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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. 3.

WINNIPEG, NOVEMBER, 1897.

PRICE 10c.

## PUBLISHERS' NOTICE.

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

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West. Annual subscription \$1.50 (if paid in advance, \$1). Single copies 10c. each.

Matter for the Editorial Department should be addressed to Rev. R. C. Johnstone, Box 310, Winnipeg, Man.

All business communications should be sent, and money orders, cheques, etc., made payable to Wm. Kirkland, Business Manager, Box 310, Winnipeg.



## The Communion of Saints.

The festival of All Saints reminds us of a doctrine of the Faith often neglected in our teaching and practice, that of the Communion of Saints. The festival is that which closes the cycle of commemorations which mark the course of the Christian year. It sums up in thought the memory of those many Saints of God for whose life and example the Church gives grateful thanks, but who are too numerous to name separately. Indeed, many of them we could not name, for their names are not remembered on earth, but are recorded only in the Book of Life.

The Communion of Saints is the bond which unites the members of the Church on earth with the Saints in Paradise, and even with the angels in Heaven. "We are come to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born, . . . and to the spirits of just men made perfect" (Heb. xii, 22, 23). What more perfect description could we have of our inheritance? "I believe in the communion of saints."

Concerning the condition of departed saints in Paradise we know but little; but we gather that they are in a state of rest, that they enjoy the felicity of communion with other saints face to face, that they are praying for the coming of the Lord, that they take a lively interest and sympathy in

the welfare of the Church militant on earth. We also understand that their condition is one of gradual progress towards a higher, happier, and purer life, until they are fitted to enjoy the presence of God and see Him as He is.

But the Communion of Saints reminds us of the fellowship that unites the Church on earth with the myriads of Christ's saints. How can we realize our communion with them? How will it help us? There are two ways of entering into the communion. By commemoration and by meditation. The calendar of our Prayer Book gives us an outline of the saintly hosts: who, by holiness, or wisdom, or zeal, or faithfulness, have kept the faith and won the crown. We want to fill in the outlines. God's Church in the Old Testament, the early Christian Church, the Church of England, the Church of Canada, the Mission Field, what hosts of saints have lived nobly for Christ and Truth! As the days come round, let us remember them, thank God for them, pray for grace to follow their spirit and example. By meditation we enter more closely into the spirit of the saintly life. Nor shall we honor Christ less if we meditate more upon His saints. For what we seek in them is the Christ-life, as lived amid temptations and difficulties and with faculties no greater than our own. And we praise Christ the more because we see the triumphs of His grace in the lives of His servants.

So the doctrine of the Communion of Saints shall give us strength in times of weakness, faith and hope in times of dark despair, and daily stimulus and encouragement in

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the path of work and duty. This is our prayer in all such times of helpful memory: "O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord, grant us grace to follow Thy blessed Saints in all virtuous and godly living." This is our song of hopefulness and strength:

And when the strife is fierce, and warfare long,  
Steals on the ear the distant triumph-song,  
And hearts are brave again and arms are strong.  
Alleluia.

A special nearness to the Saints of God is realized in the Holy Communion, where the unity of the whole body of Christ's Church, here and beyond, is most touchingly felt and enjoyed. Think of the serried ranks of Saints for whom we offer there our Eucharist, with whom we unite ourselves by a sympathetic prayer for our and their eternal joy. "We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom."

F. V. B.

### The Bishop of Edinburgh's Paper on the Athanasian Creed.

(Delivered at the Church Congress on Sept. 30th)

The ancient rythmical composition, known as "the Psalm, Quicumque vult," and more commonly, though incorrectly, as "the Creed of St. Athanasius," has, for several centuries, occupied a place in the Office for Prime in the Churches of the Latin obedience. It has never secured a place in the ordinary and duly authorized Offices of the Holy Orthodox Church of the East. In the West, Quicumque vult has not as yet been found, it would seem, in any Psalter earlier than the close of the eighth century; but subsequent to this date its use in the morning office became certainly widespread, and, I believe, universal. As regards the Eastern Churches, we find now and then, of comparatively late date, an office book or a book of devotions containing a Greek version of the Quicumque. But the reviser's pen has been at work, and we find the clause of the Creed which teaches the Double Procession struck out. Moreover, the position of the document in the appendix to the modern Greek Horologium "shows," as has been observed by Mr. Ommanney,\* "that it has no place in the offices of the Horologium." Indeed, according to the same authority, the Creed makes its first appearance in the authorized Greek Horologium only in the latter part of the eighteenth century. As regards the Russian Church, we have the testimony of Plato, Archbishop of Moscow, "Our Church acknowledges the symbol of St. Athanasius, and it has a place among ecclesiastical books; we are also enjoined to follow the faith which it teaches, but it is never recited."\* When we come later on to examine the position assigned to the Quicumque in the present Book of Common Prayer authorized by the Church of Ireland, we shall see that it very closely corresponds to the position of the document in the Russian Church and the Holy Orthodox Church in Greece

and the East. The only difference is that the Church of Ireland does not relegate the Creed to an appendix, but allows it to retain its former place in the Prayer Book. It still gives its full and formal adhesion to the Creed in the Eighth Article; and, while removing the rubric enjoining its public recitation, it solemnly declares in the preface to the Prayer Book that "in so doing, this Church hath not withdrawn its witness, as expressed in the Articles of Religion, and here again renewed, to the truth of the Articles of the Christian Faith therein contained."

(2.) In the Pre-Reformation Church of England the Quicumque, as is well known, was recited daily throughout the year. In Cardinal Quignon's Breviary, which had a considerable influence in other ways on the action of the English reformers, the Quicumque was appointed to be said only upon Sundays. But the first Prayer Book of Edward VI reduced the number of times in the year on which "this confession of our Christian Faith" was to be said to six. We can easily imagine how those disposed to criticize this action of the reformers in the spirit of some in our day could have said, "See how these men have, for three hundred and fifty-nine days in the year, silenced the voice of the Church as she proclaimed the necessity of holding the Catholic Faith—is the fog-bell on a rock-bound coast to be muffled every day in the year save on six festivals? Is it only on festivals that men's souls are in danger of destruction?" To such kind of comment (whatever value may be attached to it) the first Prayer Book of Edward VI was obviously exposed. Nor was the matter much mended when what is sometimes styled "the Protestant Prayer Book," the second Prayer Book of Edward, increased the number of days to thirteen.

It is of special interest to observe that in the first Prayer Book of Edward the Quicumque was not substituted for the Apostles' Creed, but was "sung or said" immediately after the Benedictus, which was followed by the Kyrie, which in its turn was followed by the Apostles' Creed. Indeed, it was not till the last revision (1661) that the substitution of the Athanasian for the Apostles' Creed was clearly enjoined, thus adding a new emphasis to the creed-like character of the Quicumque, and tending to obscure the psalm-like character which it had contained in a measure to retain from the Pre-Reformation Service books. But, even notwithstanding the unfortunate change made in 1661, there are still in our Prayer Book traces of the psalm-form of the composition.—(1) It has its Latin heading, like the Psalms; (2) it is, like the Psalms, divided into verses; (3) as in the Psalms, each verse is punctuated by the musical symbol (for the guidance of a choir) which the printers represent by a colon (:); (4) it is, like the Psalms, followed by the Gloria Patri; and (5) "in choirs and places where they sing" it is sung to a chant by the alternate sides of the choir, after the manner of the Psalms.

