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EVANGELICAL TRUTH AND APOSTOLIC ORDER.

The Western Churchman.

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

VOL. 2—No. 9.

WINNIPEG, JULY, 1897.

PRICE 10c.

Calendar.

JULY.

1. Thursday—St. Servan, Bp. (6th cent.)
2. Friday—Visitation of the Blessed Virgin Mary.
3. Saturday.
4. III. Sunday after Trinity. St. Martin Bp. and Conf., A. D. 473. M. 1 Sam. 2 to v. 27; Acts xi. E. 1 Sam. 3, or 4 to v. 19; 3 St. John.
5. Monday.
6. Tuesday—St. Palladius, Bp., A.D. 450.
7. Wednesday—St. Hedda, Bp., A.D. 705.
8. Thursday.
9. Friday.
10. Saturday.
11. IV. Sunday after Trinity. M. 1 Sam. 12, Acts 16 v. 16. E. 1 Sam. 13, or Ruth 1; St. Matthew 5, v. 13 to 33.
12. Monday.
13. Tuesday.
14. Wednesday.
15. Thursday—St. Swithun; Bp., A.D. 971.
16. Friday.
17. Saturday—St. Kenelm.
18. V. Sunday after Trinity. M. 1 Sam. 15 to v. 21; Acts 20, v. 17. E. 1 Sam. 16 or 17; St. Matthew 9 to v. 18.
19. Monday.
20. Tuesday—St. Margaret, V. and M. A.D. 278
21. Wednesday.
22. Thursday—St. Mary Magdalene.
23. Friday.
24. Saturday.
25. VI. Sunday after Trinity. St. James, Apostle and Mar. M. 2 Kings 1 to v. 16; St. Luke 9, v. 51 to 57. E. Jer. 26, v. 8 to 18.
26. Monday—St. Anne, Mother to the B.V. Mary.
27. Tuesday.
28. Wednesday—St. Samson, Bp., A.D. 565.
29. Thursday—St. Lupus, Bp., A.D. 479.
30. Friday.
31. Saturday.



CANTERBURY AND IONA.

In our last month's issue we spoke of June, 1897, as a red-letter month in the annals of Great Britain; has it not been so?

All over the world, English-speaking people have been commemorating, with an enthusiasm which has never been surpassed, the Accession, sixty years ago, of Her Gracious Majesty Queen Victoria. Heart and voice have paid fitting and loyal tribute to the womanliness of the Queen and the queenliness of the woman. Noble and cottar, rich and poor, "gentle and simple," have united in one grand heartfelt prayer—God save the Queen! For this glorious Jubilee we cannot be otherwise than deeply grateful, for it has already been, and will yet be even more so, the means of drawing together more closely in the bonds of brotherly love all classes and races among the subjects of the British throne. We could not help being deeply impressed by the artistic beauty and most telling significance of the invitation card issued by the Lieutenant-Governor of Manitoba for the gathering at Government House, Winnipeg, on the evening of Jubilee Day. The fair rose of "old England," the stern thistle of "bonnie Scotland," the sweet shamrock of the "green isle of Erin," the beautiful maple leaf of this "Canada of ours" and the fleur de lis of France, — all were blended together in a combination which told, more powerfully than words, of the peace and harmony which is so characteristic of this vast Dominion. God grant that this union may grow even stronger as the years roll on.

But this has not been the only Jubilee. In the early days of June, faithful Churchmen united in keeping the thirteen hundredth anniversary of the landing of St. Augustine of Canterbury in England; while, a few days later, was observed, both in Scotland and in England, the thirteen hundredth anniversary of the death of St. Columba at Iona. We have but to consider how much the western world owes to the lives

BOOKS THAT ARE BEING READ.

- "EQUALITY," by Edward Bellamy, author of "Looking Backward." Paper 75c., cloth \$1.25.
"The Seats of the Mighty," Gilbert Parker. Paper 75c.
"Farthest North," by Nansen, 2 vols. Paper \$1.50, cloth \$2.50 per set.
"The Choir Invisible," by James Lane Allen. Cloth \$1.00.
"On the Face of the Waters," by Steel. Paper 75c., cloth \$1.25.
"Quo Vadis," by Sienkiewicz. Cloth \$2.25.
"Lad's Love," by Crockett, 75c. Cloth \$1.25.
"Soldiers of Fortune," by Richard Harding Davis, \$1.50.
"Infant Baptism," by Rev. E. A. Barnes-Lawrence, M.A., 55c.
SERMON PAPER—large package, by mail, post paid, 35 cents

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and labors of these two saintly men, to see the appropriateness and importance of these two commemorations. Previous to the arrival of Columba at Iona, a lonely rock-bound island in the Scottish Hebrides, the greater part of both Scotland and England was sunk in the darkness of heathendom. True it is that the Gospel of Jesus Christ had been brought to Britain long before that time. British bishops took part in councils nearly three hundred years before, but when our Teutonic forefathers drove out the old inhabitants of the land, the Christian faith almost entirely disappeared, and the work had to be done over again. It was only after the Irish missionaries had established themselves at Iona that Christianity made any real progress. So assiduous was Columba in his labors, that during his own lifetime, Christian churches were planted all over Scotland, tended in the first instance by the men whom he had brought with him from his home in Ulster. The Celtic Saints, to whom many Scottish parishes are dedicated, were men from the little primitive Missionary College at Iona. Congan's name still lingers at Terriff, Drostan's at Deer, and others in many parts of the country. Aidan who crossed the Border and evangelized Northumbria, was a student of Iona, and there can be no doubt but that his settlement in the north of England was the first step in the national acceptance of the faith by Northumbria, and that Lindisfarne, and not Canterbury, is the chief cradle of northern English Christianity. It was the sense of the debt which Northumbria owed to Iona that led the late Bishop Lightfoot of Durham, the 8th prelate ruling in St. Aidan's chair, to make a point of joining when able in the consecration of a Scottish Bishop. Columba had all but ended a long life of self-denying and successful missionary labors, and his followers were scattered all over the country, before Augustine set foot in England. To commemorate St. Columba's work, the present Bishop of Argyll and the Isles has erected a house on the Island of Iona, and has handed it over, and the chapel attached to it, to the Missionary Society of St. John the Evangelist, for the purposes of religion. On June 9th, this house was solemnly dedicated to God in the presence of a large gathering of representative Churchmen, and of many others outside of the Episcopal Church of Scotland. The services were dignified and impressive, and we cannot doubt but that the doings of that week will result in much good to the Church at large.

At Canterbury a greater gathering took place a few days previously, when the Bishops of the Anglican Communion kept in memory the landing of St. Augustine and his 40 followers, which took place in A.D. 597. The story of their mission is too well known to need repetition here. It is sufficient to say that the Roman missionaries got a cordial welcome from King Ethelbert of Kent, whose Queen, Bertha, was already a Christian. They established themselves at Canterbury, and from it as a centre, made journeys into

various parts of England, preaching the Gospel of Jesus Christ wherever they went. By their influence a great change came over the people of the country; heathenism was driven out, civilization made rapid strides, and England was gradually conquered for God. The little church dedicated to St. Martin at Canterbury, which was originally Queen Bertha's oratory, is still in existence, standing on its foundation of long, narrow Roman bricks.

To the pioneer work of St. Columba and his followers, working from Iona as their centre, and to that of St. Augustine and his followers, whose centre was Canterbury, the Anglo-Saxon race owes its thirteen centuries of Christianity. We cannot name these two saintly men without thanking God for them. May he help us to imitate them, in simplicity of life, in earnestness for Christ and in devotion to His Church.

CLERGYMEN AND STUDENTS!

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PUBLISHERS' NOTICE.

The Western Churchman is published on the first of every month. Communications for insertion and copy for advertisements should be in the office not later than the 24th 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.



Diocese of Rupert's Land.

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

Annual Meeting of the W. A.

(Continued from last month.)

THE REPORT OF THE CORRESPONDING SECRETARY (MISS MILLEDGE.)

The correspondence of the Society is steadily increasing, notwithstanding the fact that representatives have been appointed who write to their own branches.

The letters received since last September have been as follows :—

Two appeals for money towards the building or furnishing of churches ;

Ten appeals for clothing for the sick and aged ; also for Indian children, to enable them to attend school during the winter ;

One appeal for Prayer and Hymn Books, for the use of the children of the Indian Industrial School at St. Paul's ;

Twenty letters of thanks, gratefully acknowledging bales, etc.

Forty letters asking for information regarding the formation of new branches :

Thirty-five business letters.

The letters sent :—Eight to Eastern Auxiliaries, thanking them for the interest taken in missions of the Diocese of Rupert's Land ; seventy to our own parochial branches, giving information as to organization ; seventy-four business letters, and twenty-six postcards ; making a total of 108 received and 178 sent. It is earnestly hoped that all secretaries of parochial branches will reply at once to any letters of the society, thereby doing much towards its success.

Your corresponding secretary desires to thank Mrs. Coombes for so cheerfully undertaking the duties of the office during her absence last year.

Respectfully submitted,

(Signed.)

S. E. MILLEDGE,
Diocesan Corresponding Secretary.

REPORT OF THE ACTING DORCAS SECRETARY (MISS MILLEDGE.)

Our great desire is to strengthen the hands of our clergy and isolated missionaries, by our prayers, loving sympathy, and practical help, in every possible way. And this year we have been enabled to supply every appeal made to us for clothing. The prompt response of the city parochial branches has made the work of the Diocesan Dorcas Department much lighter than in former years.

It is especially important that the clergy who receive bales for their missions should promptly acknowledge receipt of the same. In this way much trouble is saved. I know they lead very busy lives, but so do we all. Most discouraging is it to the kind donors of the Eastern W. A. and our own parochial branches, after working for months, to hear nothing of the destination of their bales, which represent so much loving labor and self-denial. This silence is a great damper to missionary zeal.

Our good friends of St. Jude's W. A., Oakville, Toronto Diocese, have again remembered us this year and sent an enormous bale, packed in a most marvellous manner. From this donation bales were made up, supplemented by goods forwarded by Ven. Archdeacon Phair, from an English society—a bale from a branch of the W. A. in Niagara Diocese, a parcel from the Dunnville branch W. A., and a large quantity of clothing sent by members to the Central rooms, also a good supply of groceries. A bale from Streetsville is yet to be disposed of. From the above supply the following smaller bales have been made up : In June, to Mrs. Johns,

Wabigon Lake Reserve in October, to Rev. R. E. Coates, Brokenhead Reserve ; to Rev. E. Thomas, Fort Alexander ; to Rev. George Gill, for Valley River Indians, to Rev. B. McKenzie, Black River ; to Rev. J. A. Maggrah, Islington Mission ; to Mr. John Sinclair, Hollow Water River ; in December, Christmas parcels sent to ten clergymen's families ; a parcel to Mr. Richard Cox, The Pas, Sask ; a box to Rev. J. G. Anderson, St. Peter's ; a bale to Rev. H. Cochrane, Jack Head, and one to each of the following : Mr. T. H. Dobbs, Sandy Bay, Lake St. Martin ; Mr. J. Moar, Lake St. Martin ; Rev. T. W. Bunn, Westbourne ; Rev. R. H. L. Girling, Gladstone, and Rev. J. C. Dearden, Treherne. Two large bales of groceries were sent to Miss MacKnight, who is living on the Peace River ; and, from a donation of Prayer Books and Hymn Books from Lady Schultz and other members of the Auxiliary, the appeal of Rev. A. Silva White was supplied.

