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Evangelical Truth and Apostolic Order.

# The Western Churchman

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

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J. J. ROBERTS.

## GENERAL SYNOD

### Conclusion of Business transacted at the General Synod.

#### EIGHTH DAY'S PROCEEDINGS.

At 10 o'clock on Friday the proceedings of the House of Delegates were opened with prayer by the Prolocutor.

On motion of Mr. Matthew Wilson, seconded by Mr. Charles Jenkins, a motion of which notice had been given by Mr. A. H. Dymond, relating to the enlargement of the diocesan representation in the General Synod, was referred to the joint committee on constitution, order of proceedings, and rules of order.

A resolution was passed on motion of Canon O'Meara, seconded by Judge Hannington, deploring the increase of the evils of gambling throughout the Dominion, and in every way discountenancing this practice.

On motion of Mr. Thomas Gilroy, seconded by Archdeacon Fortin, it was resolved that the Synod urge upon the postmaster general the early granting of the prayer of the memorial of the Provincial Synod of Rupert's Land adopted in August, 1896, asking for increased postal facilities in the northern Dioceses of Athabasca, Moosonee and Mackenzie River.

The Prolocutor appointed the following committees.

On lay help and organization—Messrs. J. G. King, convener; Matthew Wilson, Chas. Jenkins, Dr. L. H. Davidson, Rev. J. C. Farthing, Rev. J. C. Roper, Rev. Dr. Langtry and Dr. Hencker.

On revision of the ordinal for deacons—Rev. Dr. Clark, Dean Partridge, Archdeacon Roe, Rev. J. C. Farthing, Dr. L. H. Davidson, Mr. Matthew Wilson and Mr. Charles Jenkins, convener.

A motion by Canon O'Meara, seconded by Dean Partridge, on the relations of substitutes to original delegates, was referred to the committee on constitution and rules of order.

Archdeacon Dixon, seconded by Archdeacon Houston, brought up a motion for the adoption of a statement included, showing the great advancement made by the Church of England in removing obstacles which had deterred their separated brethren from joining their communion. The mover referred particularly to declarations formerly required, of assent and consent to all that is in the prayer book, and the thirty-nine articles. On motion of Canon Von Island, seconded by Chancellor Walkem, the matter was referred to the committee on union.

A resolution of congratulation to the Bishops of Niagara and Qu'Appelle on their recent elevation to the Episcopate, was unanimously adopted on motion of Mr. Thomas Gilroy, seconded by Judge Senkler, of St. Catharines.

The House of Bishops sent down a resolution for a joint committee to carry into effect the scheme of a missionary society of the Church; Their Lordships named the Bishops of Nova Scotia and Ottawa as their members of the committee. The question was laid over, as the action on the scheme was not yet completed.

The House of Bishops announced its nomination of the following standing committees on the education and training of candidates for holy orders. Eastern section, the Bishops of Montreal, Fredericton, Ottawa, Nova Scotia, central section, the Archbishop of Rupert's Land and the Bishop of Qu'Appelle; western section, the Bishops of Columbia and New Westminster.

The Upper House had also appointed on the standing committee on the interdiocesan and provincial relations with respect to beneficiary funds; Eastern section, the Bishops of Fredericton, Niagara, Huron; Central Section, the Bishops of Athabasca, and Qu'Appelle; Western Section, the Bishops of Columbia and New Westminster.

The Upper House concurred in the action on the educational work of the Church, advised that the committee be divided into three sections; and appointed as its members on the joint committee, Eastern Section

the Bishops of Toronto and Fredericton; Central Section, the Primate and the Bishops of Saskatchewan and Calgary; Western Section, the Bishops of Columbia and New Westminster.

Rev. Dr. Langtry withdrew the motion of which he had given notice relative to the organization of missionary centres for carrying the missionary and aggressive work of the church in new fields and neglected districts in older dioceses.

Rev. J. C. Farthing moved the following motion:

That, whereas the high standard of moral purity laid down by Christ is sadly lowered, and many in all classes of our land have defiled the sanctity of the body, which is the "Temple of the Holy Ghost," and whereas, we realize the great danger to our social life of any lowering of the standard of purity required by men and women alike;

Be it therefore resolved, that a committee be hereby appointed to prepare a report to present to the next session of the Synod, which shall embody the mind of this Synod for the instruction of the Church, the Upper House concurring; and that this committee be asked to especially consider the effect of co-education of the sexes in our public and collegiate schools upon the morality of the students.

Mr. Pense moved, seconded by Mr. Gilroy, that the latter part of the motion relating to co-education in the public and high schools be struck out. From twenty-two years' experience the mover held the censure to be most unjust.

Judge Hamington also strongly pronounced the statements entirely unwarranted.

Rev. J. C. Roper agreed to second the motion if the mover would agree to strike out the latter part. Rev. Mr. Farthing accepted the suggestion and amended his motion accordingly.

Archdeacon Scriven opposed the whole resolution and hoped that it would be withdrawn.

Rev. Dr. Alnatt regarded the motion as too sweeping and indefinite.

Rev. Mr. Farthing withdrew his motion, seeing that it was likely to take up time in discussion.

Rev. J. C. Farthing moved, seconded by Major Bond, that, whereas, the excessive use of intoxicating liquors is a fruitful cause of poverty, suffering, and degradation, be it therefore resolved, that a standing Committee on Temperance be appointed at once, and that the Committee be instructed to report to the next session of this Synod, the Upper House concurring.