(3.) Among the Churches of the Anglican Communion the first in order of time to touch the form of the Quicumque as it stands in the English Prayer Book was the Church of Scotland. In the noble Scottish Prayer Book of 1637 (con-

mentally, though not very correctly, known as *Laud's Prayer Book*) the Scottish Bishops, influenced by the scholarly James Wedderburn, Bishop of Dunblane (whose remains afterwards found honorable burial in the Cathedral at Canterbury), made changes in the translation of the *Quicumque*. These changes were reviewed and approved by Bishop Wren and Archbishop Laud, and were put forth in Scotland with the Royal authority. It may suffice here to mention one change: where the words run in the English Prayer Book, "He, therefore, that will be saved: must thus think of the Trinity," the Scottish Prayer Book gave the verse thus, "He, therefore, that would be saved: let him thus think of the Trinity." It is interesting to observe that the Scottish Bishops anticipated by two hundred and thirty-five years the change recommended by the committee of Bishops appointed at a meeting of the united Episcopate of the Provinces of Canterbury and York, whose report was published in 1872, and who recommended that the words should run: "He, therefore, that willeth to be saved: let him thus think of the Trinity." The advantage of the change is obvious. It renders the original (*qui vult ergo salvus esse ita de Trinitate sentiat*) more faithfully, and prevents the misconception that the statement is a prediction about the future and not (as it really is) the Church's declaration about the present. The action of the Scottish Bishops also shows how long the difficulty suggested by this verse has been felt in the Church.

I am myself convinced that no new translation of the *Quicumque* will of itself suffice to free the formula from the objections entertained by many devout and earnest believers to the recitation of the minatory clauses. These objections must be met in another way, as I have attempted to point out in a recent publication, entitled "Helps from History to the true sense of the Minatory Clauses of the Athanasian Creed." But a new and more correct translation, though not removing, will tend towards alleviating the pressure of such objections: and I look forward with satisfaction to this task being undertaken under the direction of the Archbishop of Canterbury, in compliance with the unanimous request of the Bishops assembled at the late Lambeth Conference.

(4.) I pass over the abortive Royal Commission of 1689 which contented itself with the recommendation that the number of days on which the *Quicumque* should be said should be reduced to six, and with adding a note to the rubric that the articles of this Confession of our Christian Faith "ought to be received and believed as being agreeable to the Holy Scriptures, and the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian Faith." It was close upon a hundred years later, when the American colonies had successfully asserted their independence, that the question again came to the front. Neither the time nor the then condition of the Church in the United States was propitious to the work of a temperate and scholarly revision of the Book of Common Prayer. The number of the clergy was small; and they were in no way distinguished by theo-

logical and liturgical learning. In the early stages of the work they were without Bishops, and without the controlling influences which its grave and responsible position generally imparts to the Episcopate. Some of the early proposals for revision were startling, and in appearance revolutionary. It was proposed to remove both the Nicene and Athanasian Creeds, and to alter the Apostles' Creed by the omission of the article on the descent into hell. Happily, the Bishops of the Church of England intervened. They were at this time solicited to confer Episcopal consecration on certain of the American clergy, and they were the more inclined to grant the request, seeing that the Church in Scotland had already consecrated Samuel Seabury, the first Bishop in the American Church. When the proposals for liturgical revision were made known in England, the English Bishops, with great courtesy and moderation of tone, urged the restoration of the Apostles' Creed in its unutilized form, and went on to say, "nor can we help adding that we hope you will think it but a decent proof of the attachment you profess to the services of our liturgy to give the other two Creeds a place in your Book of Common Prayer, even though the use of them should be felt discretionary." The Bishops of the Church of England very properly wished to be assured of the securities for the maintenance of the Catholic Faith by the daughter Church before establishing her with an independent episcopate. Yet it will be observed that they thought this security would be attained by the retention of the Nicene and Athanasian Creeds without insisting on their recitation in public worship. The letter of the English Bishops had its influence; but it is only fair to say that before the letter of the English Bishops had reached America, the Church in the State of Maryland and the Church in the State of Pennsylvania had voted that the Nicene Creed be restored to its place. And the earnest desire to bring into one corporate body the Churches of the various States of the Union being a dominant influence of the time, it is not improbable that the retention of the Nicene Creed would have been secured without any intervention from England. This seems to me the more likely, because the recommendation from England included, in one sentence and on the same footing, the Nicene Creed and the Athanasian Creed. But the retention of the latter failed to find acceptance.

Two American clergymen, White and Provost, sailed for England at the close of 1786, with the information that the request of the English Bishops, in respect to the Apostles' Creed and the Nicene Creed, had been complied with, but that it was not contemplated to restore the Athanasian Creed. They were consecrated to the episcopate on February 1, 1787, in the chapel of Lambeth Palace. There were now three Bishops in the American Church, and by its constitution it was resolved to give the House of Bishops the right of initiating legislative action, and also of negating (under certain conditions) acts of the other House. At the General Convention in 1789 the House of Bishops formally proposed to restore the Athanasian Creed, with a permissive rather than an obligatory rubric as to its use. The other

House (of presbyters and lay-delegates) declined, however, to have the Athanasian Creed in any shape. It was accordingly removed from the Prayer Book; and, moreover, the reference to it in the Eighth Article was also removed. And so things have been in the rapidly and widely extended Church of the United States for more than one hundred years.

As is well known, there has been recently (1892) completed in the American Church an exhaustive revision of the whole Book of Common Prayer. It is a labor upon which the Church was engaged with the most deliberate care, and under elaborate constitutional safeguards, for some twelve years; and the result has been a work of a high order of excellence—indeed, in my judgment, despite certain faults and deficiencies, the noblest service-book for the ordering of Divine worship to be found in the English tongue. As compared with the book whose place it has taken, the present American Prayer Book is marked by many restorations of what, in the days of its youthful impatience, the Church had over-hastily rejected. But though at one time the restoration in some form of the Athanasian Creed found some favor in the councils of the Revision Committee, the proposal was, at an early stage, abandoned. And in this respect things remain as they were in the great Church of the United States of America.

(5.) It remains to describe in a few words how the Quicunque has been dealt with by the Church of Ireland. It will be in the memory of many present here to-day, that the revision of the Book of Common Prayer, after the disestablishment of the Irish Church, was the occasion of much prolonged and excited controversy. As regards the doctrinal teaching of the Quicunque in respect to the Trinity and the Incarnation, there does not appear to be any reason for supposing that there was the slightest desire to impugn, discredit, or depreciate it. Indeed, for a time, the proposal that found most favor was the retention of the doctrinal exposition with the omission of the minatory clauses. There was, on the part of some, an outcry that this was a mutilation of the Creed; and there are certainly some literary and technical difficulties (though I do not think them insurmountable) in effecting the removal of these minatory clauses. In the end the course adopted, as has been already indicated, was to retain the Creed exactly as it had previously stood in the Irish Prayer Book, and as it now

stands in the English Prayer Book; to remove the rubric enjoining its use; and to make the necessary corresponding change in the rubric preceding the Apostles' Creed at Matins, i. e., to omit the words "except only such days as the Creed of St. Athanasius is appointed to be read." But the Irish Church (differing here from the American) still retains its testimony to the Creed of St. Athanasius in its Eighth Article of Religion, and to its teaching on the Trinity and the Incarnation in a paragraph of the preface to the Prayer Book.

My object has been rather to describe than to offer a criticism on what has been done. I shall only add that in my judgment the American Church and the Church of Ireland were each quite within its rights in dealing with the Quicunque; and, as is obvious to all, the action of neither has been any bar or impediment to the most complete inter-communion between each of them and the other branches of the Anglican Communion.



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Saints' Days—H. C. at 8 a. m.

Week Days—Wednesdays: Choir boys' practice at 4:15 p. m.; Evensong and Sermon, 7:30 p. m.; General Choir Practice, 7:15 p. m.; Fridays: Evensong at 5; Sunday School Teachers' meeting at 7:30 p. m.

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

KILLARNEY—The annual Harvest Thanksgiving services of Holy Trinity Church were held on Sunday, October 3rd. The church was beautifully decorated with grain, vegetables, flowers, etc. In the morning the service was read by Rev. W. R. Johnson, of St. Andrew's, the sermon being preached by the incumbent, Rev. H. Beacham, B. A., from the text, "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." The prayers, psalms, lessons, etc., were those appointed for the occasion. In the evening the whole service was conducted by Rev. W. R. Johnson, and a large congregation assembled to hear their late pastor once more. The open collection at both of these services was in aid of the Home Mission Fund.

