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The Western Churchman.

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

Vol. 3—No. 11.

WINNIPEG, JULY, 1898.

PRICE 10c.

Calendar.

JULY.

1. Friday. F.
2. Saturday. Visitation of The Blessed Virgin Mary.
3. 4TH SUNDAY AFTER TRINITY. Morning—1 Sam 12; Acts 10, 24. Evening—1 Sam. 13, or Ruth 1; 2 St. John,
4. Monday. Translation of St. Martin, Bishop and Confessor.
5. Tuesday.
6. Wednesday.
7. Thursday.
8. Friday. F.
9. Saturday.
10. 5TH SUNDAY AFTER TRINITY. Morning—1 Sam 15, 1-24; Acts 15, 30 to 16, 16. Evening 1 Sam. 16 or 17; St Matthew 4, 23 to 5, 13.
11. Monday.
12. Tuesday.
13. Wednesday.
14. Thursday.
15. Friday. Swithun, Bishop of Winchester, Translated F.
16. Saturday.
17. 6TH SUNDAY AFTER TRINITY. Morning—2 Sam. 1; Acts 20, 1-17. Evening—2 Sam. 12, 1-24 or 18; St. Math. 8, 18.
18. Monday.
19. Tuesday.
20. Wednesday. Margaret, Virgin and Martyr at Antioch
21. Thursday.
22. Friday. St. Mary Magdalene. F.
23. Saturday. Vigil. F.
24. 7TH SUNDAY AFTER TRINITY. Notice of St. James. Morning—1 Chron. 21, 16; Acts 24. Evening—1 Chron. 22 or 28, 1-21; St. Math. 12-22.
25. Monday. St. James, Apostle and Martyr. Athan. Creed
26. Tuesday. St. Anne, Mother of the Blessed Virgin Mary.
27. Wednesday.
28. Thursday.
29. Friday. F.
30. Saturday.
31. 8TH SUNDAY AFTER TRINITY.

PUBLISHERS' NOTICE.

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The Stirring Story of the Canadian Church.

[Advent Wednesday Evening Lectures by The Rev. F. V. Baker, B. A., Rector of All Saints.]

LECTURE III (CONCLUDED.)

Early Workers in the Land.

The Diocese of Toronto was formed in 1839, out of the Diocese of Quebec. Its history for thirty years after that time is identified with the work of its first Bishop, the famous Bishop Strachan. This Church in Ontario, as we see it to-day with its six fully organized dioceses, looks upon Bishop Strachan as, under God, its planter and organizer. Even before that time as Archdeacon and Rector of Toronto he was the chief ecclesiastical figure in the Province. When the Rev. John Strachan, a young Scotchman from Aberdeen, was ordained in 1803, there were only four clergy in the Province, he himself made the fifth.

Up till that time, what is now the most fertile and populous part of Canada was almost an unknown wilderness. Into this land, a considerable number of settlers from the American Colonies had found their way after the Revolutionary War, but for many years, very little was done to follow them with the ministrations of the Church.

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In 1812, the population was estimated to be 70,000, and and still the number of clergy was not increased beyond the five before mentioned. The pioneers of the work in Ontario were the Rev. John Stuart, who settled at Kingston, 1784, and the Rev. John Laughorne at Ernestown in 1787. These were followed by the Rev. Robert Addison, at Niagara in 1792, and the Rev. George O'Kill Stuart, son of the former Mr. Stuart, at Toronto in 1801. To these were added, as before stated, the Rev. J. Strachan in 1803, as Rector of Cornwall and master of a grammar school there, "in which many of the most distinguished colonists received their education".

TWO PIONEERS.

The Rev. John Stuart, the father of the Church in Upper Canada, was a fine character. Born in Virginia in 1736, of Presbyterian parents, he joined the Church, on conviction. He was ordained in England in 1770, and after seven years of Missionary work among the Mohawks, became Chaplain to the forces, and embracing the cause of the Loyalists, settled after the war, at Kingston. He made annual missionary tours, 150 miles east to Cornwall, and as far west as the Indian settlement on Grand River, Niagara. He is described at this time as a very fine elderly man of lofty stature and powerful frame, and stately bearing. No clergyman could be more universally beloved than he was by his own people, and between him and members of other religious communities was always a kindly feeling. He died in 1814, at the age of 75.

The Rev. John Langhorne, the second missionary of Upper Canada, was a Welshman. He was a most faithful and self denying missionary, a man of marked originality. Appointed to the Bay of Quinte, he says "Four fifths of his people were dissenters of nine or ten different denominations". Within five years he succeeded in opening eight places of worship, in his parish. These he visited regularly on foot, his knapsack on his shoulders; he never kept a horse. He used to call on every new family that came into the district, and so won many strayed ones back to the Church. At every service he catechized the young, and taught them their prayers, in the face of the congregation. He enforced the strict discipline of the Church, excluding evil-livers from the Communion. He had a strong dislike for all dissenters; Roman and Protestant; he could not eat with their ministers, nor walk on the same side of the road. But in spite of his eccentric ways, and being "so little acquainted with the world", as was said; he was universally respected as a conscientious, humble-minded, earnest missionary, whose labors left their mark in many a home. After twenty-six years toil, he resigned the work in 1813, through broken health.

REV. JOHN STRACHAN.

But it is time we pass on to Rev. John Strachan, the true hero of our story. In 1812, broke out the war with the United States. In the same year, Mr. Strachan was appointed Rector of Toronto. A story is told of the voyage up the Lake. An American cruiser was seen bearing down on the little passenger vessel. "We must surrender," said the captain. "No, we must fight," said Mr. Strachan.

So Mr. Strachan took command of the ship, and the captain went below to look after the ladies. Happily for all concerned, the cruiser turned out to be a British vessel. But the story marks the man.

Then follows in history, the Battle of Queenston Heights, when General Sir Isaac Brock swept the American Army out of Canada, though he fell mortally wounded in the hour of victory. Dr. Strachan was the chief worker in starting the "Loyal and Patriotic Society", for relief of the families of the killed and wounded.

In 1814, the Americans captured Toronto, and Dr. Strachan was chief of the deputation to arrange the terms of capitulation. To his outspoken fearlessness before the American General, was due the preservation of the life and property of the citizens. This explains the chivalrous regard in which he was ever afterwards held.

Next year, the war closed and other work began.

FILLING UP THE LAND.

Now came the onrush of immigration. The soldiers who came to fight, remained as settlers. Their report of the fertility of the land, brought others. By 1822, the population had arisen to 160,000. During this period, the number of clergy also increased, so that in 1825, they numbered 22; but marvellously inadequate to reach the people with the ministrations of the Church. This was due, partly to the inertness of the Church itself. This was before the days of the revival of Church life. The government was expected to provide church ministrations; and as no special pressure was brought to bear upon the authorities, nothing was done.

It was true that in early days, by an Act of 1791, land was set apart for the endowment of a "Protestant clergy". But for a long time, the land was unproductive and valueless. However, in 1818, when application was made for the use of the land for support of Church of England clergy the appropriation was opposed by the dissenters who had become, in the meantime, a strong element in the country. Arrangements were made by which, Presbyterians and others might share in this endowment. In 1836, forty-four Church sections were endowed from this source. But at last in 1854 the whole property with this exception, was alienated from religious purposes. The efforts to utilize this grant were the cause of much bitterness against the

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Church; and Dr. Strachan as the leader of the Church party, was chiefly singled out for attack. In 1827, Dr. Strachan became Archdeacon, and the number of clergy were gradually increased, chiefly by the aid of the S. P. G. But the diocese of Toronto was not separated from Quebec till 1839. It was no wonder that under these circumstances the Church lost ground, which it took her a long time to make up: nay, which she has not yet made up. As the Bishop of Quebec wrote in 1838, "I feel most painfully, that the Church must suffer while the existing arrangements remain".

THE FIRST BISHOP OF TORONTO.

