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The Western Churchman

A JOURNAL DEVOTED TO THE INTERESTS OF THE CHURCH OF ENGLAND IN MANITOBA AND THE WEST

VOL. 2—No. 1.

WINNIPEG, JANUARY 7, 1897.

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THE DUTIES OF MAGISTRATES.

The other day we had the pleasure of receiving from our old home across the sea a newspaper, containing an account of what is known as "Mayor's Sunday," when it is customary for the newly elected mayors and aldermen to attend church in a body. In each city and town special sermons are preached bearing on the duties and responsibilities of magistrates. This year the special preacher at Berwick-on-Tweed was the Rev. M. B. Hutchison, M.A., rector of St. Ninian's, Glasgow. We know him well, and esteem him highly. Few men have done so much real solid work for our sister church in Scotland. Although a convert from the Presbyterian faith, he was educated at the Anglican university of Oxford. He is a cultured, scholarly man, as his utterances on the occasion referred to show. We cannot afford space for the reproduction of the entire sermon; but we give extracts, which we venture to think may be well worth bringing before the newly-elected mayors and aldermen and reeves in this great new country.

"You understand clearly enough that Christian men and women are not set in God's scheme for the benefit of His ministry, but the Christian ministry is set for men. And so, likewise, are magistracies also (of whatever grade) for men, albeit they are an ordinance of God, and "The powers that be are ordain-

ed of Him." For men they give ungrudgingly their hard earned hours of leisure time, and for men they bestow their care and anxious thought. For men's security of life and property, for better housing, for larger comfort, for increased prosperity and a fuller life, magistrates deliberate and endeavor. But in these all, while our rulers are serving men, God is glorified; and while they rule and judge for man, they do it also unto the Lord. For the time is past—and happily past—for that sharp line of distinction to be drawn (sometimes it was antagonism) between things sacred and secular. To the Christian there is no secular, but all is sacred. He will not indeed be for ever using pious expressions, nor occupy himself at all times with what is called church work; but he will quicken and energise his whole life, both of thought and diction, with the spirit of Christ, and will transmit (by that wondrous alchemy) the base metal of the commonest duty into the pure gold of the service of Jesus.

. To the Christian all is sacred, and the most secular service rendered to his fellow (as men esteem it) he regards as rendered to God How much more then shall not this be the case with our Christian magistracies, whose will is not less, and whose opportunities are greater than those of others in the service of men—that they deem their daily diligent discharge of this world's duties and government as a sacred trust. God's providence has placed in your hand the opportunity of subserving—in what are called secular concerns, but are really sacred—His beneficent purposes towards your illustrious town. You rule for the Lord. Be it yours, as in his sight, to do what in you lies to promote, not only as private citizens, but as holders of exalted office—temperance, purity, higher and wholesomer modes of living You are to 'ring out the false,' and 'ring in the true,' to ring out (as may be granted you) the want, the care, the sin, and ring in the love of truth and right—the common love of good. And although these now mentioned, temperance, education and wholesomer conditions of life, be not themselves the gospel, still (like St. John, the Baptist, who made ready the way of his Lord, who followed hard after) they prepare the gospel's way—they level up the deep dark valleys of squalor and ignorance, so that the way of the Lord may be made

smooth and straight for his blessed entrance. Judge, therefore, nothing to be wholly secular, that is, as of this present life only, but judge all things rather as having their issue in eternity, and forget not that even a cup of cold water, even the supply of water and light in the dwellings of the poor is given to Christ. . . . No work can be more important, from the magistrates' standpoint, than cutting off at the fountain head the stream of wickedness and crime by instilling into the mind and heart of youth the principles of the Christian faith and the Christian life; nor any work dearer to the people than to rear their children to be good men—good citizens."

Mr. Hutchison concluded his eloquent and powerful sermon by strongly urging upon the magistrates and people of Berwick the hearty support of the church day schools, on the ground that these are among the most powerful factors that can be utilized for the good government of any city.

WESTERN CHURCH NEWS.

DIOCESE OF RUPERT'S LAND.

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

RATHWELL AND TREHERNE.