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Thanksgiving services have also been held at Roland, Lyonshall and Tisdale. At the last mentioned place the school house was tastefully decorated.

We have had a very pleasant visit from Rev. W. R. Johnson and Mrs. Johnson during the past month. While in charge of this parish, Mr. Johnson endeared himself to all hearts, and he receives a very hearty welcome whenever he comes among us, and we believe that he feels that it is "coming home" to return to Killarney. Their two little daughters return with them to St. Andrew's, after having spent part of the summer here.

A change has been made in the lessons of the three primary grades in our Sunday school, which is found to be of great improvement, the lessons now used being simple and more profitable to the younger children than those of the International series, which have been in use hitherto. The new series of lessons is known as "The Bible Study Union Graded Lesson System." It was formerly called "The Blakeslee Graded Lesson System," from its originator, Rev. E. Blakeslee. There are three courses of lessons, of a year each. "A Year with Jesus," "A Year with the Apostles," and "Old Testament Stories." Each course is graded, the various grades covering the same ground in the year, but taking up the lessons differently, the primary grades learning from the simple stories and the other grades taking deeper studies, all along the same line. These lessons, if systematically adopted in our schools, would prove very satisfactory, as then the children would study the Bible in the way best suited to their age and intellect.

**RAT PORTAGE**—The annual meeting of the Guild of St. Andrew of St. Alban's Church was held on Monday evening, Oct. 4, in the basement of the Church, when the officers for the coming year were elected as follows: Mr. T. Baker, president; Miss Ritchie, vice-president; Miss Pope, secretary, and Miss Donkin, treasurer. This Society did good work during last winter in the way of providing once a week amusement for all those who were not otherwise engaged on the evenings set apart for the meetings, and who cared to avail themselves of the benefits of the social intercourse thus provided. The list of officers published above embraces the names of some of the most indefatigable workers in the guild, whose election is a guarantee of many pleasant social evenings during the coming winter. The first open meeting, to which all were invited, took place on Monday evening, Oct. 18, at 8 p. m., in the basement of St. Alban's Church.

**HARTNEY**—Harvest Thanksgiving services were held in St. Andrew's Church, Hartney, on Sunday, Oct. 10, when the Rev. W. J. Garton, of Emerson, preached two eloquent sermons, taking as his text in the morning, Acts xx, 25, and in the evening, Leviticus xxiii, 10, 11. An appeal was made on behalf of the Home Mission Fund of the Diocese of Rupert's Land, resulting in over \$50 being promised towards the fund. The church was very nicely decorated with flowers and grain by Mrs. Featherstone, Mrs. Dooley and

Miss E. Moorehouse. Flowers were kindly lent by Mrs. Crawford and Mrs. Osborne, and these helped to show off the rich hangings lately given by the St. Andrew's Ladies Aid.

### Rural Deanery of Turtle Mountain.

A meeting of the Rural Deanery of Turtle Mountain was held in Christ Church, Melita, on Thursday and Friday, October 21 and 22. The clergy present were Revs. Rural Dean Hill, Boissevain; H. Beacham, Killarney; Rev. Wm Stocker, Melita, and Mr. F. Wimberley, of Hartney.

The first session was occupied with receiving reports from the incumbents of the various parishes. These were on the whole favorable. At the second session two important papers were read, one on Church Financing, prepared by Mr. Charles Bate, Killarney, which is reproduced in this issue; the other on Sunday School Work, by N. P. Buckingham, B. A., superintendent of St. Matthew's Sunday school, Boissevain. This last named paper touched some most vital points in Sunday school work. Good practical teachers are needed; discipline, as well as piety, is a necessary qualification; a normal primary school for teachers would be very beneficial. In teaching the reasoning faculties of the pupil should be developed; proper grading is an important feature; special attention should be given to the Catechism in the junior grades; lesson leaflets should not be used in the class.

On Thursday evening Divine service was conducted in the Church. Short addresses were delivered on the subject of Holy Communion: its "History," by Rev. W. Stocker; its "Purpose and Effect," by Rev. H. Beacham; the "Duty of Church Members with Respect to It," by the Rural Dean.

On Friday an important discussion arose concerning Sunday school work and organization. The series of lessons

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known as the Bible Study Union Graded Lessons were discussed. These have been adopted by Holy Trinity S. S., Killarney, in the three primary grades, and are proving very satisfactory. The result of the discussion was favorable to their adoption in all schools of the Rural Deanery. With respect to organization, the following resolution was passed:—

Moved by Rev. H. Beacham, seconded by Rev. W. Stocker, "That this Rural Deanery, recognizing the very great importance of the Sunday School Department of the Church work, would call upon every one interested in the welfare of the Church, and in the cause of Christ to make a most earnest effort in its behalf. It also recommends that for more efficient service the Sunday schools of the Deanery be organized into an association to be called the S. S. Association of the Rural Deanery of Turtle Mountain, which shall hold conventions quarterly or half yearly, as may be found expedient, for the purpose of discussing matters relating to this department."

The business of the Rural Deanery was concluded and the meeting adjourned, to meet again at Killarney in January

### "Church Financing,"

*On the Duty of the People with regard to the Temporal Welfare of the Church.*

(A paper read at a meeting of the Rural Deanery of Turtle Mountain.)

There is no need to go farther back than the days of the great Apostle St. Paul, from whom we have derived many benefits, inasmuch as he has shown us from his truly noble character many splendid examples, and given to us also many good precepts. We find it was St. Paul who said, when addressing the Corinthians in certain matters of Church government, that all things appertaining to the Church should be done "Decently and in Order."

Now, if I understand St. Paul rightly, and he was a very common sense man, and free from all sentimentality, he was speaking upon a matter that he fully understood.

The Saviour also Himself said, when He was reminding the people of their duty, that they were to render to all their dues, whether it was to man or to God.

Did St. Paul, then, when he said, "Let all things be done 'decently and in order,'" mean only that the people should come to Church, or into the Temple, with clean washed hands and faces, and well dressed, and to be very orderly while in the Temple, and to go through all the rites and ceremonies as faultlessly as possible, etc., etc.? No. That was but a part of the "everything" that had to be done "decently and in order," for he otherwise shows the people what their duty was in the matter of "Financial Support."

What, then, is supporting the Church? Does it mean that after we give a donation towards building a structure, and which is finally to be called a church building, that there our responsibilities cease? No. That is not supporting the Church; it is only preliminary to it. The

Church is a Church only when the people agree to the necessity of having the Gospel preached to them, and when they have the Holy Gospel duly administered by one of God's duly appointed ambassadors, then the Church of Christ is established and acknowledged.

It is just at this point that, after the erection of the building, the duties and responsibilities of the Church, otherwise the people, or members thereof, commence.

St. Paul then says, "Let everything in the Church, or appertaining to the government of the Church, be done decently and in order," and if we study his teaching, or so saying, we can come to no other conclusion than that he meant financial support, as well as the carrying out of any other duties. According to the great Apostle, then, it is our duty to give of our means, not grudgingly, or as if we were compelled to do so against our will, for he says, God loveth a cheerful giver.

And so any thoughtful, intelligent, clear-minded, honest man must say, "Well, if I have been a party to the organization of this, or any other Church, I must, and I am in honor bound to support it, and give 'as a man purposes in his heart.'"

Giving, then, of our means, and according to our means, in support of the Church, is a proof, and the only proof, of our sincerity towards the Church.

The Church of God has many calls upon it. There is not only the general maintenance of the, or a, particular Church, such as the clergyman's stipend, fuel, light, furniture, janitor, etc., etc., but the Church should be prepared at any time to give, when a call is made upon it, outside of its own particular wants. How is that to be done? Or how is a Church to be comfortably and decently provided for? Nothing more easy. If the members of the Church would only be honestly thoughtful and honestly considerate, they must know that, after once starting the machinery of a Church organization in motion, there is a continued need to replenish, so that everything may be done "decently and in order," and which can only be done by the regular and systematic contributions of the members, and such contributions, too, that when a member puts his subscription on the collection plate, he feels pleased at heart to think it is there, and not, as some must feel, afraid that any one may know of the "greatness of the smallness" of the gift.

