers—Bishop of Adelaide, Bishop of Durham, Bishop of Michigan.

Wednesday, July 7.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "Foreign Missions." (a) The duty of the Church to the followers of (i) Ethnic Religions; (ii) Judaism; (iii) Islam; (b) Development of Native Churches. (c) Relation of Missionary Bishops and Clergy to Missionary Societies.

Invited Speakers—Bishop of Arkansas (a iii), Bishop of Colombo (a i), Bishop of Newcastle (c), Bishop of South Tokyo (b), Bishop of Stepney (a ii).

2:30 p. m.—5 p. m.—Discussion of subject: "Reformation Movements on the Continent of Europe and Elsewhere."

Invited Speakers—Bishop of Albany, Archbishop of Dublin, Bishop of Gibraltar.

Thursday, July 9.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "Church Unity in its relation—(a) to the Churches of the East; (b) to the Latin Communion; (c) to the other Christian Bodies."

Invited Speakers—Archbishop of Armagh (c), Bishop in Jerusalem (a), Bishop of London (b), Bishop of Pittsburgh (c).

2:30 p. m.—5 p. m.—Discussion of subject: "International Arbitration."

Invited Speakers—Bishop of Calcutta, Bishop of New Jersey, Bishop of New York, Bishop of Ripon.

Friday, July 9.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "The Office of the Church with Respect to Industrial Problems" (a) The Unemployed; (b) Industrial Co-Operation.

Invited Speakers—Bishop of Central New York (b), Bishop of Christ Church, New Zealand (b), Bishop of Hereford (a).

2:30 p. m.—5 p. m.—Discussion of subject: "The Book of Common Prayer." (a) Additional Services; (b) Local Adaptation.

Invited Speakers—Bishop of Cork, Bishop of Edinburgh, Bishop of Ely, Bishop of Springfield.

Saturday, July 10.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "Duties of the Church to the Colonies."

Invited Speakers—Bishop of Norwich, Archbishop of Rupert's Land, Bishop of Sydney.

2:30 p. m.—5 p. m.—Discussion of subject: "Degrees in Divinity."

Invited Speaker—Bishop of Goulburn.

Monday, July 12, to Saturday, July 24—Meetings of the various committees appointed during the first week's sessions.

Monday, July 26, to Saturday, July 31—Sessions of Conference to receive and consider the reports of the various committees.

Monday, August 2—Concluding service in St. Paul's Cathedral.

The Catholic Church.

"Oh, no, she doesn't go to our church. She's a Catholic."

That was the remark we overheard lately, made to a person who regularly goes to church, and says in the Creed, "I believe in . . . the Holy Catholic Church."

Did you ever think what an advantage is conceded to Romanists by speaking to them as Catholics?

The Catholic Church is the Church of the Ages. It is the Church founded by Christ Himself, with which He promises He will be to the end of the world. All history for eighteen centuries largely consists of the history of the Catholic Church. Romanists claim that they only comprise this venerable Catholic Church. Are we prepared to admit that claim? Why then we had better turn Romanists at once! Do not we belong to the Church of Ignatius, of Athanasius, of Gregory, of Thomas a'Beckett? Yet all these constantly avow themselves Catholics.

What then is the Catholic Church? The Catholic Church is the "Bride of Christ," the creation of God, intended to bring fallen men into union with Christ, by making them His members, the children of God, and heirs of the Kingdom of Heaven. The birth in which these children are born to God and His Church is called Holy Baptism.

The Catholic Church is the whole company of all baptized people of all ages, living and dead. Whoever has been baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost is a member of the Catholic Church, even though he may neglect his Church duties and associate himself with religious bodies outside of the Catholic Church.

The Catholic Church includes these Apostolic Churches of every land which have "continued steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread, and the prayers"

The Catholic Church includes in her fellowship all those baptized persons of past ages, who have fallen asleep and who rest in God's blest waiting-room, and whom collectively she terms the Church Expectant.

The Catholic Church includes angels and arch-angels, and all the company of heaven, who praise God day and night.

The Catholic Church includes, and springs from her own Head, Jesus Christ, the Prince of the Catholic Church.

See, then, what it is to be a Catholic, and to be numbered with that innumerable host of living and dead.

Remember, then, not to designate as the "Catholic Church" that alien communion which has no right to place its altars in opposition to those of the American and English Catholic Churches, and which refuses to allow that you, who are baptized, and who worship in that branch of the Catholic Church which belongs to the country, may call yourself a Catholic at all.

When you mean a Roman Catholic, say so.

The Church and the World.

