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The Western Churchman.

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

Vol. 3—No. 14.

WINNIPEG, OCTOBER, 1898.

Price 10c

Calendar.

OCTOBER.

1. Saturday. Remigius, Bishop of Rheims.
2. 17TH SUNDAY AFTER TRINITY. Morning—Jer. 5; Eph. 3. Evening—Jer. 22 or 35; St. Luke 5, 17.
3. Monday.
4. Tuesday.
5. Wednesday.
6. Thursday. Faith, Virgin & Martyr, F.
7. Friday.
8. Saturday.
9. 18TH SUNDAY AFTER TRINITY. St. Denys, Arcop. Bishop & Martyr. Morning—Jer. 35; Phil. 3. Evening—Ezek. 2; St. Luke 9, 1-28.
10. Monday.
11. Tuesday.
12. Wednesday.
13. Thursday. Translation of King Edward the Confessor.
14. Friday. F.
15. Saturday.
16. 19TH SUNDAY AFTER TRINITY. Notice of St. Luke. Morning—Ezek. 14; 1 Thess. 1. Evening—Ezek. 18; St. Luke 12, 35.
17. Monday. Etheldreda, Virgin Queen, Abbess of Ely.
18. Tuesday. St. Luke, Evangelist.
19. Wednesday.
20. Thursday.
21. Friday. F.
22. Saturday.
23. 20TH SUNDAY AFTER TRINITY. Notice of St. Simon and St. Jude. Morning—Ezek. 34; 2 Thess. 3. Evening—Ezek. 37; St. Luke 17, 1-20.
24. Monday.
25. Tuesday. Crispin, Martyr.
26. Wednesday.
27. Thursday. Vigil. F.
28. Friday. St. Simon and St. Jude, Apostles and Martyrs. Athan. Creed.
29. Saturday.
30. 21ST SUNDAY AFTER TRINITY. Notice of All Saints. Morning—Dan. 3; 2 Tim. 1. Evening—Dan. 4 or 5; St. Luke 20, 27 to 21, 5.
31. Monday. Vigil. F.

PUBLISHERS' NOTICE.

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

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

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



Diocese of Rupertsland.

Bishop—Most Rev. R. Macbray, D.D., D.C.I.

Residence—Bishop's Court, Winnipeg.

HOLY TRINITY, WINNIPEG.

An interesting missionary meeting was held on Sept. 23 in Holy Trinity church school house, and under the auspices of the Woman's auxiliary. Very Rev. Dean O'Meara presided, and Lady Schultz, president; Mrs. Baker, vice president, and Mrs. Phair were invited to seats on the platform. Rev. C. C. Owen conducted the opening service. The Dean then

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welcomed the lady speakers, who were to address the meeting, viz.: Miss Golloch, who, with her sister, has charge of the women's work of the Church Missionary Society, and Miss Bird, a missionary in Persia. This he did on his own account, on behalf of the Archbishop of Rupert's Land, whose heart was very warm towards the great missionary cause. He further welcomed them on behalf of the Woman's auxiliary.

Miss Golloch was the first speaker. She advocated missions from a general standpoint, not that of one who had been a missionary. To illustrate the need of missionary work, she said that, for every letter in the English version of the Bible there are 250 unevangelized heathen. She based her address on II Corinthians, chapter v, "God hath given to us the word of reconciliation," etc. She spoke of the necessity, first, of personal reconciliation; next, universal reconciliation; and she urged the importance of earnest, continuous intercession for the needs of the world; also of understanding what it is to give; that giving means a great deal more than money. Another way of carrying on this ministry of reconciliation was by seeking to understand more, by reading and studying more, about the missionary field.

Miss Bird was dressed in the ordinary costume of a Persian woman, excepting that she had her veil at one side instead of covering her face, which a Mohammedan woman she said, would have to do where men were present. She told of the customs of the 206,000,000 Mohammedans in the world in regard to prayer, and gave instances which had come under her notice in dispensing work, showing the miserable condition of the women and the happiness which is brought to them through the knowledge of the Bible. She told of her going to Persia in 1891 through northern Europe and the Caspian sea, and thence a twenty-one days' march south to Ispahan. She spoke of the work of Rev. Mr. Stewart, who had been a bishop in New Zealand but had given up his office to become a missionary to the Mohammedans, also of Rev. Mr. Stanley, Secretary of the mission; of a large school of 400 Armenian boys and girls who receive very good secular instruction and careful religious teaching, and from whom the Sunday school teachers and Bible society colporteurs are obtained. Mr. Tisdale was another missionary, marvellous linguist, who does a most important work by writing tracts and books in Persian. Other missionaries make Ispahan their headquarters and take long itinerating tours. There are also ladies who devote their time to teaching the women, and there are three medical missionaries, two of whom have gone out within the last year and have yet to learn the language. Miss Bird gave some interesting facts illustrating the personal work in which she had been engaged.

At the close the Dean warmly thanked the ladies for their interesting addresses. They are expected to address a number of meetings before returning to the east. They have also a collection of articles from the countries described, and they have brought with them books which are offered for sale giving missionary information.

Diocese of Saskatchewan and Calgary.