On Sunday, December 20th, 1896, the parishes of Rathwell and Treherne were the scene of an interesting occurrence, and the interest was all the greater on account of its infrequency. The churches of St. Mark, Treherne, and St. Paul, Rathwell, having been entirely relieved of all indebtedness, were set apart, with all due ceremony, from all secular uses for the public worship of Almighty God. His Grace the Archbishop of Rupert's Land performed the service of consecration, and he was assisted by the Rev. J. C. Dearden, B.A., incumbent of the joint charges, and the Rev. W. P. Gahan, B.A., of Carman.

A day more favorable to the occasion could not have been chosen; a mild temperature, good roads, and a moonlight night added to the pleasure and comfort of all concerned, and to the success of the auspicious event. After dining at Treherne, the Archbishop and clergy drove to Rathwell, where the consecration service commenced at 3 p.m. As Mr. Ford, the people's warden, was unfortunately absent through illness, his place was taken by Mr. A. Shepherd, one of the vestrymen. Rev. Mr. Dearden read the petition for the church's consecration, with the names of the petitioners, after which Mr. Litton, incumbent's warden, and Mr. Shepherd, acting people's warden, led the procession from the east to the west end of the church, during which the 24th Psalm was recited, His Grace the Archbishop taking the alternate

verses. On returning to the communion table, the Archbishop offered up the prayers of dedication, and then requested the Incumbent to read the sentence of consecration. The ordinary service of Evening Prayer followed, with some special collects said by the Archbishop. The sermon preached by His Grace was founded on the 19th and following verses of the 10th chapter of the Epistle to the Hebrews.

The service of consecration was repeated at Treherne in the evening. The wardens there are Mr. F. Cooper and Mr. B. Gates. At this service, the Archbishop preached from the 28th and 29th verses of the 12th chapter of the Epistle to the Hebrews. The discourse, which was a most impressive one, dwelt chiefly on the reverence due to God in the Holy worship of His Sanctuary.

Both of these churches have been opened during the last four years; and, through the vigorous and self-denying efforts of the members and friends, ladies especially, have been furnished and paid for. The double function of Sunday, December 20th, is a cause for much heartfelt rejoicing and thankfulness to Almighty God, and ought to be a means of infusing zeal and inspiration into other congregations that may be battling with serious difficulties. Every newly consecrated church is another fort in the church's line of defence,—another link in the holy chain that is slowly but surely binding together this great Dominion in an army that will sooner or later subject the land from sea to sea to the service of Jesus Christ. Deo gratias.

HOLY TRINITY, WINNIPEG.

One of the chief events in the life of Holy Trinity Sunday School is the Christmas festival and distribution of prizes. On the evening of December 29th the children turned out en masse, and shortly after 6 o'clock sat down to a bountiful tea, provided by the parents and friends of the School. Mrs. Johns and her staff of assistants were kept busy attending to the wants of the children, who did full justice to the good things provided. Following the tea there was an interval in which the children romped, and had a good time generally, until the parents began to arrive when the rector called them to order, and opened the programme with a few remarks. He regretted the unavoidable absence of the superintendent, Mr. Brock, who with his wife and family were leaving the City the next day, and consequently could not be present. The programme which followed was a pleasing one, and brought forth frequent applause. An orchestra of eight pieces, under the direction of Mr. Wheeler, led in the carols, which were heartily sung. The orchestra also played several selections. Recitations were also given by Misses Avis Ainlie and

Edith Harris, both the young ladies receiving encores. Mr. Ellis, in his character sketches, kept his audience in continual laughter, and received an ovation at the close. The distribution of diplomas for regular attendance, and good conduct, and prizes in the shape of Bibles and story books, for marks in lessons, then took place. The happy evening was brought to a close by a selection from the orchestra, and the doxology.

Mr. H. A. George, a member of Holy Trinity Chapter of the Brotherhood of St. Andrew, left for the west yesterday to join Mr. Weaver's Mission at Athabasca Landing. Mr. George will go by rail to Edmonton, thence 270 miles north and west, by stage and on snow shoes. A number of friends were at the station to see him off and wish him god-speed. Before leaving he was presented with a small library of useful books by members of the Brotherhood.