An animated discussion followed, in the course of which Chancellor Walkem bore tribute to the spirit of the clergy of the Church of England throughout the Dominion, and especially in his own Diocese and Province, in regard to temperance, many of them having themselves adopted total abstinence.

Mr. Cundall moved an amendment, Canon Bland seconding, to add the words, "to report upon the subject generally, and especially upon the best means for abating the evils complained of." Rev. Mr. Farthing accepted this addition and the motion as thus amended was passed.

The amendments proposed by the House of Bishops to the scheme for a general board of missions were then taken up. The following amendment gave rise to considerable discussion:

"The executive work of the board shall be entrusted to the Executive Committee, composed of the Bishops of the Upper House, and two clergymen and two laymen elected by each diocesan Synod at the regular meeting

thereof. Such Committee shall meet at least twice a year, at such place and time as the Committee shall determine. Ten shall be a quorum. The Executive Committee shall report to each diocesan synod and to each Provincial Synod, and the General Synod at their regular meetings.

Mr. Worrell moved the appointment of the following as a committee to confer at once with the upper house in regard to the question: The Prolocutor, Archdeacon Cooper, Canon Bland, Archdeacon Mills, Canon Matheson, Messrs. Charles Jenkins, J. H. Brock, Judge Harrison, John Hoodless, Dr. L. H. Davidson and the mover.

Rural Dean Bogert moved in amendment, seconded by Mr. J. A. Machray, that instead of the words "two clergymen and two laymen," "one clergyman and one layman" be substituted. After some further debating the mover withdrew this amendment, stating that he had learned that the proposition had already been considered by the House of Bishops.

An objection raised to the proposed constitution of the executive, was that it would be nearly as large a body as the Synod itself, and that it would be called to meet twice a year.

The next clause was the subject of considerable discussion, but was carried with only a few dissenting voices. The two following clauses were also passed, but the next caused some discussion.

At this juncture a message from the upper house conveyed the intelligence that their lordships desired to prorogue the Synod at 3.30 o'clock. The lower house could not concur, but informed the Bishops that they would be ready to prorogue at 5 o'clock.

After passing all the clauses of section 6, the House adjourned until 2 o'clock.

#### FRIDAY AFTERNOON.

The Lower House on resuming business in the afternoon, passed motions of concurrence in a number of measures which had been sent down by the House of Bishops. Among these were a memorial to the Society for the Propagation of the Gospel in foreign parts, and a memorial to the Church Missionary Society, England praying those societies to reconsider their proposed reductions of grants for the work in Canada.

Mr. Chas. Garth, treasurer of the Synod, brought up the case of Rev. Malcolm Scott, who had come all the way from Athabasca to attend the Synod, but had been taken ill and compelled to go to the hospital for an operation, so that he had been unable to attend the Synod. Under the rule of the Synod requiring a certificate showing the number of days of actual attendance at the session, he would have no claim for payment of his travelling expenses. On motion of Mr. Garth, seconded by Archdeacon Brigstocke, an expression of sympathy with Rev. Mr. Scott was passed, and the finance committee was authorized to pay his expenses.

The prolocutor appointed as the members from the Lower House of the joint committee on a scheme for a missionary society of the church, as adopted at this session, to act along with the Bishops of Nova Scotia and Ottawa, the prolocutor, the Archdeacon of Kingston, Archdeacon Roe, Dr. Walkem and Mr. J. A. Worrell.

As the committee on temperance the prolocutor named Dean Carmichael, Archdeacon Weston-Jones, Rev. J. C. Roper, Rev. H. G. Fiennes-Clinton, Canon Matheson, Major E. L. Bond, Col. A. J. Matheson, Mr. N. W. Hoyles, Mr. Matthew Wilson, Mr. J. Hoodless, Mr. D. J. Goggin, and Rev. J. C. Farthing convenor.

On motion of Mr. Matthew Wilson, Judge Macdonald and Mr. A. H. Campbell were appointed auditors under the scheme of a general board of missions.

The House concurred in a resolution of the House of Bishops expressive of thanks to the people of Winnipeg for their hospitality.

The warmest thanks of the House were extended, on motion of Archdeacon Weston-Jones, seconded by Archdeacon Houston, to the secretaries (Canon Spencer and Mr. J. A. Walkem) for their arduous services, both during the session and in the interval following the last meeting, and the admirable manner in which they had performed them.

On motion of Canon Matheson, seconded by Archdeacon Cooper, a standing vote was given thanking the prolocutor for the dignified, able and impartial way in which he had presided. In a speech of acknowledgment, he said it was a marvellous thing that in a House of this description, gathered from all parts of Canada, throughout the whole session, not a word had been spoken which would lead any one to suppose that the members were anything else than unanimous brethren within the fold. Among the happiest memories of his life would remain the thought that he had been the prolocutor of this Synod.

On motion of Mr. J. H. Brock, seconded by F. W. Mathewson, a vote of thanks was passed to the Electric Street Railway Company and Mr. G. H. Campbell, the manager, for facilities afforded the Synod.

Rev. Prof. Clark moved, Archdeacon Bedford-Jones seconded, and the house passed a cordial vote of thanks to the deputy prolocutor, Archdeacon Brigstocke, and to the prolocutor's assessors, Judge Hannington and Dr. L. H. Davison. The Archdeacon and Dr. Davison spoke briefly in acknowledgment.