The Bishop of Saskatchewan and Calgary, accompanied by the Rev. J. R. Matheson, missionary at Onion Lake, Saskatchewan, drove, on Saturday, Sept. 10th, from Fort Saskatchewan to Beaver Lake, where they met the Rev. J. Atkinson, deacon in charge. The party spent the night at Mr. Robt. Logan's. On Sunday, Sept. 11th the Bishop confirmed a class of 18 in St. James' parish, all presented by Mr. Atkinson. Sunday night was spent at Mr. Fane's, where on Monday morning at 7.30 the bishop celebrated the holy communion; and then accompanied by Mr. Atkinson, drove to Egg Lake, Alberta, and joined Mr. Matheson, who had conducted service there on Sunday evening. Then the three proceeded to Victoria, where arrangements had been made for an evening service. Arriving at Victoria they were met by Mr. House, of Lobstich, who came to beg the bishop to hold service there next day. The bishop decided to do this, and, on Tuesday, Sept. 13th, services were conducted at Victoria Lobstich. While at Victoria the party stayed with Mr. J. Gillis, of the government telegraph service. On Wednesday the bishop and Mr. Matheson made an early start for Saddle Lake where they spent the night, the guests of the Indian agent, Mr. Sibbald. Mr. Atkinson returned to Beaver Lake. On Thursday the bishop drove from Saddle Lake to the telegraph station at Moose Creek, passing on the way through the half-breed settlement at Egg Lake, Saskatchewan. Onion Lake was reached on Friday about 4 p.m. The number of miles travelled between Edmonton and Onion Lake was about 300.

At Onion Lake the bishop remained till early on Tuesday morning when, accompanied by Rev. D. D. MacDonald, missionary at Thunderchild's reserve, he left for Battleford. While at Onion Lake the bishop confirmed ten persons, three being pupils of the St. Barnabas boarding school. St. Barnabas boarding school was begun by Mr. Matheson in 1892. There are at present thirty-six pupils, Indians and half-breeds. Towards the support of the Indian children the Indian department grants help and the institution receives assistance from church women, and other kind friends in eastern Canada. With a view to making herself as useful as possible in the school as well as in her husband's mission. Mrs. Matheson, who previously to her marriage

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was a missionary in India for nearly three years, took the full course in the Ontrario School of Medicine for Women, and received, last spring, from Trinity University, Toronto, the degree of M.D.C.M. Other teachers and workers in the school and mission are: Miss Phillips, Miss Shaw, Miss Marsh.

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CLEARWATER MISSION.

Incumbent—Rev. J. F. B. Belford, B. A.

ST. PAUL'S, CLEARWATER—Every Sunday at 7 p.m. Wednesdays at 7.30 p.m. Sunday School every Sunday at 6. p.m.

Holy Communion—First Sunday in month.

ST. JOHN'S, PILOT MOUND—Every Sunday at 11 a.m. Sunday School 2 p.m. Holy Communion, first Sunday in month.

ST. GEORGE'S, MARRINGHURST—Jan. 9th and every alternate Sunday thereafter.

ST. LAWRENCE SCHOOL—Jan. 2nd and every alternate Sunday thereafter, at 3 p.m. Sunday School every Sunday at 2 p.m. St. Andrew's Guild meets every Thursday at 7.30 p.m. in the school house. Holy Communion once every quarter.

The Sacrament of Holy Baptism will be administered at any of the above services. Due notice must be given.

BAPTISMS.

We were favored with a visit from the Rev. H. T. Leslie, M.A., Assistant Secretary of Synod, on August 14th. The reverend gentleman celebrated the Holy Communion and preached at Pilot Mound, St. Lawrence and Clearwater.

Mr. Leslie is well known here, and renewed acquaintance with many old friends. The Incumbent regrets that he was unable to be present with Mr. Leslie at the services, being engaged in taking the Rev. Mr. Hill's work at Boissevain.

The Rev. Mr. Walton, one of the fathers of this Mission, and the pioneer in a great deal of Church work in this place, has been visiting his sons at Marringhurst. He attended service at St. John's, Pilot Mound, on August 28th.

To the untiring energy and hard work of Mr. Walton the position of the Church in this section is largely due. It is pleasant to know that he is very successful in his work at Moorehead, Minn., where he is now stationed. He is erecting a Church with a seating capacity of 500, and reports an active interest in Church affairs.

The people are commencing to look forward to the Harvest Home Services. It is hoped to make them a still further advance on the creditable position reached last year. The incumbent trusts to be able to call on those he has not as yet visited at an early date. Circumstances have been such that it was impossible for him to do much driving,

but the difficulty is now removed and he trusts soon to see each member of the Parish in his home.

CARTWRIGHT MISSION.

We are pleased to note the increased attendance at Christ Church, Cartwright, doubtless largely due to the change in the hour of service, 7 p.m. every Sunday.

There remains much scope for improvement in the musical portion of the service, which we trust will be effected by the choir practices now being conducted by the Incumbent. In this connection we cannot do better than bear in mind those beautiful lines of the late Bishop Walsham Haw:

"Sing with both heart and voice; for in God's ear
'Tis but the heart that singeth loud and clear;
Sing with a heart on fire with holy love,
And thou shalt join the angel songs above."

Let us ever remember that the object in going to Church is worship—the worship of the most high God. His promise is, "Them that honor Me I will honor." Therefore, let each member of the congregation take part audibly and heartily in both prayer and praise.

SWAN LAKE MISSION.

MARRIAGE.

