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The Western Churchman.

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

VOL. 2—No. 5.

WINNIPEG, MARCH 1, 1897.

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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.

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LENT.

Welcome, dear feast of Lent! Who loves not thee
 He loves not temperance, nor authority,
 But is composed of passion.
 The Scriptures bid us fast; the church says now;
 Give to thy mother what thou wouldst allow
 To every corporation.
 'Tis true—we cannot reach Christ's 40th day;
 Yet to go part of that religious way
 Is better than to rest.
 We cannot reach our Saviour's purity;
 Yet we are bid be holy, even as He,
 In both let's do our best.
 Who goeth in the way that Christ has gone
 Is much more sure to meet Him, than one
 That travelleth byways.
 Perhaps my God, tho' He be far before,
 May turn, and take me by the hand, and more,
 May strengthen my decays.

In another day or two, Lent will have come; and, it is surely right and natural that every good Churchman should be considering how he is going to observe this important season. There is a common impression abroad that the observance of Lent should lie mainly with the

clergy and with those who have leisure to give to more frequent services. Far too many of our laity pay little or no attention to it. This ought not to be. The observance of this holy season is obligatory upon every baptized Christian.

1 Reason and common sense demand it. God has given to man a body as well as a soul, and it is right that the body should enjoy innocent recreation, to keep it active and healthy; still, it is possible to overrate these harmless joys, to the depreciation of spiritual things. In fact, we know from our experience of life, that such is very often the case. Surrounded by friends and associates, among social pleasures and enjoyments, taken up with earthly things, we are apt to lose sight of higher joys; we need, like our Blessed Master, to go aside, at times, from the noise and bustle, for quiet and rest. The busy city merchant, who has to live through the greater part of the year amid the bustle and excitement of a busy centre of commerce, feels that he really requires a short holiday every year; he wants to get away from everything that reminds him of business, away to "green fields and pastures new," or to some sequestered spot by the lake-side, where the harmony of nature is all-prevailing. Even so, on economic principles, if on no higher grounds, the quiet Lenten season is a real necessity to every Christian soul. The struggle for existence is nowadays so keen, that men are very apt to give it the first place in their thoughts; the interests of communities and nations demand much attention; and the amenities of social life are all-absorbing. As a needful break in this life of business and worldly pleasure comes the quiet Lenten season, as a breathing time in which souls may be built and strengthened for the battle against evil.

2. The example of our Blessed Lord demands it. He Himself fasted 40 days and nights, not for a remedy. (He was sinless, and needed none), but for an example, as a master teaching His pupils the need that there is for a complete subjection of the flesh to the spirit. It is a noteworthy fact that, after every period of exhaustive work, the Master retired to solitude for prayer and meditation. We know that He often betook Himself to a lone mountain-side,

where He could be alone with Nature in all its sublimity, alone with Nature's God. There He could pour forth all His soul to His Father in Heaven, and plead for His poor erring people; there He could speak of His loved disciples, their want of faith, their weakness, their difficulties; there He could lay bare His own trials and sorrows, and get strength for them all, there He could, for a time, escape from contact with sin and misery, and bask in the light of eternal love. How He felt the need of these short periods of rest and refreshment! How He valued them! How careful he was that they should be unbroken—undisturbed! If He felt the need of such seasons, how much more must we?

3. The church demands it. The whole tenor of the church's teaching indicates the need that there is for a special season of self-denial and self-examination in every Christian year. The special services appointed for Ash Wednesday, the first day of Lent, express clearly and definitely her wishes in this respect. The portion of Holy Scripture appointed for the epistle is chosen from the Book of the Prophet Joel, and gives ample authority from the Old Testament for such a season, the Gospel gives the Saviour's authority, and along with it a setting forth of the Divine principles upon which Christians are to base their observance of Lent. They are to keep Lent voluntarily, cheerfully, unassumingly,—for God's glory, the good of the church as a body, and the advancement of our own spiritual life.

How are we to keep Lent?

1. By keeping as free as possible from worldly excitement, and so enabling ourselves to give more time to the cultivation of the spiritual life. The 40 days of quietness will, if well kept, have in them many happy hours; will bring us a rich meed of refreshing strength.

2. By trying, with God's help, to look into our inmost hearts, and to see ourselves as we really are, as we would be if arraigned before the great Judge. Only thus can we be fully aware of our sinfulness, and be truly penitent; it is only when we are truly penitent that we can hope for forgiveness.

3. By exercising true self-denial; by abstaining from unnecessary things, and by being strictly moderate even in necessities. The church does not go into details, but leaves each individual to make his own arrangements for the keeping of Lent, so long as these are in harmony with the principles of the Gospel—interpreted in the authoritative teaching of the Catholic church. Care must be taken always to see that our Lenten practices are not done merely for custom's sake, or to be considered churchmanlike.

4. By making use of this season as a preparation-time for Easter. When we consider how glorious is the Feast of Easter, and how wonderful is the fact which it commemorates, we must look on our Easter Communion as worthy of all the preparation we can give for it. We dared not approach it, unless we were cleansed from wilful sin by repentance, faith, and prayer.

May we all think seriously over these matters, and resolve that, God helping us, we will make a due use of the Holy Lenten season, for God's glory, and our own progress in holiness.

LAYMEN'S WORK IN THE CHURCH

In our last weekly issue, which appeared on January 28, we raised the question of the Office of Layreader in the Canadian Church, in the hope that some interested person, or persons, would continue the discussion, and some practical results eventuate therefrom. That the question of lay work is forcing itself upon thoughtful people we are well assured; not a few have expressed their opinions privately; but, is the matter to end there? We earnestly hope that it will not be so. We mean, from time to time, to keep up the agitation, believing, as we do, that the Canadian laity only need to be educated up to their duties and responsibilities, to make them better themselves.

This year, our venerable Primate goes to England to attend the Lambeth conference. How much the church in the Province of Rupert's Land owes to his whole-souled devotion very few seem to estimate. If churchmen would show him how heartily they appreciate his labors, they could not choose a better way than to take up the question of lay work in the province—not as isolated individuals, but in a corporate manner. Church work has hitherto been too much left to the ladies of the various congregations; the men have done very little in the aggregate. The Ladies' Aid in most parishes has to raise the necessary funds for carrying on the work; female teachers in the Sunday schools are in a big majority; the care of the sick and the needy is relegated to the wives and daughters of churchmen; both

on Sundays and week-days, the proportion of women present at the church's services is as three to one man, in some cases much more. We do not forget the noble work of the Brotherhood of St. Andrew; but there are, after all, only a very few chapters in the province. Now, there ought to be a chapter of this Order, or a branch of some other Guild of male church workers in every parish. Why do so many of the young men who come to settle in the far west drop out of church-going altogether? Simply because their brother churchmen take no interest in their welfare; no one bothers himself to find out to what religious communion they belong; no one thinks it worth while to ask them to go and be introduced to a clergyman. God's House ought to be the churchman's spiritual home; all who meet within its walls ought to regard themselves as brothers and sisters in Christ; and, when any one—however humble—of the great family of our Master comes to live in their midst, he should be cordially taken by the hand and brought in to the circle of Christ's family. What man is there among us so hardly pressed with the commonplace duties of life, that he could not exercise this courteous hospitality? And again, how much genuine church work is there which can be better done by a layman than by a cleric? As matters are at present, our clergy are called upon to perform a great many duties connected with the work of the parish which ought to be out of their hands altogether, and which in other religious bodies are entirely cared for by earnest laymen. Comparisons, we know, are odious; still, we cannot help being firmly of opinion that the success which has attended the efforts of the Methodists and Presbyterians in Canada has been mainly due to the energetic and self-denying efforts of their laymen. Why should the reproach of indifference rest upon the laymen of the church? Let us be up and doing. This Lent, let every churchman—young and old—in the Province of Rupert's Land make up his mind to give up a goodly portion of his time to definite church work. Brother churchmen, do not wait till your clergy entreat of you to take up your duties, but, of your own free will and accord, band yourselves together and relieve your pastors and their lady helpers of those portions of church work which ought to have been undertaken by you long ago! Thus will you give heart and encouragement to His Grace when he goes to speak of this vast province at the great Assembly of the Anglo-Catholic Church; thus will you be doing your utmost for the extension and consolidation of the Church of Christ in this Canada of ours; thus, also, will you be drawing God's choicest blessings upon your own spiritual lives!

Soldiers of Christ arise,
And put your armor on,
Strong in the strength which God supplies
Through His eternal Son.

THE INDIAN FAMINE.

Canadians are just beginning to realize the terrible nature of the calamity which has befallen their fellow-subjects in the Indian Empire. The sharp criticism to which the people of the Dominion have been subjected in Britain, on account of their apparent indifference in the matter, is perhaps to some extent not unmerited. When, however, the facts are taken into consideration, it will be admitted that we are not after all so very much to blame. In the first place, India is a long way off, and the people of Canada have never been in any way brought into touch with that portion of Her Majesty's possessions. There is little or no intercourse, social or commercial, between the two countries, and our newspapers have not been in the habit of paying much attention to Indian affairs, except to quote statistics in regard to the wheat crop. Even since the famine became serious we have heard very little about it, it being, in fact, only within the last week or two that the subject has assumed with us anything like the importance it deserves.

Again, the word famine in its real sense is not understood by the people of the Dominion as a whole. Hard times have been with us, not once, but many times, but even in hard times our people have generally no great difficulty in finding enough to eat, and it is consequently not easy for them to grasp the idea that under our own flag millions of men, of women, and of little children are literally starving to death. Canadians are, as a nation, generous to a fault, and now that the real state of affairs is known, and an organized effort is being made to put into practical form the pity and sympathy just aroused, we are sure that the result will justify the most sanguine expectations, and that Canada will do her fair share towards alleviating the sufferings of the famished and plague-stricken people of the far east. One thing must not be lost sight of, the old proverb, "He gives twice who gives quickly," is especially true in the case of giving bread to the starving. The Nor-Western some time ago recommended the shipment of a cargo of flour from Manitoba, as being not only a good act in itself, but an excellent advertisement. Never mind about the latter, but let us buy the flour right here, get the C. P. R. to haul it to Vancouver, load it on a fast steamer specially chartered and lay it down in India as fast as steam can put it there. In this way we may save lives by the hundred, which, if the ordinary roundabout methods are pursued, will be lost. Right here,

too, the old story will apply of the man at the missionary meeting, who, deeply touched at what he had heard, subscribed a dollar for the heathen and a ten dollar bill to pay the expense of getting it there. Let us go to work with a warm will and a free heart, let every Mayor and Reeve in Manitoba form a volunteer collection bureau, and let us all give what we can according to our means for the sake of suffering humanity, and of Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

—J. G. R.

Western Church News.

Diocese of Rupert's Land.

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

WINNIPEG.

Holy Trinity Chapter of the Brotherhood of St. Andrew have just about completed arrangements for opening a brotherhood house on May 1st. The house will likely be located in the neighborhood of Holy Trinity Church, and will have accommodation for eight or ten young men.

ST. JOHN'S CATHEDRAL.

His Grace the Archbishop of Rupert's Land, having accepted the resignation by the Bishop of Qu'Appelle of his position as Dean of St. John's Cathedral and Professor of Pastoral Theology, has appointed to the vacant office the Rev. James Dallas



O'Meara, M.A., D.D., Canon of St. John's and Professor of Systematic Theology. On Wednesday, Feb. 10th, at a meeting of the College Council, His Grace inducted Dr. O'Meara to the chair of Pastoral Theology:

and, on Sunday, Feb. 14th, Dr. O'Meara was formally inducted into the decanal chair. Rev. Canon Matheson, as senior canon, conducted the service of institution, and Ven. Archdeacon Fortin, D. D., preached.

ALL SAINTS'.

The annual congregational "at home" of All Saints' church was held on Feb. 15th in the school room adjoining the church, and was attended by a crowded gathering of the parishioners. The guests were welcomed by the rector and Mrs. Baker, who were supported by the churchwardens, Mr. W. J. Tupper and Mr. W. T. Kirby. The school house was arranged as a drawing-room, with curtains and rugs, flags and pictures, and the refreshment tables arranged by the Ladies' Aid society were prettily decorated with shaded lights and flowers, with gleaming silver and dainty confections. A programme of music was rendered, including violin and piano duets by Fred Alderson and Miss Codd; a clever recitation by Miss Farrell; songs by Mrs. Baker and Rev. R. C. Johnstone, and flute solo by Dr. G. F. Bush. The rector, the Rev. F. V. Baker, spoke a few words of cordial welcome, expressing his pleasure at so large an attendance of the members of the congregation, and some encouraging words for the future of the parish. The gathering broke up at half-past ten with many expressions of appreciation of a most delightful evening, which appropriately commemorated the fourth anniversary of the pastorate of the present rector.

On Septuagesima Sunday at All Saints' church the choir had the pleasure of a kind visit from Miss Beverley Robinson, of Madame Albani's company. At the morning service, after the sermon, Miss Robinson sang "Come Unto Me," from Handel's Messiah, her pure and beautiful voice and touching expression producing a very moving and reverent impression upon the worshippers. Mr. Minchin accompanied with his usual taste and feeling. After the service Miss Robinson expressed the pleasure it gave her to take part in the service at All Saints', and complimented Mr. Minchin upon his training of one of the largest male voice church choirs in Canada—the music at All Saints' church being rendered by boys and men, without the addition of female voices. Miss Robinson gave great pleasure to the members of the choir and a few friends who remained afterwards by singing several sacred songs, among them "Consider the Lilies," (Topliff), and "The Palms," (Faure.) The brilliant phrasing and rich thrilling notes of the refrain in the last song were specially artistic and delightful. Mr. Minchin, by way of completing a musical treat, rendered the "Festival

March," by Beethoven, in masterly style. In the evening the choir of the church sang Spohr's anthem, "As Pants the Heart with the solo by Fred Alderson

ST. MATTHEW'S, BRANDON.

Clergy: Rev. McAdam Harding, 11th Street, Rev. Edward Archibald, Brandon

Lay Readers: Mr. George Coleman, Mr. T. S. F. Taylor, Mr. Frederick Wimberley

Churchwardens: Richmond Spencer, Esq., M. D., John Hanbury, Esq.

SERVICES.

Sunday, Holy Communion 8:30 A. M.
H. C.—Choral—Second Sunday in the month, 11 a. m.
H. C.—Plain—Fourth Sunday in the month, 11 a. m.
Matins and Sermon, 11 a. m.
School and Bible Classes, 3 p. m.
Men's Bible Class, 3:15 p. m.
Evensong and Sermon, 7 p. m.
Saints' Day: Holy Communion 8:30 a. m.
Week Days: Wednesday Ladies' Aid, 3 p. m.
Evensong and Sermon, 7:30 p. m.
Friday—Evensong, 5 p. m.
Meeting of Sunday School Teachers, 7:30 p. m.

The church people of Brandon were shocked to hear of the death of Mrs. E. Archibald assistant priest of St. Matthew's Parish, on the evening of Friday, January 29th. She had not enjoyed good health for several months; but the last fortnight had seen what many hoped would be a permanent improvement in her health. The end came suddenly. She was called to her rest after receiving the ministrations of the church, and while singing:

"Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night."

Mrs. Archibald came to Manitoba with her husband and family some 16 years ago, and soon won the esteem and affection of a large circle of friends. During all these years she has attended the services in St. Matthew's with marked regularity, and lent her assistance in many good works. The remains were brought to the church early on Monday morning, where there was a celebration of Holy Communion, followed by a solemnly rendered Funeral Service. The casket was of plain oak, and was surmounted by a large silvered cross. Upon the tablet was inscribed:—

ELSIE ARCHIBALD,

Aged 46,

R. I. P.

A beautiful bouquet of white flowers was sent by the Ladies' Aid of the church.

and was placed on the coffin by Mrs. Brayfield. A large procession formed at the church doors, including the church-wardens, sidesmen, and many of the leading church people, which wended its way to the cemetery, preceded by the sign of the Christian Faith.

During the services the choir rendered, very feelingly, the hymns,

"For All the Saints who from Their Labors Rest."

"How Bright Those Glorious Spirits Shine."

"Now the Laborer's Task is O'er," and during the Recession, the "Nunc Dimittis."

"We bless Thy name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their examples that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."—Communicated.

BIRTLE.

(Communicated.)

On Sunday, Jan. 17, Rev. C. Wood conducted his last service as rector of St. George's, and he has since gone to Stonewall, to which charge he has been appointed. In the interval that occurred between his departure and the arrival of his successor, services were conducted at Birtle and Solsgirth by Rev. M. H. Winter, with the sanction and license of the archbishop.

On the 5th Sunday after Epiphany, Feb. 7th, His Grace the Archbishop inducted Rev. W. Robertson to the charge of the parish. Morning service consisted of Matins, the ceremony of institution, sermon by the Archbishop, and a celebration of Holy Communion.