A handsome Communion cloth and fall for lectern and pulpit, the work of the ladies of Guelph, Ont., was sent to Mrs. O'Meara for a church in this diocese. It was forwarded to the church at Russell. Two alms dishes have been kindly donated.

Your secretary would suggest that a fitting celebration of the Queen's Jubilee would be the formation of a branch in every parish of this diocese. Another suggestion is most important, and that is that secretaries of branches be asked to enclose in their letters a list of articles sent in the bales, a list in the bale itself, and mark plainly on the outside where the bale comes from. Attention to these details saves a great deal of confusion.

In conclusion, I would like to mention two cases of great distress which came under my notice lately, and there are thousands of others through the length and breadth of the land. One was that of an Indian woman and her infant, who, in the depth of winter, were lying ill in a miserable bark wigwam, on a bed of spruce branches, with scanty covering. The sick woman's mother gave her own bedding to her daughter, and sat up during the night to keep the fire going. A warm W. A. quilt for this sad case was received with deepest thankfulness.

Last Easter Day six Indians of one mission were caught in the terrible storm. These people always endeavor to be home for Sunday, and often walk many miles on Saturday so as to be present at church. On this occasion, the hunters had had but little success in their search for musk rats during the preceding week. Saturday, however, proving so much more satisfactory, the men stayed out late in the hope of making up for their bad luck. Some reached home at midnight, others at 3 or 4 o'clock in the morning, and others less fortunate were exposed to the full fury of the blizzard. Several were almost frozen to death. One poor fellow, in his anxiety to save his boy, gave up his own mitts and coat. He stumbled on through the ice and water for a long distance, and reached the first house with feet and hands badly frozen. Another was so exhausted that he remained in his little hunting skiff throughout the storm, most thinly clad and with no extra covering but a cotton quilt. When found, on Monday morning, he was entirely helpless. The mission-

ary, on seeing him, as he had no W. A. articles on hand, felt obliged to give the poor fellow his own flannel shirt, a clerical waistcoat and a pair of socks. It is to succor such cases as these that the W. A. has been formed, and there will be no lack of support in the Dorcas Department, if we remember the words of the Master, when He said, "I was naked and ye clothed Me." "Whatsoever thing thou doest to the least of Mine and lowest, that thou doest unto Me."

SARAH E. MILLEDGE, Secretary.

THE REPORT OF THE DIOCESAN TREASURER (MISS FORREST.)

Summary of receipts for the year ending May 10, 1897.

To balance from last year current expenses fund....	\$14 90
To Missionary Fund	5 20
To Annual Collection	6 30
Total	\$26 40
Membership Fees—	
Individual	\$ 9 00
Branches	43 20
Total	\$52 20
Donations—	
To Missionary Fund	\$31 00
Toward horse for missionary	50 00
To Mrs. Cowley's Life Membership, over the \$25	3 50
To expenses fund	80
Grand Total	\$161 50

This sum of \$161.50 was duly expended on mission work, save a balance on hand of \$56.66.

The amounts collected for the Home Mission Fund by various branches of the W. A. do not show in this year's report, no returns of same having been sent to the treasurer. We would recommend that in future a statement of all sums collected for said fund, and paid in to the Synod Treasurer, be sent to the Diocesan W.A. treasurer, to be passed through the W. A. books, thereby giving the ladies credit for a part of the work that requires much time and self-denial.

(Signed.)

IDA FORREST,
Treasurer W. A.

THE REPORT OF THE DIOCESAN SECRETARY OF JUNIOR BRANCHES.

I am afraid the selection of Diocesan Secretary of the Junior Branches was unfortunate for being away the greater part of the winter, and expecting to leave the city permanently, I must plead guilty of neglecting to perform the duties required of me, and cannot have it said of me, as we heard this morning it was said of Persis, who labored much in the Lord. So I have little to report except the formation of six branches in the city and two in the country. These are St. John's, Christ Church, All Saints', St. George's, St. James and Holy Trinity; the two in the country being Rat Portage and Russell. Fuller reports will be read to-morrow. But as we are only beginning, our work

is encouraging and we feel sure before another annual meeting our branches will be greatly increased.

(Signed)

ANNIE BURPE,
Diocesan Secretary of Junior Branches.

REPORT OF LITERATURE SECRETARY (MRS ROGERS.)

I am pleased to be able to report that the subscribers to the Leaflet have increased very much during the year. We began the year with 40 subscribers, and have now 151, being an increase of 111. The following are the names of the Branches:—

Holy Trinity	23
St. George's	45
St. John's	21
All Saints'	9
St. Peter's	5
Christ Church	3
Birtle	10
Shellmouth	5
Treherne	4
Stonewall	4
Poplar Point	3
Melita	3
Hartney	6
Binscarth	2
Lidford	1

And 6 subscribers not belonging to any branch.

It is most important that in future all subscriptions be paid before the annual meeting, as we cannot remit in subscriptions of two or three at different times in the year.

I have distributed 25 little booklets called "Short Practical Papers on the Duties of Parochial Officers of the W. A." These papers are very helpful, especially to the officers. I have still a number of these booklets, which can be had at 5 cents each.

Respectfully submitted,

(Signed)

MARIA ROGERS,
Literature Secretary.

These reports were adopted en bloc, on the motion of Mrs. Owen and Mrs. Coombes.

While the hymn "The Church's One Foundation" was being sung, the collection was taken up.

The reports from the various branches were then read by their several representatives:—

- Morden by Mrs. Macfarlane.
- Hartney, by Mrs. J. W. Briggs.
- Stonewall, by Mrs. Bell.
- Treherne, by Mrs. Tyso.
- Millwood, by Mrs. W. A. Henderson.
- Binscarth, by Mrs. Hartshorne.
- Melita, by Mrs. O'Meara.
- Manitou, by Mrs. H. T. Leslie.
- Russell, by Mrs. Burman.
- Shellmouth, by Mrs. Mowat.
- Poplar Point.

Lothair, by Mrs. Ewen McDonald.

Gladstone, by Rev. Mr. Güling.

Birtle, by Mrs. Robertson.

Rat Portage, by Miss Peebles.

Lidford, by Mrs. Roy.

Assissippi, by Mrs. Coombes.

Balmerino.

Neepawa, by Mrs. Bryan.

St. John's, Winnipeg, by Mrs. Seobie.

Holy Trinity, Winnipeg, by Mrs. O'Loughlin

All Saints', Winnipeg, by Mrs. Dwight.

St. George's, Winnipeg, by Mrs. Jardine.

St. Peter's, Winnipeg, by Mrs. Howard.

St. James, Winnipeg, by Miss Cowley.

These branch reports were adopted en bloc, on the motion of Mrs. O'Meara and Mrs. Miller.

The meeting next proceeded to nominate officers for the ensuing year, as follows:—

Hon. Pres.—Lady Schultz.

Pres.—Mrs. Fortin, (acclamation.)

First Vice-President, Mrs. O'Meara.

Second Vice-President, Mrs. Roy (acclamation.)

Corresponding and Dorcas Secretary, Miss Millidge (acc.)

Literature Secretary—Mrs. Rogers.

Treasurer—Miss Forrest (acc.)

Recording Secretary—Mrs. Patton.

Superintendent of Junior Branches—Mrs. Gill.

Diocesan Correspondent—Mrs. Lawler

Rev. Canon Matheson and Mr. Thos. Gilroy were re-elected to the Advisory Board.

Rev. Canon Rogers, in a short, but pithy, speech, said he was only voicing the sentiments of the clergy generally when he said that they were deeply grateful to God for the work that had been done in the past by the W. A. The history of the W. A. in Eastern Canada was repeating itself in the west. He congratulated them on an increase of branches, of membership, of work, and on the promise of even greater things for the future. He would like to see it represented in every parish. Already it was as large and as influential as the annual Synod.

Surely it was a cause of great thankfulness to be able to say that \$200,000 had been raised for missions in Canada by the W. A. One question that greatly troubled the W. A. in the east was the relative claims of God's work. He could only say that giving to missions outside brought back a blessing at home. At the same time it must be borne in mind that outside work must not be done at the expense of the work at home. Remember this also:—

1. That when doing even such work as sewing, you are doing God's work, and all God's work is sacred.

2. Everyone can do something for God.

3. When God puts a desire, it is because he has first made its fulfilment possible.

On the mite boxes being opened, their contents were found to be as follows:—

Holy Trinity, 30 boxes	\$30 15
All Saints', 13 boxes	5 03
St. John's, 8 boxes	3 86
St. Peter's, 10 boxes	3 67
The collection taken at this meeting was, 10 70	
Total	\$53 41

ANNUAL SERVICE.

On Tuesday, May 11th, the annual service of the Woman's Auxiliary of the Diocese of Rupert's Land was held in Holy Trinity church, Winnipeg. Morning prayer was said by Rev. Rural Dean Hewitt, of Manitou, and Rev. W. Clark, of Morden. The Holy Communion was celebrated by His Grace the Archbishop, who was assisted by Ven. Archdeacons Fortin and Phair, etc. There was a large congregation, consisting mainly of delegates to the W. A. annual meeting, and members of Synod. The sermon was preached by Ven. Archdeacon Phair, and was as follows:—

"Salute Tryphena and Tryphosa, who labor in the Lord; salute the beloved Persis, who labored much in the Lord."—Romans xvi, 12.

On reading the prayer on your Auxiliary card, I see an allusion to our Lord's graciously accepting the service of "faithful women." This brings to one's mind the honored ones who ministered to the Man of Sorrows while here on earth, and the scarcely less honored who are mentioned in the Acts, and in this chapter of Romans, in which quite a large number of the names particularly mentioned are those of women. And in the verse I have selected there are a few points which I trust will give us some blessed lessons, if the same Holy Spirit who prompted Paul to write them shall open our hearts and minds to receive them.

First—A Suggestive Contrast.—There is in these salutations a difference. Can we for a moment imagine ourselves in the assembly of faithful ones at Rome, when the epistle from the beloved and venerated Apostle is read; little groups of eager listeners await with breathless anxiety the conclusion of the wondrous manuscript, and after the weightier matters are disposed of, come the greetings. One loved name follows another, and can we not feel the thrill of satisfaction, the heart joy, as each says to himself, or herself, "Praise God, He has remembered even me." And now Tryphena and Tryphosa, as their names come together, perchance clasp hands, and look lovingly at each other, as they hear their names coupled. But when the next name comes—the beloved Persis, who labored much—oh, can you not imagine, as a dear child of God once said, how those two friends would have given almost anything to have had that little monosyllable attached to their labor of love?