August 10th, at St. Stephen's Church, Swan Lake, John David Evans and Martha Anne Bruin.

The above wedding was quietly solemnized at the Church in the presence of a few friends. Mrs. Evans is the organist at Swan Lake and a good worker for the Church. We very much regret to hear that they are likely to leave the district this winter.

There are five or six Church families resident in Pembina school district. They are a long way from St. Stephen's Church, and find it hard to get to the services often. In consideration of this fact the Incumbent proposes to hold a service in the Pembina school house once a month at 7 p.m., instead of at the Church. This will afford an opportunity to those over the river of attending Church, and, at the same time, need not deprive the majority of the congregation of a service, as no doubt they will drive over.

Mrs. Evans has consented to undertake the control of a Sunday School at the Pembina school house. It is hoped that all the families in the district will help by sending their children and encouraging them to get up the work. The Deanery system will be adopted at this school as at the others in the Mission. Being so distinctly Bible-Church teaching, this system should commend itself to all our people.

The Swan Lake Ladies' Guild has decided to hold a Harvest Home some time early in October.

The Harvest Festival for the whole Mission will be held about the first Sunday in October.

The Norquay congregation are going to form a Guild, to be called the "Guild of the Redeemer", consisting of all members willing to do any work in the Church.

Manitou Mission.

The repairs to the Rectory are progressing favorably. The kitchen and woodshed are now practically finished, and most of the main building is already reshingled. The Incumbent and his family have moved into the house lately occupied by Mr. Best, and will remain there till the Rectory is plastered.

Our Harvest Thanksgiving Service, at which the usual appeal will be made on behalf of the Home Mission Fund, will be held in St. Paul's Church, LaRiviere, on Sunday, October 16th, at 3 p.m.; in St. Mathew's Hall, Manitou, at 3 p.m., and in St. John's Church, Manitou, at 7 p.m. on Sunday, October 23rd.

Our Annual Harvest Tea and Concert will be held in Rutherford's Hall, LaRiviere, on the evening of Wednesday, October 19th. The proceeds will be devoted to the building fund of the Church.

It is hoped that all three of our churches will be decorated for the Thanksgiving Services. No doubt the usual number of willing hands will be found ready to help in this work.

General Notes.

Rev. J. C. Deardon, formerly Incumbent of Treherne, has lately received the appointment of Harbor Chaplain, at Bomby.

The Grants Committee met on Thursday, Sept. 8th, in the Synod Office, Winnipeg, to allot the grants to the various missions of the Diocese, for the year beginning at Easter, 1900, and to apportion the amount to be raised by each mission towards the Home Mission Fund this year. In many respects, this is the most important Committee of Synod, and its work is very directly felt by every Mission in the Diocese. The Committee has always a difficult task on the one hand, to estimate how much can be raised from every possible source towards the Home Mission and the Indian Mission Funds, and on the other hand, to make the funds available go as far as possible in granting aid to the large number of our Missions that are not yet able to maintain themselves. It is always a painful duty for the Committee to reduce the grant to a needy Mission, but the time has come when a very considerable reduction must be made in the grants to nearly every Mission of the Diocese. Some of the clergy and some congregations cling very tenaciously to their grants, as if these were of the nature of a vested right, which must not under any circumstances be interfered with. The more thoughtful of the clergy and the more liberal of the congregations try to help the Committee in their arduous work and frequently such clergy and congregations, of their own accord, sug-

gest that their grant be reduced. It is believed that no Mission grant will exceed \$300 a year, after Easter, 1900. Let the clergy and parishioners prepare themselves to meet by local effort, the amount withdrawn. If there is proper zeal for God and His church, more self denial will be practised and the necessary funds raised by direct giving.



Rat Portage Notes.

The Rev. M. Custance, who has been for some time assisting the Rev. J. W. B. Page, at Rat Portage and Keewatin, has taken typhoid fever. He is at present a patient in the Rat Portage Cottage Hospital.

On Sunday, Sept. 18th, we held our Annual Harvest Festival. The girls of the Guild of St. Agnes, under the direction of Mrs. Page, Miss Carpenter, and Miss Tucker, arrayed the Church in its festal garb of flowers and golden grain, and fruit; and truly, if the outward and visible sign were any indication of the gratitude of the hearts, the people of St. Albans, Rat Portage, were very thankful for all the mercies of 1898. There were large congregations at all the services.

SELKIRK AND MAPLETON.

CONFIRMATION.

After prolonged cold and wet, Sunday, Sept. 11th, opened with bright and festal weather, a perfect day, lending the influence of its bright beauty to the services which were the occasion of the visit of the Archbishop of Rupert's Land to Christ Church and St. Clements. The first service was a celebration of the Holy Communion at Christ Church at 8.30 a.m., the Archbishop being celebrant, the Rev. C. R. Littler assisting. Then at 11 o'clock there was Morning Prayer at St. Clements, after which His Grace administered the Apostolic rite of Confirmation. The prayers were read by the Rector, who also presented the candidates, eighteen in number. The special lessons were Joshua 24: 14-26, Acts 8: 5-18, Acts 19: 1-8 and Hebrews 5: 12, to 6: 4. The Archbishop delivered two very helpful and instructive addresses to the candidates. The Church was very prettily decorated and the altar was garnished with flowers.