Man may truly not know. God does. And when the time of reckoning comes, then He, the Great Judge of all, will bring all our works (and contributions to His Church is included in "all our works,") to the front, whether secret

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or otherwise, whether our works have been mean, or generously done.

Our duty, then, towards God's Church is such that, as Christian people, we cannot shake off the responsibility clinging to us in this matter of seeing that the Church's needs are not met, and we should feel that the so-called "secular duties," such as Church financing and other secular matters are just as sacred in God's sight as any of the rites and ceremonies that have to be performed, also decently and in order.

Whatever we do, then, in this particular matter of Church support, let us do it in the first place "decently." That is, if we are able to give 25 cents per week, let us do it, and not give 5 cents. Or, if we are able to give 50 cents per week, let us do it, and not give 10 cents, and so on.

Then, secondly, not only to give decently, but to give it in "order." And so, whatever we purpose in our hearts to give, let us give it regularly, or as regularly as is possible, and as systematically as it can be done, and if by any means a member's subscription falls behind a week, let him see to it that his heart does not feel sad to know he has to put in a whole dollar, instead of half a dollar, for God loves, and recognizes, a cheerful giver.

May God's grace abound towards us, that we may abound to every good work.

—o—

**ALL SAINTS', WINNIPEG.**—The Dedication Festival of this Church was observed on the proper day, Monday, November 1, and also on the Sundays next before and after.

On the Sunday before All Saints' Day, the First Evensong of the Festival was kept with a full choral service, at which the following special music was rendered: Magnificat and Nunc Dimittis (Henry Gadsby), and Anthem for All Saints, "Who Are These?" (Sir J. Stainer.) The preacher was the Ven. Archdeacon Fortin, D. D. On All Saints' Day (Monday) there was Holy Communion at 7:30 a. m., and Matins and Second Celebration at 11 a. m. At this service the preacher was Rev. W. T. Mitton, rector of Christ Church, and the music was sung by the senior members of the Guild of the Holy Innocents. On the Sunday within the octave of All Saints, November 7th, the Dedication Festival was continued at the choral celebration at 11 a. m., and with a closing Festal Evensong, at which the preacher was the Rev. S. G. Chambers, B. A., curate of Christ Church, Winnipeg. As this is the great festival of our parish, when we give thanks to God for the benefits received during the past year through the Church's ministrations, it was expected that all the communicants of All Saints' would endeavor to be present at one of the communions during the Octave of the Dedication.

**ST. JOHN'S COLLEGE NOTES.**—The number of students in residence this year is greater than it has been for some years. We welcome into our ranks Mr. Gale, who has been teaching at Emmanuel College, Prince Albert; also Messrs. Banks, Clarke, O'Meara, Fox, Sprague, Barclay, Morrison and Douglas. Mr. Fletcher, B. A., is our

new lecturer in mathematics. He is very genial, and ably fills his position.—At the last public meeting of the Literary Society, the Very Rev. The Dean occupied the chair, and an excellent programme was gone through.—The prizes for College sports were presented by Mrs. Drewry. Mr. E. Hamber holds the championship for the year.—Our indefatigable Dean finds it quite a task to furnish our country missions with services by students this winter. Whether we are short of men in our Diocese, I know not, but certainly the demand for students for country services is on the increase; since the beginning of the term we find we have very few Sundays to ourselves. Mr. Collins assists Rev. Mr. Burman in the parishes of St. Peter's and St. Mark's; one student is needed to assist Rev. Mr. Cowley in his large district; while fortnightly services are supplied from the College at Austin, China, Arizona (under Rev. Mr. Cunningham's charge at McGregor.) Mr. Macmorine, so far, has had charge of this. The distant mission of Keewatin and Norman, we understand, is to be supplied regularly during the winter by a student. There is also White-mouth and Beausejour to be cared for; while now and then we are called upon to supply the places of some of our ordained workers.—The Rev. Canon Matheson has returned from Montreal, whither he was sent to represent our Diocese at a meeting of the Executive Committee of the General Mission Board. During his absence the Rev. Rural Dean Matheson, M. A., of Souris, had charge of the Prelim. class.—At the match played lately, our Junior Rugby Football team defeated the Winnipegs by 20 to 8, thus making them champions for this year.—The Rev. Canon Coombs preached in the Cathedral on Sunday morning, Oct. 24th, a plain, practical sermon on the words of Our Lord "Suffer the little children to come unto Me," etc. He alluded to the very common error of the Sunday school being regarded as a substitute for the Church, and said it was to supplement and not to supplant. The other religious bodies, he said, did not fail to teach their doctrine to their children, but the Church S. S. teachers often failed in this respect. He also urged parents to instruct their children at home.—Messrs. Chambers, Custance and Hewison are not with us this year. The first is now Curate of Christ Church, the second assists Rev. Mr. Harding at Brandon, while the last named is in England.—All the Theological men have returned from their

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P. S.—Thanks are due and are hereby tendered to the readers of this Journal for all their kind orders by post and in person.

summer missions, except Mr. Bartlett, who is at Fort Francis in the Rainy River district, working among the gold-diggers.

**GLADSTONE.**—Our branch of the W. A. held their annual sale of work on Fair day, Oct. 15. By the kindness of Mr. Logie, we had the use of a very comfortable ware house for the sale. The results were very satisfactory, amounting to \$103.75 in all. The items were as follows:—Sale of work, \$22.40; dinner and tea, \$21.80; concert, \$18.95; money paid in at business meeting, 90 cts.; goods bought and charged up, \$9.70. The expenses amounted to \$14.40. The balance was disposed of as follows: Interest on mortgage, \$16; insurance premium, \$15.30; on principal of mortgage, \$9.05.—The entertainment on the evening of Fair day was a great success. The programme consisted of two farces, entitled, "Who's Who?" and "Little Toddlers." Both were well received. The hall was so full that some present became nervous as to its safety, and many had to be turned away, as accommodation could not be provided for them.—An effort is to be made, by a canvass of the parish, to clear off the mortgage on the vicarage, which is only \$200, this year, towards which the ladies have placed the amount named above.—The annual harvest festival was held on Sunday, Oct. 31st, and, in spite of the bad weather, there were good congregations and liberal contributions were made to the Home Mission Fund. The Rev. A. Silva White, incumbent of Middlechurch, preached the sermons. The Church at Gladstone was tastefully and appropriately decorated. The offertories were as follows: Midway, \$15; Silver Stream, \$3.25, Gladstone, \$50, total, \$68.25.

**BIRTLE.**—The annual Harvest Thanksgiving service was held at St. George's, Birtle, on Wednesday, Oct. 13. The Church was tastefully decorated with flowers, grain and vegetables. The font and altar looked very pretty. The preacher was the Rev. McAdam Harding, of Brandon, and the incumbent was assisted by the Rev. G. H. Hooper, of Shoal Lake, and the Rev. M. H. Winter, of Fort Qu'Appelle. Appropriate hymns were heartily sung by the congregation. The Birtle Church folks will heartily welcome another visit from the rector of Brandon. The Thanksgiving services were continued on Sunday, the incumbent being the preacher.—On Sunday, Oct. 21, Rev. W. T. Mitton, of Christ Church, Winnipeg, preached for the Home Mission Fund, with the assistance of the incumbent. Services were held at Solsgrith at 11 a. m. The Church, which was nicely decorated, was crowded. Rev. Mr. Mitton preached a very eloquent and appropriate sermon, which was listened to with great pleasure by all present. Mr. Mitton was the main helper in the building of this very handsome church.—Revs. Wm. Robertson and W. T. Mitton then drove to Blenheim, a distance of 18 miles, where a large congregation awaited them.—At the evening service in St. George's, the church was filled to its utmost capacity. The offertory, which was for the Home Mission Fund, amounted to about \$90.