SELKIRK.

The annual Christmas gathering of the Sunday School of Christ Church, Selkirk, took place in Pearson's hall, on December 29th. A number of Christmas carols were sung, and tea was served to the young folks,—after which Mr. D. D. Aitken, of Winnipeg, gave a magic lantern entertainment.

CYPRESS RIVER.

The English Church social at Cypress River in Christmas week was a great success, in spite of the inclemency of the weather. The hall was crowded by an enthusiastic and appreciative audience. After the conclusion of an excellent programme of music, etc., refreshments were served by the ladies. The collection amounted to \$35.75.

BRANDON.

The annual entertainment of the St. Matthew's Sunday School took place in the city hall on Tuesday, December 29, and was a very enjoyable affair. Everybody was on time, and when the programme opened at 8 o'clock the hall was filled upstairs and down.

Prof. O. Henneberg's orchestra of twelve performers gave the first selection, and delighted the audience. Their playing was excellent. During the evening they appeared three times, and although the audience demanded encores three times, the Prof. was inexorable and would not allow the already lengthy programme to be increased.

Next came a Christmas carol sung by 21 boys, led by Rev. Mr. Harding and the accompaniment being played by Mr. Willie Eccles. Then Dr. McInnis recited "Christmas Fires," by James Whitcomb Riley, and Miss Jessie Lee, dressed up as a quack physician, sang "Medicine Jack" in spirited style.

"Little Red Riding Hood" was the next on the programme, and one of the best numbers of the evening. Little Miss Carrie Gray was a very dutiful Red Riding Hood and performed her part faultlessly; Miss Hanbury personated the mother, Miss Jennie Barton the grandmother, Fred Barton the woodman, and Willie Eccles the wolf. The wolf was so cunning that he took the audience by storm, and when he was shot by the woodman his last kicks were so natural that everybody was convulsed with laughter.

Distribution of prizes came next, and this was perhaps the happiest event of the evening. After Mr. Harding had, on behalf of their classes, presented three or four teachers with handsome volumes, he called upon the superintendent of the school, Mr. G. B. Coleman, for a short report of the work during the past year. This was an encouraging one. Of the twenty-three teachers the average attendance at teachers' meetings had been nineteen. There had been an increase of 50 pupils in the year, and since Mr. Harding became pastor, the average attendance had gone up from 120 to 210. Mr. Coleman then called upon Mr. Wales, who came upon the platform with a fine fur cap on his head, and after doffing it to the audience, he turned to the pastor and read a kindly worded address from the young men of St. Matthew's Church. It expressed their keen appreciation of the interest taken in them by Mr. Harding, and concluded with the decision that such a warm heart was worthy of a warm cap. Mr. Harding thanked the donors in suitable terms and expressed the hope that the kind bonds of good fellowship existing between himself and the young men of St. Matthew's might long remain intact. The remainder of the prizes were then distributed.

After a selection by the orchestra, and a chorus by pupils in costume, Dr. McInnis again appeared on the scene and asked the children if they knew the story of Cinderella. They did and liked to help the doctor tell it by assenting with a hearty "yes." The story was enacted in four scenes, each explained by Dr. McInnis before the curtain went up. Little Miss Cossey Lee was a pretty Cinderella, and Miss Hilda Hesson a charming Prince. The other performers acted their part well, the little attendants of the Prince and Cinderella being especially worthy of mention.

Mr. Harry Hooper's comic song received an encore and was followed by a unique interpretation of Bellamy's "Looking Backward." Eight young ladies dressed in white, with white headgear, came marching out slowly backwards to the sound of music, and it took the audience some time to understand why they bowed backwards instead of forwards, and in fact did everything backwards. Their golden or raven locks,

as the case might be, were carefully combed over their faces and tied with ribbon beneath the chin, then natural looking faces were fastened on to the back of their bonnets, and there they were looking backward. Their evolutions were very amusing and the audience was pleased with the performance.