However, at last, as a result of Bishop Mountain's urgent appeal, the opportunity came; and Archdeacon Strachan was consecrated in England, as first Bishop of Toronto on the nomination of the crown. He was sixty-one years of age at the time of his consecration. The clergy in his diocese numbered seventy-one. The new Bishop began to visit and organize. His first visitation, undertaken in 1840, covered 10,000 miles of country, and was made entirely in an open wagon. The roads were very rough, full of tree stumps and mud holes, with miles of "corduroy" roadways over the swamps. The fare was coarse, the accommodation of the roughest. The Bishop held one, sometimes two confirmations a day. Altogether, the physical and mental strain of these visitations must have been tremendous. The number of persons confirmed in the first visitation, were 1790, and during the next visitation, nearly 4000.

In 1842, the Diocesan Church Society was founded to support and extend the Church's missions. It was the first attempt at organizing the voluntary effort of the Church. Within four years, the society covered the whole province, and supported twelve additional missionaries. In the first year, the subscriptions were nine thousand dollars; in three years, the annual amount was fifteen thousand dollars. These sums speak well for the missionary zeal of the Church. It would have been better for the Church, if it had been called forth, earlier.

Yet, in 1844, the Bishop confessed that some parts of the diocese still presented an "appalling degree of spiritual destitution". Settlers were daily met, who told in deep sorrow, that they had never heard Divine service since they came to the country.

A CHURCH UNIVERSITY.

But the Bishop was in the meanwhile preparing another great means of providing for the spiritual needs of the people. Since his first arrival in the country, Dr. Strachan had been an ardent educationalist. In 1826, he had already procured from England, the Charter of a University. Not until 1843, were his long-deferred hopes realized, by the establishment of King's University, Toronto, under the religious Government of the Church of England. This, however, led to another outbreak of hostilities to the Church, as the university was intended for the benefit of the whole community, and government by the Church was

objectionable feature. The Charter was therefore withdrawn by the Local Legislature in 1848, and the University was secularized under the name of the University of Toronto.

Nothing daunted, the Bishop set to work again, raised £25,000 from the Church people in the diocese, gathered another £15,000 in England, and in 1850, returned to his diocese, to plant a second university.

The University of Trinity College, Toronto, the result of this noble effort, was opened in 1852, and a Royal Charter was obtained for its foundation. But already, ten years before this time, a Theological College had been opened at Cobourg, under Dr. Alexander Bethune, and had supplied fifty new clergy to the Church. This institution was now merged into the University of Trinity College, and the work of the diocese began rapidly to expand.

THE SYNOD.

The year 1851 saw a further development of Church life and work. In that year, was held in the Diocese of Toronto, the first Diocesan Synod in the Canadian Church. In response to the Bishop's summons, one hundred and twenty-four clergy and one hundred and twenty seven laity, assembled in the Church of the Holy Trinity, Toronto. The Bishop stated that this was suggested by, and in the main, copied from the Diocesan Conventions in the United States. It was the first Diocesan Synod, regularly constituted in the Colonial Church. We all know to-day, how vital a place of our church work is filled by the Synod. Its work is to consolidate, to organize, to stimulate and expand the Church's efforts. Where the Church depends upon voluntary effort, there is no other means of arousing interest and securing progress. This organization owes its inception in our Church, to the bold master-mind of the first Bishop of Toronto.

DIVIDING THE DIOCESE.

Yet another important work was accomplished by Bishop Strachan, for the now rapidly growing Church under his jurisdiction. This was its division into smaller and more manageable dioceses.

The diocese of Huron was set apart in 1857, under the Right Rev. Benjamin Cronyn, who had been, for many years, rector of St. Paul's Church, London. In 1862, the Diocese of Ontario relieved the bishop of the eastern division of his diocese, and began its career under the Right Rev. John Travers Lewis, now the venerable Archbishop of Ontario, the senior bishop of the Canadian Church.

But, even when thus relieved of much of the work of his extensive diocese, Bishop Strachan, now over 80 years of age, was no longer equal to the task before him. His sturdy frame was indeed worn out in the work of the church, he had served so well. In 1866, he applied for a coadjutor who should also become his successor in the bishopric. The Rev. Dr. Bethune was elected and consecrated: and in the next year, 1867, Bishop Strachan died

in the ninetieth year of his age, on All Saints Day. He had ruled his diocese for twenty-eight years, and had left the Church committed to his charge, strong, vigorous, and a power in the land.

THEN AND NOW.

It has been impossible to allude to the extent and number of the Bishop's institutions, or to enumerate the many noble results of his activity. When we see the stirring Church life of Toronto, with its Cathedral of St. James, and its University of Trinity College; when we see six Bishops, Ontario, Ottawa, Toronto, Niagara, Huron, and Algoma, covering the territory over which he travelled for many years, we confess that Bishop Strachan was indeed a mighty worker, and that his works do follow him. "Others have labored and ye have entered into their labors."

It would be only fitting if we could mention the many heroic clergy who labored with Dr. Strachan, in planting the Church in Ontario; they are indeed worthy, and their praise is in all the Churches. But for their work, as well as for the record of the worthy successors of those pioneers, we must await a further opportunity. Our story must be summed up, in this fact.

In 1803, Bishop Strachan tells he was ordained in Quebec, and made the fifth clergyman in the whole of Upper Canada. At his death in 1867, there were three bishops and two hundred and forty-eight clergy. To-day we see six bishops of the Church, and nearly six hundred clergy, laboring in the same territory. The Bishop of Quebec, in examining Mr. Strachan for ordination, was so well satisfied with his "principles, attainments, conversation, and demeanour," that he stated he "would be more than commonly disappointed, if he did not become a very useful and respectable minister". Seeing the results of his work to-day, we may well say that Bishop Strachan more than justified the opinions formed of him.

The Minister of Christ as an Example
to the Flock.

AN ADDRESS DELIVERED TO THE CLERGY OF THE DIOCESE
OF RUPERTSLAND, ON TUESDAY, 25TH JUNE, 1898.

BY THE REV. C. R. LITTLER, B.D.

2 Cor. VI, 3 and part of 4. "Giving no offence in anything that the ministry be not blamed: but in all things approving ourselves as the ministers of God."

My brethren, I could most sincerely have wished that I might to-day have listened to some other priest, older, and of wider, and richer experience in the ministry of Christ's Church, than that I should myself undertake the responsibility of speaking to you as the representatives of the Holy Three-fold Ministry of Christ's Church in this large and growing diocese.

But, since the duty has been pressed upon me I can only with humble prayer for the assistance of God's Holy Spirit, which alone can render effectual any act of our sacred ministry, strive to set before you some few words reaped from the rich harvest of thought bequeathed to us by sainted workers in the same ministry to which we are called; and seek thus to incite both you and myself to greater zeal and diligence in the service of the Blessed God whose ministers we are.

We are assembled here this morning to spend a brief time in holy worship and devotion, that being strengthened and refreshed by the Communion of the Body and Blood of Christ, and stimulated by prayer and meditation, we may meet in synod with brethren of the laity to consult together, under the guidance and blessing of the Holy Ghost for the promotion of the best interests, and the supplying of the deepest needs, of Christ's Holy Church in this diocese.

It seems to me most fitting that at such a time we should in the brief space at our disposal, renew some part of our vows of obligation, which we individually assumed when we received our ordination to the ranks of the ministry, and to this end I ask you to consider with me that question which is found in almost identical terms in the services for the ordering both of priests and deacons:—

Will you be diligent to frame and fashion your own selves and your families according to the doctrine of Christ; and to make both yourselves, and them, as much as in you lies both wholesome examples and patterns to the flock of Christ?

The answering promise made by each one among us was:—"I will apply myself thereto, the Lord being my helper."

A promise to the fulfilment of which the words of our text are an earnest exhortation.

Our subject, then, briefly put, is the Minister of Christ as an example to the flock.

"Giving no offence in anything that the ministry be not blamed, but in all things approving ourselves as the ministers of God."

The question in the ordinal which we are to consider, borders very closely in its purpose upon that which precedes it. "Will you be diligent in prayers and in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?"

The question which we now consider calls us in earnest diligence to a life framed and fashioned according to the teaching of Christ, while the preceding one bids us live a life marked constantly by prayer and devotion, by reading and weighing the lessons of Holy Scripture.