After Matins to the third collect, and before the ceremony of institution, the Archbishop addressed a few words to the congregation from the altar steps. He said that formerly the ceremony of institution in the Church of England took place privately; but, in recent times the English Bishops had adopted the practice of performing it publicly; and, in performing it so on this occasion, he was acting upon the precedent so established. After the institution, Hymn 317 was sung, and the Holy Communion service begun, Rev. W. Robertson being Gospeller, and Rev. M. H. Winter, Epistoler. His Grace preached from I Cor. ix. 14. He pointed out by the principle laid down by St. Paul in this passage the provision which he made for organization and management, and showed his hearers from this the illogical position of those who profess to adhere strictly to the letter of the Bible, and yet made light of church principles, and consequently of the Divine organization established by the

Apostles, which was in perfect working order before a word of the New Testament was written, and yet all these principles of this Divine organization, the Christian Church, could be tested and proved by Holy Writ—the Bible to which they profess so strictly to adhere.

Referring to the allusion by the Apostle to the preaching of the Gospel, His Grace deprecated the practice of many in choosing attractive subjects for their discourses, with the view of attracting large congregations. And, while allowing that such subjects as science, socialism, politics, etc., might occasionally, and under certain circumstances, be treated by a preacher of the Gospel in their bearing on the Christian life, yet to give them undue prominence, by reason of their popularity, led to the subordination to them of those higher truths and verities which it is the special mission and privilege of a preacher of the Gospel to proclaim, and thereby maintain the proportion of faith.

He also insisted on the importance of preaching continually Jesus and Him crucified, as the centre from which all grace and truth radiates, thereby echoing the words of Bishop Walsham How, in his admirable book on "Pastoral Work," in which he reminds his clergy that ours is not only the religion Christ teaches, but the religion that teaches Christ. His Grace went on to say that although preaching might be feeble, like St. Paul's, "not with enticing words of man's wisdom, yet it might be, and would be, "in demonstration of the spirit and of power."

He concluded by commending Mr. Robertson warmly to his new parishioners, speaking in high terms of his past work.

Returning to the altar, His Grace proceeded with the Holy Communion service. There was the largest number of communicants there has been here for some time, about 25 drawing near to receive the Body and Blood of the Lord. The service was in the main choral. Our organist, Mrs. Broadfoot, had taken considerable pains with the training of the choir for the occasion. The evening service was as usual. Evensong was said by the new incumbent, and His Grace again preached. The opening hymns at both services were processional (391 and 542). The lessons on both occasions were read by Rev. M. H. Winter. The congregations were good, Solsgirth and Blenheim, out stations, being represented.

A reception was given in the afternoon at Mrs. Mainwaring's residence, when many had the opportunity of conversing with His Grace.

The Archbishop, during his stay, was the guest of Dr. and Mrs. Wheeler.

KILLARNEY.

The Ladies' Aid Society of Holy Trinity church, Killarney, have found a new

way of making money for church purposes. Since the curling and skating season began they have been running a first-class restaurant in connection with the rink. They have a nice lunch counter in the waiting-room, where hot coffee and sandwiches, and other good things are served on Tuesdays, Thursdays and Saturdays in the evenings. In more ways than one this is doing good in the district; good accommodation is afforded to the skaters and curlers; wholesome environments and influences are being supplied, and money is being raised for Christian work by honest labor.

HOLLAND.

The Sunday school entertainment held by the English church on Tuesday evening, January 19, in the Foresters' hall, was the most successful event, without exception, in that line that has taken place in Holland. The attendance taxed the capacity of the hall to the utmost, the supper provided by the ladies was exceptional, and the programme was excellent. The Queen, as represented by Miss Pentland was both beautiful and gracious, and the bounty distributed was royal. Among others who took part in the programme might be mentioned Misses Berry, Cummings, Mayers, McKenzie and Cummings. Messrs. J. Morran and Cummings also assisted. The scholars taking part reflected great credit on their teachers. Everything done was well done, and it is small wonder that those who attended are unanimous in conceding first place to this entertainment when compared with others which have taken place here, without in the least detracting from previous successes.

TREHERNE AND RATHWELL.

On Friday, Feb. 19, His Grace the Archbishop held a confirmation in St. Mark's church, Treherne. The church people were desirous of having the Primate with them for Sunday, the 21st, but, owing to the trains on the branch lines being so inconvenient for Sunday visitations, and to the fact that His Grace lately visited the parish to consecrate the churches, he could only stay for one night. Seven persons received the Apostolic rite of "laying on of hands." The unusual frequency of winter storms, and the consequent bad state of the roads, have proved a great hindrance to the parochial work.

The annual bazaar was held on Thursday, Feb. 25th, in the town hall. An entertainment was also given in the evening.

RAT PORTAGE.

St. Alban's Ladies' Aid birthday party, held on Feb. 18th, in the basement of the church, proved a pecuniary as well as a

social success. A large number were present, and, the ladies providing a plentiful and choice lunch, the evening's enjoyment was not thereby lessened. Mrs. Gunn and Mr. Machin sang, both excellently; Miss Chadwick gave a recitation, and Mr. Baker a reading, all of which were much appreciated by the audience. Mrs. Pither and the ladies desire to give most sincere thanks to all who so kindly contributed to the success of the evening. The proceeds will be applied to repairs on the church building.

In connection with the birthday party there was also a surprise party, at least of one, when the ladies presented their popular clergyman with a purse, collected during the afternoon and evening. It was a thoughtful act, and well-timed, and reflects great credit on the ladies who originated the movement, as well as on those who contributed.

From the very beginning of his pastorate in Rat Portage, the Rev. J. W. B. Page has won the hearts of his congregation and the respect of all who know him. His untiring energy on behalf of the poor and needy, as well as in other work pertaining to his calling, the ready sympathy and willing help, which it has always been his pleasure to extend to everyone, stamps him as a man eminently fitted to fill the high office which he holds.

To a man so unassuming, more used to giving than receiving, the presentation was indeed a surprise, and it was with difficulty he could find words to reply to the few well-chosen remarks of Mr. Machin, who acted on behalf of the ladies.

DAUPHIN.

The Rev. H. G. Wakefield, M. A., whose good work has already been noticed in these columns, has been giving a course of carefully prepared lectures on the History of the Church of England, in his new parish room. In the first of these, which was delivered on Jan. 27, he gave reasons for believing that the ancient British church was of Apostolic origin; he then went on to describe the prosperity of that church, its partial overthrow by the Anglo-Saxon invasion, the re-conversion of England by the survivors of the British church, and the Roman missionaries, and the blending of the two churches into the Church of England, under Theodore, the fifth Archbishop of Canterbury.

The next lectures dealt with the gradual encroachments of the Church of Rome upon the rights and liberties of the Church of England; the causes which led to the Reformation; the Reformation itself, and the subsequent history of the church.

Such instruction is very much needed in the Northwest, for a very large proportion of our church people are very much in

the dark respecting the history of the mother church of English-speaking Christianity.

The church folks in this district gave a concert in the town hall last month in aid of the funds of their church. They had a long and varied programme, which was much appreciated by the large audience present. Mrs. Hoy was the accompanist, and her efforts did much to make the concert the success which it was.

THE CHURCH IN THE DAUPHIN COUNTRY.

Since the Lake Manitoba Railway and Canal Company came into active operation, the attention of many has been called to this fine agricultural country, which has for its boundary on the eastern side the

mpeg, was from 1887 to 1892 the incumbent of Birtle, and, although located at a point more than 100 miles from Dauphin, he paid frequent visits there, and did much by his energy and earnestness to open up church work in the district.

In the year 1890, a grant of money was obtained from one of the English Societies, and a small log church was erected at Gartmore, at that time the centre of the settlement. It is only right to add that the people of the district gave of their own labor, freely and heartily, in the erection of St. Paul's.

In November, 1893, a resident clergyman, the Rev. H. G. Wakefield, was sent by the Archbishop of Rupert's Land to take charge of the mission which had rap-



THE CHURCH, DAUPHIN.

waters of Lake Manitoba, and on the west the ranges of the Riding and Duck Mountains. Settlers who go there find that the church is there before them, waiting to extend a hand of welcome, and to help in making their settlement prosperous and happy. It is true, there are only a very few Church of England missions to serve this great district, but more will soon be provided, and those that are at present in existence are doing excellent work.

About nine years ago students from St. John's College were wont to be sent, at intervals, generally during the summer months, to conduct services in this district; indeed, for about five years church work here was mainly dependent on the college. The Rev. W. T. Mitton, now the esteemed rector of Christ church, Win-

idly increased in size and population. In the following year it was found necessary to build a second church only about four miles from the first, at the village of Lake Dauphin, which was growing fast, and promised eventually to be the centre of the district. So heartily did the members of the Lake Dauphin congregation work that the building, which was begun on a Monday, was used on the following Sunday. Henceforth each church had a service every Sunday, while a third was held at some outlying settlement, The Archbishop drove in from Neepawa (100 miles) in September, 1894, and held a confirmation at St. Paul's church, Gartmore, and dedicated All Saints' church, Lake Dauphin. In the early part of 1895 it was decided to build a Vicarage house, and a

site being chosen half way between the two villages, a substantial log house was erected by the parishioners.

All these years the hope of a railroad into Dauphin had been by turns aroused and disappointed, but in the summer of 1896 it was at last realized, and after much uncertainty and strenuous efforts on the part of each village to secure for itself the coveted advantage, it was finally decided by the L. M. R. & C. Co. to run their road and locate the town site about half way between the rival claimants, and in October the building of the new town was commenced. As the two villages had to be removed to the new site the churches must needs follow, and shortly before

of the Guild of St. Andrew, which meets in the parish room every Sunday night.

Though we have hitherto spoken only of the central and older part of the Dauphin district, it must not be supposed that the mission is confined within those limits. The church is responsible for the care of her members among a population of over 4,000 souls, scattered over an immense tract of country, some 1,000 miles in extent, stretching from Duck Mountain in the west to Lake Dauphin in the east, and from the Riding Mountains in the south to as far as settlement has extended to the north. Working single handed the missionary is unable to hold services regularly at many places, and the large area of

will undertake a work which is beyond the powers of one.

WOMAN'S AUXILIARY.

The monthly meeting of the Church of England Woman's Auxiliary was held in Holy Trinity schoolhouse on Tuesday afternoon, Jan. 26th. The chair was taken by Mrs. Fortin, and, after the usual devotional exercises, business was proceeded with. In the absence of Miss Milledge, corresponding secretary, Recording Secretary Mrs. Patton read the correspondence, among which were a number of letters from missionaries, thanking the auxiliary for Christmas bales, also one from Archdeacon Tims, asking if a capable and



DAUPHIN RECTORY—PARLOR.

Christmas All Saints', Lake Dauphin, was drawn to a suitable site at the corner of Vermillion street and Burrows avenue, to be known for the future as St. Paul's, Dauphin; the old log church of St. Paul's, Gartmore, being placed close by, to be used henceforth as a "Parish room." The alteration and enlargement of the church rendered necessary by the amalgamation of the two congregations will be taken in hand in the coming spring, if funds will permit. The services at present held are as follows:—Evening service every Sunday and Friday at 7:30, with morning service and Holy Communion every fourth Sunday, or Saints' days Holy Communion and Address at 10 a. m.; Sunday school is held at 2:30 p. m. There is a branch

the west known as Gilbert Plains, can only receive occasional visits, though a student was placed in charge for some months last summer. The principal out-stations, where either monthly or fortnightly services are held at present, are Woolson school house (9 miles from Dauphin), Spruce Creek school house (11 miles), Rugby (9 miles), Fairview (11 miles), and Turtle River school house (25 miles). At the last named place efforts will soon be made to build a church. One great drawback to church work is the great extent of the district, and the distances from house to house, but it is to be hoped that owing to the population and importance of his mission it will ere long be subdivided, and that three resident clergy

earnest Christian woman could be found to go out as matron in an Indian school on the Sarcee reserve. A very kind letter of greeting was read from Miss Montizambert, provincial corresponding secretary of the Eastern W. A., and a letter from the president of the Russell branch, asking that a city representative be appointed. Mrs. Burman consented to act, while Mrs. Leslie was appointed to represent Binscarth.

The Auxiliary had been without a president for several months, and as nominations had taken place at a previous meeting, it was thought advisable to proceed with the election, which resulted in Mrs. Fortin being elected by a large majority.

The office of vice-president being now vacant, Mesdames Roy, O'Meara and Baker were nominated for the position, the election being deferred till next month.

A VISIT TO THE VALLEY RIVER INDIAN MISSION.

(Communicated by Rev. George Gill, Russell.)

This Indian mission, as perhaps many of your readers know, is in connection with the Russell mission, and some might like to hear an account of our quarterly visit. We started on Tuesday, Feb. 9, reaching the reserve on Wednesday at noon, on the way baptising six children and one adult. The Indians were all glad to see us, and, with the exception of two, were all well. While the catechist's wife and the wife of the chief were selecting suitable things for each Indian from the bale of clothing sent us from Eastern Canada, supplemented from the Russell and Shellmouth Ladies' Guilds, I visited the school, finding fifteen scholars doing well, writing very good, reading (English) fairly well, and puzzling greatly over sums. After school was closed, the catechist, Mr. John Flett (from St. Peter's), took me to an Indian's house named Kagacamicakapow (always standing.) Here, with a solemn, but joyful service, I baptised his mother, an old woman named Nagaranacato (before the day), aged 87. The old lady was stone blind, and her face lit up with joy as she acknowledged herself on the side of the Lord Jesus.

At 7 p. m. over 70 Indians met in the chief's house, he having the largest room, where we had a short service, with an address, the catechist interpreting for me. Then came the baptisms of two children, Anna Belle (Kakacapoeko), 13 months; Elizabeth (Miskagooch), 13 years, and two adults, John (Miskagooch), 16 years, and Mary (Quaquakospique), turned round about, aged 51.

Then came the giving of the things sent to us, and a social time, with tea and candies for the children, etc. Needless to say this was enjoyed by all.

After that Mr. Cunningham and myself gave a talk on "Scenes from the Bible," illustrated with the magic lantern, and interpreted by Mr. Flett. The interest taken in the "Old, Old Story" was keen, and I could not help thinking how much more these people seem to care for that good old book to what many of our white people do. The service finished, and all went home about 1 o'clock.

Next morning, at 8 o'clock, the bell of the mission room went, and quite a congregation assembled. We had prayers, and then a celebration of "The Holy Eucharist." After that there were two more baptisms, one, Elizabeth, aged 2,

daughter of H. Rattlesnake, and Mary Jane (Tapekaapowe), aged 19. Then we started for home, reaching Russell at midnight, very tired. All interested in the Indian mission work may indeed thank God for sending us such a good catechist as Mr. Flett, one who knows his work and does it whole-heartedly. He has only been with us a short time, but is beloved by every Indian on the reserve, and filled as he is with that Divine Love of God, cannot fail to be a blessing to others.

Diocese of Qu'Appelle.

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

donated to the charitable work of the society

Diocese of Mackenzie River.

Bishop—Right Rev. W. D. Reeve, D.D., St. David's Mission, Fort Simpson.

Bishop Reeve, of Mackenzie River, has a mission on Herschell Island, in the Arctic ocean, for the Eskimo and crews of whalers who winter there. Eskimo from as far west as Behring Straits come there. They are still heathen, not one of them having yet been baptized, but they are anxious to learn all about Christianity, because it has so altered the character of



REV. H. G. WAKEFIELD AND HIS TEAM

MOOSEJAW.

On account of the Bishop of Qu'Appelle being at present in England, the Bishop of Saskatchewan and Calgary (Dr. Pinkham) will visit St. John's church, Moosejaw, some time during Lent, for the purpose of holding a confirmation.

YORKTON.

The Ladies' Aid Society here gave a promenade concert and tableaux vivants on Feb. 11, in the Meredith hall, under the presidential guidance of Mr. F. K. Herchmer. There was a goodly attendance, and a very enjoyable evening was spent. The proceeds, which amounted to \$22, were

the Indians, with whom they used to be always fighting and quarrelling. These Indians are now peaceable, mild, and have no bitterness towards the Eskimo, who think there must be something in a religion that can so change men. The Bishop's extensive mission consists of nine tribes of Indians, besides the Eskimo. They are the Tukudh, Hare, Mountain, Nehaley, Thirkai, Dogrib, Beaver, Yellowknife, and Chipewyan. There are nearly one thousand Indian communicants in the diocese. There are also one hundred and sixty scholars in the schools. The only native clergyman in the north is a Tukudh in the Bishop's diocese. In January, 1896, Bishop Reeve's house was burned. Mrs. Reeve lost all her clothing, and the Bishop

most of his. They had to live in one room, 12 feet by 12 feet, till March, when the weather became mild enough for them to move into a house.

Diocese of Saskatchewan.

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

DOWN THE SASKATCHEWAN RIVER.

The following interesting account of his journey to his distant mission is sent by an esteemed correspondent.