After a selection by the orchestra, the two Christmas trees on either side of the platform were dismantled and the children made happy by the bestowal of all kinds of little Christmas presents before they left for home, declaring it the best entertainment they had ever attended.

A very pretty, though quiet wedding took place at St. John's cathedral, Winnipeg, on Dec. 30, the contracting parties being Rev. Clement Williams, rector of St. Alban's, Moosomin, and Miss Mary Helena Elmhirst, of Calgary. Rev. Canon Matheson was the officiating clergyman.

DIOCESE OF QU'APPELLE.

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

MOOSEJAW.

This year St. John's Church Sunday School held its annual entertainment in Russell Hall, on Tuesday evening, December 29th. The event differed slightly from those of the other schools, in that it took the form of a social, refreshments being served from 5.30 to 7 o'clock, to the great satisfaction of the children. The hall was suitably decorated for the occasion with evergreens, and the two huge trees, heavily laden with gifts were very pretty and tempting. From 7 to 8 o'clock Rev. Mr. Watson entertained the children with a few magic lantern views, after which the programme proper was proceeded with, which is as follows: Overture on organ, Miss M. Stevenson; cantata, 'Santa Claus' Mistake," by Thos. Rankine, assisted by a number of scholars; speech, J. T. Simpson; recitations by Misses Lizzie Herrier and Ida Lowe; songs by Mrs. Tapley and Miss Winnie Ostrander, both of whom responded to hearty encores. Three tableaux vivants and several renditions by a negro minstrel troop completed the programme. The hall was crowded and receipts amounted to about \$20.00.

"We have had a right "merrie" Christmas. The solemn season of Advent prepared us well for the joyous feast of the Nativity. On Christmas Eve we did our best to make the place of God's feet beautiful with the scanty material at our disposal, and when the happy day dawned, we hastened to meet Him. Never before had there been so many communicants on Christmas Day in Moosejaw, the numbers being double that of the last two years. There were three

celebrations of Holy Communion, and most of the communicants received at the early celebrations. The choral celebration at 11 a.m. was very well attended and all the congregation remained to the end of the service. On the evening of St. John's day, a very large congregation stayed after Evensong, to listen to the quaint and beautiful carols.

Through the generosity of a kind friend of the Church a copy of the words, specially printed for us, was supplied to each one at the services. In all probability the carols will be sung for several Sundays during the Christmas and Epiphany seasons.

We must not forget to mention that on the Feast of St. Stephen, the Vicar gave us a lantern service, shewing us beautiful pictures of the Holy Land, Jerusalem, Bethlehem, Nazareth, the Annunciation, the Nativity, etc. further illustrated by Christmas carols and hymns. And then to conclude the round of rejoicing our little ones gave us their Christmas tree entertainment on Tuesday in Christmas week. They had prepared a special Cantata, "Santa Claus' Mistake," for us with tableaux vivants of "St. Gregory and the Slaves (Angles) in the Slave Market at Rome," that incident which induced the Bishop to send St. Augustine to England for the conversion of our forefathers in 597. Other entertainment of a highly diverting kind was enjoyed, the whole concluding with a distribution of presents from the two great Christmas trees. Generous giving, indeed, has been the order of the day in Moose Jaw. Just before Christmas a friend of the Church placed a handsome pulpit lamp in the Church. Another one erected a small gallery for the accommodation of the infants in the Sunday School, and the parents and friends supplied a bountiful provision of good things for the Christmas tree supper."—*Communicated.*

MAPLE CREEK.

On Christmas day services were held in St. Mary's Church. The church was very prettily decorated for the occasion by several ladies and gentlemen of the congregation. Mrs. White-Fraser kindly gave holly and English ivy, and Mrs. Oxley gave the cut flowers for the altar. The church looked very neat and dignified, and certainly repaid for the trouble and the work which had been spent upon it.

DIOCESE OF CALGARY.

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

EDMONTON.