The amendments to the scheme for a general board of missions, adopted by the House of Bishops, was again taken up, and the remaining sections were adopted. The following were the most important provisions :

The Primate shall be ex-officio chairman of the executive committee. If no Bishop shall be present, the committee shall elect a clergyman or layman to preside. The executive committee shall appoint an organizing secretary, and such other officers and committees, and make such by-laws, as may be found necessary.

The executive committee shall meet for the first time on the second Wednesday in October, A. D. 1897, in Montreal.

The executive committee shall appoint an advisory committee, consisting of two Bishops, two clergymen, and two laymen, and the officers of the society, who shall meet at least once in each month, excepting July and August, and promote the work and interests of the society in every way open to them, under the powers and instructions which may be given to them from time to time by the executive committee. The advisory committee shall meet in Toronto, on such days as they may determine, and shall report to the executive committee at each meeting.

The prolocutor appointed the following committees :

On the relations of capital and labor : Rev. Dr. Langtry, Canon Matheson, Rural Dean Bogert, Archdeacon Evans ; Messrs. Thos. Robinson, John Hoodless, E. J. B. Pense and G. J. King.

On the publication of a hymn book for the Canadian church : Rev. H. G. Fiennes-Clinton, Canon Matheson, Archdeacon Weston-Jones, Messrs. J. Hamilton, N. W.

Hoyles, Chas. Jenkins and Matthew Wilson, and Rev. Dr. Langtry, Convener.

Joint committee to arrange and tabulate statistics sent in to the Primate. From the Upper House, the Primate ; from the Lower House, the prolocutor, Canon Matheson, Mr. J. H. Brock, and Mr. Thos. Robinson.

The nominating committee reported the following, which were accepted :

Committee on doctrine, worship and discipline : Eastern division, Dean Carmichael, Dean Partridge, Archdeacon Lauder, Archdeacon Roe, Archdeacon Bedford-Jones, Rev. Prof. Clark, Messrs. Chas. Jenkins, Judge Hannington ; central and western divisions, Archdeacon Scriven, Mr. Thos. Robinson, Judge Harrison, Judge Macdonald, Mr. L. H. Davison, and Canon Matheson.

Sub-missionary committee : Eastern division, Archdeacon Brigstocke, Chancellor Heneker, Chancellor Walkem, Rev. W. A. Burman ; central and western divisions, Hon. G. W. Allan, Archdeacon Cooper and Mr. H. J. Cundall.

Educational work of the Church. Eastern division, Rev. T. Simpson, Archdeacon Neales, Rural Dean Bogert, Dean Innes, Rev. J. C. Roper, Canon Lunn, Mr. J. Hoodless, Dr. Johnson, Mr. Chas. Jenkins, Hon. G. W. Allan, Chancellor Heneker, Dean Smith ; Central division, Canon O'Meara, Rev. W. A. Burman, Mr. D. J. Goggin and Mr. J. A. Machray ; western section, Judge Harrison and Rev. H. G. Fiennes-Clinton.

On inter-diocesan and provincial relations, eastern division, Judge Savary, Dean Partridge, Mr. John Hamilton, Archdeacon Evans, Dr. L. H. Davidson, Judge Macdonald, Mr. A. H. Campbell, Archdeacon Houston, Archdeacon Davis and Archdeacon Llwyd ; western division, Archdeacon Fortin, Mr. J. H. Brock, Archdeacon Mackay, Sheriff Inkster, Mr. Thos. Gilroy, Rev. J. P. Sargent, Mr. W. Myers-Grey and Archdeacon Scriven.

On transfer of clergy : Archdeacon Llwyd, Dean Partridge, Dean Innes, Archdeacon Evans, Archdeacon Dixon, Rev. Dr. Langtry ; western division ; Canon Matheson, Archdeacon Mackay and Rev. J. P. Sargent.

On the education and training of candidates for Holy Orders : Eastern division, Archdeacon Brigstocke, Rev. Dr. Allnatt, Dean Carmichael, Rev. Prof. Clark, Archdeacon Dixon, Archdeacon Lauder, Archdeacon Bedford-Jones, Archdeacon Kaulbach, Archdeacon Roe, Rev. Dr. Bethune, Mr. Matthew Wilson, Chancellor Heneker, Dr. L. H. Davidson, western division, Archdeacon Cooper, Rev. H. G. Fiennes-Clinton, Mr. J. A. Machray, Canon Matheson and Archdeacon Mills.

The minutes of the concluding sittings were read and adopted, and the prolocutor was asked to inform the Upper House that the Lower House was ready for prorogation.

The Primate and the Bishops entered shortly afterwards, and when they had taken their places, the Bishop of Toronto read the following :

#### ADDRESS TO THE PRIMATE.

To His Grace the Lord Primate of all Canada, Archbishop and Metropolitan of Rupert's Land, and Prelate of the Most Noble Order of St. Michael and St. George.