I left Winnipeg by the regular west train bound for the Pas on September 21, 1896. When I left I knew nothing about my destination, save that it was a lonely Indian reserve, somewhere east of Prince Albert. Arriving at Regina, I had to

left Prince Albert at 11:30. Now my diary begins, and I cannot do better than copy it out.

Saturday, September 26th, 1896—Left Prince Albert at 11:30 a. m. Most perfect day after yesterday's shower. Saw a fox and some ducks, but all were too far away to shoot. At 12 noon landed and cooked bacon and boiled our kettle, and then started, eating as we went. Camped for the night at 6:30, as it was getting too dark to see the numerous sand-bars and rocks.

Sunday, September 27th—Arose at 6:30. Another lovely day. After breakfast read gospel and epistle and had some of the church's prayers, and then started. Dinner at 12:30. To-day we ran 24 rapids. Rocks very bad and numerous. Camped at 7 p. m. Would have gone further, but feared the rapids. Had prayers before re-

Now we have run 26 rapids. The country through which we are passing is very barren; high banks, but all sand. Since we left Prince Albert the air has been fearfully smoky. Passed the sixth rapid to-day at 6:10.

Tuesday, September 29th—Left camp at 7 a. m. Ran six rapids to-day. Saw two ducks during the afternoon. Louis killed one and wounded the other. Later on we saw 14. I got two, and Louis wounded two more, but we were too near rapids to go after the wounded ones. About 5:45 we saw a camp. Rev. J. R. Settee's son, of Cumberland House Mission, was returning to Prince Albert to resume his studies at Emmanuel college. There were three men and a girl. Found these had only a very little food left, they having been longer than they expected. We camped with them for the night.



THE RECTORY, DAUPHIN.

change trains, and when on the platform had a farewell from the last Winnipeggers I expected to meet for many a day, viz., Bishop and Mrs. Grisdale, who, with a hearty shake of the hand, wished me God-speed in my new sphere. Arriving at Prince Albert shortly before midnight, I found that the Archdeacon (MacKay) had been down to meet me, but owing to our train being two hours late, he had returned home, leaving me instructions to put up at the hotel and he would see me next morning. This I did. Well, I found that as I had two or three days to stay in this town, I made the best of it visiting Emmanuel college and the cathedral, which is a rickety old wooden building unworthy of the name of a church, but I find they intend rebuilding it this winter.

At last, on Friday, the 25th, I got my scow launched and moored near to the H. B. Co.'s fort, and on Saturday, 26th,

tiring.

Monday, September 28th—Up at 5 a. m. Left camping ground at 7:30, after prayers and breakfast. About 8:15 passed two canoes and two dug-outs. Passed a place called Patonau, which means a waiting place, where, my man Louis told me, when the Indians used to go up the river in York boats, their wives and families used to wait for them; so it got the name. At 12 had dinner. As soon as ready we started eating and floating at the same time. At 12:40 had the first glimpse of LaCome. Perfect weather. My man landed at LaCome, which we reached at 2, and got his canoe. At 4 passed the old H. B. fort and mission. Saw a net, and my man went and got a fish out of it, for every meal, then it become unbearable. Bacon and fish is very nice once in a while, but when you have it and hard-tack in the meantime, I ran two rapids alone.

Wednesday, September 30th—Left camp at 7:15. Ran two rapids at once. On one we struck two rocks, the second one badly, cracking a board in front. At 9:30 a. m. passed Standing Point, near by a bad rapid. Ran seven rapids to-day. At 4:30 p. m. passed Devil's Point. It is fearfully smoky. Can feel hot breath every little while. At 5:30 Louis went ahead in his canoe to boil the kettle, so we did not land till 8 p. m. We have floated 13 hours to-day.

Thursday, October 1st—Up at 5:15. Left at 6. Fearfully heavy wind, so we travelled fast, but had to stop at 9:30, owing to a bend in the river. We could not go on again till 4:30. Five hours windbound. I got a rabbit for dinner. Just after leaving we saw a bear in the distance, and Louis went after him, but could not get him. We had hoped to have reached Tobin

Rapids to-night, but wind delayed us. Camped at 7 p. m.

Friday, October 2nd—Got away at 6 a. m. We travelled splendidly to-day, and got to head of Tobin Rapids at 5:30. Louis wanted to run them, but I was too much afraid that darkness would overtake us before we were over. Next day we were very thankful we had not. During the night had a very bad thunderstorm.

Saturday, October 3rd—Could not start till 9 a. m., owing to a very heavy wind, which calmed down about 8:30, and at 9 we ran the first rapid. Had to turn in and out amongst big boulders, which were only just covered with water. We fortunately got over the five rapids all-safely, and just in time, for we were hardly over the last one when a fearful wind got up, and blew hard the rest of the day. It was here that I sprained my wrist. At noon we had cold lunch without landing. At 2:40 we ran into a bad sand bar, and had to remain there till 4, when the wind calmed down somewhat. Just as we had started a canoe came in sight.

The government geologist was coming home from away north. He had on board a Cumberland Indian, who wanted to go back, so we took him along. We had tea at 6 and camped at 7:30. The Indian, Ben, was up at 3, and we arrived at Sturgeon River at 6, where we staid till 9:30. Here we had service in a trader's shanty, a Mr. McColly, son-in-law to Rev. J. R. Settee. Beautiful morning, but cold. Got some fish here from an Indian, in exchange for flour. As they were alive, we kept them in water.

Sunday, October 4th—Travelled till about 7:30, when we camped.

Monday, October 5th—Men had breakfast early, and so we did not start again till 8:30, when they awoke me, and we had breakfast. Got off again at 9:15. Louis killed a duck and Ben a goose. The wind was very strong and the river so winding that when we stopped for dinner we could not get away till 3:30.

Tuesday, October 6th—Started at 6 a. m. Had dinner at 10 a. m., as we were hardly moving, owing to head winds. Ben killed one goose and one plover.

Wednesday, October 7th—Off at 6 a. m. At 9 got to Rook Island. There I found the men we had met with Mr. Settee's son, Mr. H. MacKay, H. B. Co., also came up when we were eating. Here we had the help of three more men. Had to camp, though, at 10 on account of wind. Got a partridge.

Thursday, October 7th—Began to pour with rain early this morning. Bedding got soaked; myself and man very damp. The men and the girl had slept out of doors, without any tent, under trees. Still head wind. If wind clears up, we shall start, wet or no wet.

Friday, October 8th—Up at 6. Unable to go. Very strong head wind, and rain pouring down. Could not leave camp all day.

Saturday, October 9th—Up at 6. Wind and rain ceased at 10, and after a meal we left at 11 a. m. Reached an island at 4 p. m., after 5 hours' hard rowing. Here we had dinner. Our men here decided to leave us on account of work at home, but we persuaded them to go on as far as Big-Stone River, which we reached at 5 p. m. Here I took their photos. They went down one channel and we another. We got wood and after putting up a stove on board, made a fire, and so cooked our meal without landing, and floated on till 11 p. m. When Louis was on shore getting wood, a moose crossed my path, but, owing to the darkness, I was hardly able to see it. We moored for the night at 11 o'clock, and retired after food and prayers.

Saturday, October 9th—Off at 6. Owing to wind, we stopped and had dinner and met two Indians, from whom we got four ducks. Later on we saw two more Indians, and at 8 o'clock called at their camping place and got two more ducks. We travelled till 1:30, when head winds forced us to moor our ship.

Sunday, October 10—Up at 7. Unable to proceed. Very stormy. Our ship has gone back one mile fully from mooring spot. At 1 o'clock the wind calmed, and we left, but we had not gone more than a yards, when the wind got up again, but we got around a bend, and then it was favorable, and we never camped all night. We were far on our journey next morning when we arose at 6.

Monday, October 11th—Glorious day. Saw a number of Pas Indians at 1 p. m., and again at 5 p. m. Got some ducks. Reached the Big Eddy, part of the Pas reserve, at 2:30 a. m. Camped here and got to the mission at 8 on Tuesday, the 12th, eighteen days' hard travelling. I was warmly received by Mr. and Mrs. Hines. Quite a number of Indians came to see me land.

As the agent did not arrive till the following Thursday, I stayed with Mr. Hines till I got my house in order on the following Tuesday.

Next mail I will write my experiences of the Pas mission.

RICHARD COX,
"Government House,"
The Pas, N.W.T.

Diocese of New Westminster, B.C.

Right Rev. J. Dart, D.D., D.C.L.

The annual report of this diocese for the year ending November, 1896, has lately been issued. Comparing the returns with those of the previous year, there is a mark-

ed improvement in some ways and just the reverse in others.

The communicants, according to the returns of 1895, numbered 1,813; now they number 1,961, an increase in the year of 148, or 6 per cent. The number of baptisms in 1895 was 295, compared with 374 for the past year, showing the very remarkable increase of 81. It would be a satisfaction to know how many of these were adult baptisms, indicating the growth of the church among grown-up people. Confirmed were last year 139, as compared with 92 for the year before; but as the diocese was without a bishop for the first eight months of 1895, the figures do not have any real meaning. The large increase in the number of marriages denotes increasing prosperity, but the church has hardly felt the effects.

From a financial point of view, the figures are by no means satisfactory, as they show a considerable falling off in the amount of money raised within the parishes for parish purposes. In 1895 the offertories amounted to \$18,598.39, in 1896, the total is \$15,507.10, more than \$3,000 less. The Easter offerings amounted, in 1895, to \$741.10, in 1896, to \$717.75. So much the worse for the clergy. The money raised by donations, subscriptions, sales of work, etc., outside of the offertory, in 1895, was \$7,579.50. Last year it was nearly \$1,000 short of that, viz., \$6,603.

The explanation of the shortage in the offertories lies chiefly in the fact that Christ church, Vancouver, included in 1895 returns about \$3,000, specially given to the purchase of an organ, which sum raised the offertories of that church to \$8,728, against \$4,500 last year.

When we come to the amounts contributed for missions, the showing is more satisfactory; \$353 for foreign missions and \$347 for home missions (the Christmas collection) being together \$123 better than the year before, and we are most thankful to report that the Christmas collections last Christmas day (which will come in the returns for 1897) amount to about \$130 more again, enabling us to meet all the stipends of the clergy up to the end of the year.

But when we have taken credit for a certain increase of money for these purposes, the sum raised is after all a very miserable amount. That \$700 should be the total sum raised throughout the diocese for the mission work of the church is surely a disgrace. We are losing this year the whole of the £300 which the committee working for the diocese in England has heretofore sent out, and we ought by this time to have been able to do without it, the town parishes helping to support the country districts. If we could raise \$100 a quarter we should be quite independent of this support from the Old Country, and why should this be, though a thing im-

possible to accomplish? It is high time we began to run alone without leading strings, and the beginning has come. The English committee has resigned, and the consequences have to be faced. The table of returns show that hitherto these missions have been partly dependent on funds raised in England; Kamloops, Surrey, the lower Fraser missions, Chilliwack and Ashcroft, and one of the missionaries at Lytton has also received a grant from the same fund. It is generally thought that some of these missions can do more themselves to raise what they will now lose; but they cannot be expected to do it all at once, and the town parishes ought certainly to do their part.

REVELSTOKE.

We are glad to be able to state that our church building is complete, and though not entirely out of debt to-day, we hope to be by Easter next. The money for the building, which is situated on four lots (which are paid for, and by this time, we believe, deeded to the Bishop), was contributed locally, with the exception of a grant from the S. P. C. K. of £150. The church will accommodate 150 people, though at present there is only seating for 100. The building is finished in cedar and is furnished with good pews, an organ, a lectern, prayer desk and altar. A beautiful altar frontal was kindly sent us from England, as also alms bags and palls for lectern and pulpit. We must not forget to mention that in the east end we have a lovely stained glass window, three lights, with the words, "Holy, Holy, Holy, Lord God of Hosts" upon it. The window was a present from a church in the east.

We are at present but few in numbers, and not overburdened with the world's goods, but all have pulled together and done their best to forward the work in one way and another. The Ladies' Guild have done wonders, and by their untiring energy have materially helped towards supplying funds for the work. We hope before long to be able to invite the Bishop to consecrate our church and at the same time to present a goodly number of candidates for confirmation.

Diocese of Columbia.

Bishop—Right Rev. W. W. Ferrin, D.D.
Residence—Bishop's Close, Victoria, B.C.

NANAIMO—ST PAUL'S.

The thirty-fifth anniversary of this parish was held on Sunday and Monday, January 24th and 25th. The Bishop conducted the Sunday services, and on Monday, being the festival of the Conversion of St. Paul, a united fully choral Evensong took place, at which both St. Paul's and St. Alban's took part. The rectors

of both parishes, with the Bishop, including the clergy of the district, took part in the service. The Ven. Archdeacon Scriven preached an eloquent sermon on St. Paul's conversion. A very pleasant social gathering was held at the rectory afterwards.

General Canadian News.

Diocese of Montreal.

Bishop—Right Rev. W. B. Bond, D.D.
Residence—Montreal.

The business session of the Diocesan Synod opened at 2 o'clock on Tuesday afternoon, Jan. 19, in the Synod Hall, His Lordship Bishop Bond presiding.

After the opening devotional exercises, the roll call of delegates was called, forty-four clergy and fifty-nine laymen answering to their names.

Officers of the Synod were then appointed, those who held office last year being unanimously re-elected, viz.: Clerical Secretary, Canon Empson; Lay Secretary, Mr. Richard White; Treasurer, Mr. Chas. Garth; Auditors, Messrs. Walter Drake and E. P. Hannaford. The Bishop named Dr. L. H. Davidson as church advocate, and the following were appointed scrutineers for the election of delegates to the Synod, etc.:

General Synod—Rev. J. G. Bayliss and Dr. Carmichael for the lay vote, and Rev. G. Abbott Smith and Mr. James Ogilvie for the clerical vote.

Provincial Synod—Mr. W. W. L. Chipman and Mr. F. A. Pratt for the lay vote, and Ven. Archdeacon Evans and Mr. Walter Drake for the clerical vote.

Executive Committee—Canon Mills and Mr. Lansing Lewis for the lay vote, and Ven. Archdeacon Naylor and Mr. Alex. Pridham for the clerical vote.

Diocesan Court—Rev. H. E. Horsey and Mr. W. L. Davidson for the lay vote, and Rural Dean Saunders and Mr. R. A. Dickson for the clerical vote.

After the formal reception of the reports of the several standing committees of the Synod, notices of motion were presented as follows:

Rev. W. P. Chambers—Regarding official recognition of the growing importance of woman's place and power in the church.

Mr. E. L. Bond—Urging the members of the church of the diocese to give all possible support in favor of the forthcoming plebiscite on the drink question, and if the plebiscite be carried, to give all support towards the due enforcement of the law.

Rev. J. A. Elliott—That a memorial be sent to the secretaries of the General Synod and the secretaries of the several Diocesan Synods in reference to an inter-diocesan scheme of Sunday school lessons.

A letter from the Armenian Patriarch in Turkey was then read by Bishop Bond, in which the former thanked the Synod for the resolution of sympathy which it had passed at its session last year. Reference was also made to the generosity which the people of the United States and Canada had shown towards the suffering Armenian Christians.

Under the head of unfinished business, Mr. A. G. B. Claxton presented a motion with regard to a proposed change in the manner of electing the Executive Committee, which was discussed at considerable length.

Finally the following sub-amendment was adopted, on the motion of the Rev. J. G. Baylis, seconded by Mr. Richard White:

"That the present voting paper be amended by giving no names; but that in all other respects the present paper be continued, and no nominations be made."

During the earlier portion of the afternoon the Lord Bishop of Algoma visited the Synod, and was requested to take a seat on the platform. At the conclusion of the discussion on Mr. Claxton's motion, the Rev. W. P. Chambers moved the suspension of the rules of order, in order that he might introduce a motion conveying the hearty welcome of the Synod to Bishop Thorneloe, and bidding him God speed in his work.

The request was granted, and the motion, which was seconded by the Rev. R. Newton, was carried unanimously.

Bishop Thorneloe, on rising to respond to the kindly sentiments contained in the resolution, was given an enthusiastic reception.

On active business being resumed, the question of sub-dividing St. James' Parish was taken up, and the motions thereon were unanimously concurred in.

The rest of the afternoon session was occupied in discussing the Canon on Rural Deaneries, and this matter was still before the House when the hour for adjournment arrived.

At eight o'clock festal evensong was chanted in the Cathedral, at which service the sermon was preached by the Rev. G. Osborne Troop, rector of St. Martin's church.

The service was a full choral one, the music being effectively and artistically rendered by a part of the Cathedral choir, under the direction of Mr. J. B. Norton, the organist and musical director. The musical programme was as follows: Opening hymn, "O God, Our Help in Ages Past;" Responses, Tallis' Festival; Proper Psalm, 76th (in Jewry is God known), Woodward; Cantata, Bayley in F; Nunc Dimittis, Dr. Villiers Stanford; anthem, "The Heavens are Telling," Haydn; hymns, "Light's Abode, Celestial Salem."

and "Sun of My Soul" Amen, Stainer's Sevenfold.