In the evening service, was held in Christ Church when the prayers and lessons were read by the Rector, who presented twenty-two candidates for the rite of Confirmation. Again, His Grace delivered two deeply sympathetic, helpful and encouraging addresses to those who sought in Con-

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firmation the gift of the Holy Spirit, and by the renewal of their Baptismal vows pledged themselves publicly to Christ's service. His Grace urged upon them the necessity of individual fellowship with God in prayer, in reading of the Word, in sacramental worship, and the obligation to be helpful and active in Christian service was pressed home with practical sympathy.

The Church was crowded from end to end, many having to turn away from the doors, being unable to find even standing room. A beautiful array of flowering plants lined the approach to the Sanctuary, which was itself beautified with vases of flowers and a magnificent floral cross of white dahlias.

It was a great pleasure to the parishioners to see His Grace looking so well after his long and serious illness last winter.

Services were also held at the Asylum and at St. Clements in the afternoon.

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St. John's College Missionary Letter Cycle.

By arrangement with the students who were doing missionary work during the summer vacation, the Editor of the "Western Churchman" received the students' letters, had copies of these made, and forwarded them to all who were working under the direction of the Home Mission Board. As these will be of interest to many of our readers, we publish them, either partly or in full.

Mr. W. H. Cassap writes as follows from Penrith:—

"My field of labor is in the District of Bradwardine, under the Rev. D. A. B. Stoddart. I have only two services on Sunday. At Penrith services are held in Palmerston School every Sunday morning at 11, and at Lenore, twelve miles distant every Sunday afternoon at 3 o'clock. My congregations so far have averaged thirty-two and twenty-seven respectively, but I am glad to say that the attendance is steadily on the increase. In our school rooms we have no organs, so that the musical part of our services is entirely vocal; this: great drawback, yet I suppose we have to be "thankful for present mercies" especially in a district where services are held irregularly.

Sixteen miles north is Hamiota, where the Rev. W. L. Cheney is stationed; twenty-three miles east, Bradwardine, under the charge of the Rev. D. A. B. Stoddart; eighteen miles south, the Rev. E. L. King at Virden: all three St. John's men, while at the west I suppose I am bounded by the Diocese of Qu'Appelle.

Last week I visited Arrow River, five miles from me, and discovered five church families there. These people have been rather unfortunate as regards being supplied with services. I have expressed my willingness to give them a service some week-day night, and I am now awaiting a reply.

One thing I am *sure* of:—If an ordained man, or even a layman, was available to work here permanently, the people would make every provision for his support. Our collections are very good at both services. At Penrith we have five good church families, three or four bachelors and some wandering, though not lost, sheep which could easily be brought into the fold; at Lenore there are seven church families and three bachelors. Our services are well attended and supported by Dissenters. The Presbyterians have two men in Virden, one takes charge of the town, the other holds services in this district every Sunday. The Methodists come to Lenore only. The Salvation Army comes from Virden now and again, to hold meetings in Palmerston School, but I am told they do not come so frequently now. There is a great deal to be done. The work demands another ordained worker. Mr. Stoddart owing to his large field can only visit occasionally. On Sunday, June 11th, I rode over to Bradwardine on my shaggernappy to exchange duty with Mr. S., thus permitting him to come to my people and celebrate the Holy Communion. The day following I held service in Wheatland at 11 a.m., Ancrum 3 p.m., Verity at 7 p.m. At the latter place lives Mr. Stevenson, father of the Rev. R. G. and Sidney. As we were leaving service a furious thunder storm with pelting rain overtook us. That night I stayed with Mr. Stevenson. As I was only seven miles from the Indian Mission near Griswold on Monday morning went to see our friend Mr. J. H. Cox, but he was not at home.

The country here is very beautiful. The farmers go in for wheat growing. One of my parishioners at Lenore has four hundred and fifty acres of wheat sown; he has agreed to give free land for a church site and \$50.00 as a subscription towards its erection.

The work on the whole is very interesting and certainly encouraging."

Mr. James Brisco, who was stationed at Reston, sends a very happy letter to his fellow-students, from which we culled a few extracts:—

"After a series of adventures I arrived at my destination, where I was an unlooked for, but not unwelcome, stranger. The church people were not at all expecting me. The Rural Dean of Souris had been intending to come up and make arrangements for my summer's work, but he was unavoidably prevented from doing so. There was nothing left

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for me to do but to "rust'e" the people up myself, and organize the district into missions, and start work.

In this work, I found that the people of Reston, Hillview and Elm Valley were willing to give me every assistance in their power. . . . I find life in these western parts very pleasant, and I think that the outlook for the church in these parts is on the rise. . . . The people seem to be more inclined towards the church than they were at first, and the attitude of the young people of the church is most encouraging. . . . There is considerable stir around this little town of Reston just now, on account of the railroad extension, which is being built from this place westward."

We give a part of Mr. W. Macmorine's letter from Austin.—

"With regard to my own work, I may say that I have been very comfortably settled in a farm house about two miles from the village, with an upstairs room to myself, furnishing everything necessary for quiet and study. Of the latter I am thankful to say I have done a little. I have nearly half-finished "Robertson" and hope to get through with it this month. But besides this I have been reading every week for a sermon, sometimes from Sadler more often from Golburn. I do not mind saying that I have only preached one or two sermons this summer that were entirely my own, but at the same time I have never used another man's sermon, word for word. I have used his ideas, but not his words, and I have found it immensely superior to my method of former years, when I only used the ideas that came to my own head. And lastly I have finished the 'Representative Essays' many of which I have found both interesting and instructive.