### ST. MARY'S, VIRDEN.

Rector—Rev. E. L. King, B. A.  
Lay Readers—Mr. A. D. Joliffe, Mr. R. Bloxam.  
Churchwardens—Capt. E. A. C. Hosmer, J. Joslin, Esq.  
Sunday Services—Holy Communion, 1st Sunday in the month, 11 a. m.; 3rd Sunday in the month, 8 a. m., Matins and Sermon, 11 a. m. Sunday School and Bible class, 3 p. m.; Evensong and Sermon, 7 p. m.  
Week Days—Wednesdays, Evensong and Address, 7.30 p. m.; Choir Practice, 8.15 p. m.; S. S. Teachers' Meeting Friday at 8 p. m.  
Hargrave—Sundays, Evensong and Sermon, at 3 p. m., fortnightly (November 14th and 28th.)

September 26th is a long while ago, but we cannot refrain from making a brief comment on our Harvest Festival, which fell on that date. Never before, in the universal opinion, had the church looked so pretty or been so tastefully decorated—thanks to the many willing hands that assisted, and, in a large measure, to the excellent plan of assigning various portions of the church to separate groups of ladies. A chancel screen of oats and autumn-tinted leaves was erected, emblematic shields covered the walls, house plants were greatly in evidence, while the altar table was a bank of roses, stocks and other flowers. No special music was rendered, but the chants and familiar harvest hymns were heartily sung by the large congregations that assembled both morning and evening. The subject of the sermon in the morning was "Dependence and Thankfulness." (Deut. xvi, 9-11); in the evening, "Seed Time and Harvest." (Gen. viii, 22.) The offertory made a substantial beginning towards the Home Mission assessment, while last and most important of all, a large number of communicants showed their thankfulness for God's mercies and love by their attendance at the morning celebration.

A "talent" social was held in the fire hall on October 14th by Mesdames Madill and Joliffe. An enjoyable evening was spent in music, games, conversation and, of course, refreshments for the inner man. The proceeds helped to swell the Ladies' Aid fund.

Notice of the service of Intercession for Sunday schools was not received by the rector till two days before the date fixed, viz., October 17th, too late to hold it on that Sunday (the same thing happened last year, cannot notices be sent out earlier?), but a special service was held on October 31st, with sermon appropriate to S. S. work and parents' responsibilities, and a celebration of the Holy Communion.

The appeal for the Home Mission fund was made by the rector on October 24th.

The Bishop of Qu'Appelle has kindly consented to visit the parish during the absence of our Archbishop, on Dec. 7th, for the purpose of holding a confirmation. Classes have been formed, and some twelve or fifteen candidates, it is expected, will be ready by then.

It is with regret that we record the departure from our parish of Mr. Silvester and family; Mr. Silvester was rector's warden last year and vestryman this year, and in both capaci-

ties rendered great assistance to the church, besides being a regular attendant and faithful communicant. Mrs. Wilkins will also be missed from amongst us; during her short stay here she yet found time to work embroidery for the adorning of the little church she was learning to love. Still, as some leave us, others come, and we gladly welcome Mr. and Mrs. Stewart, Mr. and Mrs. Bloxam, Mrs. Marshalsay, Miss Barton and Miss Holmes. May they all find a spiritual home within the walls of St. Mary's.

The first year of our Parish Magazine, the "Church Monthly," expires with the December number, and it is proposed to substitute for it the Western Churchman, in whose columns a place will always be found for St. Mary's notes. We believe the change will meet with the approval of the parishioners, and we trust that former subscribers to the Church Monthly will transfer their allegiance to the Western Churchman.

#### Diocese of Qu'Appelle.

Bishop—Right Rev. J. Grisdale, D.D., D.C.L.  
Residence—Bishop's Court, Indian Head, Assa.

MOOSEJAW NOTES.—The Right Rev. the Lord Bishop of Rochester, England, and Mrs. Talbot, stopped at Moose Jaw on Sunday, Oct. 3, to worship in St. John the Baptist's Church. Dr. Talbot was first warden of Keble College, Oxford. After this he became Vicar of Leeds, which parish is one of the greatest and most thoroughly organized centres of church life in England. In 1895 he was elected Bishop of Rochester, really the district known as South London. His diocese has a vast population of workers, there being over 2,000,000 people, and the conditions of life there are hard and stern. The present Bishop has seen the opening of a new cathedral in his diocese within the last year, which is in addition to the ancient and beautiful cathedral in the city of Rochester. Dr. Talbot is a prominent supporter of the Christian social movement. He is a vigorous writer and contributed to the famous book "Lux Mundi" the well-known essay on "The Preparation of History for Christ." "Lux Mundi" has given rise to much controversy, but Dr. Talbot's orthodoxy has never been impeached. Mrs. Talbot is a daughter of Lord Lytton and a niece of the Right Hon. W. E. Gladstone.

His Lordship was the celebrant at the early Communion in St. John's Church, read the lesson at Matins, preached at the Holy Eucharist, and assisted in the administration of the Blessed Sacrament.

While in Moose Jaw, His Lordship—who is one of the distinguished representatives from England to the International Convention of the Brotherhood of St. Andrew, held at Buffalo on the 13th to the 17th of October—was the guest of the local Chapter of the Brotherhood of St. Andrew. After morning service a special meeting of the Chapter was held, when an address was presented to the Bishop, to which he replied briefly, thanking the members for their address, which was so simple, so straightforward, so hearty, and giving them earnest and encouraging advice.

The pretty little church of St. John the Baptist, Moose Jaw, has had many interesting services held within its sacred walls, but very few more imposing than the services which were held on Saturday and Sunday, Oct. 2 and 3. The large congregation that thronged the church in the morning was specially favored in seeing and hearing the Lord Bishop of Rochester, England, who preached a thoughtful and earnest sermon on the subject of Thanksgiving, tracing the connection between thanksgiving for daily bread and the appropriateness of it in connection with the great Christian service of Thanksgiving, the Holy Eucharist, at which the bread of life is dispensed to the souls of men.

From Friday evening earnest hearts and willing hands were busily engaged in decorating the sacred edifice with sheaves, emblems and wreaths of wheat and oats, fruits, vegetables and flowers, so that by Saturday afternoon it presented a beautiful and attractive appearance. The choir, under the able direction of Mr. Wm. Cutler, had prepared special music, which they rendered in a manner worthy of themselves and of the praise and glory of God. The voluntary organists, who so faithfully performed their parts in the services, were Mr. H. Jagger, Miss M. Stevenson and Mr. J. W. Robin, at the morning, afternoon and evening services respectively. The offertories amounted to over \$29.

GRENFELL.—On the 6th of October the marriage took place at St. Michael's Church, Grenfell, between Mr. John R. F. Rowley, for many years a resident and well known in

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Grenfell, and Miss Mary Hay-Chapman, sister of Mr. Richard Hay-Chapman, who was also for some years a resident of Grenfell. The ceremony was performed by the Rev. T. G. Beal in the presence of numerous friends of the bridegroom. Mr. C. R. Tryon acted as best man. The bride was given away by Mr. Woolnough Peel, acting on behalf of her father, and was attended by Misses Vera and Elaine Peel as bridesmaids. The wedding breakfast took place at the residence of Mr. and Mrs. Woolnough Peel, when the numerous friends of the happy couple assembled to say good-bye to them prior to their departure for Banff, en route to Nelson, B. C., where in future they will reside.



### Diocese of Algoma.

On Sunday, September 19th, the Bishop of the Diocese held an ordination at the Pro-Cathedral of St. Luke. There were two candidates—one for the priesthood and one for the diaconate. The former was Rev. C. H. Buckland, deacon-in-charge of Powassan mission; the latter Mr. James Hickland, a catechist stationed at Temiscamingue, the mission on the lake of that name. These gentlemen arrived at the beginning of the week previous, in order that they might undergo examination by the Bishop and by the Rev. James Boydell, M. A., of Bracebridge, Exam. Chaplain. The work of each day was preceded by Matins and closed by the usual Evensong, at which both candidates officiated. Saturday, the 18th, was set apart by the Bishop as a day of special devotional preparation for the solemn act in which they were so soon to participate. The day was opened with an early celebration of the Sacrament of Holy Communion, followed in due course by Evensong and Compline. In the intervals the Bishop interviewed the candidates, helping them to realize the solemn nature of the step they were preparing so shortly to take.