And surely, brethren, these are the very conditions of that life of holiness which God's priest must live if he be at all worthy of his holy calling, conditions which are absolutely essential to his faithful discharge of those solemn duties which fall to him as the Watchman of God's Spiritual Israel, the Shepherd of His Flock, the ambassador of His Love.

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The two questions seem almost to run the one into the other, but yet there is a distinction between them. The one points to the interior springs of the life of holiness, the other to the external body and manifestation of that life as lived among men.

And so this question goes by and the former, which demands a promise that you will diligently labor to maintain the communion of your own soul with God, while this demands a vow that you will let your light shine before men, as an example and pattern; an example and pattern wrought after the matchless lineaments and perfect beauty of the Great Exemplar, Jesus Christ, so that those amongst whom your lot is cast may see reflected in you the attractive beauties of the holiness and love of Christ.

This question, then, brings most important matters to our consideration. It reminds us that the conduct which we and those closest to us set before men becomes not only an example for them to follow, but an example which is of greater force to influence their lives by reason of the very position which we hold.

This we find to be inevitable, as servants of God and as stewards of His mysteries our lives are mixed in mens esteem with our doctrine, lifting up unto heights of holiness upon which we ourselves love to dwell, or drawing them downwards towards that study of the world and the flesh which we have sworn to avoid.

Every true, earnest devout, humble, self-denying man is daily permeating others with the brightness of his own life. By his example he is doing perhaps far more than by his more direct attempts to benefit men. For this influence is ever increasing, whereas his direct conscious efforts are numbered and limited.

Such a man moves among his fellows with an unconscious influence for good, which like "the very shadow of St. Peter," heals some of them as he passes by. And as it is with good so it is with evil. The man who lives at a low level, who is careless, indeliberate, selfish or openly ungodly, is ever poisoning the moral atmosphere around him, and men who would resist his slightest whisper are unconsciously imbibing the taint of his example.

"Our many deeds, the thoughts that we have thought
They go out from us thronging every hour,
And in them all is folded up a power
That in the earth doth move them to and fro;
And mighty are the marvels they have wrought
In hearts we know not and may never know."

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The very air about us is vital and carries the secret pulsations, and the most unconscious influences of our lives far abroad; and not only so, but these influences sweep away into eternity.

This is true of all men, but the most true of us who are called into the official ministry of Christ's Holy Church, our lives have no privacy. Our life is ever teaching one way or the other, far more eloquently than our direct words or most fervent exhortations.

Even a heathen philosopher could exclaim:—"Longum iter per praecepta, breve et efficax per exempla." If we would succeed in our ministry we must enter upon it as George Herbert did on his, determining above all, to be "Sure to live well, because the virtuous life of a clergyman is the most powerful eloquence to persuade all that see it to reverence and love, and at least to desire to live like him; and this" he resolves "I will do because I know that we live in an age that hath more need of good examples than precepts."

Let us, then, briefly outline what must be the effect upon our people of a life which falls, in any respect, below our ministerial teaching.

First, then, how will it affect the ungodly in our parishes? It is the interest of every man who is living in sin, to prove the faith of Christ to be a cunningly devised fable; for that faith condemns and threatens him. Now, what argument against Christianity can at all be equal in price to this, that they who teach it manifestly disbelieve their own doctrine? What, therefore, can more help the ungodly in their miserable work of self-destruction than our inconsistencies? For whatever we may think, such an one is sharp sighted to detect them, and from them he gathers readily that our sermons and our teaching are nothing better than professional declarations, the hollowness of which we feel secretly, and therefore exhibit in our lives.

The same effect, too, in its degree, is produced in others by a careless ministerial life. It must certainly harden in sin that large number in every parish, who entertain no doubts about the truths of Christianity, but are ever trying to combine enough of it to quiet their consciences with an earthly, ir-religious life. They always expect rather more of us than they think themselves bound to render, and if the spot of worldliness or ir-religion appears in our life, they can easily excuse its stain in theirs. This danger is, moreover, increased both for ourselves and for our flock by the fact that, so far from such a life alarming our people or repelling them from us, it will frequently minister rather to our immediate popularity. Open iniquity in us would indeed shock and disgust them. If we yielded to gross sins we should lose the character of spiritual guides; we should be no pattern at all. But if we are respectable enough to serve as an easy pattern we may almost certainly secure a great amount of general favor. For the world loves that easy and respectable worldliness in us, which so far from stirring consciences and awaking souls, makes it more easy for its votaries to veil over the sharper and severer truth of Christianity, to combine a decently religious appearance with an absorbing love of the things of the world.

The habits and manners of the pastor may be surely traced in the long run as markedly reproducing themselves in the whole devotional tone of the parish. If whilst we are ministering in the Congregation, we have, which is alas so common, a careless and irreverent manner, as though we were forgetful that it is the Church of Christ, which according to St. Paul, is Christ's own body, that we are entrusted with, and that our care must be to trim it up to a state of healthiness, and beauty unspeakable, and to look everywhere, lest any spot or wrinkle, or other like blemish should mar its vigour and cleanliness. "How shall they" says St. Chrysostom, to whose lot falls the care of this Body, which has its conflict, not against flesh and blood, but against powers unseen, be able to keep it sound and healthy, unless they far surpass ordinary virtue?"

If we draw out the service with a languid affectation, or if we hurry over it as if we were mainly anxious to complete a certain fixed amount of recited offices, we shall surely form amongst our people, habits of the like languid inattention or hasty irreverence. If in the celebration of the highest mysteries of our Christian worship, we are careless as to manner, place, and gesture, do we not persuade our people to forget that they are engaged with us in a heavenly worship which calls for the casting out of every carnal thought from the soul, that with disembodied spirit and pure reason they may contemplate the things which are in heaven? Of this, St. Chrysostom says:—"There stands the priest, not bringing down fire from heaven" like Elijah "but the Holy Spirit, and he makes prolonged supplication not that some flame from on high may consume the offerings, but that grace descending on the sacrifice may thereby enlighten the souls of all, and render them more refulgent than silver purified by fire."

This, again, has not escaped the notice of George Herbert, "The priest," he says, "when he is to read divine offices, composeth himself to all possible reverence—lifting up his hands, and heart, and eyes, with all the gestures of a hearty and unfeigned devotion. And this he does, first as being truly touched and amazed with the majesty of God, before whom he presents himself; and secondly that being affected himself, he may also affect his people—accordingly his voice is humble, his words treatable and slow; yet not so slow neither, as to let the fervency of the suppliant hang and die between speaking, but with a grave liveliness between fear and zeal, pausing yet pressing, he performs his duty."

The principle which I have here suggested may easily be applied to all parts of the Christian life. Few excuses are more readily adopted by our people for carelessness, than the easy pattern set before them in the life of a decent but unspiritual pastor.

All this applies to the direct effect of our example in raising or lowering the tone of holy living around us. But there is an entirely different set of dangers connected with our duty of being examples, to the flock.

It is not only by setting a low standard before others that we may fail of being, as we ought to be, living copies in our several spheres, of the great exemplar, but we may

by want of wisdom and by degrees of self-indulgence far less marked, than those I have suggested, each of us destroy the influence of what is, on the whole, a good life. We all of us know instances in which mere eccentricities of manner have been enough to destroy the moral weight and influence of some man of acknowledged power and goodness. And this is especially a danger before us, for as St. Chrysostom, from whose excellent treatise on the priesthood, I have already quoted, says "The public vigorously criticize their simplest actions, taking note of the tone of their voice, the cast of their countenance, and the degree of their laughter". Now, this should lead us to watch ourselves closely, lest through indolence or carelessness, or indulged mannerism, any of the little blemishes in behaviour which destroy men's influence should grow upon us.

This will apply, of course, to such matters as the allowance of animal spirits, which, perhaps flow with a flood tide of re-action after hard work or long repression, and which though perfectly innocent in themselves, may appear to others, inconsistent with the higher tone of the ministerial life.