With regards to parish work, everything has been going on quietly and satisfactorily. In the morning at Austin our congregation averages a little over forty, all of whom are church people. We have a choir here, and a very nice service. At China the average is about the same, but here we have all shades. We average about one-half Church people. Then at Arizona we have sixty or seventy, but not many of our own. And lastly, I have opened a new station at Pine Creek where we average about twenty.

I have managed to call upon all Church people by this time, and now I am calling upon others, but only those who are regular attendants at my services, and even then the visit does not partake of the nature of a parish call. However, I always say that where outsiders come regularly I expect them to join in the responses and in the whole service.

My bicycle has so far served me for the week-day work, and I have used a horse on Sunday, but lately the heat has been so intense that it has been almost impossible to stir out of the house."

Mr. E. C. R. Pritchard, B.A., who has undertaken Mission work at Wabigoon, for a year previous to ordination, writes a lengthy account of his work, from which the following extracts are taken:—

"You will remember that last summer I was in this same District, my interests there being devoted to the white population along the C. P. R. Through God's providence I am again in the same District, this time, however, to preach to many that have never heard 'so much that there be a Christ.'

It seems as if my last summer's work was simply to give me an insight into the country, and work, and to prepare me for this new sphere of labor. I have four stations under my charge. At Savanne, being the furthest east, about 120 miles from here, there is an Indian band. No attempt has been made yet to reach this band, so here and at Ignace, a station about fifty miles nearer, I shall be breaking entirely new ground. At Dinouvic, my headquarters, we have a Governmental day school, which is about four miles from where I live. I have a very comfortable house, of which I am the only inmate. I do all my own cooking except the bread, which I buy ready-made. About forty miles east of here there is Eagle River, which is also under my care. Here very little missionary work has been done. We have a school-house, but no teacher there. I do hope that Archdeacon Phair will be able to secure a suitable teacher this fall. This is a very promising station, and if a good teacher is appointed there the work is sure to prosper. So much for the extent of my Mission. The difficulties you will understand are many. Oh! what a burden would be raised from my mind if I could feel that intoxicating liquor would not be given to these Indians. But this is impossible. There are two or three hotels at every little town along the line. My stations, being so near civilization, will encounter many difficulties. The Indians are more disposed to learn the white man's vices than his virtues. I find them, however, attentive and reasonable. It is now about a month since I came here, and during that time most of the Indians have been away gathering berries, and they are now busy at the rice harvest. In the meantime I have been studying the language, and find that I am making fair progress. A good many of my Indians speak very good English, which of course makes it much better for me. My brother, who is quite conversant with the Indian language, is translating several short addresses I wrote, and these I shall read to them until I am able to speak to them fluently in their own tongue. I am now able to read fairly well in Indian, and can conduct the prayer book service. Another medium I intend to make use of is a magic lantern. I have a very good one, and several sacred views, and in this way I hope to make myself understood, and also gain their interest."

The next letter comes from the pen of Mr. Jacob Anderson who was stationed at Scamo.—

"It seems to me a great pity that we are in the Mission field such a short period of the year. It is surprising how the interest is kept up in Church affairs in some of our outlying districts, when we consider that they have services only three months, annually, and perhaps only fortnightly then. Such a place, as you are all aware, is my Mission here; yet there is much to be thankful to God for, in regard to His

work in this part of His vineyard. There is much more however, to be done. It is a most comforting thought that each one of us offers up prayers for the others, and when dark days come and we feel discouraged and ready to give up, we take fresh courage, renewing our efforts with redoubled energy, with the assurance that God has heard those prayers, and we march forward again, let us hope, to victory.

Our new church here is on a fair way to completion this summer. There are a great many drawbacks to contend with in putting up a building so far away from a town as we are here, but by steady perseverance of the building committee and vestry, these have been successfully overcome. The pews have been ordered and we hope to have them in this fall. It is gratifying to see how members of the church have voluntarily given all the help they could in the way of hauling up lumber and in the work on the building itself.

I have extended my field of labor this summer. I have four mission points where services are held. I have dropped one old one, and have started two other places where they have not had any service for years. I have not visited all yet, but have called on the majority of them. I was without a horse for quite a while and that prevented me from calling on those farthest away. These I hope to see shortly."

Our last letter comes from Mr. C. G. Fox, who was Missionary at St. Mark's:—

"I have four places to look after—St. Marks, Portage Creek, Dale, and Bonny Doon. There are about twenty families at St. Marks, nearly all natives or descendants of natives. The service is well attended. By visiting regularly and with God's help, I have induced some to come to

church who had not been there for years. One old woman who is unable to come, I visit every Saturday evening, and read to her. The first time I went, she thanked me with tears in her eyes and said 'She would be glad to have me come as often as I could'.

I started a Sunday school, and the first Sunday, out of about twenty children only one or two could say the Lord's Prayer and the Creed. I got catechisms, and they are learning very well. The school teacher and one of the parishioners help me in the Sunday school, which is held at 9.30 a.m., service being at 10 a. m. It is rather early, but I cannot help it, as I have a long drive to Portage Creek and Dale, about twenty miles. As I am stopping at St. Marks, I return every Sunday evening.