On New Year's Day the Lord Bishop of Calgary celebrated the Holy Eucharist and administered the apostolic rite of laying on of hands at Holy Trinity, South Edmonton, at 11 a.m.; and in the afternoon he

visited Edmonton. On Jan. 2 his Lordship proceeded to Fort Saskatchewan, where he dedicated St. George's church on Sunday morning, Jan. 3, returning and preaching at the evening service in All Saint's, Edmonton. His Lordship stayed in Edmonton over Jan. 4, as the guest of Mr. and Mrs. Almon.

On Dec. 30 Rev. Canon Newton united in the bonds of holy matrimony Mr. Hope Alanson, of East Edmonton, and Miss Jane Price, of Belmont. A large number of friends attended the service.

LETHBRIDGE.

St. Augustine's Church was festally attired for Christmas. The decorations were simple and chaste; the general effect was bright and cheering. Our attention was first attracted to the altar. The ground work was a wealth of ferns from the Pacific coast, with wreathing of smilax. A beautifully constructed cross of Cape flowers and mosses surmounted the altar, maidenhair ferns being exquisitely arranged around it. A star of choice white flowers, surrounded with smilax, was affixed to the hanging of the pulpit, whilst wreaths of spruce and crimson stars beautified the windows. The font was beautiful: frosted cotton wool, wreaths of smilax and ferns, etc., being sweetly arranged. There was an early celebration of the Holy Eucharist at 8.30 a.m., and choral matins, with second celebration at 11 a.m. on Christmas Day. Dyke's "Te Deum" was sung, and a selection from "Nazareth" was given as an anthem. A large congregation filled the church. An anonymous friend of the church has presented a very suitable Christmas gift, a piece of cocoa-nut matting covering the entire nave aisle from the chancel step to the west door. The organist, Mrs. Cottingham, received a pleasant surprise on going to the organ on Christmas morning in the shape of a richly-lined purse, a small token of the appreciation of her indefatigable services as organist of the church. The offertory, which was for the rector, amounted to \$43.15.

GENERAL CANADIAN CHURCH NEWS.

DIOCESE OF MONTREAL

Bishop—Right Rev. W. B. Boad, D.D., D.C.L.
Residence—Montreal.

The thirty-eighth annual session of the Synod of the Diocese of Montreal will open in the Synod Hall on January 19th, at 2 p.m. In the morning at 10.30 there will be a public celebration of Holy Communion in Christ Church Cathedral, at which the Bishop will deliver his charge to the Synod; and in the evening there will be service at 8 o'clock, the preacher being Rev. G. Osborne Troop. On the following evening

the annual diocesan missionary meeting will be held at 8 o'clock, and on the evening of the 21st, the annual meeting of the Diocesan Sunday School Association will take place, commencing at 8 o'clock. Among the business to come before the Synod is a motion by Mr. A. G. B. Claxton, of Montreal, in favor of all elections for the executive and other elective committees being by ballot, after nomination has been made in open Synod. The decree of the Bishop sanctioning a partial division of the parish of St. James the Apostle will also come up for consideration.

The amended scheme for a General Board of Missions of the Church of England in Canada, which was adopted at the recent meeting of the General Synod will likewise be brought up for discussion.

DIOCESE OF ONTARIO.

Bishop—Most Rev. J. T. Lewis, D.D., L.L.D.
Residence—Kingston, Ont.

On the evening of St. John's Day, December 27th, the members of the Ancient St. John's Lodge, A. F. and A. M., together with many members of the fraternity belonging to local lodges, attended service at St. George's Cathedral, the occasion being the feast of St. John. The masons occupied the seats in the middle of the Cathedral and those to the left of the main aisle, and they and their friends completely filled the large building, including the galleries.