May it please Your Grace,—We, the members of the Upper and Lower Houses of the General Synod of Canada, take the opportunity of our meeting in the metropolis of Your Grace's diocese and ecclesiastical province, to offer to Your Grace our most heartfelt congratulations

on the marvellous progress of the Church under your guidance in the Canadian Northwest. Truly it is no ordinary experience in the history of a people, that within the limits of but three decades the mere trading post, the home of a few hundred souls, to which you came, should have become at once a great and growing centre of enterprise and commerce, and a noble city—the Winnipeg of to-day, while no less wonderful is the history of God's Church during the same period, which has seen your episcopal jurisdiction multiplied seven fold. We note, with gratitude to God, the exalted faith, and statesmanlike ability displayed by Your Grace in the upbuilding of the system of dioceses composing the ecclesiastical province of Rupert's Land, which has been a cause at once of admiration and thankfulness to the whole Canadian Church. We also note with supreme satisfaction the eminent position which Your Grace has taken in moulding the educational development of this part of our Dominion. To you, alike as chancellor of the Provincial University of Manitoba, and as chairman of the board of education, bringing to bear as you have done, upon the work of these positions great wisdom, ripe scholarship and untiring zeal, not the Northwest only, but the whole Dominion of Canada, is under a lasting debt of gratitude.

From a Church point of view, however, we feel that it is hard for us to speak too highly of what you have accomplished for religion in your fostering care of the Church College of St. John. Few will ever know and none can ever fully measure what the Church in the Northwest owes to your devoted efforts in this direction. To your unflinching and unflinching advocacy of religious teaching in our public schools is largely due, under God, that improved tone of public thought on this great subject, which promises in the near future the achievement of the Church's wishes in this regard, as expressed by the unanimous action of this Synod at its present session.

We have heard with the greatest satisfaction of the encouraging results which in recent years has crowned the increasing efforts of Your Grace to develop the spirit of self support among our Church people. The combined dignity and kindness which has characterized your episcopate have, we feel, contributed in no small degree to recommend the Church and her work to all classes of the community. We desire to add our congratulations upon the high recognition of your eminent services to the cause of the colonial Church by Her Most Gracious Majesty, the Queen, in your investiture as prelate of the most noble order of St. Michael and St. George, the most distinguished honor conferred by the Crown upon the Colonial episcopate. With the devout prayer that Your Grace may be long spared to fill the high position of influence and usefulness to which it has pleased the great head of the Church to call you, we beg to subscribe ourselves on behalf of the General Synod. (Here follow signatures:)

The Primate in reply said:

Right Rev. Fathers, Rev. Brethren, and Brethren of the Laity,—I desire to return to you my most grateful thanks for the too kind terms in which you have referred to my services in this country. It is not my purpose to enter upon the various matters on which you have dwelt in this address. I would simply desire to say that very much that has been done has simply arisen naturally out of the circumstances of the country; and that a great part of what has been done is simply owing to those I have been able, in God's providence, to have around me. There is only one part of

my policy that I would like to put forward as having been carried out by myself, and as that to which I think most of the work that has been done in this country is really owing; and that is this: that during three or four years that elapsed in this country before there was an entrance of immigration, I was enabled through friends in England, and also some help in Canada, to have around me a number of fellow laborers at this centre. The work that has been done in this country is mainly owing to the centre I was able to establish about me. The growth of this country is indeed wonderful; and I cannot but think we are only at the commencement of it. (Hear! Hear!) The country, as I believe, is all it has ever been painted by its most enthusiastic friends. The immigration has, indeed, been far under what has been expected; but the cause of that is simply owing to the low prices of agricultural products, and I have no doubt, if there was a larger value got from agricultural produce, we should soon have a population in this country that would astonish people. In regard to St. John's College, I may say I have had loving work there; and I look upon it as the foundation of all our church work. In a field like this the best men are those brought up in the country, and in sympathy with the people and all that is going on in it. I am thankful to say that I have now nearly fifty clergy in this diocese who were educated in St. John's College. I know I may be thought to have given work to St. John's College that interfered with some work more appropriate to my office; but the fact depends upon this, the University of Manitoba has grown very rapidly, and we have been obliged to make our staff suit the studies of the university. If our college had university powers alone, we could make the studies suit our staff; but, as we are only one college in a republic of colleges, then we are obliged to make our staff suit the studies. The result is I have forced upon me work delightful to myself, but of which I should be only too glad to be in a measure relieved. But we are passing through difficulties experienced by all who have invested funds; our income is only one half of what it was when our endowments were made. The consequence is we have interests which still oblige me to carry on what I have been doing. In the mission state every one has to do what is best for the work of the Church without considering what belongs simply to his more immediate duties. Unfortunately we are hastening into the stage where every man has his own special duties, and we are being driven into that stage while we are not yet out of the mission stage. I will not speak at any great length, but simply express to you again my gratitude for the kind feeling you have towards me. (Applause.)

After reading the schedule of the acts of the Synod, twenty-five in number, the Primate gave the benediction. On rising from their knees the members joined in singing the "Nunc Dimittis." The Primate then declared the House prorogued and retired, followed by the Bishops; after which the prolocutor formally closed the proceedings of the Lower House.