So, dear friends, as you labor and pray in your auxiliary work, let the thought of the beloved Persis animate you to remember that God is not unrighteous, to forget work, and labor which proceedeth of love; and furthermore, that as He actually counts His children's tears, so He also counts each act of self-denial, each loving sacrifice, each diligent effort.

Second—Notice the "labored." Tryphena and Tryphosa "labor." Persis "labored." It is in the past tense Why?

May it not have been that through sickness or infirmity she was now laid aside? But not less dear, or less honored, either by the Lord Himself or His Apostle. "Her works do follow her." In this connection we remember your late beloved president, called from the midst of her busy labor in the Auxiliary, since its last annual meeting, to the immediate presence of the Master. Dear sisters, so live, so work, that when your life work is ended, He may be able to say of you, "She labored much in the Lord."

Third—The labor of the beloved Persis was in the Lord. This phrase runs through all Paul's writings like a golden thread. Look down the preceding verses and you will see it:

Verse 2—Receive her "in the Lord."

Verse 3—My helpers "in Christ Jesus"

Verse 8—My beloved "in the Lord."

Verse 9—Our helper "in Christ."

Verse 11—Which are "in the Lord."

And in our text, twice over.

It must therefore be very important—the Lord help us to see its force. There is much labor, even in church work, dear sisters, which could not be thus described. Let us ask what is meant by labor in the Lord?

1. It must be for the Lord, not for your church, though in connection with it. In II Cor., viii, 5, Paul says, "They first gave their own selves to the Lord, and unto us by the will of God." Work which is done because we have given ourselves unreservedly to the Lord, and are therefore rendering to Him what is already His—work which is done because He has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."—which is done because we love Him above all things, and our neighbors as ourselves, is labor in the Lord.

It must commence at the Cross. You must yourselves be in Christ, new creatures in Christ Jesus, before you can labor in the Lord. Oh, permit me to say that if there is one here to-day who has not yet come to the feet of Jesus, and cast herself unreservedly upon Him—this is the first step. Give yourself to Him now; He waits to welcome you, and make you His in an everlasting covenant. There must be a definite acceptance of His gracious offer; and may He enable you here and now to settle this important question. Then He will take you and use you, and make your work a blessing to yourself and to those around you.

This can only be done through the indwelling power of the Holy Spirit. The Saviour told us in John xiv, 26, that the Comforter would teach us all things, and his first work is to convince us of our need, and lead us to the feet of the Saviour. Then, having taught us what it is to be "in the Lord," He enables us, as we have just said, in that beautiful prayer, "to offer and present ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice to Him, which is our reasonable service." Did you ever think of this? Your spirit, soul, and body, to be His? Entirely His? Then you will be in the Lord, not of the world, nor led by the world. "If any man love the world, the love of the Father is not in him." (I John ii, 15.) "The friendship of the world is enmity with God." (James iv, 4.) Dear

friends, these are strong assertions, but they are not mine. The old enemy is ever on the watch to lead us away from our Lord, and if he can by any means lull a Christian to sleep, it is a great success. Our Lord says, "Ye are the light of the world, the salt of the earth." Oh, let us watch lest our lights burn dim, lest the salt lose its savor. Let us see that we have our loins girded, our lights burning, and are as servants waiting for their Master's coming. Dear sisters, He is now before the throne, preparing a place for us, and shortly He is coming again to receive us to Himself, that where He is there we may be also. Meanwhile, it is for us to look upon the work God has given us, as very real work, work for the needs of which He has fully provided, and in the doing of which He has a much more real interest than we have. The cup of cold water passed on to some isolated settler, or lonely Indian in his wigwam, is not beneath the notice of Him with whom we have to do. Our God, dear friends, is well aware of all the details of the work intrusted to us, and we can come to Him with the smallest matter, and find His loving sympathy and grace to help us in time of need.

Looking at the Indian side of your work of faith, and labor of love, I feel there is much to call forth gratitude to the great Author of missions. You have not only become much stronger at the centre, you have encouraged new life and vigor in the outside branches, and as one whole, the Woman's Auxiliary stands to-day a recognized power in this Diocese. To this great organization Indian work is deeply indebted. A real sympathy, a willing response is cheerfully given to the pressing wants of our lonely workers, and surely this is labor in the Lord, and has its record, not perhaps with an earthly pen, but in the great book, where nothing is forgotten. Let us realize the true nature of our duty as co-workers, together with the great Head of the Church, who will own and bless the labor of our hands until He brings forth the top stone with shoutings of grace, grace unto it.

If I might venture to allude to particulars, I would like to assure you that the youngest of our Indian Missions, at Valley River, has received from you much help and encouragement, and it is just where young and weak missions are struggling with special difficulties that your work is opportune. It has been so at Long Sault, Rainy River, where a fresh effort has been made last summer by the erection of a suitable mission house and a neat little church. One of your branches having undertaken the Supplementary grant to Mr. Bagshawe, sets the Finance Committee free to help other weak points.

The work at this mission has hitherto been a cause of much anxiety to the committee, surrounded as it is by settlers and lumbermen, many of whom are ungodly, and in close proximity to the States, whence liquor is frequently smuggled among them. The Long Sault and Manitou Missions have long been felt to be one of the very strongholds of heathenism. I heartily commend Rev. Mr. Johnston and his co-workers to your heartfelt prayers and sympathy.

There is, however, one part of our work which offers special scope for Auxiliary work. I mean the Indian Hospital,

the doors of which were opened a little more than a year ago for the reception of the most needy of God's little ones. I may say the hospital had its birth among members of the Auxiliary, and it is my conviction it would be a mutual blessing if it were nursed and cared for by, and become well-known to, all the members of this society. Let me, then, commend it to a warm place in your sympathy.

Speaking of progress, I consider your efforts to help in the regions beyond a healthy sign; nor do I share in the fears of some that home work will suffer in consequence. On the contrary, experience proves that with the enlargement of sympathy, more work is done both at home and abroad.

Go on, then, dear fellow workers: He for whom you labor is at the right hand of the Father, deeply interested in all you do in helping to gather in His other sheep, and in tending and feeding His lambs. Labor on in the Lord, and when your labors close may He come forth to receive each one of you unto Himself, with the blessed recognition "She hath done what she could." "She hath labored much in the Lord."

The second day's meeting of the W. A. took place in Holy Trinity schoolhouse, on Wednesday, May 12th, at 2:30 p. m.

After prayers had been said, the minutes of last year's annual meeting were read, and adopted on the motion of Miss Peebles and Mrs. Rogers.

The meeting then proceeded to the election of First Vice-President, when Mrs. Phair was re-elected by acclamation.

The constitution was read clause by clause, as amended. Its adoption was moved by Lady Schultz and Mrs. O'Meara, and agreed to.

The next item of business was the voting of moneys, amounting in all to \$90.20.

On the motion of Mrs. Lawler, it was agreed to give one-tenth to foreign work.

The disposition of the balance was left in the hands of the executive, on the motion of Mrs. Roy and Lady Schultz.

Votes of thanks:—

To His Grace the Archbishop for his presence at the service, and for becoming a Patron of the W. A.

To Archdeacon Phair for his excellent sermon.

At 4:30 p. m. the representatives of Junior Branches came in. The following Junior Branches were represented:—

Holy Trinity, St. John's, Christ Church, St. James', St. George's, (Winnipeg), Rat Portage, Russell and Holland.

Mrs. Macfarlane read an address of welcome from Mrs. Gill, Superintendent of Junior Branches, who, on account of sickness, could not be present.

My Dear Young People.

A most agreeable duty has been given me, and that is, in the name of our able and worthy President, Mrs. Fortin, and members of the Diocesan Board, I tender to you all a most loving welcome.

I think, if Miss Montizambert was with us to-day, she would be more than gratified to see so many bright, young faces gathered together, representing workers from each

parish. This new feature of having Junior Branches in connection with our W. A. is a most encouraging one. Why, in one year there has sprung up in our midst not less than six or seven new branches, all giving signs of vigorous life, and when we think what that means, it does make our hearts burn with thankfulness. It means that about 200 young people, as nearly as I can tell, are being interested in mission work, instead of spending time in thinking and acting only for themselves, who are now not only sending out clothing to their fellow beings, but helping to send the message of what the Saviour, Jesus Christ, has done for the Indian as well as for us, and not only this, but it means the prayers of these 200 are widened. We cannot work for these people without praying for them, or we ought not, if we want a blessing to attend our efforts, and how can we pray for others without a blessing coming back upon ourselves. I say such a gathering as this is gratifying, for you are the ones who represent not only part of the present, but the coming workers of our parishes. Many of you are unknown to me except as fellow workers for the Master, but we are all working under the one motto, "Thy Kingdom Come," and if we each know what that means we will be very anxious to help others into that kingdom.

I once heard this story:—Two lovers, whilst walking in a lovely part of the country, quarrelled; each took a separate side of the lane. The birds were singing out, oh, so merrily. At length the young man said, "Do you hear what the birds say?" "I love you," "I love you," "I love you," and the young lady replied, "Shew it, then. Show it."

Do you know how much the Lord loves you? Show it, then. Show it. And how show it? First of all, I would say go and ask Jesus how you are to show it. Ask him for every little thing in your daily life for yourselves, and then you will have no doubts as to what to work for, where to

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go, or where not to go. He will show you. Let us all remember that every act of our life is a kind of mission work, for there is not a thing we do, however insignificant, but has an effect for good or ill on our fellow creatures. But, there, I don't want to preach to you.

It would have given me much pleasure, more than I can express, to have been with you to-day, for though in years I am senior, I claim with my branch all the privileges of a junior, but my health will not permit it; so the next best thing was to convey to you some of my thoughts, and so be with you in part.

I will close as I began, with a most loving welcome to you all, coupled with a hearty desire that next year the welcome will have to be extended to double our present number.

Believe me,

Very affectionately yours,

SARAH GILL.

May 12th, 1897.

The reports from the Junior Branches were then read, as follows:—

Russell, by Miss M. Patton.

Rat Portage, by Miss Peebles.

St. James', by Miss Lewis.

All Saints', by Miss Louise Ruttan.

St. John's, by Miss Nellie Spence.

Christ Church, by Miss Norquay.

St. George's, by Miss Ivy Cull.

Holy Trinity, by Miss Bessie Martin.

Holland, a new branch, had no report.