A holy self-restrained, cheerful deportment, without the painful presence of a mask like assumed gravity, is that a which we should aim. Even beyond this, there is much as to which we should be careful. Slovenly habits at meals, inattention to neatness, and perfect cleanliness in dress, a careless want of sympathy with those in whose company we are, idleness as to joining modestly in cheerful and rational conversation. All of these things will seem important to one who is indeed watching himself carefully in his person, "in anything the ministry" should "be blamed," and his own power of witnessing for Christ, be lessened.

EVANS' Gold Cure for Drunkenness.

Testimonial (No. 93.)

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

WINNIPEG, Feb. 25, 1898.

To the Evans' Gold Cure Institute, 52 Adelaide Street.
GENTLEMEN:—In the full enjoyment of my new and happy life, I gladly take this means of letting the people of Winnipeg know what a soul-saving institution is in their midst, and what a grand work it is doing for victims of intemperance. It is now over twenty months since I left your institute, cured of all need of music or stimulants which has been the one bane of my existence for years. When I began the treatment, I was a complete, nervous and physical wreck from drink, and my life was despaired of by my physician who advised your treatment, and the wonderful change in me is simply miraculous. I gained over twenty pounds after leaving you, and have continued feeling better than since many years. My appetite is good, and sleep comes naturally, and leaves me refreshed and rested. Surely I cannot say too much for the Evans' Cure. I am now a regular attendant at Westminster Church, and Rev. Mr. Pildado knows my case well. Your cure has proved a moral help as well as physical cure, and I believe the Gold Cure is in perfect harmony with Christianity. I will always be glad to answer any letters regarding my case that may be sent me.

Most Gratefully,

GEO. MUIRMAN,

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

As to these matters, then, as deeply affecting your power of influencing others by your good examples, I earnestly beseech you, my brethren, to seek as in God's sight to be found blameless.

Who can tell, until that day when the secrets of all hearts shall be disclosed, that he is altogether free from this guilt. Who may not by some self-indulgence, some unmortified temper, some doubtful habit, be lowering the tone of spirits which he was set to raise, and clogging with earthly encumbrances, which he ought to have borne up with himself on the wings of faith to the brightness of the Beatific Vision.

Let there be no intervals of conscious self-allowance, no earthly parentheses in our ministerial life.

Let us remember, even in the midst of necessary relaxation, that we are always the messengers of Christ, that all our life, and every part of it, is embraced in the wide-spreading engagements of the Christian ministry, for always we shall have watchful eyes fixed upon us; and one passionate exclamation, one covetous word, one shaming or vainglorious, or unjust, or harsh action may cast a blighting glare of hypocrisy over the most zealous services in the more direct work of our ministry. Remember the wide difference between trying to set an example, and living so as to be an example. The difference is unspeakable, both as regards others and as regards ourselves. The acts which we do directly to set an example, and the words which we speak to enforce it, are comparatively few and powerless when set beside the multitude of daily acts, looks, and words, affecting others, which as I said at first, are always flowing forth on others from our spiritual and moral being.

There is something about the vitality, and immortality of human influence that is fearful to contemplate, and that makes it a grandly solemn thing to live, and tenfold more to live a priest of God, especially when we remember these qualities belong to the evil as well as the good of our lives. The minutest acts and words and thoughts that drop from hand and lip and heart as we move along, have their undying influence. The very unconscious influences that breathe out from us like the fragrance from a flower, may make or mar the usefulness of our ministry for Christ. To seek indeed to be a saint and so bless others, will lead to our salvation; to seek to *seem* to be a saint, even for the holiest purposes, is pretty sure to end in condemnation.

Brethren, we are called to frame and fashion our own inmost life in God's sight, that it may become, by the brightness of the renewed nature, a beacon light to others.

St. Augustine says:—"If you mark it, most dear brethren, you shall find that all the Lords priests, not only bishops, but also presbyters and ministers of churches stand in a very hazardous condition.—If at the day of judgment it will be a hard task for every man to give an account of his own soul, what will become of priests, of whom God will require an account of the souls of so many others committed to their care?"

We minister to souls, immortal souls! precious souls: one whereof is worth more than all the world besides, the

price of the blood of the Son of God. And our example as it is fashioned or not after the doctrine of Christ, is of power to lift them up, day by day, to holiness and spirituality of life, or to drag them downwards on the path of life, causing them to transgress. Who is sufficient for these things? What shall we say? What shall we do?

Let us first prostrate ourselves at the feet of Almighty God, humbly confessing our great manifold miscarriages in this weighty undertaking—having laid ourselves at God's feet, let us not idly lie there, but arise and for the future do the work of God! with all faithfulness and industry. Letting secret self-denial deepen our character, letting hidden communion with God, tarryings on the mount, hours of secret prayer make our face shine so that, though we know not of it, men may read its brightness, and find in us wholesome and godly examples and patterns for themselves to follow. So that never ceasing our labor, care and diligence, we may do all that lieth in us, both by word and example, to bring all that are committed to our charge unto agreement in the faith and knowledge of God, and unto ripeness and perfectness of age in Christ our Lord.

"So may we, though unworthy still,
Most Holy Trinity,
Thy prophets, pastors, priests fulfil
Our sacred ministry
That, when beside the crystal sea
We lay our office down,
The souls that we have trained for Thee
May be our joy and crown."



St. John's, Winnipeg.

A confirmation was held in St. John's Cathedral on the morning of Sunday, June 19th, at which forty candidates were presented, thirty from St. John's, nine from St. Peter's and one from St. Mark's.

The young men from St. John's were presented by Rev. Canon Matheson, who prepared them, and the young ladies were presented by the Very Rev. the Dean of Rupert's Land, who had prepared them for the sacred rite. The candidates from St. Peter's and St. Mark's were presented by the Rev. W. A. Burman, who has charge of these two parishes.

His Grace the Archbishop, assisted by the Very Rev. the Dean, administered the rite of confirmation to the candidates. He delivered two addresses, one to the candidates before the confirmation, and one after. His Grace spoke with all his old time vigor and earnestness of delivery and

his illness in England does not appear to have left any traces of its presence.

He expressed the pleasure it afforded him to return to his diocese and also his satisfaction that this should be the first of his official acts after his return. In addition to his usual episcopal robes, His Grace wore the insignia of the Order of St. Michael and St. George, of which he is prelate. He also wore a handsomely engraved silver medal, presented to him by Her Majesty the Queen, in commemoration of her diamond jubilee.

There was a very large congregation and the seating accommodation of the cathedral was entirely inadequate to provide for the number of people who gathered for the double purpose of witnessing the solemn rite of confirmation and of welcoming His Grace on his return after so long an absence. The chancel was very beautifully decorated with flowers and ferns, this work having been done by the ladies on the chancel committee recently formed in connection with the Ladies Aid Society of the cathedral.

The music under the leadership of the precentor, the Rev. Canon Coombes, was exceedingly well rendered.

A pleasing feature of the service was the presence in the chancel stalls of His Lordship the Bishop of Qu'Appelle, who was for many years the honored and beloved dean of the cathedral.

There was another interesting incident in connection with the cathedral services yesterday; this was the continuation of the services in connection with the north end mission church, at which an eloquent sermon was preached by the Rev. Canon Matheson, to whose energy and fostering care the growth of this mission is so largely due.

At St. John's cathedral on the morning of June 26th, His Grace the Archbishop held an ordination service, when Rev. S. G. Chambers, B. A., and Rev. Jeremiah Johnson were ordained priest and J. B. Belford, B. A., S. Ryall, B. A., E. A. Davis, B. A., E. R. Bartlett, B. A., and F. C. Cox, were ordained deacons. The sermon was preached by the Very Rev. the Dean, from II Tim., 1-7, "For God did not give us the spirit of fear, but of power and of love and of a sound mind". Dean O'Meara in his eloquent discourse showed that while like Timothy the man might well fear to take up the work of the ministry, still the God given spirit is one of power. Along the magnetic wire of love the power from on high is passed and made a mighty force to the accomplishment of the purposes of Christ's ministry. But a sound mind, "sanctified common sense," is the steering gear of the ministry of Christ; many men of splendid power and glowing love have made shipwreck of their ministry for want of the steering gear of a sound mind. Ministerial zeal, the product of power and love, is supremely necessary, but it must be zeal according to knowledge. A knowledge of men is needed in no profession more than in the ministry and this knowledge aided by the kindness and thoughtfulness—begotten of love—will enable the minister to fulfil the apostolic injunction, "giving none offence to any man that the gospel be not blamed". This will teach him patience and a large tolerance of diverging views and warn him of that fatal error

that makes a man think that he has gathered with the puny arms of his intelligence the whole orb of truth. The spirit of a sound mind will beget in him that "wisdom from above which is first pure then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy". While the offertory was being taken up the choir sang "How Lovely are the Messengers"

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Synod of the Diocese of Rupertsland.