The Church and the World walked far apart
 On the changing shore of time,
 The World was singing a giddy song
 And the Church a hymn sublime.
 "Come, give me your hand," cried the merry World,
 "And walk with me this way."
 But the Church withheld her snowy hands
 And solemnly answered, "Nay,
 I will not give you my hand at all,
 And I will not walk with you;
 Your way is the way to endless death,
 Your words are all untrue."
 "Nay, walk with me but a little space,"
 Said the world, with a kindly air.
 "The road I walk is a pleasant road,
 And the sun shines always there.
 Your path is thorny, and rough, and rude,
 And mine is broad and plain;
 My road is paved with flowers and dew,
 And yours with tears and pain.
 The sky above me is always blue,
 No want, no toil, I know;
 The sky above you is always dark,
 Your lot is a lot of woe.
 My path, you see, is a broad, fair one,
 And my gate is high and wide;
 There's room enough for you and me
 To travel side by side."
 Half shyly the Church approached the World
 And gave him her hand of snow,
 The old World grasped it and walked along,
 Saying, in accents low:
 "Your dress is too simple to please my taste,
 I will give you pearls to wear,
 Rich velvets and silks for your graceful form,
 And diamonds to deck your hair."
 The Church looked down at her plain white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.
 "I will change my dress for a costlier one,"
 Said the Church, with a smile of grace.
 Then her pure white garments drifted away,
 And the World gave in their place
 Beautiful satins and shining silks,
 And roses and gems and pearls,
 And over her forehead, bright hair fell
 Crisped in a thousand curls.
 "Your house is too plain," said the proud old World,
 "I'll build you one like mine,
 Carpets of Brussels and curtains of lace,
 And furniture ever so fine."
 So he builds her a costly and beautiful house,
 Splendid it was to behold;
 Her sons and her beautiful daughters
 dwelt there,
 Gleaming in purple and gold,
 And fairs and shows in her halls were held,
 And the World and his children were there,
 And laughter and music and feasts were heard
 In the place that was meant for prayer.
 She had cushioned pews for the rich and great
 To sit in their pomp and pride,
 While the poor folks, clad in their shabby suits,
 Sat meekly down outside.

The angel of mercy flew over the Church
 And whispered, "I know thy sin."
 Then the Church looked back with a sigh,
 and longed
 To gather her children in.
 But some were away to the midnight ball,
 And some were off to the play,
 And some were drinking at gay saloons,
 So she quickly went her way.
 Then the sly world gallantly said to her,
 "Your children mean no harm,
 Merely indulging in innocent sports;"
 So she leant on his proffered arm,
 And smiled and chatted and gathered flowers,
 As she walked along with the World.
 "Your preachers are all too old and plain,"
 Said the gay world with a sneer:
 "I will send you some of another stamp,
 Brilliant and gay and fast,
 Who will tell them that people may live as they list,
 And go to heaven at last.
 The Father is merciful, great and good,
 Tender, and true, and kind;
 Do you think He would take one child to heaven
 And leave the rest behind?"
 So he filled her house with gay divines,
 Gifted and great and learned,
 And the plain old men who preached the Cross
 Were out of the pulpits turned.
 "You give too much to the poor," said the World,
 "Far more than you ought to do;
 If the poor need shelter and food and clothes,
 Why need it trouble you?
 Go, take your money and buy rich robes,
 And horses and carriages fine,
 And pearls and jewels and dainty food,
 And the rarest and costliest wine
 My children they dote on all such things,
 And if you their love would win,
 You must do as they do, and walk in the ways
 That they are walking in."
 Then the Church held tightly the strings of her purse,
 And gracefully lowered her head,
 And simpered, "I've given too much away;
 I'll do, sir, as you have said."
 So the poor were turned from her door in scorn,
 And she heard not the orphan's cry,
 And she drew her beautiful robes aside
 As the widows went weeping by,
 And the sons of the World and the sons of the Church
 Walked closely hand in hand;
 And only the Master, who knoweth all,
 Could tell the two apart.
 Then the Church sat down at her ease,
 and said,
 "I, a rich and in goods increased:
 I have need of nothing and sought to do,
 But to laugh and dance and feast."
 And the sly World heard her and laughed in his sleeve,
 And mockingly said aside,
 "The Church is fallen, the beautiful Church,
 And her shame is her boast and pride."
 The Angel drew near to the Mercy Seat,
 And whispered in sighs her name,
 And the saints their anthems of rapture hushed,
 And covered their heads with shame,
 And a voice came down from the hush of heaven,
 From Him who sat on the throne:—

"I know thy works, and how thou hast said,
 'I am rich,' and hast not known
 That thou art naked and poor and blind,
 And wretched before My face:
 Therefore, from My presence I cast thee out,
 And blot thy name from its place."

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