#### A LAYMAN'S LA(Y)MENT, OR THE BLIGHTED BAZAARITE.

"Encourage your people to direct giving." Such when boiled down is the edict of the majority in Synod assembled. What a chill to the breast of the energetic, vigorous organizer of orange, lemon and ice cream socials, the bazaar, and the many other innocent de-

signs, by which the much needed cash for church purposes was wont to be gathered in. Money is ever needed. The organ blower must have the "wind raised" for his muscular endeavors to keep the key thumper supplied with a breeze. The rector should have his salary with a certain regularity. In the past direct giving not having filled the long felt want, a bazaar was in order. How many gaps have these not filled? Now, it is wrong, if not sinful. Doubts, it is true, have been expressed as to the universal healthfulness of ice cream taken in large doses. Military authorities have not ordered it to be served out as rations to troops on active service, even in tropical climes. Here, the consumption of ice cream at bazaars and socials, brings in its train considerable profit to the funds of the Church. Will the direct giver draw on his pockets to make up the fund? Will the money that of yore was enticed from him by fair women, for a pincushion, the possession of which article should teach him neatness; or a comforter to protect his neck from the driving snow, or the bitter north wind; a cosey, to preserve the aroma of his tea, and keep alive its vitality; or a cigar case, to hold the fragrant weed: Will this money be forthcoming? With all the acquired (for it is certainly not innate) reverence for the collective wisdom of Deans, Archdeacons, Canons, and other ordnance of the Synod, both large and small, I doubt the direct giver making up the deficiency created by the abolition of the bazaar, etc. Even the pope does not interdict the bazaar. In fact, His Holiness would enjoy a peep at the pretty vendors of useful articles, and would gladly welcome the coin thus collected, to the bosom of Mother Church. In the old land bazaars are not uncommon now. Yet, no necessity exists there for a visit from the travelling missionary to induce reluctant parishioners to put down their names for a certain sum towards the salary of the incumbent. No! the endowment of the Church prevents this direct appeal. The bazaar there is for other Church needs.

James Payn says on this subject: "They object to the bazaar because those who spend most of the money there are not actuated by a proper motive in doing so. This seems to be the unregenerate midsummer madness, and something worse. For it is admitted that money can be procured in this way much more easily than in any other, so that to reject it is to limit to a serious extent the means of doing good. \* \* \* But bazaars are often instituted for the benefit of the poor, and what right have we to prevent their being benefitted for the sake of indulging an ecclesiastical scruple. Rich men who have made their pile by methods that certainly would not recommend themselves to scrupulous persons often give, and still more often bequeath, large sums to charitable institutions. Ought these offerings to be declined, or any investigations to be made as to the source from which they were derived before accepting them?"

There is one consolation left to the bazaar promoter, and the phalanx of willing workers ever ready to do their best. The laws of this Synod of 1896 must wait for years and then be confirmed by the next Synod ere it can become law. In the meantime, unless the Bishops interfere in the individual missions in their respective charges, the bazaars may go on as of yore. Sincerely do I trust that they may. Who has not seen the useful articles of dress, especially for the little ones offered for sale at the bazaars. Prices moderate, material excellent, needlework a study for its infinite

superiority. To stop loving hearts and hands working together for good is a risky experiment. Consider, most potent, grave and reverend seigneurs. To chill enthusiasm is not a gift to be encouraged. Our workers have now in every parish this enthusiasm, Lytton says. "it is the genius of sincerity, and truth accomplishes no victory without it." I would rather buy a cushion, a tea cosy, a child's frock, from a sweet faced woman at a church bazaar, than bargain with a superior young man enthroned behind the store counter.

In the first instance you can admit the taste and take the advice of the seller. In the other you do not always appreciate the patronising advice as to your selection. But, if the spontaneous giver does not eventuate, and the bazaar is doomed. The church expenses, some of the salaries unprovided, what then? The great unpaid must "humble their bodies with fasting whenever they've nothing to eat." Abolish the lotteries, stick to the bazaar. CECIL.

## The New Bishop of Qu'Appelle.

ENTHRONIZATION IN ST. PETER'S  
PRO-CATHEDRAL.

Wednesday, Sept. 23rd was a remarkably fine day in the Qu'Appelle district. Nature wore her choicest autumn garb, the colors of the leaves on the trees in the numerous bluffs that are dotted over the prairies in this neighborhood, were of the most variegated character. The good people of Qu'Appelle had done their very best to provide a hearty welcome to their new Bishop; and every arrangement was carried out to perfection.



REV. J. P. SARGEANT, B.A.

At 8.30 a. m., a goodly congregation of devout Church people had gathered in St. Peter's Pro-Cathedral, to begin the day by attendance at the service of Holy Communion. The interior of this tiny Temple looked lovely. Vases of fine flowers decorated the altar, while the white festal hangings were everywhere aiding "the beauty of holiness." The Rev. J. P. Sargeant, B. A.,



vicar of the parish, was celebrant, and he was assisted by Revs. W. E. Brown of Regina, and T. G. Beal, of Grenfell, as deacon and sub-deacon, respectively.

At 11 o'clock the Pro-Cathedral was well filled with Church people, some of whom had come from considerable distances to witness the enthronization of Bishop Gridale. The Bishop and his chaplain robed in the vicarage, whence they proceeded to the west end of the Church, Mr. Brown carrying the pastoral staff. Awaiting them were the choir of St. Peter's parish, a number of diocesan clergy, and the Church wardens of the Pro-Cathedral. Mr. F. E. Parker, people's warden, stepped forward and read an address of welcome to His Lordship, of which the following is a copy :

Reverend Father in God.