There are not many Church of England families at Dale and Portage Creek, but the services are well attended by other denominations. I held service at the former place at 3 p. m., and the latter at 7.30 p. m.

The people at Bonny Doon, which is about twelve miles from here, desire a service if possible. Mr. J. T. Anderson who is at Posen wrote to me to go and see them. I drove over there and made arrangements for a service every two weeks. The places are too far apart to have service every Sunday. Rev. Mr. Garrioch comes out occasionally to administer the Sacraments."

—o—

The Socialistic Message of the Church.

The following paper was read at the Rural Deanery meeting at Oak Lake lately, by Rev. E. L. King.—

"If any of you have read a widely circulated book of Prof. Ely's, entitled "Social aspect of Christianity," you will remember what a strong protest he makes against the neglect of the study of Sociology, or social science, by ministers of the church. And he is justified in his protest. There are two great commandments, our Master has told us, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself." The first commandment elaborated has given us the science of Theology. (Theology treats of God and His relations to His creatures—See Webster's definition), and of students of theology we have had no end. Endless the books, endless the disputes, endless the systems of theology. Every candidate for the sacred office is compelled to undergo a course of theological study for a term of years. Men of great intellect have by the thousand devoted their entire life to it, and have been our teachers in it. But what has the church done with the second great commandment, "Thou shalt love thy neighbor as thyself." which, our Master said ranked with the first great commandment in value, was "like unto it". The second commandment elaborated gives us the science of Sociology: and what do we rank and

EVANS' Gold Cure for Drunkenness. Testimonial (No. 93.)

Mr. Geo. Muirman Writes a Strong Letter of Endorsement, After Twenty Months Have Elapsed Since Leaving the Evans' Institute.

WINNIPEG, Feb., 25, 1898.

To the Evans' Gold Cure Institute, 52 Adelaide Street.

GENTLEMEN:—In the full enjoyment of my new and happy life, I gladly take this means of letting the people of Winnipeg know what a soul-saving institution is in their midst, and what a grand work it is doing for victims of intemperance. It is now over twenty months since I left your institute, cured of all need or desire for stimulants which has been the one bane of my existence for years. When I began the treatment, I was a complete, nervous and physical wreck from drink, and my life was despaired of by my physician who advised your treatment, and the wonderful change in me is simply miraculous. I gained over twenty pounds after leaving you, and have continued feeling better than since many years. My appetite is good, and sleep comes naturally, and leaves me refreshed and rested. Surely I cannot say too much for the Evans' Cure. I am now a regular attendant at Westminster Church, and Rev. Mr. Pablado knows my case well. Your cure has proved a moral help as well as physical cure, and I believe the Gold Cure is in perfect harmony with Christianity. I will always be glad to answer any letters regarding my case that may be sent me.

Most Gratefully,

GEO. MUIRMAN,

(With Rodgers Bros. & Co.) 387 Pacific Avenue.

file of the clergy know of social science? Perhaps I am speaking to those who are familiar with that study, and have no right to impute to you that ignorance on the subject which I must plead guilty to. But I feel confident that your educational training for the sacred ministry, like my own, consisted of nine parts of Theology to one of Sociology, (99 to 1 would be a better comparison): *i.e.*, that your attention was absorbed by the first commandment while the second was ignored, so far as its elaboration was concerned. When we have completed our Theological training we may know more or less of the Atonement, of Sacraments, of Apostolic Succession, and Liturgies but we know decidedly less of how to apply the teaching of the Incarnation to social problems of the day, or of how human equality is the practical outcome of Holy Baptism, and human brotherhood the practical outcome of participation in the Holy Communion. And if the clergy do not know this, how shall the laity know it? If the teachers of man's duty content themselves with teaching one-half only of that duty, how shall they who are taught, know this whole duty? Must they go to other teachers, and must they turn away from the church? In the rebound from Theology to Social Science, in the swing of the pendulum from the extremity of teaching the 1st commandment and ignoring the 2nd, we have reached in certain countries and in certain minds the other extreme of anarchism, and an antagonistic attitude to Theology. In our strenuous efforts to persuade men to believe, have we not failed to emphasize sufficiently the method by which, as He Himself has told us, Christ will separate the sheep from the goats? The test of the final judgment as described in the "In-as-much" passage, (Matt. 25, 31-56) is how we fulfilled the 2nd commandment—our duty towards our neighbor. The marks of distinction between sheep and goats are not regular church attendance, not correct beliefs re Baptism or Holy Communion, or Valid Orders or the conditions of life hereafter, but simply and solely the performance or non-performance of social duties to our fellow-beings. I am well aware that there are many other passages in which our future salvation is made to depend upon our belief, but acceptance of these will not invalidate the other. I suppose the reconciliation between them consists in this, that right belief is essential to right action; by our actions we shall be judged, but he who can honestly say at the close of his life, "I have kept the faith," will be the one who has fulfilled his social duties the best. While it is written by St. John, that a man cannot keep the 1st great commandment if he keep not the 2nd equally great commandment—"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