The Lord's Day following was a day long to be thankfully remembered by all who were privileged to take part in the solemn services at which men were set apart to serve in the sacred ministry of Christ's Church. First, there was a celebration of the Sacrament of the Lord's Supper early in the morning; later, followed Morning Prayer; then the ordination service. The latter was participated in by a large congregation. The sermon was preached by the Examining Chaplain (Rev. J. Boydell), who, taking for his text, 2 Tim., i, 14: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us," sought to impress upon the candidates the nature and reality of the solemn obligations to the Church, the Spouse of Christ, which at this time became theirs.

### Diocese of Huron.

An occasion of much interest in the Diocese of Huron was the celebration at the meeting of the Huron Lay Workers' Association, of the septennial of its existence, and of the 40th year of the Diocese. The meeting took place in London, Oct. 27th—29th. Thanksgiving services were held in many of the churches in Huron, during the last week of September. The offertories in some cases showed an increase over last year. The Executive Committee of the Diocese met on Sept. 23rd, at Cronyn Hall, London. A very costly and beautiful window has just been placed in St. Paul's Cathedral, London, in memory of the late John Walsingham Cooke Meredith, of that city. It was made by Tiffany & Co., New York, and is said to be one of the finest things of the kind ever turned out by them. Bishop Baldwin has been ill since his return from England but is better now.—The Dean of Huron was incapacitated for duty from an accident lately. He was knocked down by a bicyclist in Toronto.

### Diocese of Toronto.

There was a very large attendance in St. James' Cathedral, Toronto, on Sept. 22nd, when Canon Gore, of Westminster Abbey, addressed the Brotherhood of St. Andrew. The convocation of Wycliffe College was held on Oct. 5th in the college building, Toronto. The inaugural address was given by the Rev. Dyson Hague, who lately resigned the rectorship of St. Paul's Church, Halifax, to undertake educational work in Wycliffe College.—The first meeting for the season of the Toronto Diocesan Board of the Woman's Auxiliary was held in St. James' school house on Sept 10th.—The old Church of St. John's, Port Whitby, is being altered, and, when completed, will be very much improved.

### Diocese of Niagara.

Much regret is manifested in the Parish of St. Thomas, St. Catharines, at the departure of the rector, the Rev. W. T. Armitage, to take a charge in Halifax—St. Paul's Church, vacant by the departure of the Rev. Mr. Hague. An address was presented to Mr. Armitage by the church wardens and parishioners of St. Thomas' Church, expressive of their affection for him and great sorrow at losing him. He has been eleven years rector of St. Thomas' Church.

### Diocese of Montreal.

The Rt. Rev. Dr. Hart, Bishop of New Westminster, was in Montreal on his way back from England, and preached in St. George's Church, Oct. 3rd, on the subject of missionary work in British Columbia. He mentioned the three great classes there who need Christianity, the Chinese, Japanese, and Indians. Besides these, he said, there was the great multitude of strangers coming into the country in search of gold, and to the Church belonged the great re-

sponsibility of bringing to these people the sacraments and religious instruction to which many of them had been accustomed in the homes they came from.—A special musical service was held on Sept. 22nd, in the Church of the Advent, when the new organ was dedicated.—The Rev. Professor Steen, of the Montreal Diocesan Theological College, has been appointed to the office of "special preacher" in Christ Church Cathedral. This does not include pastoral duties.—Dean Carmichael, of Montreal, has returned from England. His health has been greatly improved by his trip.—St. Thomas' Church, Montreal, is now entirely free from debt.

### The Board of Missions of the Church of England in Canada.

The first meeting of the Executive of the General Board of Missions, created by the General Synod in 1806, was held at Montreal on the 13th of October.

The following were the appropriations made by the Board: Diocese of Algoma, \$2,000; Diocese of New Westminster, \$500; Diocese of Selkirk, \$500; Bishop of Athabasca, \$250; Bishop of Qu'Appelle, \$100; Shingwauk Indian Mission, \$787; Bishop of New Westminster, for Chinese work, \$500; Diocese of Columbia, for Chinese work, \$200. It was also decided that the Bishop of Ottawa be requested to prepare the Ascensiontide appeal; and it was also resolved that the next meeting of the board be held in Montreal.

In the evening a missionary meeting was held in the Convocation Hall of the Diocesan Theological College, and was largely attended. Bishop Bond presided, and with him on the platform were the Bishops of Toronto, Quebec, Nova Scotia, Ottawa, and Algoma; the Rev. Canon Matheson, of Winnipeg; Rev. L. N. Tucker, of Vancouver; Very Rev. Dean Carmichael; Ven. Archdeacon Bedford-Jones, and Messrs. A. F. Gault and Geo. Hague. The addresses, each of which put forth the claims of a special district in a very strong light, were interspersed with the singing of missionary hymns by a choir of boys from St. George's, under Mr. Illsley.



Preaching lately in St. Matthew's Church, Northampton, the Bishop of Salisbury described the reunion of Christendom as the problem of problems of the present day. The great difficulty in the way of the Church uniting with the Nonconformists was that people who had been accustomed to one religion would find it difficult, as it were, to belong to two congregations at once, but there was no doubt that the barriers of self-interest were being to a great extent broken down. There was greater readiness on the part of Nonconformists to approach the same type of worship adopted by the Church, whilst they had much greater regard

than formerly for the festivals of the Church. There was less bitterness on purely religious subjects than existed a few years ago, but much still remained in regard to semi-political questions, such as education. Still, there were evidences that there was a softened feeling on both sides, and he hoped his hearers would try to show their dissenting friends that the Church very much cherished and honored what they had done in many places in keeping alive the Gospel where it would otherwise have died out. His own desire was that the narrow walls of separation which at present divided Church and Dissent into hostile camps might be speedily broken down.

A novel scheme is being floated at Eastbourne. The Education Department requires the provision of 400 additional school places. Mr. J. G. Langhain, a local solicitor, proposes the formation of a joint-stock company to raise the funds required for additional buildings, and to aid in placing the schools on a sound financial footing for the future. The promoters believe that the project, if speedily taken up, will keep out a School Board and yield a moderate return of interest to the investors. The Duke of Devonshire, Lord President of the Council, has taken shares to the amount of £500. Mr. Davies Gilbert, the other local landowner, the Archdeacon of Lewes, the Mayor of Eastbourne, and others, have also consented to take shares. The capital is £10,000, in £1 shares. The proposal has been before the Education Department, and no objection has been made to it. The hire of premises for school purposes, provided they are properly constructed to meet the sanitary and other requirements of the Department, is, in fact, recognized, and the rent of such premises is allowed in the school accounts as a legitimate part of the annual expenses of the school. The scheme has also been laid before the Bishop of Chichester, who has given it his sanction. The Duke of Devonshire has offered to convey to the company the fee simple of a site in Bourne Street, in consideration of a rent-charge of £12 a

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year. The cost of a school containing 400 places is estimated at £2,500, and, when built, it will be let to a body of managers at a rent of £125, equal to five per cent. on the capital. Deducting £25 for management expenses, there will remain £100 a year, or a clear four per cent. for dividend for the shareholders. The directors desire to raise £10,000 in order to have a strong reserve to fall back upon as further needs arise.