Wednesday, Jan. 20.

At this morning's session of the Diocesan Synod a number of reports from the various standing committees were read by their respective conveners.

The report of the Committee on Superannuation was presented by the Rev. Canon Empson. Among the recommendations was one to the effect that those of the clergy who were in arrears in their assessments should pay up at once in order that they might be able to avail themselves of the benefits of the superannuation fund. It was also recommended that every clergyman in the diocese should, as quickly as possible connect himself with the fund.

The report on Foreign Missions was read by the Rev. J. F. Renand. It stated that the amount contributed to the Foreign Mission Fund during the past year was about \$290 in excess of that of last year, and that the work during the year had advanced very materially. Reference was made to the Indian famine, and the hope was expressed that the Christians of Canada, in attending to the temporal needs of the sufferers, would not neglect their spiritual welfare.

The report of the committee on French Work, which was presented by the Rev. Mr. Larivière, recommended that the question of a bi-lingual ministry in the diocese should be still urged and not lost sight of, and that, as the Diocesan Theological College existed primarily for the training of young men to minister in this diocese, the study of French should be made a compulsory subject in order to qualify those men to do the work.

During the morning Mr. F. Wolferstan Thomas, on behalf of the congregation of the Church of St. John the Evangelist, formally thanked the Bishop for the great honor he had paid the church in making us rector, the Rev. Edmund Wood, an honorary canon of Christ Church Cathedral. Mr. Thomas paid a warm tribute to the piety, self-sacrifice and charity of Canon Wood, and said that this recognition on the part of His Lordship of the reverend gentleman's forty years' service in the Diocese of Montreal was very pleasing to all.

At 12 o'clock the Synod took up the consideration of the amended scheme for a general board of missions of the Church of England in Canada, the debate on which was in progress at the hour of adjournment.

Afternoon Session.

When the Synod met in the afternoon, the discussion was continued on Dr. Davidson's amendment, limiting the mission grants for the current year to a sum not exceeding the net amount of last year.

After a prolonged and animated discussion, Rural Dean Sanders' motion was added to the Mission Fund Plan: several alterations were made, the regulations being finally adopted in the following form:

"To provide an enquiry when any mission fails to meet the requirements of the Executive Committee.

"1. Whenever a mission shall fail to make payment of any instalment of the amount agreed upon between it and the Executive Committee, as the sum to be paid by said mission towards the stipend of its clergyman, for a period of thirty days after such instalment shall have become due, it shall be the duty of the Secretary of the Executive Committee to forthwith notify the clergyman to read to each congregation in his parish or mission at the first service held after such notification from the Secretary, a notice in the following terms:

"Notice is hereby given that the instalment due by this mission to the Executive Committee of the Synod on the — day of — last passed, under its agreement with said Executive Committee, not having been paid, in order to avoid the suspension of services and the consequences which would follow upon an investigation by the Board of Enquiry, named by the Canon, the arrears must be collected and remitted to the Treasurer of the Diocese within one month from this date, and the current instalment be also paid in due course.

By Order,

Secretary of the Executive Com.

"2. When any mission shall continue in default to make remittance of any instalment of the amount so agreed upon, as aforesaid, for a period of three months from the time when same shall be due; and, also, whenever the Bishop shall deem that the conditions and circumstances of the mission demand it, the Bishop shall forthwith proceed to cause an enquiry to be made after the following manner:

"3. The enquiry shall be made by two or more members of the Executive Committee, appointed by the Bishop for such purpose, at any meeting of such Committee, and which said members shall constitute a Board of Enquiry.

"4. The Board of Enquiry shall call upon and hear the incumbent and church wardens of each congregation in the parish or mission in default, and such other persons as they may deem right, and hear any evidence as to the facts of the case.

"5. A full written report of all the evidence taken by the Board of Enquiry, with their opinion on the merits of the case, shall be forwarded to the Bishop within ten days after the completion of the enquiry, under the signature of the members of the Board, and, on receiving this report, the Bishop shall forthwith forward

it to the Executive Committee, with any remarks appended to it that he may see proper.

"6. Whenever the Executive Committee finds that the fault is in the people, it shall be the duty of the Committee to insist upon the payment by the parish or mission; and in the event of its still declining or failing to make such payment, the clergymen shall be removed, the Bishop consenting, to another parish or mission; or the Executive Committee may afford him reasonable aid in money, not exceeding \$150, to enable him to remove from the diocese, and in every such case the Committee shall not, unless they see special cause, make any grant to aid the parish or mission in default to obtain another clergyman until every parish or mission in the diocese which is willing to meet the requirements of the Executive Committee under the Canon has been supplied with the ministrations of the church, nor until the money given to the clergyman to so enable him to remove to another parish or mission in the diocese, or to another diocese, as aforesaid, has been refunded to the Executive Committee, and any arrears of stipend due at the time of the suspension of services or removal of the clergyman has been made good. It is expressly provided that any such clergyman who, by process under this section, is out of a position, shall still be held to be an unattached member of this diocese, and until another position be accepted or declined by him, he shall have his diocesan position and claims otherwise unprejudiced, on fulfilment of the regulations of the diocese.

"7. Whenever the Bishop and the Executive Committee find that the fault is in the clergyman, three months' notice shall be given to him, and at the expiration of that time, if no field of labor can be found for him in the diocese, his connection with the Executive shall cease. In every such case the Executive Committee may aid, by grant, in appointing another clergyman to serve the parish or mission, at such time and upon such terms as they shall deem right, but in any event, all arrears due by the parish or mission, under its agreement, must be paid before any such appointment may be made.

"8. No clergyman or layman shall serve on the Board of Enquiry when his own mission or parish forms the subject of enquiry, but the clergyman shall have the right of objecting to any member of the Board, on showing cause to the satisfaction of the Bishop, who may then himself appoint another in the place of the one so validly objected to."

The Bishop then announced the results of the election of members to serve on the Executive Committee, and of delegates to the Provincial Synod.

In the evening a missionary meeting was held in the Synod Hall, when Prof. Carus Wilson gave an address on "Uganda."

Thursday, Jan. 21.

GENERAL BOARD OF MISSIONS.

The Synod discussed the amended scheme for a General Board of Missions of the Church of England in Canada.

Dr. Davidson introduced the subject, taking up each of the seventeen clauses of the lengthy resolution in turn, but laying particular stress upon four of them as follows:

VII. All funds raised in any diocese for mission work beyond its own borders shall be forwarded to and distributed by the Executive Committee, and all particulars of all grants and gifts which may be received within any diocese from outside the Dominion shall be communicated to the Executive Committee.

VIII. The Executive Committee shall publish annually a statement of the missionary needs and the resources of each diocese in Canada, indicating in particular the definite sums required to meet the needs for, first, home missions or missions among the settlers in rural districts; and, second, Indian and heathen missions in the Dominion.

X. In order to secure a clear statement of the Church's needs, the Bishop or Secretary of the Executive Committee of each diocese shall, on or before the 1st day of January of each year, submit to his division a description of existing missions and fields needing to be occupied in his diocese, giving details of the extent, population and prospects of each.

There shall also be furnished a full and detailed statement of all moneys received from Missionary Societies, private benefactions or Government grants, for the work being carried on; and, further, a full and detailed statement of the expenditure of all funds so received.

Each division shall also forward a copy of these reports to the Executive Committee of the Board of Missions, who shall use the information therein contained in preparing their appeal to the Church.

The Executive Committee shall issue two appeals annually on behalf of Canadian missions, and one on behalf of foreign missions.

Both of these appeals shall have appended thereto the signatures of the Bishops.

The collections to be taken up in response to such appeals be at once remitted to the treasury.

XIII. Six months previous to the beginning of each year the Executive Committee shall inform each diocese of the sum which it is expected will be granted to the diocese for the coming year; but such grant shall be subject to reduction

by the Executive Committee if found necessary.

Dr. Davidson contended that these clauses infringed the agreement by which the Synod of the Diocese of Montreal had entered into the General Synod of the Church in Canada. They could not be accepted by the Montreal Synod.

Dean Carmichael dissented from the views of Dr. Davidson. He had read the document on wholly different lines. While he admitted that the document was crude, he would not allow that it attacked the base or principle of the agreement. It could be amended.

Finally, after short addresses from Major E. L. Bond, Chancellor Bethune, and Dr. Alex. Johnston, the following motion of Dr. Davidson's was carried, the Dean dissenting:

"That this Synod, having carefully considered the scheme adopted by the General Synod of Canada at its last meeting in Winnipeg, in September, 1896, for the formation of a Missionary Society for the Church of England in Canada and a Board of Missions and Executive Committee, is of opinion that the provisions of the said scheme, and in particular sections 7, 8, 10 and 13, are opposed to, and in contravention of, the basal principle upon which said General Synod was formed, and on adoption of which this diocese consented to enter said Synod, and, as presently adopted, said scheme cannot be, and is not, accepted by this diocese; that, further, this Synod is of opinion that further careful consideration of the question and composition of a General Mission Society and of a General Board of Missions is necessary, and that the whole matter should be referred back to the said General Synod, for the removal of the provisions in said scheme, in contravention, as aforesaid, of the said basal principles, and for further consideration generally, and that in the meantime this Synod is unable to take action for representation on the Executive Committee in the said scheme mentioned, or to assent to the dissolution of the present existing Domestic and Foreign Missionary Society of the Church of England in this ecclesiastical province, or the interruption in any way of its work, and said Synod, as an integral portion of the Provincial Synod of Canada, and of said Domestic and Foreign Missionary Society, respectively, insist on the continuation of said society and board and work, until the Provincial Synod of Canada shall have taken action in the premises."

Canon Anderson presented the report of the Sunday Observance Committee, after which Major E. L. Bond moved, seconded by Mr. Richard White, for the appointment of a committee to draw up an address of congratulation to Her Majesty on the occasion of the diamond jubilee.

The Bishop named the mover, seconder and Dean Carmichael as the committee.

Mr. E. L. Bond moved:

"That, in view of the fact that the Dominion Government having decided to adopt the plebiscite for the purpose of ascertaining the will of the people of Canada on the question of totally prohibiting the manufacture, importation, or sale of intoxicating liquor within the Dominion, this Synod having repeatedly placed itself on record as deploring the evils resulting from the traffic in liquor, and believing that in the event of the proposed plebiscite resulting favorably, a law based thereon, and duly enforced, must greatly reduce the evils referred to, would urge the members of the church in this diocese to give all possible support in favor of the plebiscite, and if the same is carried, in support of the due enforcement of the law."

This was seconded by Mr. Chas. Garth and agreed to without discussion.

Friday, Jan. 22.

On Friday morning the annual report of the University of Bishops' College, Lennoxville, was presented by Chancellor Heneker.

The report of the Executive Committee was then taken up.

A number of clauses in the report were received and adopted, but the proposal that the mission grants to the various parishes and missions in the diocese be continued at the same rates as were paid in 1896, was objected to by Dr. Davidson, who held that it would be unwise to do so, in view of the fact that the expenditure at present far exceeded the income. The deficit in the Mission Fund had increased from \$1,000 in 1891 to \$11,000 in 1896, and he therefore thought the recommendation of the committee should not be concurred in until steps were taken to wipe out this deficit, and place the finances of the Mission Fund upon a healthy basis.

The question was being discussed when the Synod adjourned for luncheon.

Afternoon Session.

The Synod was brought to a close shortly before 1 o'clock, when His Lordship Bishop Bond, after expressing his appreciation of the manner in which the delegates had conducted their deliberations, released them from their duties.

Most of the morning was spent in discussing the report of the Committee on Education, presented yesterday afternoon by the Rev. Principal Rexford. Several of the clergy wished to have the report referred back to the committee for reconsideration and amendment, it being urged that the document contained certain statements reflecting upon the manner in which the clergy had neglected to avail themselves of the opportunity of visiting the

public schools in their several parishes for the purpose of imparting religious instruction to the pupils.

In the absence of the convener of the committee, the Venerable Archdeacon Lindsay was asked to withdraw the report, but this he politely yet firmly declined to do, preferring that the House should deal with the matter itself, and take a vote upon the question.

The Rev. Canon Davidson, Archdeacon Mills, and the Rev. W. P. Chambers, as members of the committee, strongly urged the Synod not to adopt the report on the ground that it did not accurately voice the sentiments of the entire committee. Owing to a delay in sending out the notices, many members were not aware of the meeting of the committee until it was too late to attend the same. Hence they had not had the opportunity of protesting against the objectionable clauses, as they surely would have done if they had been present.

Rev. Canon Davidson moved in amendment, that the report be re-committed to the committee on the ground that it contained objectionable features.

The discussion which followed was of a long and tedious character. Finally, on the suggestion of one of the clerical delegates, Canon Davidson consented to eliminate the last clause of his amendment, and the report was therefore simply received and re-committed to the committee for reconsideration and amendment.

The following reports were then presented: From the Corporation of the Andrews Home, by the Rev. J. F. Renaud; from the Church of England Temperance Society, by the Rev. T. E. Cunningham; from the Durham Ladies' College, by the Ven. Archdeacon Lindsay. The two first-named reports were adopted, but the third was, owing to a legal objection raised by Dr. Davidson, simply received and ordered to be printed.

The resolution of the Rev. Rural Dean Sanders, providing that the diocese renew its pledge to contribute the sum of \$500 for the present year to the diocese of Algoma to be placed in its mission fund, was carried.

The motion of the Rev. G. Osborne Troop, to the effect that this Synod consider the advisability of taking some definite step toward the evangelization of the Jews resident in Montreal, was also concurred in.

After the transaction of a few minor items on the order paper, the Synod was brought to a close with the benediction pronounced by the Lord Bishop.

The benevolence of the Canadian people is exemplified by the liberality with which they are coming to the relief of their famine-stricken fellow-subjects in In-

dia. Generous donations are being made in Ontario through the banks, and through The Mail and Empire. In the west the liberality is equally marked. The list opened by the Montreal Star has been a great success. That paper closed one night with a subscription list aggregating \$16,000, and the next day it was able to announce that the contributions received by it had reached \$18,000. That the practical sympathy of Canadians is not without its effect is shown by the following cable from London: "The success of the famine fund in Canada for the relief of India is creating much favorable comment throughout the country. On the Stock Exchange, in the clubs, and in all public places appreciation of the Canadians' generosity is in evidence. In several of the city churches yesterday Canada's lead in the famine fund was touchingly referred to."

Anglo-Catholic News.

Church Government in England.

Bishop Anson, formerly Bishop of Qu'Appelle, is strongly advocating self-government of the Church of England in England, as proposed by the Church Reform League. The London Times, in a recent account of a meeting of Bishops and well-known clergymen and laymen, held to consider the matter, gives Bishop Anson's address as follows: "Bishop Anson said that legislation of various kinds was needed for the church, and Parliament was the only power that could legislate, but as now constituted, it was not fitted (as everyone must admit) to legislate on church matters, nor, if it were fitted, had it the time to do so. The great anomaly that the church should be obliged to submit to Parliament any alterations, required in the rubrics or forms of service was one with which members of other religious bodies were constantly taunting the church; but those members of other religious bodies (and there were many such) who wished well for the cause of religion in the country, and whose sole object was not to hurry on disestablishment by doing their utmost to prevent the church from obtaining any measure of reform—thereby making establishment as galling as possible—might well be appealed to (and surely it would not be in vain) to help free the church from that anomaly, which was never intended, and thus enable her to do her work the better for the people of the land. He could not but believe that if the church through her leaders—the Bishops, and the Houses of Convocation, and the Houses of Laymen were to make temperate demands for re-adjustment, boldly and with determina-

tion, and with one-half the perseverance shown by those who brought in such measures as the Church Rates Bill, the Burials' Bill and Deceased Wife's Sister Marriage Bill, the State would before long be unable to resist the equitableness and righteousness of the demands."

The Rev. Archibald Robertson, D. D., Principal of Bishop Hatfield Hall, Durham, who has been elected by the Council of King's College, London, to the post of Principal of that institution, in succession to the Rev. Professor Wace, was a scholar of Trinity College, Oxford, and graduated B. A. in the first-class Lit. Hum. in 1876, when he was elected a Fellow and Lecturer of his College. In 1879 he took his M. A. degree, and the same year was appointed Dean of Trinity, holding this post and that of lecturer till 1883, and his Fellowship till 1886. He was ordained in 1878, but did not take priest's orders till 1882, the next year accepting the Principalship of Hatfield Hall, Durham. In 1893 he received the honorary D. D. degree from Durham, and the following year was appointed a public examiner in the Theological School, Oxford.