We, the vicar, church-wardens, and vestrymen, in the name of the parishioners of St. Peter's Pro-Cathedral beg to welcome you on this your first official visit to your diocese, and would assure you of our willing obedience and devotion to one who, under God's providence, has been called to the sacred office of Bishop and chief pastor over us.

Mindful of sad memories, not easily erased, in connection with the episcopate of our diocese, we are yet deeply thankful that the Church in our midst is once more fully equipped in her three-fold apostolic order.

To you, Reverend Father in God, are committed high and holy duties: to us is given the privilege to pray God that His special blessing and guidance may be yours.

Though you, Reverend Father in God, are not unknown to many of us, we are truly sensible of the anxieties and regrets that mingle with the leaving of old friends, and entering upon life's duties in new fields of labor. It will be our endeavor, and perhaps our privilege, in some small degree, to make up to you for the friendships you have left.

Will you kindly convey to Mrs. Gridale and Miss Gridale a hearty welcome on our behalf, feeling sure, as we do, that our esteem and affection but await their coming amongst us.

Again assuring you of our continued prayers that God the Father may grant you through the intercession of God the Son, the ever-blessed presence of God the Holy Ghost, to guide, strengthen and comfort you in all the manifold duties of your office as a chief shepherd over the household of God.

We beg to subscribe ourselves, with all dutiful regard,

Sig.—J. P. SARGENT, vicar.

H. F. BOYCE.

F. E. PARKER, churchwardens.

The Bishop thanked the vicar, and wardens, for their cheering words, after which the choir and congregation took up the words of Psalm 122 as a procession, and proceeded to their places in the sanctuary, the Bishop kneeling at a fold-stool placed in front of the altar. Mr. Sargent at once commenced the special service of enthronization, which consisted of suitable suffrages, responses and collects. The Bishop, turning and facing the congregation, repeated the vow of consecration to his diocese, as follows :

I, John, Bishop of Qu'Appelle, do hereby promise to respect, maintain and defend the rights, privileges, and liberties of this church and diocese, and to rule therein with truth, justice, and charity, not lording it over God's heritage, but shewing myself in all things an example to the flock—so help me God. Amen.

Special prayer for the Bishop was then offered up, after which the vicar turned to the diocesan, and said :

"In the name of God. Amen. I, John Payne Sargent, vicar of this Church of St. Peter, enthrone thee Lord Bishop of Qu'Appelle, in this Church of St. Peter, and therewith give thee all possession, authority and jurisdiction which pertains to the Bishop of this See, wherein may the Lord Jesus Christ preserve thy going out and coming in, from this time and for evermore; and mayest thou abide in justice and sanctity, and adorn the place delegated to thee by God. God is mighty, and may He increase thy grace."

The vicar then having conducted the Bishop to his throne, concluded the service, after which Rev. W. Watson, Moosejaw, sang Matins, the lessons being read by Revs. T. G. Beal and F. W. Johnson.

His Lordship then gave an admirable sermon, as follows, from the words, "Ye are the body of Christ and members in particular."—I Cor. xii., 27.

### THE BISHOP'S SERMON.

As I stand here to-day, my thoughts naturally revert to the last occasion on which I was present in this Pro-cathedral. The memory of your late Bishop seems to fill the building as in the gospel story the fragrance of Mary's ointment filled all the house where they were sitting. His bright example shines out before us to-day. We are still specially united to him—we believe in the communion of saints—we are members one of another. We are all knit together in the closest spiritual life and intercourse, however separated we may be, one from another, by time, by space, or by difference of condition. Even death itself is no solvent of the bond which knits together God's elect. So we are reminded to-day of the golden chain by which we are all bound together, the chain which connects us with those who have gone before, and with Him who has knit together His elect in one communion and fellowship.

"Ye are the body of Christ and members in particular." Under this striking and beautiful symbol is set forth the unity, the harmony, the proportionate and co-operative efficiency of the Church of Christ.

The Church of Christ is a body. There is the fact of membership in Christ—the common Head; there is a community of privileges; there is dependence upon one another for sympathy and support; and finally, there is co-operation towards the same end, under the authority and direction of the one Head. The Church in its essence is a spiritual organism, vitally united to Christ, and in Christ; and all its parts are ensouled by the common life of one and the selfsame Spirit. All the members received the Spirit from the same Head, and are useful and serviceable, one to another, and to the whole body. Not only is the life of the body one and the same thing, in whichever of its members it operates, but also all the members conspire together for one end. Combination for one purpose is quite as obvious in the whole procedure, as the interpenetration of the whole body by one life.

Throughout this chapter St. Paul's subject is the variety of spiritual gifts. Thus in the first verse he writes: "Concerning spiritual gifts"; in the fourth verse he says: "There are diversities of gifts, but the same Spirit"; in the eleventh verse: "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For

as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ; for by one Spirit are we all baptised into one body." This should give us unity of aim, unity of work, unity of spirit. It should be a corrective to the tendency we have each of us to isolate ourselves. It reminds us of the connecting links which unite us to others. It bids us remember that we are members of one vast union and fellowship.