The annual synod of the Diocese of Rupertsland was duly inaugurated on June 28th, by a service held in Holy Trinity Church. A large proportion of diocesan clergy were present, as well as a goodly number of lay delegates. Of the general public there was not such a large attendance as there has been in former years. The clergy who joined in the procession robed in the school house, after which they preceded the archbishop up the nave of the church, the congregation standing and joining in the hymn "The Church's One Foundation".

In the sanctuary were His Grace the Archbishop, the Very Rev. the Dean, Rev. Rural Dean Burman, and Rev. C. R. Lütler, B. D.

Rev. Canon Coombes conducted the first part, and Rev. Canon Matheson the second part of evensong, while the lessons were read by the Ven. Archdeacon Fortin and Very Rev. the Dean.

The anthem, "How Lovely Are the Messengers," was carefully and reverently rendered by the choir, under the leadership of Mr. A. R. Tuckwell, M. A.

Mr. Robert Fletcher presided at the organ in his usual effective and sympathetic manner.

The archbishop, who seems quite to have recovered his wonted strength, delivered his annual charge with great vigor and impressiveness, and it was listened to with the utmost attention. Not a few, both of the clergy and laity, declared that the charge was the most powerful and comprehensive they had ever had from His Grace.

THE ARCHBISHOP'S CHARGE,

Reverend Brethren and Brethren of the Laity:—

My late visit to England, like former ones, was not for relaxation; I intended after the Lambeth conference to

PICNIC CARTS,
—HAMMOCKS,
Velocipedes, Tricycles
Express Wagons, Doll Carriages,
Cradles, etc. Picnic Plates, Baskets.
A. E. MAYCOCK,
 520 MAIN STREET,

speak for societies in connection with mission work at the chief centres of population and wealth. I hoped in this way to secure openings for raising in the last six or eight months of my stay £3,000 for a lectureship in St. John's College that would relieve me from mathematical tuition. Invitations crowded in upon me and I undertook many important engagements, but they had all to be cancelled. I was far from well during the Lambeth Conference and was greatly pressed in discharging what I had promised. Gradually during August the action of the heart weakened and at last extreme breathlessness obliged me to take perfect rest even from all but necessary correspondence. After four and a half months, when I was recovering, an attack of pneumonia laid me up for six more weeks. My health was too insecure to allow me to arrange for more than a few engagements, so that I could only give the last ten weeks, cautiously, under imperfect arrangements, to the object I had in view. Still, through the kindness of friends, I met with such a measure of success that, with the kind effort in the diocese, there is every promise of the early foundation of the fellowship or lectureship.

The synod met earlier last year than I might attend the Jubilee Celebration of the 60th year of the Queen's reign. That was an event never to be forgotten by those present. The colonies left in England a deep impression. There is a longing for the unity of the Empire and a promise of it unknown before. Canada was given a foremost place and its premier filled the prominent position assigned to him with ability and grace.

His Grace then referred at length to the Lambeth Conference.

He proceeded to express his thanks to the Bishop of Qu'Appelle and Canon Rogers for their services during his absence; referred to the death of Rev. Henry Cochrane, and to changes that had taken place in the clergy staff of the diocese. Of the condition of the diocese he spoke as follows:—

The part of the diocese in Manitoba is mainly dependent on farming. Last year the crops in most of the province were fair and the prices much better. There has consequently been a decided advance in the condition of the country. The land is so fertile and the climate so healthy that it has been simply the low price of all agricultural produce that has retarded immigration. The improved circumstances of the country have led to a considerable increase in the number of immigrants. How does this effect our mission work? No doubt beneficially in the enlargement of villages, and in some districts; but the general result is still to increase our responsibilities and needs, thus the building, last year, of the new railway for 124 miles from Gladstone to Dauphin and Lake Winnipegosis, which is being extended this season for many miles to Swan Lake, has opened up a large extent of fertile land, into which thousands of settlers have gone, and are going, and we have yet only one clergyman in Dauphin. Another large section of country will be opened up by the new Southeastern Railway. Then, in other cases, the increase

of population in our huge districts makes the working of them effectively by one clergyman very difficult. New stations are required in increasing districts. Thus, for example, the missions of Russell and Bradwardine urgently require division. There are at least ten districts in which, either from the present weakness of our people or the want of grant, we are unable to place a resident clergyman. This is a grave loss in the building up of the church. Indeed, there are other districts, some of them of considerable promise and importance, in which the members of our church have been so few, that we have not even attempted to serve them by students in summer. We would require an increase of at least \$3,000 to be able to carry on mission work, as other bodies have been enabled to do it. It would sometimes well repay the church to place a clergyman in a district for a year or two at the entire cost of mission funds; but that has always been out of our power. I have impressed on the societies helping us, the peculiar character of the settlement of this country. Since railway communication in 1889 removed our isolation, railways have been built carrying immigrants into the Northwest Territories for 1,000 miles west of Winnipeg and 500 miles further to the Pacific Coast. A network of railways across Manitoba accommodates a part of the province as large as England. Practically railways from thirteen different directions in Manitoba enter Winnipeg. Yet including Winnipeg, the population of Manitoba probably does not exceed 250,000. Railways have preceded settlement. This is a great tribute to the promise of this country—a striking proof of faith in its near future—and an inexpressible boon to our settlers; but there are heavy drawbacks. The municipal and school expenses are very burdensome and the supply of the means of grace to our people is made very difficult. The sparseness of settlement is such that the large majority of school districts have not an average attendance of fifteen children, while in English speaking districts the members of the Church of England are only about one-fourth. While needs increase, what is our financial prospect? The one discouraging fact is the insistence of the S. P. G. on the policy of early withdrawal from Canada enunciated three years ago. This has taken the form with us of a yearly reduction of 10 per cent. For the past two years we have not felt the reduction, as special grants made up for it. There is no such grant this year. Our funds, therefore, at once suffer by thirty per cent instead of ten. The grant for 1898 is £1,450. The grant for 1899 is £1,094. The society meets all representations with silence. No reply has been made to the memorials from the provincial synod of Rupertsland and the general synod of Canada.

His lordship dealt very fully with the subject of financial aid received from the old country societies, and the peculiar circumstances of this part of Canada rendering such assistance necessary. He expressed grateful thanks for the help obtained from Eastern Canada, \$4,216, about the same as last year. He noted an increase of \$500 in the receipts of the diocesan home mission fund, and an increase of \$2,236 in the voluntary contributions of the clergy

making a total of \$33,037. The total contributions for all church purposes came to \$87,386, an increase of no less than \$13,851. Although several new churches had been built, the debts of the parishes and missions have diminished by over \$4,000.

THE INDIAN MISSIONS.

The Indian mission fund was not in a satisfactory position, the deficiency of \$211.69 last year having risen to \$331.89. St. Peter's and older missions of the C. M. S. have been for some time on the diocesan home mission fund. Most of the other missions in Manitoba are now on the Indian fund and require about \$2 000. His lordship entered very fully into the needs of the diocese for the work of missions, among miners and other settlers as well as among Indians. Referring to encroachments on the Indian mission work discussed on some former occasions, he said:

I regret to say that the Baptist body have determined to adhere to its aggressive work in the old C. M. S. Indian missions. It puts forward in its defense that it feels a call to labor for the regeneration and salvation of what it regards as the nominal Christians in the mission. In other words it ignores the work and spiritual calling of the godly evangelical men, who are working our missions, and by its action seems to consider that it is doing God more service in laboring among Indians brought to a knowledge of the truth by our missionaries than in carrying the Gospel to the many bodies of Indians, who are still in heathen darkness. It was not so that St. Paul worked. The aggressive services of a number of active agents among those small bodies of Christian Indians, cannot but be disturbing, but we have done our part in a Christian remonstrance in an action, hitherto unknown among the Protestant bodies engaged in Indian mission in this land, and we must now leave the matter with God.