Among the numerous good stories relating to the new Archbishop of Canterbury is the following. Among the clergy who most strenuously opposed Temple's appointment to the see of Exeter in 1869 was the Rev. Alfred Earle, afterwards Archdeacon of Totness, but when, twenty years later Temple, then Bishop of London, required a suffragan, he selected Dr. Earle. In an interview with the Bishop, Dr. Earle referred to the circumstances of his opposition, whereupon Dr. Temple replied, with a smile, "Oh, yes! I remember. You lost your temper that day."

A small parcel was lately left with the doorkeeper at the Church Army headquarters, in Edgeware-road, which, on being opened, was found to contain a massive 18-karat gold necklace, a costly diamond and pearl brooch, and a piece of paper, bearing these words: "From an anonymous friend to help in placing a jewel in the Saviour's Crown." A cheque for £100 was sent to the hon. chief secretary of the Church Army (the Rev. W. Carlile), on New Year's morning, to provide another of the society's mission and colportage vans for the diocese of Chichester. The Lambeth police magistrates have just forwarded to the Rev. W. Carlile a donation of five guineas in aid of the work of the Church Army among the criminal and outcast classes.

The Very Rev. Mervyn Archdall, D. D., Dean of Cork, was, on Jan 8th, elected

Bishop of Killaloe, in room of the late Bishop Wynne, whose sad death we lately noticed in these columns. The Bishop-elect has a good record. He was ordained in 1856 for a curacy in Raphoe, but he shortly afterwards came to Dublin as assistant to Rev. John Gregg, Trinity church. He followed Mr. Gregg to Cork, when the latter was raised to the episcopate, and became his chaplain. He was afterwards preferred to St. Luke's, one of the most important city parishes. He next became Archdeacon of Cork, and eventually Dean of St. Finbarres and Rector of the Cathedral church. He was also elected by the Diocesan Synod a representative Canon in St. Patrick's National Cathedral, Dublin. On the elevation of Dr. Meade to the Bishopric of Cork, he was elected an honorary secretary of the General Synod, a position filled by more than one clergyman who afterwards became a Bishop. The appointment has given general satisfaction.

The Archbishop of York has received an anonymous promise of \$2,500 towards the fund of the proposed Bishopric of the East Riding.

The Bishop of Peterborough was presented lately by the parishioners of Kensington with a gold watch, a cylinder writing-desk, and a purse of money in recognition of his services during 18 years as vicar of Kensington. Lady Mary Glyn was presented with a grand piano and an inlaid oak book-case. Lord Glenesk presided at the meeting, and among others present were the Princess Louise and the Marquis of Lorne. Lord Glenesk said that during these 18 years £40,000 had been spent in church-building in the parish, £80,000 had been given in offertories, subscriptions and donations amounting to £73,000 had been given to church work, and with legacies, bazaars, and in other ways the total of the money raised reached £200,000. There had been 1,598 individual subscribers to the presentation fund, which amounted in all to £1,220. Many of the subscriptions had come from the poorest in the parish.

A meeting of farewell to the Archbishop of Canterbury on his leaving the diocese of London was held on Jan. 18 at the Guildhall. The Lord Mayor presided. Dr. Temple was presented with seals for the diocese of Canterbury as a gift from the office-bearers of the Diocese of London, and with numerous addresses from various bodies connected with the diocese: and Mrs. Temple was presented with a replica of Professor Herkomer's portrait of the Archbishop painted to be preserved in Fulham Palace. The Archbishop, who was received with great enthusiasm, ac-

knowledged the gifts and the addresses, expressing his warm sense of the kindness and sympathy with which he had been uniformly treated during his occupancy of the see. He had endeavored, so far as he possibly could, always to uphold the rule of strict justice in his administration: he could not pretend always to have succeeded, but any mistakes he might have made had been passed over with the same kindness which had been shown to him in other ways.

A notable meeting was that recently held at Exeter Hall, to celebrate the jubilee gathering of the Band of Hope Union, of which the Queen has just become the patron. The Union, which has a membership of 2,800,000 children between the ages of seven and fifteen years, is a branch of temperance work that has the sympathy of all classes.

The name of the Fiji Islanders was long the synonym for cruelty. To those who "take no stock" in Foreign Missions, the following figures should be instructive: Last year the Islanders subscribed \$25,000 for Foreign Missions, and have just sent an order to London for 5,000 Bibles, 5,000 hymn books, and 5,000 catechisms.

The Right Rev. W. T. Harrison, D. D., Lord Bishop of Glasgow and Galloway (Scotland), has just issued an appeal, not only to all within his own jurisdiction, but to the whole of Great Britain and Ireland, for aid to build an episcopal or Bishop's church in the East of Glasgow, to be dedicated in honor of St. Columba. This projected church will succeed the present St. Ann's Mission, Bridgeton; and from the promising encouragement already given, this fane will be the most superb in the diocese. Being inaugurated by the Bishop's own personal exertions, it may well be termed the Bishop's church.

The work of demolishing the north gable of the west front of Peterborough Cathedral is proceeding rapidly. Each stone of the gable is marked on a plan beforehand and measured, and its size is recorded. When dislodged it is taken down in a lift to the grass below, where the stones are laid in courses. The mortar in which these great stones lie is like dust, and not so good as the "road mortar" of later generations. The huge floriated Latin cross on the summit was removed with a derrick.

American Church Notes.

The Bishop of Duluth.

On the feast of the Presentation of Christ in the Temple, the Rev. James Dow Morrison, D. D., LL. D., was consecrated Bishop of the newly-formed missionary jurisdiction of Duluth, Minn. The consecration took place in the cathedral of All Saints', Albany, at 11 a. m.

The consecrators were the Rt. Rev. Wm. Croswell Doane, Bishop of Albany, the Rt. Rev. Dr. Huntington, Bishop of Central New York, and the Rt. Rev. Dr. Gilbert, Bishop-coadjutor of Minnesota. Bishop Scarborough, of New Jersey, and Bishop Cheshire, of North Carolina, had, at the request of the Bishop-elect, been selected as presenters by the presiding Bishop. The other bishops assisting were Bishop Hamilton, Lord Bishop of Ottawa, Bishop Starkey, of Newark; Bishop Walker, of Western New York; Bishop Wells, of Spokane, and Bishop Lawrence, of Massachusetts. The attending presbyters were the Rev. W. W. Battershall, D. D., rector of St. Peter's church, Albany, and the Rev. R. M. Kirby, D. D., recently appointed by the Bishop of Albany to succeed Dr. Morrison as Archdeacon of Ogdensburg.

The cathedral was tastefully decorated with palms and flowers for the occasion. Besides the 30 men and boys, who formed the surpliced choir, there joined in the procession between 70 and 80 of the clergy of the Diocese of Albany. The special music was exceptionally fine. Bishop Doane was the preacher. Dr. Morrison has been the recipient of many valuable gifts. He was consecrated in a set of episcopal vestments presented to him by the St. Agnes' Guild of his late parish at Ogdensburg. Another set has been presented by a friend of his and of the church in Potsdam.

The new Bishop has always been held in the highest esteem and affection by his brother clergymen, and all united to show their strong feeling at this time. The Archdeaconry of Ogdensburg presented him with a Bishop's ring and the other clergy of the diocese gave him a gold pectoral cross, set with amethysts. His former parishioners in Herkimer have given him a Bishop's ordinal, handsomely bound.

Directly after the service the Bishop and Mrs. Doane entertained the bishops, clergy and other invited guests at luncheon in Graduates' Hall.

BLUE RIBBON TEA
TELL YOUR FRIENDS ABOUT IT

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TELL YOUR FRIENDS ABOUT IT

Music in the Church.

SECTION I.

Prepared for the Rural Deanery meeting at Boissevain, Jan. 7, 1897, by R. Nelson Barber, and published at their request.

It was with the greatest pleasure that I acceded to the Rev. G. C. Hill's request last week to give you a paper at the Deanery meeting to-day. The subject is a very dear one to me, and among all my work, there is nothing so enjoyable to me as my connection with "Church Music."

I must commence, however, by disagreeing with Mr. Hill on one point. In the letter which he wrote to Mr F C O'Meara he suggested that I write a paper on "Music as an Adjunct to Divine Worship." Now, is music really an adjunct? I reply emphatically, No! It is part and parcel of Divine worship, just as much so as prayer, or the minister's discourse. As illustrations of this point:

1. The services of the Temple, to which I will refer later in my paper, consisted for the most part of "music." 2. The worship of the angels in heaven, from our slight knowledge, consists almost solely of songs of praise and adoration. If we treat music as an adjunct only, (I take the word adjunct, as I understand Mr. Hill to use it, viz., an aid or stepping stone), then, I think we place it on a far lower plane in connection with our services than it should occupy, and so degrade one of the greatest "means of grace" given to us by the Almighty. I have accordingly altered the title of my paper to "Music in the Church."

Before proceeding to my paper proper, I must apologize for its shortness on two grounds; firstly, it has been the work of spare moments only, my business occupying not only the day time, but proceeding also well into the night; secondly, these spare moments have been so few that I have been unable to devote such time as the subject deserves. However, I have greatly enjoyed the research necessary to its production, and have personally received great benefit from the compilation. I will now proceed to the paper, and trust you will treat the faults leniently. The true critic is he who extracts the wheat from the accompanying chaff, thereby bringing into prominence that which is good and true. Unfortunately, the tendency of the critic of to-day is in the opposite direction, and it is the chaff which comes under his microscope, and receives his undivided attention.

I will divide my paper into two sections. The first tracing the history and development of church music from the earliest times; the second, dealing with the needs and possible remedies peculiar to our branch of the great Anglican Church

The first mention of music is in connection with Jubal, the inventor of string and wind instruments, and I think we might logically infer that he was the first musician. (Gen. iv, 21.)

Nothing further is mentioned of the progress of music until we come to Moses' and Miriam's songs of triumph. (Exodus xv), but tradition tells us that Moses was a disciple of the priests of the Egyptians, who made music one of the most important factors in the worship of their gods. We also learn that Moses himself was a good musician, probably having received his instruction from the Egyptian priests, and he himself taught and confided to the Levites the care of the music ever afterwards used in the worship of the "One True God."

The next musician of importance was David the Psalmist and sweet singer of Israel, who, after Saul's death, became the King of Israel. Surely we can see the Divine origin of music in the fact that the only thing capable of driving out the evil spirit from Saal was the calm, soothing playing and singing of the minstrel David.

I should not like to pass this portion of my paper without mentioning the introduction of David's Psalms. These were composed specially for use in Divine worship, as we can learn from the 95th, which commences, "O come, let us sing unto the Lord;" also the 96th, 98th and 149th, all of which commence with "Sing unto the Lord a new song." The 149th and 150th contain the following words, which indicate the manner of singing, "Let them sing praises unto Him with the timbrel and harp," and "Praise Him with the sound of the trumpet: praise Him with the psaltery and harp Praise Him with stringed instruments and organs," etc., etc. The word psalter was applied both to a performance on stringed instruments, and also to a sacred hymn.

The penitential Psalms were accompanied merely by stringed instruments; those of Praise, with the addition of trumpets, drums, schofars, timbrels and larger harps.

The Psalms were used in three different ways in the services of the Temple at a later date. 1. By priest and congregation, antiphonally. 2. By precentor and chorus, and 3. By a divided chorus. Even to-day we sing the Psalms exactly in the same manner as they did thousands of years ago in the Temple services.

The Psalms were constructed on a poetical basis, and consequently were specially adapted to a musical setting. Each verse consists of a strophe and antistrophe, in a great many cases the second being an augmented parallelism to the first, e g.

Psalm 31.

1.A. I will bless the Lord at all times:

B. His praise shall be continually in my mouth.

2. A. My soul makes her boast in the Lord.

2. B. The humble shall hear thereof, and be glad.

3. A. O magnify the Lord with me:

3. B. And let us exalt His name together.

4. A. I sought the Lord, and He heard me:

4. B. And delivered me from all my fears, etc., etc.

The above idea is perhaps shown to better advantage in the 38th Psalm, viz.,

1. A. O Lord, rebuke me not in Thy wrath;

1. B. Neither chasten me in Thy displeasure.

2. A. For Thine arrows stuck fast in me.

2. B. And Thy hand presseth me sore.

In the first verse it is very plainly seen that "chasten" is an enlargement of "rebuke." I think these illustrations will suffice to show my meaning. Had I time, I could quote many more similar illustrations.

Solomon, the son of David, who, at the Divine command, constructed that wonderful edifice known as "The Temple" at Jerusalem, himself superintended the music used in the Divine services. From the antiquities of Josephus, Book vii, Cap. 13, and Sec. 3, we learn that only male voices were used in the choir of his "Temple." The choir of the second Temple, however, consisted of both men and women. (Ezra ii, 65; Nehemiah vii, 67.)

The destruction of the second Temple of Titus, with the consequent scattering of the Israelites, almost wholly obliterated all traces of nationality in their music. While our Christian music is doubtless a much finer production than that of the Israelites, and hence more the "Language of the Soul," we must not forget that to the Hebrews we are indebted for the prolific soil on which it fructified.

We now pass on to the Christian era. We learn that among the early Christians psalms and hymns were chanted antiphonally by men and women, although we have only tradition respecting them. In 180 A. D. it is on record that the Christians of Alexandria accompanied the chant of the Last Supper with the sound of the flute. The persecution and oppression following the early Christians must, as a matter of caution, have led to a very restricted use of music at their secret prayer-meetings.

During the persecutions of Nero and Diocletian, where the Christians were crucified, burnt at the stake, and cast defenceless into the arena to be devoured by wild beasts, they chanted, with their last breath, their praise of the new faith. Nor were their songs of victory in vain. They inspired the survivors with renewed cour

age to fight their own battles, and also had the effect of making many converts of their persecutors, who were led to enquire into the cause of which the evident disregard for death was the effect.

At the council of Loadicea in 367 A. D. it was ordained that only those appointed should sing in Christian character.

At the beginning of the 4th century, Sylvester formed a school for singing at Rome.

St. Augustine, from his own statement, was converted by the Divine power of music.

Music at this stage of the Christian church is shrouded in oblivion, and hence we know very little of its progress, until the time of the greatest musical reformer, Martin Luther.

Luther was born at Eisleben in 1483, and was the son of a poor miner. His chief work, musically, was to bring the service of God into the people's tongue. He was also the founder of the congregational hymn. Luther was a remarkable musician, being not only an expert instrumentalist, but also a singer of great ability. The following quotations regarding music are by him:

"The heart is drawn to thought divine By music, pure and good."

And "Music is a beautiful and glorious gift of God, and stands next to theology."

During the reign of Elizabeth, the music of the church reached a height of perfection hitherto unexcelled. The various services of the prayer book were set to music by Tallis, who also composed many anthems. In the latter he was ably seconded by Richard Farrant, and their anthems are sung to-day, although perhaps a little tedious and out of date.

From this point church music declined, until throughout the civil wars it seemed to be extinguished altogether. No sooner was monarchy restored, however, than the choral services were re-established. One of the effects of the efforts of the Puritans to stamp out church music was that, when the choral services re-commenced, there was a great lack of suitable musical material, and foreign talent had to be imported, with the result that church music was considerably brightened by the induction of the continental style, which was lighter and appealed more to the popular taste than the older music, which was heavy, and could be only appreciated by the people after a certain amount of training. Charles II, of light vein, sent Humphrey, one of the best English boy choristers of that day, to study under Lully, of Paris. We find the results of this training in the work of Henry Purcell, who received his musical education from Humphrey, and who devoted almost his whole time to the development of music in the church. Unfortunately, he died at

the early age of 37, and his epitaph at Westminster is interesting:

"Here lies Henry Purcell, Esq., who left this life, and is gone to the blessed place, where only his harmony can be exceeded."

We now come to the period of those five contemporary Goliaths—Handel, Bach, Gluck, Haydn and Beethoven. Each of these had his own special field—Handel, oratorio; Bach, organ music; Gluck, opera; Haydn, symphony and orchestral music; and Beethoven, the sonata. Although we can scarcely say that these composers wrote specially for the church, yet some of the most beautiful church melodies of to-day have been adapted from their writings. As my matter is drawing out to a greater length than I anticipated, I will hurry and bring this section of my paper to a conclusion.

Great improvement in church music is noticeable during the last half century, owing chiefly to the formation of choral societies and associations in the different dioceses of the old country, and which have been principally a development of the system introduced by Hullah for teaching large classes. In some cathedrals as many as 2,000 voices have been brought together with the happiest results. At the present time there is quite a rivalry as to which diocese shall have the most successful festival of the year. Young composers have every opportunity of bringing their compositions (bearing on sacred subjects) into public notice. The greatest change is noticeable in the smaller village churches, where a few bad voices, roaring to the accompaniment of a barrel organ, (which occasionally would go wrong, with disastrous results), or a few rural fiddles in the gallery, have given place to full choral services, with competent men as choir masters and organists. England is at present among the foremost as regards matters musical (secular as well as sacred), and I sincerely hope she will keep her well earned place in the race, and that she will not again let a horde of foolish bigots rob her of her rightful inheritance.