The choir had prepared special Christmas music for the evening and was assisted by Dr. Clarke and Prof. Andrieux with violins, and trumpeter Wirtz with cornet. The service was full choral, the choir numbering forty-five voices, twenty-five of which were boys. The responses were from Barnby's evening service and the Magnificat and Nunc Dimittis were by Bennett. After the third collect the anthem, "Glory to God Most High," by A. F. Lord, was sung. The boys' voices were ably supported by the violins and the effect was excellent. During the offertory a duet, "Chanson de Voyageur," by Paderewski, was most artistically played by L. Andrieux and Dr. Clark, accompanied by R. F. Harvey on the organ. Rev. G. R. Beamish, one of the craft, preached the sermon which was not only most instructive but very interesting. The XII. chapter of Ecclesiastes, so well known to every one, beginning, "Remember now thy Creator in the days of thy youth," etc., was read and explained, and no doubt many of those present, for the first time, heard explained one of the most beautiful chapters in the Bible, and one which is particularly interesting to masons. The speaker described an eastern village before and after a storm as being referred to in the earlier part of the chapter, and from the middle of the chapter compared the silver

cord that is loosed and the golden bowl that is broken to the life of man and to his death. The discourse was listened to with marked attention by all present.

After the sermon Barrett's "Te Deum" was rendered, and after the benediction the seven fold "Amen" was sung as the recessional and the large congregation dispersed to the strains of the "Hallelujah" chorus played by the organist R. F. Harvey. The musical part of the service was a great success and speaks well for the organist and choirmaster. The choir, it may safely be said, is now the best in Canada and steadily improving.

Rev. J. C. Davidson, M.A., rector of Peterborough, Ont., was, on Dec. 29, united in marriage to Miss Lewis, of Montreal, in the Church of the Advent in that city. The bells of St. John's, Peterborough, rang a merry wedding chime, and the Union Jack was displayed on the tower. Mr. Davidson is held in high esteem by his congregation, and indeed by the citizens generally, irrespective of creed or condition, for the sterling qualities he has shown as a citizen, and his public-spirited activity in the advancement of all the religious, as well as secular interests of the town.

DIOCESE OF QUEBEC.

Bishop—Right Rev. A. H. Dunn, D.D.
Residence—Quebec.

The Board of Concurrence, appointed by the Vestry of St. Peter's Church to receive and consider nominations for a successor to the Rev. Canon Thorneloe, Bishop-elect of Algoma, met on December 28. A unanimous vote was given to one of the nominees of the Bishop, viz., Rev. Geo. W. Dumbell, rector of St. Mary's church, New West Brighton, New York. Rev. Mr. Dumbell is not generally known in Sherbrooke, but he has officiated at the cathedral at Quebec during the summer months, and his popularity there is unlimited. He has not yet officially accepted the position, but there is no little doubt but that he will. Mr. Dumbell originally came from the Isle of Man some 20 years ago: he has never been naturalized as an American. The Bishop of Quebec held a confirmation service in St. Peter's Church on December 28, when several adult candidates presented themselves.

DIOCESE OF TORONTO.

Bishop—Rt. Rev. A. Sweatman, D.D., D.C.L.
Residence—Toronto.

The following are the subjects of the series of Sunday evening sermons announced to be preached by Rev. Prof. Wm. Clark, D.C.L., of Trinity College, Toronto, at St. Margaret's Church, Toronto: General title—"Some Questions answered": 1. Jan. 3, "The

first cause—what?" 2. Jan. 10, "Evolution or Revelation?" 3. Jan. 17, "Is sin a reality?" 4. Jan. 24, "Is the atonement an injustice?"

ANGLO-CATHOLIC CHURCH NEWS.

BROTHERHOOD OF ST. ANDREW.

This grand order of church laymen, which has done so much excellent work in the United States, where it took its inception, in Canada, and in Scotland, seems now to have taken firm root in England.

The first annual convention of the chapters of Liverpool and its neighborhood was held at the Royal Institution in that city, on Dec. 10, the Bishop of the diocese in the chair.

In opening the proceedings the Bishop said that he was there to learn what the Brotherhood was. With its principles he thoroughly agreed, and urged on all the duty of not thinking of themselves, or so much of their own soul's benefit, as of helping forward the Kingdom of God on earth. The more they did for Christ the more would Christ do for them.