The following address was then delivered by Mrs. Roy:—

Thank God for these reports. They are every one of them interesting, and tell of good work well done. We have all been listening to them very attentively. Who has been listening to your reports? You answer, "Why, everybody in the room, of course." Only us? "Why, yes. None of them have been read loud enough to be heard outside of this room; we are quite sure of that." Quite sure? Have they not been read loud enough to be heard by our dear Lord Jesus in Heaven? I think so. I know He has been listening to you. Aye, and He is listening to me, too, to hear whether in this missionary talk, which must be all from Him, all about Him, I give Him the right place. I have asked Him to teach me how to do this. Then you will not make the sad mistake made by a little boy I once read about. He was asked, "What is a missionary?" and answered, "A thing you put money into."

In your member's prayer you say "Prosper the missions of Thy Church, and strengthen with Thy Holy Spirit all who are engaged in missionary work, through Jesus Christ our Lord." And in your constitution we read that you are banded together to pray for missions, learn about missions, work for missions, interest others in missions, and give to missions. Do you know what old people sometimes call young people? Living question points. Mother, what does this mean? Father, what is the meaning of this word? I will become young now. What does missions, what does missionary mean? As used in your prayer and constitu-

tion, this is the meaning of these words: A message to carry, a work to do, given by the Lord Jesus to His servants. The message is, "Jesus loves you;" the work to do is to "Tell everybody Jesus loves you." The servants of Jesus are missionaries. This is the work that you are helping to do in the Y. W. A.

And how are you helping? By doing what you promise to do in Article No. 2 of your constitution. Take these objects one by one.

Pray for Missions—Can girls help much by prayer? Let me tell you of one small one who did. Little Gracie Taylor, eight years old, once saw a man making an idol in China. Her father, the Rev. Hudson Taylor, of the China Inland Mission, said, "Her heart was full, and she prayed to God on his behalf, and the dear child went on and on, pleading that God would have mercy on the poor Chinese and strengthen her papa to preach to them." Besides the answer that God gave to that prayer, it also helped her father. This is only one story about prayer. You will find hundreds more, if you "do the next thing."

Learn about Missions—How? Every one of you get a missionary periodical. Get books, too, that tell about the countries the heathen live in, and about the work the missionaries are doing among them. Read them like you read the serial story in the "Girls' Own Paper," or that story book your friend lent you, which you read so intensely that mother has to call you three or four times before you hear. Lend them to your friends as the best stories going, and get your friends to read them, too. How will this help? This way. You will get to know things about missionaries and the work they are doing, that you never even, in your most vivid imaginings, could dream of. When you know of these things you will be surprised at them, will think over them, will wonder what you yourself might do, will pray about them. Here is an instance that touches ourselves. I once heard, here in Winnipeg, a missionary leaflet read that began thus: "My dear young friends, did you ever hear of a city named Winnipeg? I do not suppose that many of you know much about that far away place." Then the city of Winnipeg was described, and the leaflet went on to tell of all that Archdeacon Phair tells them in England about our missions among the Red Indians.

Through this leaflet, "Word Pictures from Red Man's Land," a great many English children, that knew nothing of Manitoba before, will know, they will think about these missions, pray about them, we hope, work for them, perhaps. You would never think of doing anything for something you know nothing about, would you?

Interest others is another of your objects. Of all the beings in creation girls are the best to interest people in what interests them, and to make people do what they want. And they take interest in a vast number of things. If we want news of everything under the sun, we get it from the girls, who have a way of gathering information as the bee does the honey from the flower. If two or three young folks take up anything, it is really wonderful how large a number of other young folks they can get to join them. This sage reflection came to me very power-

fully, not in the old once upon a time, but just a day or two ago. It was noon, and the children were coming out of school. I was at my desk, and heard some boys cry "Fire! Fire!" I went to the window, and saw a grand rush of boys and girls; the sidewalk seemed to be one running throng of them, every hurrying child an embodiment of energy and expectation. The result, by the time they reached their destination must have been a very large crowd of juniors ready to help! Young folks can get a large following if it is for anything they think worth while. Think of what this power of drawing others that you all have, can do in helping on the telling of the missionary message. Use it, oh, use it for the Saviour who loves you. You can help in this way to get a J. W. A. started in every parish where there is not one yet. In this way also you can double and treble the number of your own members.

Learning about missions and praying for them, being very much interested in them, you cannot but work for them. A word about this sewing and knitting of yours. Pray that the articles you make should be a help to the missionary who gets them, in telling his people about Jesus. And let love for Jesus be worked in every stitch. You know how, when you make a birthday gift for one you love, you think of her all the time you are working; you try to make just what she would like best, and you think of the pleasure it will give her. Think of Jesus just so, as you do this work of yours for Him.

If you cannot but work, also you cannot but give. Let us go back to that stupid boy we spoke of at the beginning. He said "A missionary is a thing you put money into." Change one word; put dime box, instead of missionary. A dime box is a thing you put money into. What do you put money into a dime box for? For Jesus to change it from a little metal coin into a little messenger with silver wings that will help to bring a soul to His outstretched arms of welcome. And think of this. Every soul brought to Jesus brings a beautiful smile of joy on the Redeemer's face, and He says to the angels of God, "Rejoice with me, for I have found my sheep which was lost." *

Now, there are thousands and thousands of these lost sheep, all over the world, that do not yet know of the good Shepherd who longs to have them. And they must be told. This is a most important work to do. And this is the work you are helping in, for I need not remind you that an Auxiliary means a help, and Junior Auxiliary suggests inexhaustible methods of help. Think of the power of help that can be given by the ingenuity, by the eager willing activity of the eyes, ears, tongues, hands and feet of bands of girls, from the wee-est of you up to those who are just stepping into womanhood. Then there is not only the help you must give to-day. You are girls to-day; in a very short time you will be women; then many of us who are here will have gone home to Jesus, and you will be taking our places. Gone home to Jesus. A loving memory of dear Mrs. Cowley comes to me here. Dear Mrs. Cowley, who loved and helped every girl she knew. Oh, that she could have been here to speak to you to-day; she would have done it so much better than I can.

Dear members of the J. W. A., you are called upon now to give all the best help you can to this the greatest of all causes in the world--the cause of missions. In your member's prayer you ask your Heavenly Father to give you love for Him, love for God will make you give all your best in this, His service. You pray, also, that God would bless you and all the members of your society. As you pray for this, remember that you kneel before Jesus, as really now, as the children did on whom He laid His hands of old. He is as near to you as He is to them. He will bless each one of you, and make you more and more a blessing to your heathen sisters.

I began by alluding to your good reports. I end by a word about the offerings you are bringing in your dime boxes. Your constitution says, "The objects for which the Branch shall work shall be decided by the Superintendent and the Rector of the Parish;" also that your treasurer shall pay out all moneys belonging to the Association, when instructed by the Association. So perhaps you have decided what you mean to use your money for. If, however, you have not, one or two uses for it may be suggested.

Rev. Cooper Robinson, in Japan, has an industrial school for children; \$25 will keep a child there for a year. In India, children who have been left orphans during the famine, are being cared for by the missionaries there; \$17 will keep a child for one year. Japan and India cannot be mentioned without a word about Mr. Boyd's school at Fuh Kien, in China; \$12 will keep a boy there. Then, there is money needed for the Red Indians at our very doors.

It may also be mentioned that the W. A. has been appealed to for help to build one or two churches in our own Northwest.

On the mite boxes being opened, they were found to contain \$20.12.

Mrs. Lawler read a letter from Rev. Cooper Robinson, Japan, after which it was unanimously resolved to vote a sum for the support of a child in Mr. Robinson's orphanage.

The Rev. Canon Pentreath pronounced the benediction.

The ladies present were then entertained to tea by the city branches, and a pleasant hour was spent in social chat.

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Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor, Mr. J. S. Brayfield.

Churchwardens—Richmond Spencer, Esq., M.D.; John Hambury, Esq.

Sunday Services—H. C., 8.30 a.m.; H. C. (choral), 2nd Sunday in month, 11 a.m.; H. C. (plain), 4th Sunday in month, 11 a.m.; on all Sundays, Matins and Sermon, 11 a.m.; School and Bible Class, 3 p.m.; Men's Bible Class, 4.15 p.m.; Evensong and Sermon, 7 p.m.

Saints' Days—H. C. at 8 a.m.

Week days—Wednesdays: Choir boy's practice at 4.15 p.m.; evensong and sermon, 7.30 p.m.; general choir practice, 8.15 p.m. Friday's: Evensong at 5; Sunday School teacher's meeting at 7.30 p.m.

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

BRANDON NOTES.—On Sunday, June 20, being the Diamond Jubilee of Her Majesty, the church was beautifully decorated, the altar, font, and pulpit receiving special attention. The nave was draped with red, white and blue, and many Union Jacks were displayed. In the afternoon, a special Jubilee service was celebrated, attended by the Mayor and City Council, School Trustees, and volunteers, as well as all the benevolent societies of the city. The church was so arranged as to afford accommodation for between six and seven hundred people, while one thousand special forms of service were distributed among the assembled multitudes within and without. At 3 p. m. the procession, headed by the City band, and the volunteers, left Rosser avenue and wended its way to the church, the route being by 12th street and Princess avenue. The service opened with the singing of the hymn—"All people that on earth do dwell." At 4 p. m. the National anthem was sung, after which the rector ascended the pulpit, and gave a short address suitable to the occasion. The closing hymn was—"The day Thou gavest Lord, is ended." After the Benediction, the whole congregation sang "Te Deum Laudamus." Many of the oldest residents in the city said the procession was the largest ever seen in Brandon.

The clergy are now comfortably settled in St. Matthew's House, and will be glad to receive calls from any of the parishioners from 8.30 to 10.30 on Friday evenings.

The parish room now awaits the "electric light" and the new seats, when it will accommodate about 200 people.

The Rector's Bible class will be discontinued during the months of July and August.

The Rector has received a kind letter from Mrs. Hart, of London, England, who assisted for several years in St. Matthew's Sunday school, enclosing \$5.75 for the Indian Mission Fund.

A handsome pair of red altar curtains were presented to the church for the festival of the Holy Spirit.

The church yard has been nicely laid out this summer, and through the kindness of Mr. George Coldwell, provided with a goodly number of evergreens.

POPULAR HILL.—The rector, accompanied by the Rev. Myles Custance, visited all the church people in this district lately, and arranged for the holding of services fortnightly, in the evenings during the summer months.

ALEXANDER.—On Sunday, June 20th, a special service was held here at 3 p. m., to commemorate the Diamond Jubilee of our beloved Queen. The Sons of England and sister lodges turned out in full force and marched from their hall to the east side of the church. Service was held in the open air owing to the large congregation that flocked together to give expression to their loyalty. Special hymns and prayers were used, and the people led by the choir, joined heartily in the singing. Rev. Myles Custance conducted the service, and preached from Ps. 66, 3. He spoke of the immense progress made during the last 60 years, both from a material and from a spiritual standpoint. The offertory was given to the Brandon hospital. After the sermon the National anthem was sung, and at the end of the service the lodges marched in procession back to their hall.