In speaking of "Music in the Church" from the standpoint of a Manitoban, I shall do so under the heads of: 1. The Clergy. 2. The Chorister. 3. The Congregation.

I. THE CLERGY.

In matters musical, the clergy should certainly head the list. It depends greatly upon the stimulus given by the presiding head of the church whether the various services musically be a success or not. I should therefore suggest: (a) If possible, the clergyman assist in the choir; (b) That he be present at all choir practices, and sees that perfect order is mentioned. There is scarcely that reverence among choristers that there should be in the absence of

the clergyman; (c) Choir practices should commence and close with prayer. Occasionally it would be well to remind the singers of the object of their singing. This is very often forgotten by the thoughtless. (d) A few words of encouragement, sparingly used, however, might often influence the young chorister for good.

II. THE CHOIR.

A singer should never join a choir without first considering gravely the pros and cons. Having decided in favor of the choir, I make the following suggestions: (a) Let nothing but sickness, or something equally serious, keep you away from practice or service. (b) The work is voluntary, and your obligation one of honor. You will, therefore, make it a point of honor to attend regularly and do your work conscientiously. (c) Sing from the heart. No matter how beautifully you sing, how clearly you enunciate, or how elegantly you phrase, it is but "a sounding brass or a tinkling cymbal" if you do not feel what you sing. (d) Behave with perfect decorum at Divine service. Remember that you are the observed of all observers, and that your example is eagerly watched by the rising generation. (e) Be punctual. Do not disturb the service after it has commenced by walking the full length of the church into your choir stall. (f) Be loyal to your choir, and do not join the great army of grumblers. If something happens to annoy you, grin and bear it, but do not, for some paltry reason (most probably, unintentional on the part of the one causing it), either leave the choir, or make trouble with the other members of the choir.

Attend to the above, and you will make a model member of the choir to which you belong.

III. THE CONGREGATION.

(a) Attend your own church regularly and the common sight of empty pews, which have the effect of a damper upon the musical efforts of your choir, will be a thing of the past. (b) Take an active part in the musical portion of the service. The choir is meant merely to assist you in singing, not to hear the entire brunt of this work. (c) Should you criticize the efforts of the choir, do so in a charitable spirit. Nothing is more discouraging to the choir-master or members of your choir than your "sneering" (doubtless thoughtless) words. Be extremely careful of what you say relating to church matters before children. Their minds are very retentive, and your thoughtless words may be productive of pernicious fruit in after years. (d) Be punctual in your attendance at church. (e) Give your choir "financial" aid. This is a very practical way of showing your sympathy with their efforts. Too many choirs in Manitoba have their hands tied from lack of funds to purchase

the necessary music. Remember that a diamond is worthless until it is polished, and you do not know what your choir can accomplish if they do not possess the necessary music. (f) In a great many churches, and I think it should be the case in all, the choir practices are open to members of the congregation. If this is the case with yours, take advantage of the opportunity to become conversant with the music of the ensuing Sabbath, and then you will be able to join heartily in the singing of God's praise.

Catholic Reform in Italy.

Count Campello's movement in the way of Catholic Reform has spread from Arnone to the villages of Polino and San Vito, and from these to the town of San Angelo. Signor Janni, the active parish priest at San Remo, reports that not only he has broken fresh ground at Ventimiglia and Oneglia, two towns on the Riviera, but that he continually receives fresh adhesions in these places. At Ventimiglia he has allowed a professor at the Roman Catholic Seminary to speak at his meetings, and a full discussion of various points has taken place between them. On December 21st Pere Hyacinthe preached at the Italian Catholic Church at San Remo, which was crowded. The sensation produced by the appearances of the great French orator and thinker was profound. The San Remo newspapers, including the Roman Catholic and Socialist organs, had articles on their distinguished visitor, and the *Secolo XIX.* at Genoa followed in their train. The Syndic of San Remo, Signor Mombello, paid a visit to the great orator, and the Roman Catholic professor mentioned above, Canon Marzocco, was introduced by Signor Janni to the preacher at the conclusion of his sermon. Canon Marzocco had, however, the bad taste to endeavor to initiate a discussion with Pere Hyacinthe, but the latter intimated that he considered the occasion hardly suitable. On Christmas day Pere Hyacinthe again preached in Signor Janni's chapel. The general opinion was that the great preacher had lost none of the power which, before 1870, had attracted such vast audiences to Notre Dame.

As to Professor Miraglia, his Ultramontane friends have just devised a new snare for him. The other day they nearly assassinated him. Now two priests have endeavored to entrap him into an assignation with a lady. Suspecting some plot, the Professor, instead of appearing himself, sent a policeman. The matter is likely to be the subject of legal proceedings; Miraglia has taken some steps forward of late. "Catholic he is," he declares, "and

Catholic he will remain." But he remarks on the simplicity of the doctrine of the Creed, the Missal and the Breviary, as compared with that now professed and preached by the disciples of the Roman Curia. On the festival of the Holy Saviour, which he has established, he proposes to read the Mass in Italian as well as Latin, that the people may understand what he says.

St. John's College Notes.

On Tuesday, February 23, a meeting of the Church society was held, Mr. Chambers presiding. There was a fair attendance of members and their friends. The usual office of the society was said by the president, after which an address on his missionary labors in the Yukon country was delivered by the Ven. Archdeacon McDonald, D. D. One had only to note the rapt attention given to every sentence that fell from the archdeacon's lips to see that there was an abundance of missionary zeal among the students of St. John's.

Dr. McDonald commenced his address by according a well-deserved meed of praise to the Church Missionary society for its noble work in the great northwest. Missionary after missionary had been sent out, until practically every district had been more or less visited by the Gospel of Jesus Christ. It was in 1862 that he himself was sent out by the C. M. S. to minister to the Tukudh Indians, and for many years his home had been in the "land of the midnight sun," and near to the borders of the Northern sea. Previous to this these Indians had been twice visited by Archdeacon Kirkby, who was then stationed at York Factory. The speaker's first station was at Fort Yukon, where for 10 years he was the guest of the Hudson Bay Company. It was autumn when he first arrived at his post, and the Indians had just come in from their summer hunting. They stayed a month before going out for the winter. They gave him a most cordial welcome, and showed great anxiety to learn about the white man's Saviour. Many of them begged to be taught the alphabet, in order that they might read about Christ. They showed great intelligence, and, in a very short time, were able to read words of one or two syllables. The Archdeacon selected some of the most earnest and intelligent of the Indians to act as Christian leaders. To them he committed the duty of conducting daily evening services in the camps, and two services on Sundays. For four years he had to use an interpreter. He was only able to translate a few prayers for them; hymns he had to compose, as he found that easier and better than attempting to translate any of the church hymns. These Indians committed to memory the hymns and prayers, as well as

a part of the Decalogue. During the summer time there would often be as many as 500 Indians at Fort Yukon—that is, men, women and children. The over-exertion necessary to carry on the instruction of the Indians brought on serious illness, and it seemed as if he would have to give up his work for a time. So serious, indeed, was this sickness that the C. M. S. made preparations to send out another missionary to take his place. Bishop Anderson, of Rupert's Land, who was then in England, preached a missionary sermon at St. Bride's, in which he appealed for a volunteer to go to the Yukon mission field. In the congregation was Mr. W. Carpenter Bompas, who was so impressed by the appeal that he offered himself for the work. He came out, and is now the venerable and apostolic Bishop of Selkirk. Before his arrival in Canada, however, Dr. McDonald had been cured by the use of an herb supplied by the Indians, and so did not need to relinquish his work. During the first ten years of his stay in the Yukon country, he travelled as many as 1,500 miles on snowshoes in one winter. In summer he often made a journey of 500 miles, a great part of which would be by canoe. In 1865, and again in 1870, he visited a remote tribe of Indians, who had never had Christian missionaries actually staying and working among them. In the latter year he was on one of his journeys when he met 300 of these Indians in their canoes. Immediately they saw him they shouted with glee, fired their guns in the air, and in other ways showed how glad they were to see him again. A heavy shower of rain came on, yet they turned back with his company to the fort, whither they were bound, and gladly heard the message of peace and love he had to give them. It was wonderful, he said, to note the rapidity with which the Indians could learn hymns by rote. Some of the Archdeacon's stories of Indian life were very affecting. He told of the death of one of the Christian leaders, who had lingered on for a long time, but persisted in carrying on his work of love to the last. When he found himself sinking, he assembled his Indian brethren for evening service. Lowly and reverently he knelt in prayer, pleading with the Good Saviour for those whom he loved so much. As he did not rise from his knees when the devotions were over, those around him waited for a little, thinking he was engaged in silent communion with God. When they went and touched his prostrate form they saw that his spirit had gone to the rest of Paradise. Like a true soldier of the cross, he died in harness.

The Archdeacon went on to speak of the work among the Eskimo, who assembled annually at Peel River. Great difficulty was found both with them, and with the Tukudh, on account of the pecu-

liarities of the languages. With the latter he had tried various systems, but had come to the conclusion that the best was the use of a syllabic system with Roman letters. In 1873 he went to England, and took with him portions of the Bible and the Book of Common Prayer translated into Tukudh, which was published in the following year.

While at Peel River, he was the superintendent of the missions among the different tribes on the Yukon. A great deal of harm had been done to the Indians by the vicious lives of the miners who had located themselves there. Bishop Bompas, however, spoke very favorably of the work, especially among the young.

During the 35 years he had worked among these distant Indians, he had managed to translate the whole of the Bible into their language. Already the whole of the New Testament, the Old Testament, as far as the First Book of Samuel, and the Book of Psalms, were printed; the rest was now ready for the printer, and would, he trusted, soon be published. The Indians were only too glad to give as much as a dollar and a quarter for a New Testament, and the half of that sum for a Prayer Book.

During his absence, the work was being carried on by his Christian leaders. Four years ago, one of these was admitted to the Diaconate. He was not a highly educated man, but he was intelligent, and deeply earnest. The work had many difficulties and discouragements, but it was being blessed by God.

A hearty vote of thanks was accorded to the venerable Archdeacon, on the motion of Messrs. Chambers and Cassap, and the evening hymn having been sung, the meeting closed with the Benediction.

Anniversary Sermon.

Notes of a sermon preached at All Saints' Church, Winnipeg, on the fourth Sunday after Epiphany, by the Rev. F. V. Baker, B. A., rector.

I Sam. vii, 12: "Hitherto hath the Lord helped us."

The progress of the Church of England during the last fifty years is a subject of devout thankfulness to all her members. The traveller in England at the present day is impressed with the evidence of the throbbing pulse of church life. Splendid churches rise on every hand; the clergy are full of activity; the number of Bishops has increased two-fold during the reign of our Queen; cathedrals are crowded with enormous congregations; missionary life active and abounding.

We in Canada share in the faith and good works of the great English communion. She is not merely a church of England, but a church of English-speak-

ing people throughout the world. . . . She does not deny either the authority or the evidences of spiritual life in other branches of the church, or among other bodies of professing Christians; but she holds nevertheless, faithfully to her own privileges, and to the "faith once delivered to the saints;" because she believes in her mission, that God intends her to be a standard and an ensign to the nations. The eloquent convert from Presbyterianism, who visited us from the American church last September, I mean the Rev. Dr. Green, of Iowa, spoke in burning words of this great treasure and opportunity of the English church. "I believe that our common faith and our union in the Anglo-Catholic church gives us the key to the 20th century. These closing years of the 19th century seem fraught with the climax of the opposition of evil to the truth. We face a crisis. In it we have but one confidence. . . . I believe that there lies in the faith and in the life of this Anglo-Catholic church of ours a spirit invincible and triumphant, that has conquered in the past, for God was with it; that can never fail, for God is with it still."

This church it is our privilege to belong to. This mission of the English church we must carry on according to our opportunity.

Let us mention in illustration three strong marks of the English church. Her work is a witness to these essential truths.

1. The steadfast teaching of Christian doctrine. It is a matter of great importance in this time of uncertainty of teaching, when men are treading the shifting quicksands of modern unbelief, to feel that there is no church like ours so conservative of the doctrines of the Christian faith. While we decline to add to the faith the novelties of Rome, we hold steadfastly, as against the modern "downgrade" theology, to the teaching of the Catholic church, as embodied in the creeds, and proved by Holy Scripture.

2. Her active interest in all good works: whether in the missionary work, by which we undertake to carry the Gospel to all nations, or in ministering to men's bodies, in those works of mercy, by which all mankind shall ultimately be judged.

3. Her constant appeal to Holy Scripture. Our church asks no one to believe any doctrine as necessary to salvation that cannot be proved from Holy Scripture. Her government, her use of the sacraments and forms of prayer are witnessed to by the words of Scripture. She reads the Scriptures to her people, without note or comment, that they may hear the very words of the inspired writers, without any varying views or garbling interpretations of men. She provides a systematic plan of public reading of the Scriptures, by which the whole Bible is read through

once a year. For this alone the Christian world is her debtor. She keeps alive a knowledge of Holy Scripture, which would else be lacking.

A centre of such Christian work and life our church of All Saints' strives to be in its sphere. Catholic in its faith; scriptural in its teaching; zealous in spiritual life and work; a faithful daughter of a noble mother. In this task may we not say, "Hitherto hath the Lord helped us?"

But besides general work, All Saints has striven to hold up another ideal. Our choral service, our surpliced choir, the appeal to the eye through the colored hangings of the different seasons, or the outward act of reverence—these have from the first been almost a peculiarity of our worship. A peculiarity that is in Winnipeg. For, indeed, what is here exceptional, is in other places the general rule in Anglican worship. Whether in England or in the United States, this outwardly dignified worship is the usual thing. But is this worth while? some ask. We think it is. We offer to God of our best; we strive to make our worship the true expression of now a thankful, now a sorrowing heart. It is a worship both scriptural and reasonable. Reasonable, because we follow St. Paul's maxim: Let all things be done decently and in order. Scriptural, because the Temple service which our Lord attended was dignified by rich ceremonial, and because the worship of Heaven itself is described in the Revelation of St. John as being surrounded with a far greater magnificence. The Church of England has always encouraged her children to observe a dignified and beautiful worship. We believe we are right, then, to accept and act upon her teaching. We believe that when men shall see these things without prejudice, they will acknowledge that in their place such services are a help to true worship and to our spiritual life.

But you know, dear people, as well as I, these things are not an end in themselves. They are a help to our religious life, not the life itself. Let nothing stand between us and the fulfilment of our Christian calling.

As we stand to-day, with our work before us, with our brethren around us, we ask ourselves, Are we living the Christian life? Are we doing Christian work? Do we abound in love, in faith, in earnestness, in purity, in good works? Yes. There have been some noble lives lived in All Saints' church, some noble sacrifices made, some faithful years of Christian labor upheld by God's grace, and gladly given to God. These are our treasure, our glory, the secret of what progress we have made.

Four years ago, this very Sunday, I was instituted as rector of this parish. I spoke then of what All Saints' people had done: of your work for the church that is your church. Those four years since have

been years of progress : of good work done by noble men and women : marked in many ways by the help of God.

It might have been better ? Oh, yes ; no earthly work yet, but might be better. It has been marred by sin, by indifference, by coldness, by misunderstandings, by much that might have been so much better. Yet, in spite of all, a steady, hopeful work.

But the future. Let us look at it. We must do more : we must do better.

1. Personal religion needs to be deeper. Repentance must be true and deep for sins that stain the past. Priest and people alike have many shortcomings to bewail. We know it too well. Let us help one another to drive away the demon of sin ; of unkindness in thought and word ; of impurity and drunkenness ; of indolence and wilfulness.

We need a greater faith in God, in Christ and in His precious gifts, the grace of the Holy Sacraments, the presence of the Holy Spirit. We need a greater obedience to all God's commandments ; to God's will revealed in Scripture, in conscience, in the church.

2. In generous giving might we not do more and better ? To our church and to God's work ; and not alone our money, but also our time and work. What are you doing to carry on God's work. We fail to recognize that giving is a Christian privilege as well as a duty.

3. As a congregation, we need to grow in strength. That means in numbers ? Yes, but something far more important. To grow in unity. It is difficult to realize this bond of unity where interests are so varied ; but it is vital to our success. No army marched to victory unless it offered a united front. One bond of Christian sympathy must unite Christ's soldiers ; a unity of obedience, a unity of faith, a unity of object.

A Student's Sunday.

The following account of a Sunday spent in mission work by a student of St. John's college, Winnipeg, will give our readers some idea of the strenuous efforts that are being made by the Church of England in the west to care for the spiritual welfare of her scattered people.