St. Paul's Cathedral, as rebuilt after the great fire of London, the masterpiece of the great architect, Sir Christopher Wren, was first occupied for divine service, Dec. 2nd, 1697. It is proposed to celebrate the bicentenary of that event by special services in the cathedral, at which the Bishop of London will probably preach. At the opening, two hundred years ago, the preacher was the Bishop of London of that day, Dr. Compton, the great-great great uncle of Lord Alwyne Compton, the present Bishop of Ely. When the cathedral was first opened the building was not yet entirely completed. The choir, however, was ready for use, and the Peace of Ryswick having just been concluded, it was ordered that Dec. 2nd should be observed as a day of thanksgiving, and the Dean and Chapter decided to open it upon that day. The entire building was not completed until 1710. The cost was about \$3,500,000. The area of St. Paul's is about half as great as that of St. Peter's at Rome, though relatively longer in proportion to its width. It is shorter by nearly a hundred feet than old St. Paul's, which stood upon the same site. It has been open to the criticism of being cold and bare for want of appropriate decoration, but the improvements which have been made of late years, and others which are in contemplation, will take away this reproach and give to the interior something of the splendor befitting one of the greatest of Christian temples.

It is not generally known that the present Archbishop of Canterbury performed the ceremony of marriage for his predecessor. The British Weekly has unearthed the announcement as follows:—"On July 23rd, 1859, at St. Andrew's Church, Rugby, by the Rev. Dr. Temple, head master of Rugby School, the Rev. E. W. Benson, M. A., head master of Wellington College, late Fellow of Trinity College, Cambridge, to Mary Sidgwick, daughter of the late Rev. William Sidgwick, of Skipton."

The historic Church of St. Clement Danes will soon be in the hands of the restorer, as a result of that unique event, the Queen's Diamond Jubilee. The stands erected around the fabric in June last realized £5,750. The Rev. Septimus Pennington, rector, has decided to use the amount for the restoration of both the exterior and interior of the church. The scheme of restoration and improvement includes the repairing and re-decoration of the interior, introducing an electric light installation, repairing and restoring the organ, restoring the altar (which, now covered with stained wood, was found to be composed of costly carved marble), and the restoring of the chest in which the deeds of the church were deposited some hundreds of years ago.



Bishop Satterlee is again at his home in Washington, and on the first Sunday in October preached at the Pro-Cathedral. On the same day, the Rev. Charles Gore, Canon of Westminster Abbey, preached to overflowing congregations, in the morning at the Church of the Epiphany, and in the evening at the Pro-Cathedral.

On the evening of October 6th, a reception was given at the White House in honor of the foreign guests of the International Committee of St. Andrew's Brotherhood. The Lord Bishop of Rochester, and the Rev. Canon Gore were presented to the President and Mrs. McKinley; and then to the members of the Cabinet and their wives, who assisted in the reception. The Bishop of Washington and many of the city clergy were present, and Mr. Silas McBee and Mr. John Wood, of the Brotherhood Committee. Several Bishops of other dioceses, and a number of eminent persons were invited to meet the guests of honor, among them the rector of the Roman Catholic University, and some of the prominent ministers of the denominations. This was the first social gathering of the season at the Executive Mansion, which has just been put into fresh order for the winter, and was brilliantly lighted and beautifully decorated with plants and flowers.

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The death of Bishop Rulison, of Central Pennsylvania, is reported from Mannheim. The Bishop, who was only 55 years of age, commenced his ministry at the Church of the Annunciation, New York, and later served in the Diocese of New Jersey and Ohio. He was consecrated bishop-coadjutor to Bishop Howe in 1881, and became diocesan on the death of his chief in 1895. He was specially interested in the educational and missionary work of the diocese, and was much beloved.



The first international convention of the Brotherhood was held at Buffalo, and is now a matter of history.

During the convention days the Canadian Branch also held its annual convention in the same city, under the presidency of Mr. N. Ferrars Davidson. Part of the report has some interesting details, although the number of chapters which reported was only 92 out of 135 working chapters. These 92 report 750 members and 96 probationers. Fifteen chapters hold weekly meetings; 51 hold fortnightly meetings; 18 hold monthly meetings. Sixty chapters report a monthly corporate communion; 41 chapters report men's Bible classes, with a total membership of 1,062 and an average attendance of 693; 47 chapters report systematic plans for visiting young men; 36 of these keep records of this work; 80 chapters welcome young men at the church door; 62 chapters distribute invitation cards to church services; 49 chapters report hotel work; 23 chapters report work in the hospitals and prisons; 62 chapters report endeavors to bring young men to baptism, confirmation, and Holy Communion; 27 chapters report work amongst boys; 27 chapters suspend work in the summer.

The number of subscribers to St. Andrew's Cross (the monthly paper of the Brotherhood) reported by the 92 chapters is 313, but the total number of the Canadian subscribers is about 1,000. The present estimated active strength of the Brotherhood in Canada is 135 working chapters and 1,200 members.

### The Lord Chancellor and the Curate.

Lord Eldon was Lord Chancellor of England. The Rev. F. Hewlett was a curate (one of the poorest ones) in the Church of England. In the days of these two men it was not uncommon for fat country livings to be held by absent rectors; the sole duties of the parish being carried on by a parish curate.

It was likewise a very uncommon thing for such hard working members of the Church of England to be even fairly paid. Hewlett did not receive from his absent rector sufficient to clothe, feed, and educate his large family, as the position called for. In after years, when his ability had

been recognized, he was famous as an author. Amongst his other works was one called "Parsons and Widows." In this book he vaguely hints at the following true anecdote.

A certain curate, residing in a large country parish, more than one hundred miles from the great metropolis, and who had worked unaided for many years amidst the parishioners of his rector, the latter gentleman residing during those years in the vicinity of Florence, was the recipient of a letter which caused much excitement in the household. The outer cover bore a foreign mark. The writing within informed the curate of the sudden death of the rector. The blow was a bitter one to father, to mother, to children. In full horror of their position was laid bare at a glance. A new rector would be installed, who would do the work himself, or, if he employed a curate, would choose one of his own acquaintance. The house must be vacated, and where could they direct their steps? "In whose gift is the living?" This was the question of the wife. "In the Lord Chancellor's," was the answer of the curate. "Go to him; walk and pray; we have no money to hire a horse. Walk, and see him, and ask for the living; it is yours by all right, by all justice." The wife's argument prevailed. A few hours after the curate was trudging along the road to London, with a clean shirt, a pair of socks, and a collar in a parcel, and one shilling—the family treasury—in his pocket. Three days elapsed. A dirty, tired, haggard looking man stood on the doorstep of Lord Eldon's house. "I wish to see Lord Eldon."

The flunkey looked at the applicant in astonishment.

"You want to see the Lord Chancellor?"

"I do, and must."

He was not a bad-hearted man, this servant of Eldon's.

"I will see. What is your name?"

The name was given, the message delivered, the fainting man on the doorstep heard with astonishment the answer.

## PERSONAL.

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"The Lord Chancellor will see you. Walk in, but first let me brush your clothes, for he can't abide dirt."

The old coat, waistcoat, and much-bedaubed trousers were cleansed. The fatigued curate climbed the stairs in the wake of the man servant, who threw open a door leading to the library, and the traveller was in the presence of Lord Eldon.

"You wish to see me. What is your business?"

"I have wished so much to see you that for three days I have travelled here on foot. Over one hundred miles have I walked, and am very tired.

"Pray be seated," said Eldon.

The business was explained. The austere Judge listened attentively. At length the applicant paused, more from physical exhaustion than lack of words. Eldon rose, rang the bell. The servant entered.

"Bring in some sherry and sandwiches."

The order was obeyed. "Please help yourself. You must need refreshment after your long tramp."

The curate accepted the offer and the much-needed food and drink gave him renewed hope.

"I much regret that I had not seen you some days since. Your late rector has been dead to my knowledge for more than eight weeks, and I regret to add that his successor has been appointed."

Thus the Lord Chancellor spoke. The visitor nearly broke down. All his hopes dashed to the ground, and the long, sad walk back—the shilling gone—the thought of the aching, yet longing, hearts at home, to whom he must carry this sad news unmanned him.

"Excuse me for one moment. I will be back directly," said his host.

A minute or two passed. The door opened. Eldon walked up to the grief-stricken man, and, laying one hand on his shoulder, with the other pressed into his hands a Bible. "Take this with you. Read carefully the page that I have marked. It may give you comfort."