THE UNIVERSITY BUILDING.

Passing on to the important question of the proposed university building, the archbishop expressed himself as follows:

The welfare of the university is so near my heart, and its importance to our church as to all the community so material that I must be excused for touching on its affairs. During my absence, action has been taken by the council in some important matters, but I shall only refer to one of these. The university has expressed its approval of the

acceptance of a site for its buildings of a piece of land west of the government buildings. In a young country, an ideal site would have been a central position, with a park of say 30 or 40 acres. Still for the purposes of a university this is not necessary. In England, I suppose, most universities have simply sites for their buildings adjoining streets. In the University of Cambridge the schools of the different faculties and buildings for various objects are on separate sites, though probably all within a half mile of each other. It would be an advantage to the city, if the site selected were central for the whole city, but it is of grave importance that it should be central for the colleges. The site proposed is not in size an ideal one, but just a site for buildings. It is near to two of the colleges, but is quite three miles from our church college, St. John's. This will prevent us from making such use of the professors as we had looked forward to, and will gradually force upon us as soon as we can, to supply in the most necessary branches a staff of our own. For a time this will inconvenience us and our students, but the funds will gradually come to us, as far as will be necessary. It may however, be a permanent injury to the university. It may effect the interest in the university and the sympathy with it of the members of the college of one of the largest denominations in the country. It is surely a grave loss to the University of Toronto that Trinity College was probably prevented by its distance from taking advantage of the new constitution of the University of Toronto. I must say that St. John's College foresaw and endeavored to prevent the difficulty, that has arisen. When a site was being chosen for Manitoba College, we endeavored, in view of the mutual help that might be afforded and the inconvenience attending a scattering of colleges, to have it near St. John's, and a good site could have been obtained, on almost any terms, on our grounds, but our advances were rejected. I hope the matter will receive the consideration it deserves. The government will have other public purposes for that piece of ground. The securing of a more central site convenient for all the educational institutions is quite worth a considerable outlay.

The position of St. John's College, his lordship said, steadily improves. The effort for establishing a lectureship or fellowship in the college, the holder of which will for the present teach mathematics, is making good progress. A sum of money at my disposal now exceeds \$11,000. Then I have obtained in England nearly £1,500, inclusive of £500 from the S. P. C. K., to meet £1,500 and \$1,000 from Lord Strathcona and Mount Royal who on a former occasion was a generous helper of the college. It was a great relief to me, when ill and unable to carry out my intention, to learn that churchmen here were so kindly starting an effort to raise \$10,000. It may be difficult to accomplish that, but \$6,000 are already promised, and over \$3,000 paid in. After mentioning valuable gifts of books received and expressing indebtedness to the young people for offerings in aid of candidates preparing for offerings in aid of candidates preparing for theology, he proceeded to speak of

Rubber Balls,
Base Balls,
Cricket Bats, etc.,
A. E. MAYCROCK,
 520 Main Street, - WINNIPEG.

PRIMARY EDUCATION,

observing: "I have little on the present occasion to say respecting primary education. The synod has frequently set forth the importance we attach to a measure of religious education in the day schools. The amended Manitoba Act, if carried out in the spirit in which it seemed to be passed, may be made to give us all the religious instruction practicable with our sparse population. But I am afraid little can be done in many districts, if we cannot come to some arrangement with the Presbyterian and Methodist bodies. The subject will have during the year my best attention.

His Grace was glad that so much attention is being paid to Sunday school work, but, he proceeded to say that after all, much of the influence of the teaching of religion, whether in the day school or in the Sunday school will be neutralized if there is not family religion. In closing his address he dwelt strongly on the importance of this matter and showed the need of the help of the Spirit of God in approaching the duties of the synod.

WOMAN'S AUXILIARY.

The meetings of the Woman's Auxiliary of the Church of England held in connection with the synod, opened at 11 o'clock, June 29th, in Holy Trinity Church, with devotional exercises conducted by the Ven. Archdeacon Fortin.

Rev. J. A. Richardson of St. Luke's Church, delivered a short address to the members present. He spoke of the importance and magnitude of the womens' auxiliary. The meeting was important, too, because it was a meeting of delegates, and therefore, representative of a much greater number than was visible. Besides this, it was a meeting of mothers. The greatest work in the universe is the work of sacrifice, the work of aiding others. More than a necessity, the work of the auxiliary is a duty. The spirit of Christianity is an energizing thing. But it is also something which is meant to be passed on and diffused through the world. The sphere of Christian influence is not hedged in by the individual life. Each one must labor for the salvation of others. It is a duty and an obligation to win souls. No one could live wholly unto themselves. The great essential of all Christian work is that each one shall be a co-laborer with God. After the address, Holy Communion was celebrated and the session adjourned to meet at 2.30 p.m.

AFTERNOON SESSION.

The afternoon session, at which there was a very large attendance, commenced with the singing of the hymn, "For Thy Mercy and Thy Grace," and was following with a reading from the Scriptures and a brief prayer.

The minutes of annual meeting of last year were adopted as read.

Lady Schultz then welcomed the delegates with a few appropriate words, which were suitably responded to by Mrs. Coggs, of Carberry.

The President, Mrs. Fortin, then delivered her farewell

address, reviewing the progress made by the society during the past year and prophesying for it a most useful and consecrated future.

Next followed, in turn, the reports of the recording secretary, corresponding secretary, treasurer, diocesan correspondent, literature superintendent, and junior superintendent. These reports were all unanimously adopted.

Hymn 397, "The Church's One Foundation," was then sung, after which a collection was taken.

The reports from the representatives of the senior branches of the society in different parts of the province, were next read. These dealt principally with progress of the work and told of increased membership and reduced mortgages and all reported a bright outlook for the next year.

Officers for the ensuing year were then nominated as follows. Where only one name is mentioned in the following list the election was by acclamation.

Hon. president, Lady Schultz; president, Mrs. Fortin; first vice-president, Mrs. Phair, Mrs. Baker, and Mrs. Monk; second vice-president, Mrs. Roy, Mrs. O'Meara and Mrs. Gill; recording secretary, Mrs. Patton; corresponding and Dorcas secretary, Miss Millidge; treasurer, Forest; diocesan correspondent, Mrs. Lawler; literature secretary, Mrs. Burman; junior superintendent, Mrs. Gill.

The usual votes of thanks were then tendered to the railways, the press, etc., etc., after which the members spent a pleasant hour in social intercourse, in the course of which a plentiful supply of light refreshments were served by the younger ladies.

ANNUAL SYNOD.

The synod of the diocese met at 10 o'clock a.m., June 28th., in Holy Trinity school house, His Grace the Archbishop occupied the chair. Rev. A. E. Cowley presented the report of Committee on credentials, after which, the roll of the clerical and lay delegates was called. Mr. Howell, Q. C., declined to act as acting chancellor. It was moved by Canon Matheson, that Rev. C. R. Littler be elected secretary of the synod. This was carried. Mr J. G. Dagg was elected lay secretary of the synod. It was also moved and resolved that the minutes of the proceedings of the last synod be considered as read and adopted.

His Grace was then requested to name a committee on procedure of motions. The Archbishop appointed Canon Matheson and Mr. A. J. Kayll, M. A.

Rev. W. A. Burman, rural dean of Selkirk moved that the report of the executive committee as contained in the printed synopsis be received and adopted. This was carried. The remainder of the printed reports were also adopted as received.

The following committees were nominated.

Property and finance committee—Hon. treasurer and convener, Rev. Canon Matheson, Thos. Robinson, W. P.

Sweatman, F. H. Mathewson, H. S. Crotty, H. M. Howell and L. A. Hamilton.

Grants committee—The Very Rev. the Dean, Vens. Archdeacon Fortin, and Phair, the secretary of the synod, the rural de,ns of the diocese, Rev. C. R. Littler, Messrs. H. S. Crotty, J. G. Dagg, H. M. Howell, F. W. Mathewson' Thos. Robinson and W. P. Sweatman.