CURRY'S LANDING.—Service was held in the school house here on Sunday evening, June 27, by Rev. Myles Custance.

DOUGLAS.—All being well, the church people in this district will be visited during the coming month, and services arranged for.

WINNIPEG—ST. JOHN'S.—His Grace the Archbishop of Rupert's Land held an ordination in St. John's cathedral, on Sunday, May 30, when the following were admitted to the diaconate: Mr. Myles F. Custance, B. A., and Mr. Sidney G. Chambers, B. A. The Rev. S. D. Middleton, B. A., H. Beachman, B. A., and W. R. Beal, B. A., were at the same time advanced to the priesthood. The Rev. C. R. Litter, B. D., rector of Selkirk, was the preacher, and Mr. Custance was epistoler.

WINNIPEG—HOLY TRINITY.—By 11 o'clock on Sunday, June 20, there was not seating accommodation for the crowd of people who attended Holy Trinity church. Doubtless many had come to see the regimental colours, which were presented to the church on June 19. As the organ pealed forth the strains of the National Anthem, the congregation rose from their seats, and when the organist had finished the few introductory lines and recommenced, there came from every throat the words which all know, and which, coming from the very heart of all present, blended into such a hymn that it may be asserted was never previously heard in this church. The first and second lessons were read from the 1st Chapter of Joshua and 13th of Romans respectively, these portions of Holy writ being particularly applicable to the present commemoration.

Venerable Archdeacon Fortin, taking as his text a portion of the 7th verse of the 5th chapter of Judges, "A mother in Israel," dwelt mainly upon the Queen's exemplary qualities as a woman and a great ruler of a great people. He said, our feelings for her are those of veneration and love voluntarily given, and being such, it binds her, if possible, closer to her subjects than if the slightest compulsion were necessary. We have never heard anything but good about her, he went on to say, and is it surprising that at the close of every entertainment the company with bared heads and with one accord join in singing

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God Save the Queen. Referring to the striking features of her reign, Archdeacon Fortin pointed out the remarkable progress made in commerce, education, civilization, religion, etc., in fact all these characteristics which have so often been alluded to as making the period from 1837 to 1897 the best the world has ever heard of. He said, she has shown her womanly and tender heart by her close attention to all troubles of not only her own subjects but of those of other nations. The sympathetic letters she sent the mother of Prince Imperial when he was slain by the Zulus, to the wife of President Garfield when he was killed by an assassin's bullet are but examples of what she has done for hundreds of others. Quoting a personal example, the Archdeacon referred to the time when, as a young missionary, he wrote the Queen asking assistance in funds to build a church for the dusky subjects among whom he was living, and no less than £50 was Her Majesty's gift. Her home life, both as a wife and mother, has been such that it is nothing but an example to all who know of it. A brief reference to the regiment present who survived the attack of the ambushed foe at Fish Creek, and the special offering mentioned for on behalf of the Victorian Jubilee addition to the General Hospital, and the service closed. Before and after the services, the 90th Regiment band played many lovely selections outside the church.

WINNIPEG—ALL SAINTS'.—A large congregation was present at All Saints' on Sunday morning, June 20, to take part in the Jubilee Service of Thanksgiving and praise. Every pew was full and the choir was probably the largest that the church has seen. A contingent from the band of the R. C. D. gave particular zest to the musical part of the service, which was well rendered throughout. The altar vases were filled with beautiful roses, carnations and other sweet scented flowers. The service began with the entrance of the choir, singing "All people that on earth do dwell," to the tune of the "Old Hundredth," the grand effect of the voices, organ and brazen instruments will not soon be forgotten by those who heard it. The "Te Deum," of Bertholdi Tours, was sung in a manner that did credit to even that wonderful outburst of praise. Beethoven's "Benedictus," and Mendelssohn's "Kyrie," in the Communion service, were both rendered with feeling and expression. Prior to the communion service, the special hymn "Lord God, we Worship Thee," was sung with spirit by Congregation and choir to the old tune of "Nun Danket." Special prayers and psalms were said or sung throughout the service, which was one of joy and thanksgiving throughout. The Rev. Frank Baker, rector, officiated, assisted by Rev. Mr. Leslie. Mr. Baker gave a short address between the matins and communion service, taking for his text the words: Righteousness exalteth a nation," from Proverbs, xiv. 34; and "The throne is established by righteousness," from the same book, xvi. 12. He said that mercy and truth preserved a king and his kingdom, and that as a throne is established by righteousness so the prosperity of a nation depends upon the righteousness of its people and statesmen, and what was true of the people was true of the king. He contrasted the brave and God-fearing character of David and the wisdom and mildness of the great Solomon; with the cruelty and weakness of Rehoboam, and the consequent dif-

ference in the welfare of the people and the country. It was little wonder that nearly all the people rebelled from such a ruler as Rehoboam. Righteousness of life was as important to the stability of a throne, as to the prosperity of a people. It is the king who holds justice in his hands, and whose influence and example are the mould in which the lives and manner of the people will be cast. To-day, the reverend gentleman said the British Empire commemorates the 60 years of the blessed reign of our Queen, from 1837 to 1897; 60 years of marvellous progress, marked each year by the spread of education and the alleviation of suffering abuses. During those sixty years the maid had become the silver-haired lady, passing through joys and sorrows, trouble and happiness, she had the love of the people to uphold her, for to them she had ever been a model of uprightness and probity. Yes, to-day we give thanks and praise to almighty God for mercy vouchsafed to her and us. When, almost as a child, the speaker said, she had taken the crown on her young head, many happy prophecies had been uttered by statesmen and ecclesiastics, who saw in her the promise that has since been fulfilled. Her reign has been as great a record of the advance of the arts of peace, as of war-like deeds. It had been said that the "English people love a Queen." Certainly there had always been a feeling rather of affection than the respect inspired by awe. Other queens there had been, Anne and Elizabeth, but for them the loyalty had never been supplemented by affection to the same extent as with Victoria, our lady.

"She wrought her people lasting good,
Her court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as mother, wife and Queen!"

There were the strong marks of character throughout her reign; one, exemplified in her government, her care for the welfare of the people; her powers of statesmanship, particularly in foreign policy, where her judgment carried great weight; her tender care for right and justice, and her ready acquiescence in every movement of reform. Her other strong characteristic was shown in her sympathy with all in trial and sorrow, and other personal goodness, showing that the heart of queen and cottager was as one. What could have better brought out this trait than the great thanksgiving for the Prince of Wales' recovery from his dangerous illness, when queen and people watched together by his bed of sickness. How touching was that procession to St. Paul's Cathedral, to offer up the heartfelt thanks to God, for mercies vouchsafed to his people and his mother. Whether in her personal or home life, as wife, mother and widow, or in the fierce light that beats upon the throne, in her court and government, when had Victoria failed to give the best examples of uprightness, justice, and kindness to all around her? Then let all give thanks with one accord, on this glad and wonderful day of rejoicing, thanks to the giver of all good, who had so wonderfully blest our gracious ruler, and through her a loving people?"

RAT PORTAGE—ST. ALBAN'S.—At the Confirmation held lately in this church, two of the candidates had come all the way from White Dog, a distance of 45 miles. One of them, Miss Maggrah, travelled in a carriage drawn by dogs; the

other, Mr. Anderson, of the H. B. Co's post at the same place, walked the whole way, arriving at 7 p.m. on Saturday evening. So much for the eagerness of church-folks in this great Northwest to take advantage of the Church's privileges.

On June 3rd there passed away one of Rat Portage's most respected citizens, Mr. Herbert Holland, at the age of 50 years. The funeral took place on June 5th, the first part of the Burial Office being said in St. Alban's Church and the concluding portion in Union Park Cemetery, where the interment took place.

BOISSEVAIN.—Special services were held in St. Matthew's Church on June 20th, in commemoration of the Queen's Diamond Jubilee. Both morning and evening the special Jubilee version of the National Anthem was sung, and the special prayers authorized by His Grace the Archbishop were used. There were excellent congregations at both services. The Editor of The Western Churchman, who spent several days in Boissevain last month, was very much pleased with the hearty reception given to him and his paper by the people of St. Matthew's, Boissevain and All Saints, Turtle Mountain. Both congregations seem to be in a healthy and flourishing condition. Mr. Hill has an excellent Bible class, the members of which take a real interest in their studies and show an earnest desire to be thoroughly well instructed in the faith, that they in turn may be useful as teachers of the younger ones. It is quite refreshing to find the Reeve of the Town and other prominent citizens giving up their spare time so cheerfully and ungrudgingly to church work. Now that we have a regular correspondent in Boissevain, we shall expect to have news from this district supplied regularly.

CHRIST CHURCH, WINNIPEG.—The Jubilee services at Christ Church yesterday were attended by large congregations and deserved the appreciation they received. The morning service was simple and devoted to the children, the special service of the day being that of the afternoon. This was the service of thanksgiving of the Sons of England Benevolent Society, primarily, and any sister organization which liked to join with them. At three o'clock the members of the society left the hall on Portage Avenue and proceeded up Main Street re-inforced on their way by members of the Orange Lodge and of St. Andrew's Society. All were in full regalia and marched in fours to Christ Church. A large crowd had already collected outside and in the church, so that by the time the societies had been placed in their seats in the body of the church, the building was full to overflowing, many having to remain in the porch or in the school-room adjoining. The Citizen's Band accompanied the procession and were placed in the front of the church immediately below the choir. This latter formed perhaps as big a surpliced choir as Winnipeg has ever seen, there being some 35 or 40 men's voices, and about the same number of boys. The usual choir was augmented by the full choir of All Saints, besides many voices from other choirs. Besides these there was the usual ladies' choir of the church. The musical part of the service was under the superintendence of Mr. Minchin. A number of clergy were present, notably Canon Matheson, Canon Coombes, Rev. F. V. Baker and Rev. W.