We are members of a spiritual body, not only of a body social, and a body politic and a religious body in the common sense of the word, but of a spiritual body. There is much in this expression. It raises us at once to a region of higher obligations than any which spring from the thought of our common nature, or of our ordinary human society, even when regarded in its best aspects. It makes us think of the Lord Jesus Christ Himself, of things spiritual, and reminding how it is through our union with Him that we are most intimately united one to another, it seems to call upon us to think of each other as redeemed by the blood of Christ, and animated by His spirit. We are the body of Christ and severally members thereof. We share in a larger life, but that we may do so according to the will of God, we use the individuality of our own life. Each man has a function or office assigned to him. One man may as little do the work of another as the hand can do the work of the foot. The whole human body is admirably arranged for growth and vigor. Every joint and member contributes to its healthful and harmonious action. Every member is made useful to the whole body; all depend upon the head with reference to the most important functions of life. So it is in the Church. There is to be the mutual helpfulness of one member to another, and to the whole body.

Men are wonderfully ready to join themselves together in the bands of one common fellowship. They feel that for any enterprise such union gives both courage and strength. God Himself, indeed, from the very first, sanctioned and established such union in the family, and, as the family expanded into a clan, and then into a state, so God, seeking man's highest progress, united him in a Church, and at last into the Christian Church, a spiritual body,—a body, that is, in which men are held together, not only by professing a common belief and having common religious aims, but by loving the same Lord and Saviour and by having their hearts the subjects of the same spiritual influence, through God the Holy Spirit. This unity between man and man is based on a higher unity with God in Christ. This was the only true and lasting unity which St. Paul knew of. He recognized, indeed, the other bonds which unite man with man. He appeals over and over again to the instincts of family love, of national spirit, of the love of all humanity, but he even delights to clinch all with the declaration "Ye are the Body of Christ."

This union in a spiritual body does, we have seen, far transcend all other unions—in the thoughts which it suggests of Christ and His spiritual influence, in the sacredness of the motives by which it appeals to us, and in the resistless force of the help which it secures. A man who realizes that he is indeed a member of the body of Christ, does not mean by this that he is a professing or baptised Christian merely; he does not mean merely that he believes in the tenets of the Christian faith and acknowledges the obligation to live according to Christian rules, as he might adopt the doctrine or practice of any human system of philosophy. He means

much more than all these together. Feeling, indeed his weakness and unworthiness, and deeply sensible of it, he still knows and rejoices that he is joined in heart and spirit to the Lord Jesus Christ, as the limbs of the human body are to the head, the seat of thought and thought and life; as the branches are to the tree from which they derive their sap and nourishment. And the thought is full of inexpressible comfort to him. He learns that this gracious Lord, with whom he is thus united, loves him with an everlasting love, and has proved that love by laying down his life for him.

Ah! my friends! is this the aspect in which our union as members of Christ's Church presents itself to you and me? Is this the thought with which we continually refresh ourselves, and stir ourselves to new exertions? In our private prayers; when we read God's Word; when we draw near to the Lord's Table; do we understand how close we are thus brought to the Lord who loves us? If so, be sure you love,—not merely your common amiable regard,—but your real active, Christian love, will be stirred for other souls besides your own—souls for which Christ died, and to which, in Him, you feel yourselves wonderfully drawn and united. This is indeed, beyond all question, one of the severest tests of our soul's state, viz: that the more we love Christ and understand that we are loved by Him, the more tenderly sensitive do we become as to the highest interests of others.

This, too, should help us wonderfully in our Christian work. Other motives may give a temporary impulse, this will give a lasting impulse. It will stimulate us to persevere in spite of all discouragements, when we have a deep feeling of our nearness to God in Christ, when we realize our obligation of love through Him to the souls for which He died; and when we think of the all-powerful aids which our Lord has promised through His Holy Spirit

Our work shall endure. Whatever is of Christ, whatever is unselfish, whatever is true, shall live. There is an immortality even here in this earth to a living work. So that all we have to do is to work on always by the help of the Spirit, undiscouraged and undismayed, in the unalterable, invincible conviction that in the path of duty, failure can never be more than apparent; and that, to the end of time, because God is God, good deeds can never die.

Let us, then, to-day, be earnest for life, and rejoice in it. Let us rejoice in our work for God. Let us live with high hopes, with united ranks, with resolute determination. Let us help one another to live a true life, and to work true work for the good of men and the glory of God.

Voices of life from the years that are past blend with ours to-day. Let us bless God for all these unseen influences, these spirit-breathings, life-touches of true life, telling of many a past year of holy trial, and holy victory, reminding us that there is an enduring corporate life. For ye are the Body of Christ, and members in particular." Though we are separated by distance from each other in our work, let us learn to cultivate more and more real fellowship, of spirit. There is nothing more trying to any of us than to feel or fancy that he is alone, even in the service of God. You know how it made Elijah at Horeb pray God to take away his life; you know how pathetically St. Paul spoke of his desolation, when "all men sought their own;" you know how, even in our Lord's words, there is a deep though chastened sadness, when he said, "Ye shall leave me alone, yet I am not alone, be-