Mission Committee—The dean and chapter of St. John's Cathedral, Ven. Archdeacon Fortin, Rev. F. V. Baker, Rev. H. T. Leslie, Rev. J. J. Roy, Rev. A. E. Cowley, Rev. J. A. Richardson, Rev. W. T. Mitton, and the secretary of synod.

Indian committee of the executive committee—The Very Rev. the Dean, Ven. Archdeacon Phair (or in his absence Rev. A. E. Cowley), Rev. Canon Rogers, Rev. W. A. Burman, Messrs Thos. Robinson, F. H. Mathewson, W. P. Sweatman.

The report of the hon. treasurer was also presented in printed form and adopted. For the home mission fund \$22,280 has been raised; of this, \$10,300 came from England, collections in the diocese \$5,900, in Eastern Canada \$4,200. The details of the expenditure were given at great length.

Rev. Canon Rogers was re-appointed honorary treasurer.

In the absence of Mr. F. H. Mathewson, Rev. F. V. Baker read the report of the statistical committee. The report notes the increased promptitude of returns and the committee is gratified at the general improvement shown. The increases noted were in the number of Sunday and week day services. The number of communicants has increased from 6,067 to 6,633 during the year; church families 1897, 4,762; 1898, 5,158; gifts to home mission fund 1897, 5,643, 1898, \$5,701; Indian missions, 1897, \$677; 1898, \$822; total synod collections 1897, \$7,295; 1898, \$7,435; amount of revenue raised in parishes, 1897, \$73,535; 1898, \$87,386; amount paid towards clergymen's stipends, 1897, \$27,000; 1898, \$30,960. The decreases are as follows; Baptisms, 1897, 1,215; 1898, 1,185. There is apparently a decrease in Indian mission, Widows' and Orphans' fund, and general offertories, but these are due to changes in the book-keeping, and also to the fact that owing to changes in the date some of the collections were taken after the books closed. There was only a small increase in the number of Sunday school scholars but this was due to the lack of returns from some six important parishes.

The report of St. John's College was presented by Rev. W. P. Sweatman. Mr. Sweatman urged a more united support.

Ven. Archdeacon Fortin thought this was to be done by setting some man free to advocate the claims of the college as Canon Rogers had advocated the claims of the Home Mission Fund.

Rev. N. Hewitt wanted to know why the college did not drop the arts course and devote its energies to theology, since the state was willing to teach arts.

Dean O'Meara pointed out that the government would not take up the arts course, and the colleges must continue this work. He favored setting Canon Matheson free to advocate the claims of the college, certain days in each fortnight.

Others who spoke on this subject were Mr. James Andrews of Oak Lake, Capt. Carnuthers, W. P. Gahan, Rev. G. H. Hooper, Rev. W. J. Garton, W. R. Mulock, Rev. J. W. B. Page, J. R. Dutton, G. R. Coldwell.

The tone of discussion was most hopeful and the desire to help the college apparent on every side. It was pointed out that in spite of the special effort for the \$10,000 towards the mathematical lectureship, the collections for the college were only slightly behind those of previous years, though as yet only about half the returns are in.

Canon Matheson showed that the college was never in a better position than to-day. This was true in regard to every department.

Mr. Coldwell advised the college be separated from boys school.

His Grace said that he had always been opposed to the school and college being together, but past circumstances necessitated this. He favored at all times the most brotherly harmony between the clergy of the church and the ministers of other denominations. The outlook for the college was most hopeful. He had experienced personally both systems and strongly favored having residence colleges where there would be tutors to take a kindly interest in the men and prevent them from going wrong at just the most important time in life. His idea was that the important thing for a young man was a sound liberal education, after which he could readily devote his time to theology or other subjects. He felt it was better that candidates for the ministry should in their college course meet with those going into other professions.

The report was adopted and it was decided not to appoint a special agent as it was thought Canon Matheson could be set more free than in the past to take up the work.

The synod then adjourned for lunch which had been provided by the ladies of the city in the Masonic Temple.

THE AFTERNOON.

The synod met again at 2.30 p.m. in the school house and the the business of the session was continued. After reading the minutes of the morning meeting the following address of welcome was presented to His Grace the Archbishop, and read by Archdeacon Fortin:

"We the clergy and lay delegates of the synod of Rupert'sland in session assembled, desire to extend to your Grace a most cordial welcome back to the diocese and to express our deep and heartfelt gratitude to Almighty God that in His Providence He has been pleased to restore you to health and strength after a long and trying illness. For - long time we have felt that you should be relieved of the college work which you have so willingly and so generously undertaken for many years and to day we rejoice that the hope which we have cherished in this regard is on the eve

of being realized.

"The amount which your Grace has already in hand, mainly through your own efforts in the mother country, together with what we have been able to collect in the diocese, will make it possible, we hope, for your Grace to procure such additional help for the college as will leave you free to devote your time and strength entirely to the duties which the primacy of Canada may place upon your Grace.

"The committee that inaugurated this diocesan canvass entered upon it with the expectation of raising \$10,000, and there is good reason to believe that this figure will be reached. So far we have obtained \$6,000, and twenty-six parishes have still to be visited. Of this sum of \$6,000, it is gratifying to state that over \$1,700 has been subscribed by graduates or scholars of St. John's College.

"We on behalf of the donors, now beg that you will accept this cheque as a first instalment, with assurance of our loyalty and devotion, and the earnest prayer that you may be long spared to the position which you have filled with so much ability and grace and with such benefit to the church at large. Signed on behalf of the committee, O. Fortin, chairman."

The names of Rev. Mr. Bourne, Rev. Mr. Fairlie, Rev. Alfred Cook, Rev. F. Hole, and Rev. Mr. J. Chattakay, were presented as visiting clergymen to be permitted to sit in the synod. They were received.

The report of the Indian Missions sub-committee was then received and read by the dean. Considerable discussion took place on this report as to the methods of carrying on the work and the danger of conflicting the work among the white and Indian peoples to the detriment of the latter. The report spoke, unintentionally, in a rather slighting manna of the results of the work on many of the reserves, and several of the missionaries present took exception to this, stating the difficulties to be overcome in learning the language, the bad influence exerted by surrounding settlers and also the fact that members of the Indian committee visited the reserves only about once in two years.

The election of members of the executive committee and of delegates to the provincial synod, seven clergymen and seven laymen, was the next item of business.

The following were appointed scrutineers for the former: Rev. McAdam Harding, Rev. W. J. Ganton, Mr. J. M. Johnston, and for the latter, Rev. A. E. Cowley, Rev. Waddington Clarke, Mr. Inkster, and Mr. J. R. Dutton.

The auditors' report was next received and read by Mr. Sweatman. In speaking of the same he bore testimony to the good work of Mr. Geo. Grisdale, the treasurer. The report was adopted.

A resolution of sympathy with Canon Rogers in his illness was received and passed.

Mr. Sweatman and Mr. W. A. Henderson were re-appointed auditors.

The report of the S. P. C. K. repository was then received and adopted.

The report of the committee appointed to confer with the Baptist body was also read. This report spoke of the lamentable attempt of the Baptist Church to make a few proselytes from the Church of England on several Indian reserves in Manitoba and the Territories, while there were hundreds of heathen Indians in all the West. Their aggressive attitude had continued despite the protestation of the synod of this church in 1896. The reply of the Baptist Convention, also dated 1896, was read. They disclaimed all intention of interference with the missionary work of the Anglican Church. The mere fact that when children a large number of the Indians on the reserve had been subjected to the rites of the Anglican Church was not recognized by the Baptist Church as making them Christians. The results of the past few years being considered they would continue in their work. The committee recorded that the defense of the Baptist body was weak and unworthy of a great religious denomination. Further correspondence, they concluded, was unnecessary. The action of the Baptists had been unwise, and, if they persisted in their course, nothing could be done.

His Grace said that he thought they had done their duty in noticing the intrusive action of this church and that was what he deemed necessary in connection with the unfortunate affair.