Burman, Rev. Mr. Mitton himself conducting a large part of the service. Special prayers, psalms and suffrages were appointed to be used, Mr. Burman and Mr. Baker assisting the Rector. After the singing of the special hymn, "Lord God, we worship Thee," the Rev. Canon Coombes gave an eloquent and loyal address, taking his text from the 29th chapter of the 1st Book of Chronicles, 10th and following verses; then, addressing himself particularly to the S.O.E., he said that with such a whole-souled thanksgiving as the old historian had chronicled here, should they and all the land return thanks for blessings showered on our mighty Empire, the greatest that ever the sun had lighted, and one upon which the sun had never set, thanks too for signal favors conferred on His servant, our beloved Queen. What a magnificent spectacle could the mind's eye conjure up at this moment! Sons of England clasping hands the wide world round, and looking with one accord to that little isle in the chilly northern seas, and to her who there sits and rules her children far and near. Let our hearts be attuned in one melodious prayer to the King of Kings to shield her from all harm. "Sons of England," he said, "Sons of Great Britain, sons of the Greater Britain, you are proud men this day, proud, not with the pride which approaches hate, the pride of sin, the pride of the Pharisee, but with the pride that is akin to love, that unites man to his brother man. Let supreme emotions stir in our hearts as we think of our mother-land, our British heritage, but let us give the praise where it is due. "Not unto us, O Lord, not unto us, but unto Thy name give the praise." Our gathering is to ex-

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press our undying loyalty to the motherland, and our gratitude to the Triune God, with hymn and prayer and worship. God's blessing has ever been on our little island home, but for prosperity and advancement, the reign of Victoria challenges comparison with any since time began. It is needless to tell of social and literary progress that has marked the Queen's career, the unnumbered scientific discoveries, the evidences of mechanical skill. This is as well known as is the growth of the spirit of enlightenment and humanity. Contrast the brilliant light which now illuminates our cities and our homes with the feeble rays that but sufficed to make darkness visible in the early years of the century. Even so has spiritual light come in dark places. The torch of religion, spiritual life and zeal, has risen higher and higher till it now illumines the darkest shore. Never has there been such development in missionary zeal in the Church of Christ as during the Victorian era, but greater than all has been the growth of the spirit of humanity. With the discovery of antiseptics and many other methods of alleviation of pain has come the spirit of tenderness and sympathy for the weak and suffering. Great and self-sacrificing philanthropy has been exemplified more and more in such cases as Sister Dora, Baroness Burdette Coutts, Florence Nightingale and the Earl of Shaftesbury, instances that have done much for the blending of the classes and the masses. This spirit is spreading through every grade of society; witness the open-handed support tendered to the raising of hospitals, to the sufferers from the Indian plague and to the formation of benevolent organizations. Materially, let us look at that expansion of the Empire, the joining of many lands in one Imperial Unity. Female sovereigns have ever had a grand influence on British progress. Elizabeth stands in the front rank of those who have extended the colonial empire, and Anne, through Marlborough, did much to increase the Dominion; but Victoria out-shines them both; greater than Alexander, Cesar or Napoleon is she. One-fifth of the population of the Globe own her gracious sovereignty; our own Dominion, modern Canada, stands first, noblest daughter of a noble mother, from the majestic St. Lawrence to the golden Yukon, we bow to her in loving devotion. With us stand Australia, so much of it as yet unknown; New Zealand, that brilliant gem added to the Queen's crown in the year of her marriage; India, transferred after the horrors of the Mutiny from the East India Company to the sovereignty of the Queen; Burmah; Africa, the mystic land, from Aden, the gate of India, to the gold coast and southward to the stormy Cape. The development of telegraphy now binds us all in one, and the sea, no longer a barrier between continent and continent, is a high factor of civilization, a watery highway to commerce and trade. Yes! Queen of the seven seas is she, our lady Queen. But the unity that binds us Sons of England each to other, though separated by miles of land and ocean, is founded on deeper ties than these; the ties of law and language, lineage and industry, and a stronger bond than all, that of love and loyalty to the great and gracious Queen we honor!" Much more the reverend gentleman said, of the progress and prosperity of England, her Queen, her sons, of the mighty dead, who have been instruments for good in the hands of an omnipotent Father, of what may yet be done by earnest

hearts and willing hands, to keep the Empire what it is, the greatest and most blessed that has ever owned the sway of a beloved ruler.

PORTAGE LA PRAIRIE.—This town has lost a good citizen, and the Church of St. Mary a faithful member, by the death, at the early age of 30, of Mr. W. A. Crisp. The funeral which took place on Tuesday, June 15th, was one of the largest in the history of the town, nearly every one endeavoring, in some way, to show the respect in which Mr. Crisp was held. The arrangements were in the hands of the Oddfellows, of which deceased was a prominent member. The casket which was literally buried in floral offerings, was taken to St. Mary's church, where Rev. S. Macmorine conducted the service. While the procession filed slowly into the sacred building, Mr. C. H. Carpenter played with refined taste Beethoven's Funeral March; after the service the body was borne out to the hearse to the solemn tones of the "Dead March." In many ways Mr. Crisp will be missed, in none more so than among young men, for, it can truly be said that the high standard of manly sports in the Portage owe much to his influence.

Diocese of Qu'Appelle.

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

MOOSEJAW NOTES.—The Rev. Wm. Watson, rector of Moose Jaw, one of the most energetic of our western clergy, is putting forth strenuous efforts to obtain funds for the erection of a new church at Buffalo Lake, where he has been holding services regularly for some time. Mr. G. S. Tuxford, people's warden, and Mr. C. Smith, rector's warden, are heartily supporting him in forwarding the scheme. We desire to commend this good work to our readers, and to ask for Mr. Watson and his flock the prayers and sympathy of western churchmen. We know something of the difficulties that will have to be overcome, and can speak with confidence of this good priest's zeal and self-denial. Surely some one of our readers can do a little towards the poor mission at Buffalo Lake!

MEDICINE HAT.—On Sunday, June 6, the pioneer church of the Cypress Hills Country was opened at Josephburg. There was a goodly attendance of worshippers, and the service which consisted of matins, sermon and a short form of dedication, was said by Rev. W. G. Nicholls, B. D. The church has a central location, near the Josephburg postoffice. The building is of logs, 17 by 26 feet, with 10 feet walls, surmounted by a pitch roof. The walls of the interior are bare logs, chinked and plastered. It has a nice little chancel; and church fittings, donated from England, are shortly expected. The work on the church building, the drawing of the logs, etc., was done wholly by the people of the settlement, and the only expense connected with its erection was for dressed lumber, shingles, etc. The church opens free of debt, and is a monument to the zeal and energy of the people, located so many miles from any other place of worship. During the summer months, Mr. Nicholls will conduct service here every second Sunday morning.

GRENPELL.—On Sunday, June 20, the Diamond Jubilee of Her Gracious Majesty's accession was loyally observed here by all creeds and classes. It was felt that separate religious services of the various sects would not meet such an occasion, and so by common agreement it was arranged that a service should be held in St. Michael's church in the morning, and a union service of all denominations at 7 p. m. in the Masonic hall, and the musical talent of the town being concentrated into one choir on each occasion. This programme was carried out most successfully. At the morning service St. Michael's church was filled to overflowing by a most representative congregation. A suitable sermon was preached by Rev. T. G. Beal. The offertory which amounted to \$15.05 was for the Cottage Hospital fund. At the evening service, the offertory for the same good object amounted to \$29.75.

REGINA.—To the order of Sons of England Benevolent Society is due credit for initiating the scheme to have service of song and thanksgiving held on the afternoon of Sunday, June 20th, in churches on British soil throughout the globe, commencing in Fiji Islands, extending over Australia and the Queen's Asiatic possessions and India through the dominions in Africa, the islands of the Mediterranean Sea, Gibraltar, the British Isles, the West Indies and South American dependencies, and ending at Victoria, B. C., in the Canadian confederation. The Regina Lodge of Sons of England joined in the scheme, inviting sister societies to unite. Headed by the brass band which played the strains of the Maple Leaf, the societies, including the Sons of England, Foresters, Oddfellows and Workmen, paraded to St. Paul's church shortly after three o'clock Sunday afternoon. The procession was by no means small, the members of the various lodges turning out in force. Seats in the church were reserved for the lodge members, and there was a large additional attendance. It is a rare thing in Regina for people to be turned away from a church service, but this occurrence was noted on Sunday. Those who did not gain admittance early were unable to get in at all. The edifice was quickly crowded to the doors, all available standing room being occupied. The service was mainly choral. The church choir was strengthened by several volunteer singers, Mr. F. W. G. Haultain being one who took part and rendered a solo. Choirmaster Jas. Brown had arranged a good service. Rev. W. E. Brown, the rector, in his sermon dwelt upon the lessons to be drawn from the beautiful life of Queen Victoria, who by following the teachings of Christianity has lived an

example for all rulers, all women, all wives and all mothers. After the service the lodge members paraded back to their rooms, the band playing the National Anthem.

LETHBRIDGE.—Jubilee services were held in St. Augustine's church on Sunday, June 20, both morning and evening, when appropriate sermons were delivered by Rev. F. W. Goodman. In the morning the lessons were read by the Rev. Dr. Torrance. In the afternoon a union service was held in the Building Company's Hall, which was filled to its utmost capacity. The collection which went to the Galt Hospital amounted to \$25.00.

THE VICTORIA JUBILEE HOME FOR INDIAN CHILDREN.—Your aid is asked towards building the above Home in connection with the Piegan Reserve, on lands granted for the purpose by the Dominion Government near Le Grandeur's. It affords an opportunity to those who may wish to give a Jubilee thank offering in recognition of the many blessings our nation and country have received during the 60 years of our good Queen's reign; and as the Home seeks to further the welfare and improvement of her native subjects which has been so marked a feature of her reign, and that we may offer to our Queen a worthy token of our love, as is being done by all her subjects in so many ways throughout the British Empire, it is hoped that a liberal help will be given by all.

It is hoped that the Home will be opened by Lord Aberdeen in the name of Queen Victoria, and an account of the Home forwarded to Her Majesty.

Subscriptions may be sent to Rev. F. W. Goodman, Lethbridge, or to the Lethbridge News. A list of subscriptions will be published in the next report of the Indian Missions of the diocese.

Diocese of Moosonee.

Bishop.—Right Rev J. Newnham, D. C. I.
Residence—Moose Fort.

Bishop Newnham, of Moosonee, in a letter regarding missionary work in Moosonee, invites applications from those desirous of undertaking missionary life. The 'encouragements', he says, can best be set forth by letters received from those now in the field. They speak loudly of the "open doors," and of the readiness, nay, avidity, with which the Eskimos and remote Indians receive Christian teaching whenever they

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have the opportunity, as well as the happiness of the missionary engaged in such work. In the far north, amongst the whales, from Hudson Bay towards the Saskatchewan, among the reindeer, or along the borders of Hudson Straits, at Fort Chimo in the Northern part of Labrador, as well as near home, at Split Lake and York Fort, where are hundreds of Christian Indians without a pastor, and down here at Moose, where we are losing workers, and have none to replace them. In all these places there is work waiting for young men to take up, while at home, in Canada and England, are young men waiting (so they say) for work for Christ. The solution is obvious to all. I have yet to make arrangements whereby some of these vacant posts would become eligible, while in other cases everything is ready for the proper men to step in and get to work. As to the means, we have some, and I believe the rest will come in if we undertake the work. It is a life of loneliness, some hardships, fatigue and extreme cold, and one that demands an active, healthy body, and a contented mind; but it is a healthy, happy, free, manly life, that ought to appeal to "men." I want (1) clergy; (2) theological students, or candidates for the missionary field, who will finish their training in the actual field as lay teachers and catechists or (3) those who will remain lay teachers always; and (4) an earnest Christian teacher who is ready to come and teach school more for the love of God and from missionary zeal than as a means of living. The standard of diploma need not be high, and the salary cannot be high. I have at present only room for unmarried men, or those who are content to leave their wives behind for a few years. The Bishop invites correspondence at once. Letters may be addressed to the Bishop of Moosonee, care of Canon Epsom, Synod Hall, Montreal, where he hopes to be from about the middle of June till the end of August.