A hurried adieu. The half-dazed man found himself in the street again. With bitterness in his heart, he looked at the sacred volume. "Of what use is the Bible to me? Do I not know it from Genesis to Revelation? Will this feed my children?" He muttered this to himself.

Looking around, he determined to give the Bible to the first being more wretched looking than himself that he should meet. Higher thoughts succeeded and conquered. Reverently he opened the Scriptures. One page was neatly turned back, and in its folds were bank notes for £200. It was the Book of Psalms, and carefully underlined were the words of the Psalmist, "Tarry thou the Lord's leisure."

The poor curate did not walk home, neither did he return empty-handed. For mother, for children, for all, some much-needed present. To his astonishment, the new rector retained his services as curate, at a much increased stipend. He was not asked to give up possession of the old house until a few months afterwards, when, upon the appointment of Lord Eldon, a richer living than the one he had sought was presented to him.

This curate was the Rev. F. Hewlett himself, and my informant of this fact was his own daughter.

John Scott, Lord Eldon, was called "austere," cold, cruel. He died in A. D. 1838. How little does the world know of the men and women around them. CECIL.



### The Mission of a Rose.

Only a rose-bud, kissed by the dew,  
Out in the garden fair it grew;  
Loved by the sunshine, wooed by the wind,  
Yet to be out in the world it pined.  
All its companions had passed away,  
Yet all alone it was doomed to stay.  
"Ah!" said the rose-bud, "could I go, too,  
Some loving work in the world to do!"

One summer morn came a maiden fair,  
Seeking a flower—a flower to wear;  
Spied out the bud, amid green leaves curled,  
Gathered and bore it out in the world.  
There in her simple dress it lay,  
Hearing her heart beat all the day.  
"Now," said the rose-bud, "let me break  
Into a rose for her sweet sake."

Yet, still a bud, it was given away;  
A sick child saw it from where she lay,  
It brought to her pale, sad face a smile,  
Pain was forgotten, just for a while.  
"Now," said the rose-bud, "let me bloom,"  
And its fragrance floated across the room.  
The bud was a rose at the dawn of day,  
But the soul of the child had passed away.

### Told by a Leaf.

The first thing I remember distinctly was opening my eyes one chilly morning last May, and hearing voices talking quite close to me. They were not pleasant voices; on the contrary, they were harsh and loud, and I tried to stop my ears to shut out the disagreeable noise. Like most other people, however, I was curious to know where I was and who my companions were; so, after a while, I glanced down, and there, resting on the same twig of the tree as the one on which I was born, I saw a couple of beautiful leaves. They were maple leaves, large and green, and they spread out their broad surfaces to catch the rays of the early sun. They took no notice whatever of me, and at first I was too shy to address them, for I felt very small in my yellow dress and thick brown coat. I seemed to have grown



big very quickly, for I found the latter would no longer fasten around me, and all the buttons had mysteriously disappeared.

A cold north wind was blowing, and while it only imparted health and hardihood to my strong companions, in their Lincoln Suits, it pinched my face and made me shiver all over.

I glanced enviously at the warm green cloaks of the older leaves. Finally I ventured to address my companions.

"Kind friends," I said, "please shelter me a little. I am so cold and miserable, and I have no one to take care of me."

But the proud leaves only tossed their haughty heads, and answered never a word.

Presently, I heard a merry voice say, "O, there you are at last. I thought you were never going to wake up. I have been trying to find you all morning, but those two other leaves would not let me get a glimpse of you."

It was the dear old Sun talking, and as he bent his kindly gaze upon me, I began to feel warm and snug and cosy.

He and the rain were my only friends in those first weeks, for the two large leaves were so greedily, drinking in all the sunshine and moisture that they never condescended to speak to me. After a while they were pretty no longer, for they had drunk so much rain that they became deformed, and one day I found they had fallen to the ground.

As for myself, I grew big and strong and green through the glorious summer weather. I sheltered many other little buds who first opened their eyes to the world, for I remembered how sad and lonely my own childhood had been.

But I really must tell you what happened the other night. It was a beautiful, clear starlight night, and when all the little people were fast asleep in bed, I had a strange little visitor. He was a roguish little fellow, all dressed in white and covered with sparkling gems like crystals. Jack Frost was his name. He carried nothing but a big brush and a box of paints, and with these he quickly changed my old green dress into a gorgeous crimson hue.

I was quite proud of myself next morning, and the wind and I danced so long together that I finally sank exhausted to the ground. Now, I am still lying there, and I am very, very sleepy. I can't keep my eyes open any longer, so good night, little readers, pleasant dreams, for here comes my downy coverlet of snow, and you can't see me any more.

M. E. A.

### Rural Deanery of Manitou.

The Rural Deanery Chapter met at Cartwright on October 6th. Divine service was held in the hall, the incumbent, Rev. S. D. Middleton, reading the service. The sermon was preached by the Rural Dean from St. John, xvii, last clause of 11th and v. v. 20 and 21.

The Chapter met for Holy Communion at 8 a. m. October 7th, and met for transaction of business at 10 a. m., the Rural Dean in the chair. After prayers were said by the secretary, the minutes of the previous meeting were read

and confirmed, after which a paper was read by Rev. S. D. Middleton, B. A., on "How to Manage a Parish." The paper dealt chiefly with the relationship which should exist between the minister and his flock. It gave rise to a long and interesting discussion. The Chapter adjourned at 12 o'clock.

Afternoon Session.—The Chapter resumed its work at 1.30 p. m. The Church Monthly was brought up for discussion as to whether we should retain it as a Rural Deanery paper. It was decided to continue the paper for another year, and that the Chapter accept the tender of Mr. D. A. Stewart, of the Pilot Mound Sentinel.

Resolved that 175 centres be ordered at once from England.

A paper was read by the Rev. N. Hewitt, M. A., on "How to Conduct the Different Services of the Church," dealing principally with the office for Holy Communion, Holy Matrimony and Holy Baptism. The Chapter adjourned at 6 p. m.

The Chapter met again at 7:30 p. m.

Woods Brisco: "That the Rev. S. D. Middleton be Rural Deanery Librarian for the coming year."—Carried.

It was resolved that all Sunday School library books belonging to the Rural Deanery Association be collected from the different Sunday Schools, for re-classification at our next Chapter meeting.

Programme was drawn up for next meeting as follows:—

Paper—"On Services of the Church,"—Rev. N. Hewitt.

Paper—"Oral Inspiration,"—Rev. A. W. Woods.

Re classification of Sunday School Libraries.

The Chapter closed its session with a devotional service. The Benediction was pronounced by the Rural Dean.

The Chapter will meet again in Manitou in the 1st week in January, 1898.

Bishop Grisdale, of the Diocese of Qu'Appelle, paid his first visit to Medicine Hat last month. He was the guest of Mr. and Mrs. Fatt during his stay. Early Sunday morning he drove to Josephsburg, a distance of 35 miles, to consecrate the church there which had recently been erected by the settlers in that locality, under the ministry of Rev. W. Nicolls, of Medicine Hat. There was a good congregation in spite of the very disagreeable weather. The service consisted of the first part of Matins, followed by the form of consecration, by which the building was solemnly set apart for the worship of God. The Bishop gave a most instructive sermon for the occasion, dealing with the meaning of the ceremony, the uses to which the church would be put, and the spirit in which the worshippers should enter into the services.

On Sunday evening the Bishop preached in St. Barnabas' Church from the text "Lord, Thou knowest all things." The sermon was full of earnestness. He asked his hearers to fix that text firmly in their minds, and it would be to the Christian full of comfort, and to the sinner an ever present admonition against erring and sin.

On Monday evening the Bishop was tendered a reception in the reading room, at which he met a number of parishioners of St. Barnabas' Church. The evening was spent sociably. On an impromptu programme there was a violin solo by Mr. Hunt, with Mr. Fatt as accompanist; a vocal solo by Mrs. Robinson, and a piano solo by Miss I. Thornton. The Bishop also gave a short address.

On Monday afternoon a confirmation service was held in the church.

The Bishop left for the east Tuesday morning.