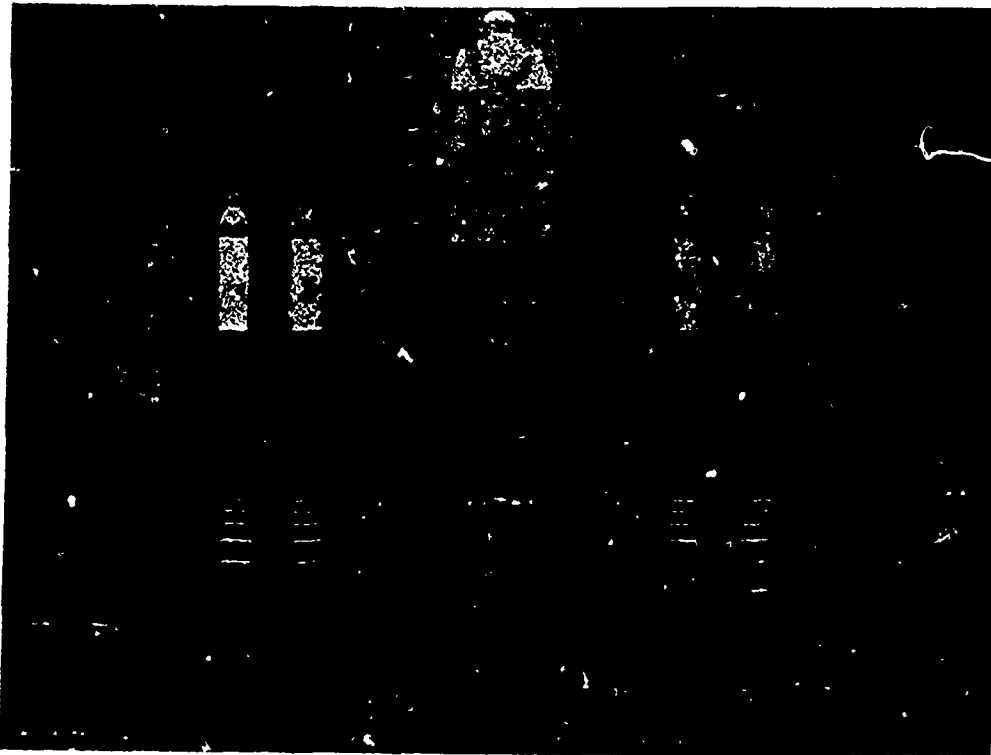


cause the Father is with me." Let us try to save ourselves and each other from this sense of lonely weakness. Let us try and realize our unity in Christ, that we may enjoy more of the unity of the Spirit in the bond of peace,—the peace of Christ, and the Spirit of God. The vastness of the land in which we live tends to isolate us in our work. Let us do all we can to foster the feeling of solidarity. Let us remember and emphasize those things which bring us into touch with the whole body of Christ, in all ages and in every clime. Let us encourage ourselves with the thought that we are members of a mighty guild, a glorious confraternity, reaching through all time, embracing the blessed ones of every age and country, all that has been purest and brightest, and most heroic in human story. Let us walk worthy of such a calling. Let us thus think over our spiritual lineage and ancestry, and let us remember the enduring life of the Church of Christ.

Where are now all these other bonds of unity, which existed in the Apostles' time?—The Roman

## St. Paul's Church, Regina, N.W.T.

There is an impression abroad that, when one gets as far west as Regina, there is little to be seen but bare uninteresting stretches of prairie, wind swept, inhospitable deserts. The Queen City of the Prairies is unquestionably uninviting, when there is a strong wind blowing, and its surroundings do not exhibit much in the way of variety; but, when one comes to regard it from an ecclesiastical point of view, there is much to merit attention and awaken interest. It not only is possessed of one of the most beautiful churches in the Province of Rupert's Land; but there is a vigor and earnestness about the "living stones" of this temple, which speak well for the future of the Church in this important district. At an early date we hope to speak more in detail of the Church work that is being carried on from this centre, under the able directorship of Rev. W. E. Brown, the Rector of St. Paul's; at present



ST. PAUL'S CHURCH, REGINA, N.W.T.

majesty—The Greek intellectual empire—The law of the Jew? They are gone for ever; but, the Church of Christ remains. It is still the one great living bond of unity.

"Empires may fall, and Sects, and States,  
But Truth's imperishable gates,  
Defy each hostile shock.  
The Church of Christ can never fall,  
Strong stands her heaven-protected wall,  
'Tis founded on a rock."

"Now ye are the Body of Christ, and members in particular."

At 1.30 p. m. the Bishop and his clergy, with a number of lay delegates and friends, were entertained to luncheon in the Town Hall by the ladies of St. Peter's Pro-Cathedral. A reception was given in the same place in the evening, which was largely attended.

The account of the opening of the new hospital at Saltcoats will appear in next issue,

we wish to call attention to the Harvest Festival which was held there last Sunday (Sept. 27th). The church was most chastely decorated with grain, fruit, cut flowers, vegetables, and plants in pots, for the arrangement of which, the ladies of the congregation deserve a hearty meed of praise. The rector preached to crowded congregations at both services; and, the rendering of the musical portions of both Mattins and Evensong was such as would have done credit to a place of far greater pretensions.

Matins: Introductory Voluntary, Spohr; Venite, Turle; Te Deum, Seward; Benedictus, Handel; hymns, 388, 383, 318, A. and M.; Choral Communion, F. Adlam in F.; Nunc Dimittis, Probert; Dismissal, Haydn.

Evensong: Processional, 382, A. and M.; Magnificat, Henry Smart; Nunc Dimittis, Turle; Anthem, "Ye shall dwell in the land, etc.," Stainer; Hymns, 381, 365, 379 A. & M.; Offertory, "Lord we pray Thee," Roberts; Dismissal, Priest's March, Athalie, Mendelssohn; Responses at both services, Tallis Festival