Diocese of Athabasca.

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

The Bishop of Athabasca recently visited the Church Mission lying between the Athabasca and Peace Rivers. Four days with dog trains brought him and his fellow-travellers to Wapuskaw. This Mission is in charge of the Rev. C. Weaver. A compact, square log building of two stories contains the necessary rooms and dormitories. Under the unwearied supervision of Mrs. Weaver everything is kept neat and in order. At present seventeen Indian children are boarded and under instruction. The mission is situated on a headland overlooking the channel connecting the two Wapuskaw lakes. Mr. Weaver had the whole in good order, and, though often contending with great difficulties, has completed the building, also cleared, fenced, and cultivated several acres round the Mission. The Bishop spent two Sundays there, on both of which baptisms took place. He started January 25th, in company with an Indian guide, for Trout Lake. Two and a half days brought them to the trading posts of the Hudson Bay Company and of Sam Johnstone. The Bishop was accommodated for the two nights spent there in the house where a poor crazy Indian was put to death by blows from an axe the pre-

vious winter. Grim blotches on the walls, flimsily veiled by a light coat of mud-wash, bore too evident witness to the cruel deed. The Bishop's bedding was laid in the very corner where the deed was perpetrated. In fact, among those who came to see him was the perpetrator himself, an elderly, kindly-looking man. Being requested to do so, he gave a simple account of the affair, constantly affirming that it had not been his wish to commit the deed, but that he had been urged to do so by his own fears and those of the people about him. He had been in constant fear ever since of being apprehended and committed for trial. He was told that no further action would be taken by the Government after the publication of its proclamation, which was posted up in the building. He was, however, warned that the Government suffered neither white men nor Indians to kill each other; that crazy people were considered objects for compassion instead of fit subjects for the axe. The Indians were visited at other points of the Lake, and the Bishop resumed his journey. Two days' heavy travelling brought the travellers to Cranberry Lake. Three were found families only here, and the Bishop held service with them on Sunday evening. In the afternoon of the fourth day White Fish Lake was reached. Quite a gathering of Indians attached to the Mission welcomed the Bishop on his arrival. The next day was spent in visiting different houses in the neighborhood. Being anxious to visit Lesser Slave Lake, the Bishop started on the Wednesday. The distance is something over forty miles, but

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the track was in good condition, and they arrived at the above-named mission station the same evening. Twenty-eight boarders and two old scholars are being trained here. The Rev. W. G. White had everything well in hand and in good order. An examination of the children showed that they were making excellent progress. The Bishop held a confirmation on Sunday, and preached both at the Cree and English services. The following week he retraced his footsteps, spending several days and a Sunday at White Fish Lake (mentioned above), and then returned to Wapuskaw, via Bear Lake. High winds and deep snow made portions of the journey very trying to both men and dogs.



The official list of Bishops expected in England at the Lambeth conference contains 200 names; Home Episcopate, with suffragans, 60; Ireland, 12; Scotland, 7; India, 8; British North America, 12; Australia, 11; New Zealand, 5; South Africa, 8; West Indies, 6; United States, 49; and 22 holding Missionary Sees in various parts of the world.

On June 4, at a service held in Bristol Cathedral, Bishop Ellicott gave a farewell address to the clergy of Bristol, who are now to be separated from the Diocese of Gloucester, and have a Bishop of their own.

On Sunday, June 13th, the Lord Bishop of Newcastle-upon-Tyne, held an ordination service in Hexham Abbey. It is said that no ordination has been held here since the year 820, A. D.

The Lord Bishop of St. David's was installed and enthroned at St. David's Cathedral on June 4, in presence of about 120 clergy and a large number of the laity of the diocese.

The infant daughter of the Duke and Duchess of York was baptized in Sandringham church, on June 7, by His Grace the Archbishop of York. The little Princess's name is Victoria Alexandra Alice Mary.

The Right Rev. Louis G. Mylne, D. D., has intimated to his clergy his intention of retiring at an early date from the see of Bombay, which he has held since 1876.

The Archbishop of Canterbury has authorised the use of the following prayer for the conference of Bishops to be held this year, being the same as the one authorised in 1888:—

O Lord God Almighty, Father of Lights and Fountain of all Wisdom: We humbly beseech Thee that Thy Holy Spirit may lead into all truth Thy servants the Bishops now [to be] gathered together in Thy Name. Grant them grace to think and do such things as shall tend most to Thy Glory and the good of Thy Holy Church: direct and prosper, we pray Thee,

all their consultations, and further them with Thy continual help, that the true Catholic and Apostolic Faith once delivered to the Saints being maintained, Thy Church may serve Thee in righteousness of living and in all godly quietness; through Jesus Christ our Lord. Amen.

As there are many questions coming up at the Lambeth Conference which concern English Churchmen all over the world, might it not be well if the faithful would make use of this prayer, both publicly and privately, during the session of Conference?

The Right Rev. Joseph Ferguson Peacocke, D. D., Lord Bishop of Meath, has been elected to fill the place of the late Lord Plunket as Archbishop of Dublin. He was educated at Trinity College, Dublin, where he graduated with distinguished honors. He was ordained priest in 1850, and appointed canon of St. Patrick's Cathedral, Dublin, in 1875. In 1894 he was appointed professor of pastoral theology in Trinity College, Dublin, and in the same year he was consecrated Bishop of Meath. It is understood that Dr. Peacocke is in general sympathy with the views of the late Archbishop. He is said to be a man of very marked administrative ability.

On the Feast of Sts. Philip and James, the Rev. John Owen, D. D., was consecrated Bishop of St. David's in St. Paul's cathedral, London, in the presence of a large congregation of Welsh clergy and laity. The Archbishop of Canterbury was consecrator, assisted by seven others, one of whom was the Archbishop of Ontario, while two were from New Zealand. An excellent sermon was preached by the Dean of St. Asaph, from St. Mark ii: 27, "The Sabbath was made for man, and not man for the Sabbath." During the Communion the hymn, "And now, O Father, mindful of the love," was sung. At the close of the service the new Bishop walked in the procession at the Primate's right hand.

Notice has been issued by the Bishop of Winchester to the surrogates in his diocese that marriage licenses are not to be granted in any case to a divorced person whilst the former husband or wife is living, whether the person applying be in fault or not. This is a strong indication of the growth of opinion in the Church on the subject, for, as everyone knows, Bishop Davidson is a prelate whose tendencies are always in the direction of moderation, if not compromise. The Church Times anticipates that his example will induce "some waverers to pluck up courage and fall into line."

All the Australian Bishops, except those of Melbourne, Riverina and Grafton, will be present at the Pan-Anglican Conference. At the last Conference the Australian episcopal contingent was not nearly so large.

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5 Doors South P.O., Winnipeg.

The clergy and laity of the diocese of Auckland presented the Bishop with £350 prior to his departure for England. The Bishop is also Primate of New Zealand, and by consecration is senior to all the Anglican Bishops except the Bishop of Gloucester. In the course of an interesting interview at Adelaide, the Primate stated that the Church has quite half the people of New Zealand, and is making satisfactory progress.

Excellent progress is being made with the work of restoration of Canterbury Cathedral, three-fourth of the entire amount having been subscribed, and it is hoped that it will be almost completed when the Lambeth Conference meets in July. The careful system of treatment to which the crypt had been subjected has revealed frescoes and paintings on the vaulting which had been hidden for a very long time. A most interesting discovery, made in the course of the excavation of the floor of the crypt, is that of a stone coffin of the date of the twelfth century, almost precisely similar to that of Stephon Langton in the Warrior's Chapel. The carved work at the east end is found to be in very fair condition.

The pastoral staff used by Archbishop Benson, while Bishop of Truro, and sometimes also in the diocese of Canterbury, has recently been placed in a niche prepared for it, in a recess of the pier at the junction of the south choir aisle with the Benson transept in Truro Cathedral. The staff was bequeathed by the Archbishop to the Dean and Chapter of Truro, on the understanding that it should be kept as a memorial, in the place where it could be readily seen by all. It is in design extremely graceful and simple, composed of ebony, with ivory crook enriched with carbuncles, and silver gilt mountings. It was presented to Dr. Benson shortly before his consecration on St. Mark's Day, 1877, by the tutors and students of the Scholae Cancellarii at Lincoln, to mark the British and Celtic traditions of the restored Cornish see. The staff is rounded at the top, and on the ebony shaft some spiral and interlaced work is introduced in metal. It is now placed in a case of Burmese teak lined with purple velvet and faced with glass, designed by Mr. J. L. Pearson, R.A. A brass plate, with a short inscription to be contributed, at the request of the Dean and Chapter, by Mr. A. C. Benson, will shortly be placed beneath the case.

The Archbishop of Canterbury presided on Wednesday week over the thirty-fifth annual meeting of the members of the C. E. T. S., held in the library of Lambeth Palace. The council in their annual report stated that the year had been one of steady progress. The general income amounted to £5,068 2s. 8d., and the expenditure £5,199 11s. 1d. The excess of expenditure over receipts was due to exceptional circumstances. Legislatively speaking, there had been no advance during the year. Although the C. E. T. S. Bill was introduced into the House of Commons, it was not possible to make any progress with it. The chief event had been the deputation to Lord Salisbury, to urge upon his lordship the principal points upon which the society considered that legislation should be conducted. With regard to the Licensing Laws Commission, the Central Temperance Evidence Board had done much useful work in the collection and presentation of evidence.



The first annual conference of the Brotherhood in England, was held on June 24th, St. John Baptist's Day.

Proceedings commenced with a celebration of Holy Communion in Westminster Abbey at 8 a. m. The meeting of delegates was held at 10 a. m., and a public meeting took place at 3 p. m., in the Convocation Hall, Church House, Westminster. At the last named gathering, the chair was taken by His Grace the Archbishop of York, while among the speakers was the Lord Bishop of Albany, the Lord Bishop of New York, and Eugene Stock, Esq.

Among those who were recently admitted to Holy Orders in the diocese of Carlisle, we are delighted to find the name of Mr. W. M. Plues, who for many years has done splendid work, as a layman, for the Church of England. Mr. Plues is an excellent theologian and an able controversialist. More than twenty years ago, he was the leading spirit in a band of earnest laymen, who even then did yeoman service, on the lines of the Brotherhood, in the city of New Castle-on-Tyne. He is now on the special clergy staff of the Bishop of Carlisle.