But we shall best arrive at our duty as individuals by obtaining a clear grasp of the meaning and the message of the church. For what purpose was the church instituted? For what purpose has it existed for so many centuries and exists to-day as fair and beautiful as ever, nay fairer and more beautiful to our eyes whom the years have taught to see more and more of her beauty? Why has it been permitted to weather the storms and survive the shocks which

destroyed and undid mighty empires and human systems? Let us understand what it is here on earth for, and then we, who are "very members incorporate" in it "the mystical body" of the Son, shall understand what we are here on earth for. What Sadler calls "the church idea" is very widely taught in our day. It forms a very large element in the revised teaching of the Oxford or Tractarian movement and the mass of literature which was the outcome of that inspired revival has done its work thoroughly; so that he must know very little of the Christianity of the first two centuries, who, without an ulterior motive, could deny that Christianity was from its first conception, and by the intention of Christ, identified with membership in a visible society of brotherhood. What we need to learn now, is what is the work, the object of this society, this body of Christ, this Church? To save souls, will of course be a general reply. Yes but this work of saving souls is not to be carried on on individualistic lines so much as on socialistic lines. To unite men in the common brotherhood, owning the common fatherhood, that is the aim of the Church Catholic. The individualistic message of the church has been too long deemed the only message of the church. Men have thought it sufficient to be able to say, I am saved, I am a communicant; to be able to speak of their own personal thoughts of Him. This is very forcibly brought home to us when we study the hymnology of the church. Said Prof. Ely, addressing the Brotherhood of St. Andrew, eight years ago, "While many of them (our hymns) are undoubtedly grand, yet taken as a whole they contain in their exclusive individualism an unanswerable indictment of the life of the church. I would emphasize this point, because the hymns of the church must of necessity reveal the true inward life of the church, just as the life of a nation is revealed by its songs. It is difficult to find a hymn in our hymnal which is not individualistic, while many of them reveal an unhealthy introspection and positive selfishness." What the Prof. said of his American hymnal I claim to be true also of our hymns A. & M., Hymnal Companion, and Church Hymns. The church proclaims and affords to its members individual salvation, but it proclaims and affords to the world social salvation, and should inculcate strongly in the minds of its members the duty of seeking the salvation of society, and the coming to pass of that kingdom for which we have so idly and indifferently petitioned for so many years. "The true moral idea of Catholic membership," Canon Gore tells, in a lecture entitled "The ethics

**Rubber Balls,
Base Balls,
—Cricket Bats, etc.,**

A. E. MAYCOCK,

520 Main Street,

WINNIPEG.

of Catholicism," "has been especially forgotten and overlaid"; while Dean Stubbs has been telling us in a recent book, "The Paternoster of the Christian Socialist," that "in its very essence the Lord's Prayer, the prayer of Christ, is a socialistic not an individualistic paternoster: a Catholic, not a separatist prayer, and that it summarises the five great principles of God's good government of the world—Social Order, Social Progress, Social Justice, Social Duty, Social Reform.

The fact cannot be disguised, it is better not to attempt to do so, better openly to acknowledge and humbly confess, that the church has been one-sided to a far too great extent, that she has neglected the social aspect of her mission, and hence social problems have grown up outside of her, and her children have learned that for social troubles they must look elsewhere than to the church. A bitter lesson to learn, and the learning thereof has been fraught with disastrous consequences to the church in the shape of loss of influence and growth of estrangement. For there are social problems many of them, and very serious ones. Let me mention three at least of these.

I. THE PROBLEM OF THE CLASSES—Our present day society presents for our edification the spectacle of a few men possessed of power, and of a great mass of human beings as absolutely and as hopelessly the slaves of society as any at any former period of the world's history. In the older civilization the barrier that divided the classes was that of rank, there were the nobles and the common people, and there is to be said that the nobles did sometimes possess what their name implied and what alone entitled them to respect and obedience, viz., nobility of mind and soul.

But the barrier between the classes in our newer civilization, such as America, and which is fast becoming the real barrier in the civilization also, is something meaner and more sordid, more irritating, pernicious in its effect than anything that hitherto divided class from class, albeit as strong and effective a barrier as ever rank was. It is money and the capacity or faculty for begetting money.

The millionaires are our "nobles" to-day and the multimillionaires our autocrats, and no feudal system ever witnessed a more unrighteous oppression, a more cruel grinding of the masses than our present day one under the rule of Croesus. The one class is possessed of wealth, money far beyond their capacity to enjoy or rightly use, and living in fear that they are to be arbitrarily deprived of it, and utterly ignoring the claim of others to that wealth, while the other class which has produced that wealth by its own labor suffer by physical and mental poverty, oftentimes downright starvation for lack of a little of that enormous wealth. Moreover the separation between the two classes is so great that they have no opportunities of becoming better acquainted and understanding each other. As a writer in the "Commonwealth" puts it "All the people who make jam live in one place and the people who eat it in another." Here, for example, is the Duke of Westminster, the wealthiest man in England, I understand, deriving his enormous income from the ground rents of London. What

does that mean? that he earned them? not a bit of it. An English king, long since dead, gave to the ancestors of the present Duke a piece of land over which the City of London has now extended, and the Duke possesses the privilege, recognized by law, of appropriating a large percentage of the earnings of so many of the laboring class. Or again, a man purchases as farm land, and at farm prices, a piece of land, and in the time of his grandson coal is discovered underneath its soil. Promptly the present owner levies a heavy tax upon every ton of coal extracted, finds a name for himself as a millionaire while the operatives who extract the coal are employed at starvation wages. Has the church nothing to do with this? Where is the brotherhood principle? Theoretically the men of these two classes are brethren, baptised at one font, theoretically at one altar equal. In practice the masses are but so many white 'niggers' whose sole function in life seems to be to labor from childhood to old age that their lords and masters may live at ease in a palace. "In the act of creation God the Father, through his Divine Son, first as Creator, and in the fulness of time as the God-man, our Elder Brother, created all men equal. This equality was confirmed and ratified when God the Son took man's flesh and man's nature upon Him and shed his most precious blood, not for a class or race but for all mankind, thereby knitting together for all time that bond of brotherhood which had been severed by selfishness and sin."