A few weeks ago I was detailed off to conduct the Sunday services in a mission at present without an incumbent, in this diocese of Rupert's Land. In the district referred to there are two churches and a school house, at all of which services are held. The first church is about 14 miles from Winnipeg, the second about 5 miles farther on, and the school house about 5 miles farther still. I thought that the round journey was too great for the horse to travel in one day, and so I set out from

the city on Saturday afternoon, and reached the first point about 7 o'clock in the evening. I stayed that night at the hospitable home of a farmer, and on Sunday morning we drove to church, a distance of two miles ; and, on our arrival, found that one old gentleman had arrived before us, and had two fires going finely, so that the church was well heated. Service should have begun at 11 o'clock ; but, as the roads were bad, the congregation took some time to gather, and it was 11.30 before the church was anything like well-filled. The organist had not arrived, but I began service. During the reading of the second lesson, one of the lady members of the congregation, hearing the sound of approaching sleigh-bells, looked out of the window, and at the same time gave vent to a sudden cry. This last somewhat puzzled me ; but, in a few minutes I had a pretty good idea of the reason, when the door was opened, and a party of about eight young people, the organist among them, entered the church, covered with snow. It appears that the bob-sleigh on which they rode, upset near the corner of the church in a large drift, and the passengers were thrown out. However, no harm ensued ; things speedily settled down into their normal condition, and we had a very enjoyable service. We returned to my friend's house, and had dinner, after which I set out for the second church, the distance, as I have stated, being 5 miles. A word here about its situation, which is unique so far as Manitoba is concerned. It is built on a high hill (that is, high for the level prairie of Manitoba), and can be seen from a distance of 7 miles. When you get to the foot of the hill, you cannot see it, on account of the bush which surrounds it. Not being very well acquainted with the road, I drove a mile too far before I turned off. I wandered about for some time, but eventually reached my destination a quarter of an hour after the appointed time. The only living being in sight was one man standing outside the porch, rubbing his eyes. While I tied my horse to a tree, and buckled the blanket about him, the man approached me. I held out my hand to him, and remarked that it was a beautiful afternoon.

"Yes," he said, "but we'll have no service here to-day. The people don't come out. I am the only one here as yet. The stove-pipe has come adrift near the roof, and the church is full of smoke. You cannot see to read. I carried the wood on my back from home last evening, but it seems I have brought it here for nothing."

I entered the church, and found things as he said. There was no ladder. What were we to do : We had come to the conclusion that it would be best to leave the windows and the door open, and let

the fire die out, when another man appeared. He offered to get up on the cross-beam if we would help him. We "gave him a leg up," and in a short time the mishap was remedied.

It was now half-past three, and only two men to form the congregation. On my asking their wishes as to a service, one suggested that if I came to his house, I would have something of a congregation. This I did not care to do, as it would have taken up too much time. Besides, we were at the church, and we might as well use it. After conducting service there, I departed for the third mission, which I reached a little before six o'clock. After having tea, I went to the school house, and began service at 7 p.m., with a large congregation. Here my day's work ended ; and, one of the ladies, who had been collecting for the Home Mission Fund, gave me a nice little sum of money to hand over to the secretary, on my arrival in Winnipeg. I gave my pony a rest of three hours, and then set out for the city, which I reached about half an hour after midnight. Having seen my faithful companion being carefully tended to in his stable, I set out to walk to St. John's, arriving at 1:30 a. m. The night porter who admitted me supplied the wants of my inner man, and I speedily retired to rest.

All that I here chronicle is of the most commonplace character, but, it will show your readers that St. John's students have sometimes to do a good day's work on Sunday, in order that the church's services may be maintained at points where no clergyman is available.

W. H. C.

"Notes" From Indian Hospital —Dynevor.

Thanks are due to the Dominion Government for a well which Mr. Maxwell bored, and found water at a depth of 120 feet. The comfort is very great of having pure, fresh water close at hand, after the inconvenience of drawing water from the river, or melting snow for a large establishment. The pump is most conveniently placed at the back door, and it is hoped, when means are forthcoming, a bath-room, etc.—a most necessary adjunct to a hospital—may be added.

Christmas, which was bright and cheery this year, was kept up on the reserve with the usual festivities, prettily decorated Xmas trees, and gatherings for social teas ; then presents of more than usual value and usefulness were given to the scholars of the Sunday school.

Here, as elsewhere, one finds the romance of real life. Now and again there is a wedding, and rigs and conveyances, more or less beautiful, may be seen driv-

ing up and down the river, in procession ; ladies in gay attire, and all with an appearance of enjoyment and merriment. The bride "has married the one she loves best," or, let us hope she has, but it is not always the case, unfortunately. Frequently her father has views about it, and orders her to marry some one for whom she cares nothing, or whom she dislikes, but it has to be done, and she does it, like many a lady of high degree, for a "consideration"—it may not be "dollars," but a useful cow or a canoe.

The weather has been very unseasonable and trying the last month, and a great deal of sickness has prevailed. An epidemic of measles also broke out, which caused the schools to be closed by order of the medical authorities. The number of patients visited, and who had relief, not only in the surgery, but in clothing and feeding, was larger than usual. Several came in for short periods, suffering from debility and weakness—poverty at the bottom of most of the troubles. Amongst other cases admitted to the hospital are two little girls, both in a very delicate state, but they are improving; also a poor girl suffering from inflammation of the lungs. She is getting strong and well again. The mother of this girl died in a very tragic way at Fisher River a few years ago. She left her husband one evening in autumn, taking her little girl with her in a canoe, to get some tea she very much wished for at the Fort. The man told her the river was in a dangerous state, and refused to go with her, but she was bent on going, and set out. She got on very well as long as the stream was open, but as night came on she found she could get no farther, and would have to land. She got out on the ice, which gave way under her at every step. She was only a few yards from shore, so she tried to pull the boat along, but this was laborious and dangerous, as she was up to her waist in water, which was intensely cold. After immense exertion, she succeeded in getting it to land, but she herself was in a state of extreme exhaustion. The little girl wanted to run to the Fort, at some distance, for help, but the mother would not be left alone. At last, as day broke, she told the little girl to run, but it was too late. When she returned with help from the Fort, the poor woman required no more ; she was dead. Such is a little tale of Indian life : a life full of hardship and endurance, so far removed from our civilized life, that it is difficult to imagine these people are living in our midst, at our very doors, with the same feelings of joy and sorrow, pain and anguish that we have—a world of which many white people in this land know nothing. It is to alleviate their sorrows, and teach them a "better way" in sickness than has been handed down to them from generation to

generation, that the Indian Hospital has been established in their midst. In all parts of the world where the Gospel is preached native hospitals, conducted on Christian principles, have been found to be invaluable, not only in healing the sick, but in raising the native mind to the level of Christian and enlightened methods of treatment and nursing.

The death took place of a poor fellow brought into the hospital under very sad circumstances. He was suffering from cancer of the knee. After a bath and clean clothes, the bandages were being removed by the doctor, when hemorrhage set in, to which he had been very subject, and from which he had not strength to rally, and he died in a couple of hours, leaving a wife and two children in extreme poverty. He was buried a couple of days after in the midst of a blizzard, a large number of relatives attending, as is usually the case in a place where all are nearly related. He was known as a true Christian man. His last words were, "Lord, forgive me all my sins, for Jesus' sake."

A very bad case of knee cut was admitted and cared for during this month. The accident occurred 30 miles away the day before the patient was brought into the hospital. The hemorrhage was so great, that for a while he remained at great inconvenience in the surgery, constantly watched day and night by the doctor (the crowd of relatives and friends in these cases, who rush to the sick man, is not a benefit to him, and is certainly a trial to the doctor.) When carried up-stairs to the ward, he made considerable improvement, but, as in many other cases, the restless feeling of wanting to get away became strong, and he left just when it would have been a benefit to him to have remained. Needless to say, his health has gone down steadily, and the case is now hopeless.

One of the difficulties of a small hospital lies in the kitchen being so accessible and so attractive to patients coming at all hours. Provisions and supplies are seen, and when a meal enough for three white men is given to an Indian for dinner, hungry eyes follow the joints disappearing from his sight, when his finger would have made short work of it himself. The idea of putting away anything is quite foreign to his nature.

For this reason a larger hospital, or establishment, is much more easily managed. The kitchen is not visited by them, and they don't see a supply of food.

The medical superintendent begs to acknowledge, with thanks, the following gifts, which have been sent for the benefit of the Indian Hospital :

Bale, from Hamilton, Ont. ; quilts, from Miss Derbyshire, Ottawa ; illuminated texts, etc., Miss Montizambert, Toronto ; four bushels of potatoes, Chief Asham ;

four bushels of potatoes, W. Sinclair ; shawl, Mrs Phair ; parcel, Mrs. Grisdale ; shawl, Mrs. Dr. Waters, Liverpool, for Dr.'s wife ; ditto, for nurse ; panel, Mrs. Phair (per Rev. E. Thomas) ; bale, Moore's Station, Que. ; cocoa, Fry & Co., Bristol, England ; two bales, London, Ont. ; haunch of venison, fish, tables, Rev. R. Coates, Brokenhead ; fish, Mr. Murdock Johnstone, Jack Head ; three rabbits, Rev. J. G. Anderson ; two boxes of groceries, blankets, etc., St. Peter's, Toronto ; parcel of night gowns, St. George's, Winnipeg ; parcel, Hamilton, Ont. ; one rocking chair, one folding chair, one invalid chair, one footstool, Orillia (Girls' Auxiliary) ; iron bedstead, spring mattress and bale, St. George's Sunday School, Winnipeg.

Indian Hospital, Dynevor.

Family Prayer.

It is impossible to deny the sad fact that the custom of family prayer has fallen into disuse in Christian homes to an extent serious to contemplate during these end-of-century days. And what makes it most serious is the disastrous effects we have every reason to fear when the children in present prayerless Christian homes take their places in the world's work and struggle. As a type of the present prevailing condition of things, an active, intelligent business man was relating his experience in the matter of private prayer. Trained by a Christian father, he had maintained the habit from childhood. When at school his arithmetic and algebra were a trial, yet he always found great help in asking God to help him through, and whenever he met a dog in the road he prayed for protection from it ; and all the way through he felt that he had been sustained and safeguarded by the divine help and presence. And yet this man acknowledged that he had never had family prayers in his own home, and seldom attended church. At the same time he freely recognized that without the institutions of religion men would lose their sense of divine things, forget their dependence upon God, and drift back into the darkness of barbarism. Worse men than he implicitly admit that the Church, as a visible institution is the source and bulwark of morality and righteousness among men, and the basis of a true civilization, even if they do not admit its specific purpose of training souls for God. Now the Church in the home is a divine institution, just the same as the Church organized for believers in Christ. It may be almost certain that the spiritual life of the Church is dependent on the spiritual life and nurture in the family, and it is wholly certain that as far as human agency is concerned, whatever the Church accomplishes for the well-being of

man is largely determined by the institution of family religion. And in the matter of good morals and national righteousness, the home life is the foundation; keep that pure and the streams will be pure. Here must be the true source of social and political reform. It is a serious question for every parent to consider. A few moments taken for a brief Bible reading, the Lord's Prayer, a few collects, a daily recognition in the home of God's mercies, will do more than any other one thing to safeguard children at the critical periods of life, and save that deadly and irretrievable grief to a parent's heart, the witnessing a beloved child go to the bad. It may be true that drunkards and profligates have gone out from Christian homes, but this is immeasurably overbalanced by the immense influence through life of holy impressions in childhood.

Influence of Prayer on the Daily Life.

By Bishop Walsham How.

It is quite impossible that there should be much prayer in a life, without that life being marked or altered by it. In the nature of things, it must be so, quite apart from the supernatural effects of prayer in the answers to petitions for grace and strength and holiness. Frequent intercourse even with an earthly friend, if he be of a strong and marked character, quickly makes itself seen in its influence upon us. We grow more and more like those with whom we associate, and especially, if we admire and look up to them, we unconsciously imitate them. It is so no less in our intercourse with God. The more time we spend in His presence, seeking His face, and communing with Him in prayer, the more surely will godly graces and tempers spring up within us, and bear fruit in our lives. The more we love to meditate upon our perfect Example, and to hold converse with Him, the more assuredly will men be able to take knowledge of us that we have been with Jesus. Do you know any one peculiarly Christ-like in character—meek and lowly in heart, pure, patient, loving, unselfish, calm, truthful, happy? Such an one has become what he is by prayer. Now one of the chief fruits of prayer in the daily life is Peace. "In everything by prayer and supplication, with thanksgiving, let your requests be known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." A life of prayer is a life of peace. There may be plenty of outward trials and troubles in such a life, but there will be inward peace—peace of heart and mind. Not alike perhaps and equally in all, for calmer

natures realize peace more easily than others, and at times even natural quietude of disposition may be taken for true peace. But in all who truly pray, some degree of peace will be found. Even restless, eager, unquiet, passion-tossed souls are not without their visions of peace, if they truly pray. Their natural restlessness may mar and interrupt it continually; but yet at the bottom of their hearts there will be a blessed sense of peacefulness which they can realize in their calmer moments, and especially in the hour of prayer. It is a common complaint among Christian people that they do not feel happy in their religion. And many who do not complain are nevertheless very plainly not at ease. They are dissatisfied, gloomy, impatient; or else unreal, putting on a false cheerfulness; merry, but not happy. May not the secret of much dissatisfaction and want of peace really lie in the absence of true prayer? There is little of the spirit of devotion; therefore, there is little of the fruits of devotion. Perhaps, when we meet with such a case of restless disquiet, the clue to it may be a very simple one. He has not prayed. He may have gone through the form of prayer—"said his prayers," as we say,—but he has not prayed. Is it strange, then, that he has not that peace which is the result of prayer? But how is peace the result of prayer? Partly, no doubt, in the way of a natural consequence upon the habit of prayer. The very act of prayer of necessity implies such a childlike dependence upon God, that it is impossible it should not produce a sense of peace and security at other times. It assumes and acts upon the belief that God is a merciful and loving Father, and this belief is not a thing that can be taken up for the brief time of prayer, and then laid aside for the rest of the day. It is in its nature an abiding principle, which must more or less enter into other things besides prayer. If there be none of this quiet childlike trust in God in other things, we may be nearly sure that there was very little of it in the hour of prayer. And if so, what then must have been the nature of the prayers themselves?

Is there, in short, any true prayer without some degree of trust and confidence in Him to whom we make known our wants? I will not say that there may not be a true cry of grief, an agonized entreaty for mercy and repentance and peace, or the like, even where there is little trust and confidence as yet. What I mean is, that, when prayer has once become the Christian's habit, then there must be confidence. It would be foolish to ask of one in whose power and will to grant our requests we had no reliance, foolish to open our hearts to one in whose sympathy and aid we had no trust. The truth is, prayer is a casting of our care upon God, and if the care is really cast upon God, it will not

trouble us much afterwards. It is clear also that habitual prayer will beget habitual watchfulness, and thoughtfulness, and tenderness of conscience and purity. And these, too, both as direct answers to and as natural consequences of prayer. This is even plainer than in the former case; for it is most plainly impossible to be real in prayer, and yet at other times wilfully careless and sinful. The heart is very deceitful, and plenty of instances may be found (apart from mere hypocrisy) of strict observance of religious forms coupled with astonishing neglect of the simplest moral duties. Be we can hardly suppose that there is what we mean by real prayer in such cases. It is difficult to imagine any one so self-deceived and blind as to be able to pray truly, and at the same time sin wilfully and habitually. Daily life will act out the spirit of true prayer; true prayer will shed its blessed influence on daily life.

Convention of Sunday-School Teachers.

The ninth annual convention of the Province of Quebec Sunday School Union opened at Granby on Tuesday evening, Feb. 9, closing on the night of Thursday, Feb. 11. The meetings of the convention were held in the town hall and not a single one was badly attended, the hall being filled on every occasion with a number of the citizens of Granby, as well as the delegates to the convention, of which latter there was a considerable number of both sexes from all parts of the province. The opening session was held on Tuesday night at 8 o'clock, the Rev. J. W. Clapham, of Lachute, occupying the chair in the absence, through sickness, of Mr. O. M. Moulton, of Coaticook, the president of the union. After a few preliminary words from the chairman, Mayor Miner, of Granby, delivered an address, in which he heartily welcomed the visiting delegates, both on behalf of the citizens and on his own account. In eloquent, but quiet terms, Mr. Miner pointed out the responsibility resting upon Sunday school teachers, and predicted as great an advance in religious matters for the twentieth century as there had been in temporal during the nineteenth.

Mr. W. L. Shurtleff, of the Coaticook Observer, responded to the address of welcome in fitting terms. Mr. Alfred Day, the general secretary of the Ontario Provincial Union, delivered a forcible and interesting address on the subject of "Children in Relation to the Church's Mission." Some eighty delegates and several citizens occupied the hall at 9.30 o'clock on the morning of Wednesday, Feb. 16th, when the second session of the convention commenced work. After devotional exercises

led by the Rev. E. T. Capel, of Sutton, Mr. Seth P. Leet, of Montreal, was moved to the chair. The chairman then read the report of the statistical secretary, Mr. D. Torrance Fraser, who was unable to be present. The report was satisfactory, but showed that the denominations were looking more closely after Sunday school work. There was an increase in the number of home departments. Regret was expressed at the fact that the schools still spend more on themselves than on missions. The work of appointing the nominating and resolution committees and the reception of county reports filled up the rest of the morning session.