Church of England Temperance Society of the Diocese of Rupert's Land.

ANNUAL REPORT AS PRESENTED AT SYNOD

It is now two years since this Synod unanimously adopted the platform of the C. E. T. S. as a basis for operations in connection with aggressive temperance work. Being thus a Synod organization, we feel that the members of this Synod will be interested in learning what work has been attempted and done by the Diocesan Society.

When I was elected secretary at the last annual meeting, I assumed that office under certain difficulties. The late secretary severed his connection with us without having handed in the minute book and other data of the society; and thus I shall only be able to review the work that has been attempted during the past year.

That Wonderful Churn!

I want to add my testimony to the list of those that have used the Lightning Churn. It does all that is claimed for it; you can churn easily in one minute and get a large percentage more butter than with the common churns. I never took the agency for anything before, but so many of my neighbors wanted churns that I ordered 30, and they are all gone. I think in a year every farmer will have a Lightning Churn; in fact, they can't afford to be without one, as they make so much more butter, and a good little bit of money can be made in every township selling those churns. By writing to J. F. Casey & Co., St. Louis, Mo., U. S. A., you can get circulars and full particulars about the churn.

A READER.

There have been held three meetings of the council during the past year. At the first one, a form of notice was sent out to each clergyman, asking him to observe Temperance Sunday by preaching upon that subject as recommended by the Synod.

I am glad to be able to report that, on the whole, this was universally followed, and in some cases with most gratifying success. At the last two meetings, a programme of this Convention was drafted, which I heartily commend to the clergy and lay-delegates, and which we trust will be beneficial in harmonizing our views on this most important work of the church.

It affords me pleasure to report that a branch of the C. E. T. S., has been formed in All Saints' parish, making the second one in the city. Another branch has been organized in St. Paul's Industrial School, with every scholar a pledged teetotaller. These, I think, constitute the only new branches formed this year.

I would like to call the attention of the clergy to the fact that although the C. E. T. S. has been in force for over two years, very few have availed themselves of this opportunity to commence temperance work in their parishes. I want to emphasize the fact that we are not receiving the support of the clergy that we should do.

The C. E. T. S. occupies a very unique position, because it is the church's own accredited agent for doing temperance work. It is not necessary for a person to be a total abstainer to be a member of this society, and to work heart and soul for this cause.

I therefore feel that there is no clergyman here who cannot join us, and the mere fact that out of the large number of active clergy in our diocese, only fifteen of them are doing active temperance work on the lines of the C. E. T. S., is not encouraging.

What we want and what we expect is the support of every clergyman on the lines of the C. E. T. S. There is no reason why everyone should not have a branch of the society in his parish, and himself to be a member of the diocesan branch.

Until our members increase, we can never do any real effective work. All that can be reasonably expected of us is to do our best under the existing circumstance. I would therefore heartily recommend this work to the consideration of our brethren, and hope they will give us their support in the future.

A. SILVA, WHITE,
Diocesan Sec. C. E. T. S.

As several of our readers have complained to us of the great difficulty they have experienced in getting vessels of a really chaste design for the service of the Holy Eucharist, we take this opportunity of informing them that if they will call at the well-arranged and well-stocked store of MESSRS. BARRE BROS. CO., 432 Main St., Winnipeg, the courteous manager will show a variety of designs—copied from some of the finest ancient specimens of ecclesiastical silversmith's work. Clergy who have a taste for what is really beautiful will be charmed with the designs of chalices known as the Camden, the Westminster, and the St. Paul's. Messrs. Barre are in constant communication with all the great firms of ecclesiastical silversmiths in the east, and in England, and are in a position to supply the needs of the churches artistically and with out delay.

The Great Western Fair.

We desire to remind our readers that the great event of the season, the Winnipeg Industrial Exhibition, comes on from July 19th to July 24th. Every year this great institution is becoming more important and more interesting. The attendance of visitors has increased from 8,000 in the first year to 10,000 last year, and the amount paid in prizes has yearly increased, until now it is over \$15,000. This year the attractions are exceptionally brilliant. The management have spared neither labor nor money to make this year's show a formidable rival to those of the Eastern provinces. The railway companies have made excellent arrangements for the transportation of visitors to Winnipeg from all parts of the Province. It is expected that fair week in Winnipeg this year will be the busiest the city has ever had; and it is very pleasant to note that storekeepers and others, while they do not forget their own interests, at the same time do try to give every facility to visitors from the country for viewing and inspecting all kinds of goods necessary for their comfort during the rest of the year.

Since the "Western Churchman" came into the hands of the Western Churchman Publishing Co., special efforts have been put forth to produce a paper worthy, to some extent, of this healthy branch of the great Church of England. We are anxious not only to provide most interesting reading matter, but to serve up our fare in the most tempting manner possible. In doing this, we have had valuable assistance from The Toronto Type Foundry, by whom, under the direction of their talented artist, Mr. Mathesius, our new headings have been produced. These are most artistically designed, and their whole production reflects the greatest credit on The Toronto Type Foundry, an establishment which in our opinion is second to none in Canada, in respect of the quality of the work turned out, and their prompt and business-like way of attending to their customers' interests.

A Dandy Windmill, Make it Yourself.

I have a neighbor that made one of the People's Windmills, and I have been watching it closely; it is the best mill I have ever seen, and anyone can make one for less than \$10. I am going to make two immediately, and don't see why every farmer cannot have a windmill when he can make it for himself for so little money. The mill is durable, powerful and runs easily. Any person can get diagrams and complete directions by sending 48 two-cent stamps to Francis Casey, St. Louis, Mo., U. S. A., and an active man can undoubtedly make money anywhere putting these mills up for others, and I see no use of paying \$50 or \$60 for a mill when you can make one just as good for \$10.

A BROTHER FARMER.

Correct Hats

We are showing perhaps the best assorted stock of Hats in the City. There is an air of newness about our goods that is recognized at a glance. We can suit you in quality and price.

The Commonwealth,
HOOVER & CO.,

Cor. Main Street and William Avenue.



Forgiveness.

A red rose, drooping to the ground
With delicate beauty flushed,
By a careless foot at eventide
Was trampled on and crushed.

Christ like the injured flower returned
No thorn-prick for the blow,
But gave instead a sweet perfume
To him who laid it low.

Jubilee Day in Winnipeg—The Children's Parade.

The *Diamond Jubilee* of our beloved Queen, with its accompanying festivities, is now a thing of the past, but long will it be remembered by the loyal citizens of Winnipeg, and more especially by our children, who will treasure up with true patriotic pride the recollection of that memorable 22nd of June. One of the most—perhaps to many the most pleasing feature of the celebration was the *monstre parade* of the children from all the different schools. It was indeed a never-to-be-forgotten sight, one that has never before been witnessed in Winnipeg, that of 6,000 children marching by companies through the streets of our Western town. For weeks beforehand the pupils of the various schools under the supervision of their respective teachers, had devoted a considerable portion of their time to preparing themselves for this great day and it must have been very gratifying to all concerned to observe the order and regularity which pervaded the whole procession. The children assembled at their various schools at the usual hour of nine, many little ones no doubt in their excitement forgetting there was such a meal as breakfast, and hurrying off for fear they might be too late. Formed in companies, each commanded by a captain, they marched to the positions assigned them, and by the time all the various classes had lined up, the street was gay with fully 6,000 children. The uniforms of the boys with the distinguishing badges of their respective schools, together with the pretty summer frocks of the little girls, adorned with sashes of red, white and blue lent a greater brilliancy to an already gay scene and elicited from the public who thronged the streets along the line of route many an expression of admiration and applause. Headed by the band of the Industrial School the procession wended its way up Fort street and along Broadway to Government House grounds, where the children were very kindly received by His Honor, the Lieutenant-Governor. As a souvenir of the *Diamond Jubilee*, each child was presented with a little medal bearing an appropriate inscription, and very proud some of them were of their possession, in fact, it is whispered that some little ones came to school that day for the first time, so that they too might have something by which to remember the Jubilee. The presentation of medals having taken place, addresses in the various languages were read to

His Honor by representative pupils, after which, under the conductorship of Mrs. Stayton Thompson, the National Anthem and other patriotic selections burst from 6,000 loyal little throats, eliciting well-deserved applause from the vast crowds who thronged the grounds. The short programme was brought to a successful close soon after twelve o'clock, and the various companies were dismissed in order to their respective homes, each and all having acquitted themselves in a manner exceedingly creditable to our schools and to our Gracious Queen, whose loyal subjects they are proud to be. E. G. A.

The Crocus.

Drip, drip, drip! the snow is melting fast and running all along the prairie in tiny rivulets of shining silver. Everywhere the brown and frosted grass lies bare under the first rays of the spring sun, and the trees are just putting forth their first green buds.

Drip, drip, drip! falls the water on the door of Mother Earth, but no answer comes from the sleeping plants beneath.

"Bless me! what is all this dreaming!" cries the Spring, impatiently, "don't you know it is high time you were up and dressed?"

Soon a sleepy blossom answers: "Pray don't knock so long and loudly, I am stiff from winter's cold, but I'm coming very soon." Gently she pushes open the dark door of her winter house and peeps through with loving eyes. Catching sight of Spring, she frowns and tries to say a little crossly: "You might have let me sleep a little longer, I was so very tired, I'm sure you've called me far too early." Her frown, however, fades quickly away, as she hears the sweet birds singing: "Welcome, darling, your's is the prettiest face we've seen this year."

Then despite the chill east wind, the violet crocus lifts her sunny head and gathering the sparkling rain-drops in her purple cup, answers in her brave and cheery tones:

"Spring, I quite forgive you for knocking at my door so loudly, for though you've spoilt my pretty dreams, I have not come one bit too soon." M. E. A.

"A GOLDEN CURE INDEED."

CURED 20 MONTHS AGO.

An Old and Well Known Winnipegger's Letter to the Evans Gold Cure Institute.

Winnipeg, March 25, 1897.

To the Evans Gold Cure Institute, 626 Balmoral Street:—

Gentlemen,—As a graduate of the EVANS Gold Cure Institute, I consider it a duty, as well as a pleasure, to write an open letter of praise and advice regarding the grand work your noble Institution is doing for victims of Alcoholism, who find their will power too weakened to give up the use of intoxicating liquor. For eighteen years previous to entering the Evans Institute I was addicted to the excessive use of stimulants, though I had used every possible means to rid myself of the craving which had secured such a terrible grasp over me, without success. When I entered the Institution, 22 months ago, it was with little or no faith in its efficacy to do what you claimed for it, but now, in the full enjoyment of life, I wish to offer my humble advice to drinking men, desirous of doing themselves and families justice, to enter your Institute, and, like myself, come out a credit to your cure and a blessing to their family; it's a Golden Cure, indeed.

JOHN BRAGG.

302 Lizzie Street.