The Rev. E. Bullock pleaded that brotherhood work was the simple realization of their baptismal vows, which were manfully to fight under their king. He first heard of the movement in Canada. Wherever he went he found B. S. A. men who were a band of the most earnest ones in the parish. He said to himself, What a wonderful organization this would be in England. On returning home, as soon as he had an opportunity he commenced work on the lines of the two rules of prayer and service. At the present moment he wanted a curate, and but for his Chapter he would be absolutely helpless. It was his men who cheered him on, and went the round of his parish, visiting and reading to the sick and poor. They wanted quality of men, not quantity. They were to be found one by one built up in spiritual life, and it was spiritual work which brought out enthusiasm. They then became men burning with desire to make others believe what they believed. This was the great church movement of to-day, as found in America and Canada. It did not take men out of the world, as did mediæval monasticism; but left them at their ordinary vocations, the man they had to win being the one next to them, and over whom God had given them an influence.

After some remarks by Mr. T. Sampson, Coroner, and Dr. Whittle, Archdeacon Madden stated that he was converted to the B. S. A., four years ago when in Canada. The Brotherhood platform admitted of no theological party, each centre or chapter working under the clergyman of the parish. Party disputation was unknown. It was forbidden. The union of the

whole body was its strength. The Brotherhood existed through its Chapters and Bible classes to help outsiders—not to receive, but to give.

Mr. H. Clark said that the inquiry had been made whether they were Wesleyans or Ritualists. He answered "Neither." They labored loyally, each man under his parish priest and under his bishop. They were church workers. Their meetings were a training ground, and for recruiting purposes, to win soldiers for God's kingdom on earth. The English layman, as the Archbishop of York had said, had to understand and claim his rightful position. He had to awaken to his solemn responsibilities to do something for the spiritual good of his fellows. He urged his brother laymen present to exercise their rights and privileges. Unless they were organized for church work the dense population of to-day could not certainly be recalled by the clergy alone. Here was an organization, the first lay organization for church purposes offered to them since the Reformation and of world-wide dimensions.

The Bishop said he had listened with the deepest interest to what had been said and thoroughly approved of and admired the work of the Brotherhood. The 205 parishes in his diocese were 205 parts of his own parish, and he wished that in every one of them there was something like a Chapter of the B. S. A. If it did nothing else, it would stir up young men to think less of themselves and more of others in helping them heavenwards.

The collections in church and chapel towards the Hospital Sunday Fund in London for the year 1896 have proved to be the largest on record. The contributions of the Church of England have increased by £2,318, and from the figures published in the National Church it appears that they constitute slightly more than four-fifths of the whole amount—viz., £32,648 out of a total of £40,469. St. Michael's Chester Square, again heads the list with £1,508, the largest sum ever contributed by one congregation, Christ Church, Lancaster Gate, coming next with £1,304 1s. 7d.

By the death of Rev. T. B. Pollock, M.A., of St. Alban's Birmingham (Eng.), the Anglo Catholic church has lost one of her noblest sons. He and his brother, Rev. James S. Pollock, commenced mission work at St. Albans in 1865, and the connection of the two with the parish was continued in both cases till death came and called them. They were the spiritual fathers of the children of the place, and to run with a trouble to Father "Tom" or Father Pollock, as the brothers were colloquially spoken of by the poor was the most natural thing in the world to most

of them. They gave St. Alban's their all,—their prospects, hopes of preferment, their money. Even their family estate in the Isle of Man was sold to assist in clearing off the mortgage on their beloved church, and then they built St. Patrick's. They gave their health for the anxieties of their exalted work undoubtedly hastened the day of their departure, and thus in the end they gave their lives. May God of His goodness raise up saintly, energetic successors to carry on the noble work which was begun and for thirty years carried on by the two brothers.

On Tuesday, November 17, a ceremony of unique occurrence in India took place at Lahore Cathedral, when the Bishop of Lahore ordained Miss Katharine Beynon to the order of Deaconess. The ordination took place during the celebration after the Nicene Creed, and was held in the side chapel of St. James in the Cathedral. The chapel and south side of the nave were well filled with worshippers. The Bishop was attended as chaplain by the Rev. G. Weitbrecht, who acted for the Archdeacon, and presented the candidate for ordination. There were present, also, five other clergy. The Office used was an adaptation of the order for ordaining deacons with special collects from the Apostolic Constitution. A cross of ebony, bearing in silver the inscription, "Ancilla Domini Ministræ Ecclesiæ," arranged cross-wise, was given to the deaconess after the laying on of hands, to be "worn as a badge of her profession."