At the afternoon session an interesting address was given by Mr. G. W. Pease, of Springfield, Mass., upon "Primary Work." Mr. Alfred Day, of Toronto, also spoke regarding the work of county officers.

At the evening session there was not even standing room to be obtained when the proceedings commenced. After devotional exercises, and an address by the Rev. W. B. Day, of Granby, Que., the financial statement was read by Mr. Seth P. Leet. It showed the union to be a little way behind, but still matters were an improvement over the previous year. Mr. Alfred Day then gave an able address on "The Sunday School Teacher's Master Key," which closed the evening session.

There was a large attendance at the morning session on Thursday, Feb. 11th, notwithstanding the intense cold. A variety of work was done. A conference on the home department was led by the general secretary, Mr. G. H. Archibald. The reports from the committees were received and the Rev. E. T. Capel, rector, of Sutton, was unanimously elected president of the union. The Rev. Mr. Capel thanked the delegates for the honor conferred upon him in a few well-chosen words. Several resolutions were then passed having reference to the Queen's long reign, the plebiscite, and other matters.

At the afternoon session addresses were delivered on "Temperance in the Sunday Schools," by Mr. J. H. Carson; on "Scissors and Chalk," by Mr. G. W. Pease; and on "Our Great Bible-School Work," by the Rev. W. R. Cruikshank, of Montreal, all of which heartily interested the audience.

Mr. G. H. Archibald presided at the closing session held in the evening, as the president had found it necessary to leave by the afternoon train. Mrs. Ashley Carus-Wilson, of Montreal, delivered a splendid address upon the missionary work of the Sunday school. Addresses were made by Mr. G. W. Pease and other gentlemen, and the warmest thanks of the convention were conveyed to the people of Granby for the hospitality they had shown to the delegates during their stay in town. This closed the work of what all agreed has

proved as successful a convention as any that the union has had in recent years.

Correspondence.

The Pas Indian Mission.

To Editor of The Western Churchman.

Dear Sir.—May I ask you to insert the following appeal in your valuable paper?

This school is one of the best in the Northwest. There are this quarter (December) 65 children in attendance, which is far too many for one teacher. Now, the greater number attend with very little clothing on, and my most regular attendants are those living the furthest away; some come nearly two miles. My reasons for writing are two: (1) That I can be able to put up a house for the school teacher, and (2) that I can get some clothing for the children.

(1) The house I live in belongs to the government, and consists of three rooms. (1) 14x14, (2) 14x12, (3) 8x8. No. 1 is used as a government storehouse, and I occupy Nos. 2 and 3. But the house is an old one, and the logs are rotting, and it is not worth patching. My predecessor could not live in it during the summer, as it leaked so badly. Even now, when the sun shines, the snow will melt and drop through the thatching. A good house can be put up for \$50. Will some one help? I intended putting one up myself this spring, but the expense is great. I shall put it up on church property, so the government can not claim it, but still it will be always for the school teacher.

(2) Some of my children are in rags. The other week I noticed one of my girls had on a print dress, and that only. It was torn from the waist down, and her bare stomach and legs were exposed to the cold.

I have about 35 boys, from 6 to 15 years of age, and 30 girls from 6 to 16. If I could get jerseys for the boys all one color and dresses of something warm for the girls, all one color, I should be very thankful.

What parents with children of their own will help? Who is willing to help the lambs of Jesus, the Good Shepherd? "I ye do it unto the least of these little ones, ye do it unto Me."

Who is willing to hear Jesus speaking to them? Reader he is speaking to you. Have you a twenty-five cent piece to give Him who gave so much to you? I am perfectly sure Miss Milledge, the secretary of the W. A., St. John's College, Winnipeg, will gladly receive anything, either in the way of clothing or books or papers that anyone may feel kind enough to send; but be sure and say that they are for the

Pas Mission. Perhaps some Sunday school will help.

Any bale, etc., should be addressed,
MR. RICHARD COX,
The Pas Indian School
Care of H. B. Co.,
Prince Albert, N.W.T.

Please forward.

I am afraid, Mr. Editor, my letter is getting too long, but I hope, for the sake of the lambs, you will insert it. Thanking you in advance, I remain,

Yours faithfully,

RICHARD COX,

School Teacher and Catechist.

P. S.—I think if each Sunday school in Winnipeg would decide to clothe two boys and two girls, there would be few left-out. Who will?

Sir:—I think it would be desirable that church people should be reminded of their duty in observing Friday as a fast day, and refusing to countenance by their presence, any social entertainment which may be given on that day. We frequently hear of various entertainments given on Fridays, to which church people go, regardless of the church's rule. A case in point is the recent Albani concert, and I have no doubt many people will say that here the circumstances were exceptional, as there was only the one night on which they had the opportunity of hearing a celebrated singer. But I would ask, does this make the obligation any less, and would not the very fact of keeping away, on the ground of the day being Friday, help to remind others of a rule which is unfortunately only too often forgotten, or laid aside when it suits our convenience? We are taught to observe the forty days of Lent in remembrance of our Lord's fast by abstaining from various amusements, but should not as much importance be attached to the observance of the weekly commemoration of His death?

I am, Sir,

Yours truly,

A LAYMAN.

It is announced that the Greek manuscript of the Gospels, which was purchased last year by the Russian Government from a village near the Cappadocian Caesaria has been presented by the Czar to the Public Imperial Library of St. Petersburg. With its violet vellum and silver letters, it is one of the most beautiful manuscripts in existence, and it is also one of the earliest, dating back at least to the sixth century. As this copy is now in a place where it will be accessible to scholars, the learned world will wait with interest the results of expert investigation, and before long its relation to the other chief manuscripts will be determined and its various readings brought to bear in the formation of future critical texts.

Varia.

The Bishop-Elect of Sierra Leone.

Canon J. Taylor Smith, of St. George's Cathedral, Sierra Leone, has been appointed the new Bishop of Sierra Leone, in succession to Bishop Ingham. The new Bishop has been chosen from the ranks of the clergy who have gone out from the Diocese of Rochester to the mission field. He is a native of Kendal, Westmoreland, and was ordained at Rochester Cathedral in 1885. He received his training for Holy Orders at St. John's Hall, Highbury. Whilst a student, and also whilst curate at St. Paul's Church, Upper Norwood, he had shown great missionary zeal, and always exercised a great influence over young men and children. In 1891 Bishop Ingham appointed him sub-dean of St. George's Cathedral and Canon Missioner of the Diocese of Sierra Leone. As Canon Missioner he has visited all parts of his large diocese, including Gambia, Accra, Lagos and Abbeokuta. In 1893 the then Rev. H. Tugwell (now Bishop of Western Equatorial Africa) and the Canon journeyed from Abbeokuta to Ibadan and Lagos, being the first Europeans to make this journey for thirty years. Whilst holding a mission at the Gold Coast in December, 1895, the Canon was asked by the Governor to act as chaplain to the forces of the expedition to Ashanti, and in that character he marched with the special service corps to Kumasi, and was able to officiate at the first church service ever held in Kumasi. Last year he was appointed one of the honorary chaplains to the Queen. Canon Taylor Smith was one of the founders of the universities' camp for boys, and when in England he always delighted to act as chaplain at one of the camps. The new Bishop will have a diminished stipend, a large part of the colonial grants being withdrawn. He will have to raise an endowment fund for the bishopric, as well as an annual sum to pay the clergy at the Cathedral of St. George (the Colonial Chaplain grant being withdrawn), and to maintain the fabric of the building, and also to maintain the Technical School and the Medical Mission. He will also have to find two or three European clergy to help him as missionaries and clergy at the Cathedral. The new diocese will be composed to Sierra Leone, the Gambia, and the Canary Islands, Lagos and the Gold Coast being separated from the old Diocese of Sierra Leone.

Our brother churchmen in the United States realize the fact that in every community there are those who look for mental pabulum of a more profound char-

acter than that which is usually given from the pulpit; and, in several dioceses, arrangements are being made for courses of lectures during Lent by clergy who have made a special study of the subjects on which they speak. In the Diocese of Washington, D. C., the following course of lectures has been arranged by the Churchman's League for the Tuesday evenings in Lent: 1. The Bible and the Church, the Rt. Rev. H. Y. Satterlee, D. D., at the church of the Epiphany, March 9th. 2. The Bible and Other Literatures, the Rev. R. H. McKim, D. D., at Paul's church, March 16th. 3. The Bible and Civilization, the Rev. A. Mackay-Smith, D. D., at the church of the Ascension, March 23rd. 4. The Bible and Archaeology, the Rev. Professor Angus Crawford, D. D., at St. Andrew's church, March 30th. 5. The Bible and Science, the Rev. John H. Elliott, S. T. D., at Trinity church, April 9th.

Could we not have something of this kind in some of the larger Canadian cities?

The Rt. Rev. Dr. Adams, Bishop of Easton, lately delivered a lecture in the Church Club course in St. Luke's, Brooklyn, on "The Church, in America; its Catholicity." In the course of the lecture the Bishop said: The Church founded by our Lord was distinguished from the Church of the Jews, which was a Church of a people confined to one place. The Church He founded was and is a common and universal Church to all men, for all men. We must try to show what greater claim to the name Catholic and to the fullness of the term, catholicity, we have over other Churches, and what our Church offers, more than they to their members. The attitude of the Church toward other Churches is not only peculiar; it is unique. We hold that in order to prove the claim of any National Church to Catholicity it must have come from God and have a real and vital connection with the ancient Church. Our belief is the one which has been ours for 1,500 years. It is not a personal question.

The statistics of the "Bishop of London's Fund," recently given out, afford some facts of interest relative to Church extension in London during Bishop Temple's episcopate. The total amount received was \$1,375,000. Of this \$380,000 was expended on mission rooms and rent of temporary premises. The number of churches promoted by the fund was 44. Thirty-seven new parishes have been formed, each with its permanent priest. Additional clergy, missionaries, and curates have been provided, at an expenditure of over \$200,000. Over 100 clergy have been added, altogether, to the staff of the diocese. A sum of \$170,000 was expended

for lay-helpers, and fifty-one grants have been made for the erection of vicarages, besides a large amount for the enlargement of schools. It is no matter of surprise, however, to learn that, in view of the great and constant increase of population in that immense city the large sums thus expended are inadequate to meet the growing needs of the work.

In connection with the proposal to divide the diocese of London, Eng., attention has been drawn to a fact not generally known; namely, that such a division was for a time effected more than three centuries ago. In the year 1510 Henry VIII. endowed the bishopric of Westminster out of property of the dissolved monastery to which the abbey had belonged. A bishop, dean, and 12 prebendal stalls constituted the equipment of the new see. In 1550, however, the first and only Bishop of Westminster vacated the office on account of its lack of income, the original engagements not having been fully carried out, and the next year, 1551, the see was suppressed. A diocese of St. Peter, therefore, as now proposed, would not be entirely a new thing, but the revival of a plan which was thought necessary when the population was insignificant as compared with its present numbers.

When the great Russian railway across Siberia to the Chinese coast is completed, which will be in about two years, it will be possible to travel from St. Petersburg to Peking in five days, and from London to the same city in two days more. The time from London to Nagasaki, Japan, would be covered in sixteen days. The shortest time at present by ocean steamer is over a month.

As several of our readers have complained to us of the great difficulty they have experienced in getting vessels for the service of the Holy Eucharist of a really chaste design, we take this opportunity of informing them that if they would call at the well-arranged and well-stocked store of MESSRS. BARRE BROS. CO., 432 Main Street, 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 without delay.

In Memoriam.

The death is announced of the Rev John William Stubbs, D. D., Senior Fellow of Trinity College, Dublin, treasurer of St. Patrick's Cathedral, and one of the commissioners of National Education in Ireland. By his death the Irish Church has lost one of its most accomplished and learned scholars and most popular preachers.

The Bishop of St. David's, the Rt Rev Wm. Basil Jones, D. D., who had been seriously ill for weeks past, succumbed to an affection of the heart, at his residence, Abergwilli Palace, Carmarthen. He was the 119th Bishop of St. David's, was born at Cheltenham in 1822, and was thus in his 75th year. He was educated at Shrewsbury school under Dr. Butler and Dr. Kennedy, and was thence elected, 1840, to a scholarship at Trinity College, Oxford. Dr. Jones was Prebendary of St. David's from 1859 to 1865, and Archdeacon of York from 1867 to 1874. He was nominated to the bishopric of St. David's when the see was vacated by the resignation of Dr. Thirlwall, and he was consecrated in Westminster Abbey, August 24th, 1874. Among his writings may be mentioned "The History and Antiquities of St. David's," "The New Testament Illustrated and Annotated, with a Plain Commentary for Private and Family Reading," and conjointly with Prof. E. A. Freeman, "Notes on the Oedipus Tyrannus of Sophocles." He also published several papers and reviews in literary and antiquarian periodicals.

Consecration of an Irish Bishop.

The consecration of Dr. Archdall as Bishop of Killaloe in St. Finbarre's Cathedral, Cork, was one of the most imposing functions as yet witnessed in that beautiful building. Additional interest was lent to the event by the fact that his worship Mr. Meade, the Mayor of Cork, was present in state, accompanied by the civic officers and magistrates. An unavailing effort was made by the Roman Catholic Dean of Cork and Vicar General, in the absence of his Bishop, to induce the Mayor to withhold his presence on the score of "the grave sinfulness and scandal of such an action, strictly forbidden, as it is, under special penalties, by the divine and ecclesiastical laws." Mr. Roche, a Roman Catholic ex-Mayor, who had joined in inviting the Mayor to be present, was also associated in this censure. When the Mayor and civic procession entered the Cathedral the entire congregation stood up. The sermon, which was preached by Dr. Jellett, Dean of St. Patrick's, Dublin, and who was for many years benefited in

the diocese, was a powerful vindication of the three-fold orders of the Christian ministry. The whole service was reverently and effectively carried out. The consecrating prelate was the Archbishop of Dublin, who was assisted by the Bishops of Meath and Cork. No other Bishop of the Southern Province was available, Cashel and Limerick being enfeebled by advance of years, and the Bishop of Ossory invalidated.

On Sunday, in the Roman Catholic churches, the Mayor of Cork was denounced from the altars. Dean McSwiney said the culmination of a scandal had been reached when the person who holds the highest position in the city sat in the midst of the enemies of the Catholic religion to listen to the preaching of false doctrines, and to the imposition of hands on a man who for years was sowing the cackle among the hearts of the Catholic nation. Monsignor Maguire said the Mayor had insulted a Catholic God, a Catholic community, and the Catholic religion.

The age for confirmation is, according to the Prayer Book, when they are "come to years of discretion." The age of discernment of good and evil is thus the age at which children should be brought to the Bishop to be confirmed. The age varies, of course, with children, but the tendency is rather to put off confirmation until bad habits have had a chance of being confirmed in the child. Common sense would teach us that it is a truer wisdom that brings children to God to receive the strengthening gifts of the Holy Ghost, that they may be confirmed in good habits and strengthened against the evil to come: the young soldier should go forth fully armed against the foe.

The Church Students' Missionary Association has decided to meet next year at the University of Trinity College, Toronto, Canada. The following officers were elected at the annual meeting, recorded in our last issue, for the coming year: President, J. H. Warren, of Trinity College, Toronto; first vice-president, Mr. Taylor, of the Episcopal Theological School, Cambridge, Mass.; second vice-president, F. A. Wright, of the Philadelphia Divinity School; third vice-president, F. M. Ambler, of the University of the South; secretary, J. N. Boyd, of Trinity College, Toronto; treasurer, W. J. Lockton, of Seabury Divinity School, Fairbault, Minn.

"Peter Lombard" often enlivens the columns of The Church Times, and the other week he gave the following: "Are there any Puseyites in this parish?" said the

new strongly Protestant incumbent on taking possession. "Naw, sir," responded the clerk, probably confusing the objectionable persons with peewits, "there used to be some, but for the last two years the boys have took all their eggs." This is on a par with the answer (familiar enough) which the lady received who asked if they had Matins in the church. "No, mum, we have linoleum."

At last accounts the famine fund, which is being collected in England for the sufferers in India, amounted to \$1,375,000, and was increasing at the rate of \$50,000 daily. Even this is hardly adequate to meet the awful emergency.

The Rev. R. C. Johnstone, F. E. I. S., editor of The Western Churchman, is prepared to accept engagements for his Popular Lectures.

SUBJECTS.

"A Night with the Jacobites and Bonnie Prince Charlie."
"Lady Nairne and Her Ballads."
"Scottish Wit and Humor in Song, and Story."
"Sir Walter Scott as a Ballad-Writer and Ballad-Collector."

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