The report on the advisability of a biennial synod was received. In the discussion which followed the opinion was expressed that the synod of one year should be devoted to business and the next to spiritual considerations. The dean said that he thought it was unwise to do away with the synod, as the church in Canada was now nearing a crisis in her history, as the S. P. G. grant would be reduced next year and abolished in 1900. It was also said that to have the synod and conference together would result in consequent lack of interest in one or both. This report was adopted.

The report of the scrutineers was next received. The following are the delegates to the Provincial Synod; Canon Matheson, Archdeacon Fortin, Dean O'Meara, Canon Rogers, Rural Dean Burman, Canon Coombes, Rev. M. Harding. Substitutes; Rev. Messrs. McMorine, Cowley, Littler, Baker.

Lay delegates; W. P. Sweatman, Capt. Carruthers, H. S. Crotty, J. H. Brock, L. A. Hamilton, Mr. Inkster. Substitutes; F. H. Matheson, J. H. Dagg, T. D. Robinson, W. R. Mulock.

The following are the executive committee. Clergymen, Canon Matheson, Rural Dean Burman, Rev. C. R. Littler, Rural Dean Cowley, Rural Dean McMorine. Substitutes; Rural Dean Gill, Rev. I. R. Matheson. Lay; J. G. Dagg, W. P. Sweatman, L. A. Hamilton, Mr. Inkster, Thos. Thos. Robinson, J. H. Matheson, H. S. Crotty. Substitutes; Capt. Carruthers, W. R. Mulock, J. H. Brock.

The session closed at 5.30, to meet and resume business in the missionary meeting at 8 o'clock.

THE EVENING SESSION.

The evening session which was a missionary meeting, opened at 8 o'clock, with the archbishop in the chair. In opening the meeting and introducing the subject of the evening, he outlined briefly the progress which has been made in Anglican missions in general, and of the steadily increasing interest evinced by all the parishes. The home missions among the Indians of this province and the territories, while not so prosperous as might be desired, are still doing good work. The principal drawback in this work is that the people will not sufficiently interest themselves in it.

He then introduced Rev. H. G. Wakefield, of Dauphin. Mr. Wakefield said that the place from which he came was a farming country about which many people were curious. It was a country lying beyond the range of hills which are visible from the M. & N. W. railway by Gladstone and Minnedosa, trending away to the north and west. It is a hard country to get into and harder still to get out of. The journey thither does not present very enticing prospects. But when the mountains are passed the land opens out in great rolling prairies, not limitless, but beautiful.

The mission is progressing favorably. It is very young. Rev. Mr. Mitton, when he was stationed at Birtle, paid the place frequent visits and was instrumental in establishing a church there. He told of his own experiences in the early years, some of them amusing, some of them pathetic. The coming of the Dauphin Railroad was an event which excited intense excitement. Each of the small towns or rather villages thought they had the best right to the terminus of the road. Finally the railroad corporation picked out a site of its own and then there was a general rush to secure lots at this spot. The old churches were moved to this place, which was called Dauphin town. One of the churches stuck on the track, but as a train was not immediately due it was, with difficulty, moved. The field, he said, is very very large. In many places he can hold only monthly services.

The people are now flocking by hundreds to Swan Lake which will be a second Dauphin, only larger and richer. He wanted, he said, to urge upon the synod the necessity of sub-dividing this large field. The work is too much for one man.

Rev. Mr. Gill, of Minnedosa, was next called upon. He could hardly be called a missionary, he said, because church life at Minnedosa is entirely different from Indian work or Dauphin work. The people are old settlers, and it is their home. There are three parishes in the neighborhood, besides that of the town. The work is now a work of consolidation rather than building up. The regular church societies have been organized and are flourishing.

There is withal a certain humdrumness in the life of the clergy in connection with these stations that constitutes the chief danger to the success of the work. He thought it was a mistake changing the ministers so often, as it did not give them opportunity to become thoroughly acquainted

with their people. One of the difficulties with which a country clergyman has to deal is the much closer relationship, socially, existing in small towns than in cities.

At the conclusion of this address the meeting adjourned.

A TEMPERANCE MEETING.

After the session ended, a meeting of the Diocesan Church of England Temperance Society was held.

The secretary, Rev. A. Silva White presented the third annual report.

After briefly outlining the difficulties met with, the report stated:

"We regret that we cannot report as to any new branches being formed this year, except one branch in Portage la Prairie, with a membership of 14. Several applied to me for information as to what methods to pursue in order to organize branches, and to each of these I replied fully and at great length. But no one responded to my earnest appeals to conscientiously take up the case and give it a fair trial. Either the work, as outlined by myself, was too heavy and exacting, or else the matter was quietly dismissed for the present."

He asked for co-operation among the clerical brethren in this work, and hoped there would be greater interest evinced among the clergymen than heretofore. In closing his report Mr. White said that he was going to England for the next year and would be compelled to resign. This report was adopted.

Archdeacon Fortin emphasized the fact that it was very seldom the people who came out to the temperance meetings that required to be talked to, but it was those who were opposed to them and would not come. He thought private work was more fruitful of good results.

The following officers were elected for the ensuing year: President, Rev. J. J. Roy; first vice-president, Rev. C. C. Owen; second vice president, Rev. J. G. Anderson; secretary-treasurer, Rev. J. A. Richardson.

Mr. Mulock, Q. C., resigned his position on the executive committee and as a member of the society because he considered the work of the society a mockery, as they had two pledges, one of total abstinence and the other of moderation.

Rev. Cecil Owen suggested that a wagon and horse be secured to place at convenient places round town, with coffee and cocoa for sale.



The annual conference of the Brotherhood of St. Andrew, in Winnipeg, was held in Holy Trinity Schoolhouse,

early in June. At the afternoon session, a valuable address was given by Mr. Woods, Gen. Sec. for the Brotherhood in the United States.

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

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

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

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

On Thursday morning, the Brotherhood met in Holy Trinity Church at 7 a. m., for their corporate communion when there were about 30 communicants.

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



Water Babies.

And now happened to Tom, a most wonderful thing; for he had not left the lobster five minutes, before he came upon a water baby.

A real live water baby, sitting on the white sand, very busy about a little point of rock. And when it saw Tom it looked up for a moment, and then cried, "Why you are not one of us. You are a new baby! O how delightful!"

And it ran to Tom, and Tom ran to it, and they hugged and kissed each other for ever so long, they did not know why. But they did not want any introductions there under the water.

At last Tom said, "Oh where have you been all this while? I have been looking for you so long, and I have been so lonely."

"We have been here for days and days. There are hundreds of us about the rocks. How was it you did not see us, or hear us when we sing and romp every evening before we go home?"

Tom looked at the baby again, and then he said: "Well this is wonderful! I have seen things just like you, again and again, but I thought you were shells, or sea creatures. I never took you for water-babies like myself.

"Now," said the baby, "come and help me, or I shall not have finished before my brothers and sisters come, and it is time to go home."

"What shall I help you at?"

"At this poor dear little rock, a great clumsy boulder came rolling by in the last storm, and knocked all its head off, and rubbed off all its flowers. And now I must plant it again with sea-weeds, and coralline, and anemones, and I will make it the prettiest rock-garden on all the shore."

So they worked away at the rock, and planted it, and smoothed the sand down round it, and capital fun they had till the tide began to turn. And then Tom heard all the other babies coming, laughing, singing, and shouting and romping; the noise they made was just like the noise of the ripple. So he knew that he had been hearing and seeing the water-babies all along; only he did not know them, because his eyes and ears were not opened.

And in they came, dozens and dozens of them, some bigger than Tom and some smaller, and in the neatest little white bathing dresses; and when they found that he was a new baby, they hugged him and kissed him, and then they put him in the middle and danced round him on the sand, and there was no one ever so happy as poor little Tom.

"Now then," they cried all at once, "we must come away home or the tide will leave us dry. We have mended all the broken sea-weed and put all the rock pools in order, and planted all the shells again in the sand, and nobody will see where the ugly storm swept in last week.

And this is the reason why the rock pools are so neat and clean; because the water-babies come in shore after every storm, to sweep them out, and comb them down, and put them all to rights again.

CHARLES KINGSLEY.