Arbroath, Scotland.—The congregation of St. Mary's in this town dates from the year 1596, i. e., ten years before Episcopacy was restored to Scotland by James VI. To mark the tercentenary of its existence, a very handsome brass eagle lectern has just been placed in the church. A special service was, with the consent of the Bishop, held yesterday week, when the lectern was solemnly dedicated by the Rev. C. E. Little, rector of St. Mary's, an appropriate sermon being preached by the Rev. Hugh Maclean, rector of Forfar. The lectern is very much admired, and is a pleasing addition to this handsome church. It was supplied by Messrs. Benham and Froud. A member of the congregation, Mr. G. Logie, has recently presented a beautifully illuminated "Table of interesting events (some fifty in number) which have occurred in the history of St. Mary's during the past three hundred years." "The Table" is Mr. Logie's own work, and will serve to remind those who read it of many important facts which might otherwise be forgotten. It is hoped that, at some future time, they may be engraved on a brass plate, and fixed in a conspicuous position, so as to ensure the permanency of this instructive record.

THE EPIPHANY.

The feast of the Epiphany is the earliest of those which may now be called the Christmas festivals. The first historical notice of it is found in the writings of Clement of Alexandria (A.D. 200); and in the time of Chrysostom (A. D. 400) it is spoken of as an old and leading festival of the Asiatic church. The earliest distinct trace of it in the west is found in France in nearly the middle of the fourth century. The main object of the proper services from Christmas to Epiphany is to set forth the humanity of our Blessed Lord. The design of the feast of the Epiphany is to show our gratitude to God for admitting the Gentiles to those religious privileges which had been confined to the Jews. The word Epiphany means Manifestation; and there are three manifestations of our Saviour commemorated on this day. The first, mentioned in the collect and the gospel, the declaration of the birth of Christ to the wise men of the east; the second, related in the second morning lesson, the manifestation of the Trinity at the Baptism of Christ; the third is the manifestation of the glory and divinity of Christ by his first miracle of turning water into wine, related in the second evening lesson. The first lessons contain prophecies of the increase of the church by the abundant access of the Gentiles; and the epistle declares that the mystery of the gospel was revealed to them.

Having been requested by a reader to give the names of one or two good books dealing with the question of Christian Socialism, we would mention Bishop Westcott's "Social aspects of Christianity," published by Macmillans, London, Eng.; Archbishop Benson's "Christ and His times," published by the same firm; and "Christ and Social Reform," by Rev. J. Adderley (S.P.C.K.) There is also a little book by Bishop Barry, published by Cassells, London. This last contains a series of lectures delivered at Lambeth, at the request of Bishop Thorold, showing the social characteristics of Christianity as regards the family, property, trade, the nation, and humanity.

The Truro Cathedral Memorial to the late Archbishop Benson was discussed lately at a meeting of the Truro Cathedral Committee, held at Truro, under the presidency of the Bishop, in the unavoidable absence of the Lord Lieutenant of the country. There was a good attendance, and donations of a considerable amount were announced. The question of proceeding with the nave of the Cathedral was considered, and a sub-committee was appointed to draw up a circular and take other steps in furtherance of the object. The total amount of donations announced was about £4,500.

CORRESPONDENCE.

To the Editor of the Western Churchman.

Sir,—May I, through the medium of your paper, beg those of my brother clergy who may have parishoners leaving them for Dauphin, to notify me of the fact, stating, if possible, what part of the district they are settling in. There are so many strangers from all parts pouring into this country, and the mission is so large, that it is impossible otherwise to find out all the church people who settle down in out-of-the-way places, where I may not hear of them for months.

Three lines on a post card will not entail much trouble or expense, and may be of great service.

Yours faithfully,

HERBERT C. WAKEFIELD,

Priest in charge of the Dauphin Mission.

The Vicarage, Dauphin P.O., Man.

Dec. 31, 1896.

VEN. ARCHDEACON FORTIN

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