II. THE LABOR AND INVENTION PROBLEM—The industrial problems as we may term them for convenience. The rapid rate at which invention has been coming to the world is something startling. The world revolutionized by steam, electricity and all kinds of machinery. God's blessing to man these are, but by the devilish ingenuity of man they have been turned to curses for the laborers. Every new labor-saving device should enable men to receive the same profit with less labor, but such is the condition of our social system that it is possible for a wealthy employer of labor to purchase the sole right to a labor-saving machine, a machine that with only one man to guide it will do the work of ten, and then gets rid of the remaining nine men and puts their wages in his pocket. A considerable number of men are continually thrown out of employment through the adoption of machinery, and are compelled to increase the pressure of competition in some other labor-hiring factory, store or place.

The railways in the hands of the people and managed for the people are clearly a great blessing to farmers, in enabling them to place their produce in any market in the world. But unfortunately the railways are in the hands of monopolists.

Again concentration in production is doubtless a great saving of time and labor. Goods can be manufactured in a large establishment in large quantities more cheaply both as regards time and labor saving than in small separate and competitive establishments. Hence it should be a blessing to the people if goods are manufactured and distributed in great establishments, so it would be were the manufact-

uring and distributing conducted by the people for the people, but it is under the control of a few capitalists, and what they have done to grind profit out of labor, and what they have paid as wages is known to anyone who has cared sufficiently to ask or read about the internal workings of our great departmental stores. To refresh your memories on this point once more let me quote you the report of the Committee of Investigation (a Government Investigation) into the tailoring department. Women and children are paid 19c. a doz. for making men's shirts and find their own thread. Girls paid 25c. a doz. for making blouses, and find their own thread, \$1.00 for making coats, 19c. a doz. for making knickerbockers and so on.

Has the church nothing to say to these things? Is she to tamely submit to a condition of affairs wherein such utter selfishness reigns rampant and content herself with embroidering the Golden rule on her phylacteries alone? Her Master was not content to leave existing evils alone, nor was he afraid to openly rebuke the cruelty and oppression of His day nor did St. James hesitate to bid the rich man who kept back the hire of the laborers to "weep and howl for the miseries that should come upon them."

III. SOCIAL SOCIETY PROBLEM. I do not care to dwell long on this, you are probably perfectly familiar with the evidence of such a problem. Let me merely mention the two sides of it. On the one hand we have a growing freedom, an increasing license with regard to the publicity of impurity; newspapers, posters, books, theatres, all have advanced of late years in their indifference to open impurity. And licentiousness and immorality abound amongst the wealthy. On the other hand the conditions of life, the terrible struggle for existence is driving the poor to supply the demand, since women must live somehow. Not content with claiming the slavish labor of the poor, they must claim their souls also. Moreover a terrible poverty means degrading environment, means homes (or hovels rather) where men, women and children are huddled together, housed and fed like swine, and develop such characters as one might expect from an atmosphere of disease, vice, degradation and hopeless despair.

Once again, has the Church nothing to do with this? If it is not her work, then whose is it to see that the laboring class are properly housed, fed and educated, are enabled to retain their self-respect and attain culture and refinement? Is it not her duty to enforce the 7th commandment on men as well as women? to demand that women-breakers of it be treated as outcasts, men-breakers to be treated likewise?

Indeed there are many social problems in our midst. The end of this 19th century is witnessing a tremendous social crisis. The masses are slow to move. They suffer much before revolt, being a patient class,—a patience begotten of much service and oppression—a patience which is of the nature of despairing apathy. But they are beginning to move now. Listen and you will hear the low muttering of their wrongs, an ominous murmur that sounds like the distant rumbling in oppressive air of coming storm.

Woe to the church if she does not step in and help them, as they are fast becoming organized. The organization of labor is now international, and the newspapers devoted to their cause are interdenominational also. On the other hand Capital is equally organized and their combinations and world-trusts are familiar to us. Many fierce combats has the last quarter of the 19th century seen, capital and labor arrayed one against the other in pitiless struggle. There our forces are at work to produce peace, arbitration and conciliation are persistently urged by peacemakers, and Socialism advocated with a zeal and earnestness, backed by economic knowledge that bids fair to win the day. Alas! that we should have to own that the Church has only of late roused herself to a sense of her possibilities, nay her duties. How undecided and callous she has been is evidenced by two facts, 1st that the deepest sinners against social justice have not found any palpable inconsistency in pursuing their own selfish ends and in sitting in the cushioned pews of her temple. They have not been stung into anger by our Master's fierce denunciation, "Woe unto you who devour widow's houses and for a pretence make long prayers," and as an American preacher put it, men are ready to offer their prayers and praises on Sunday, if on Monday they may go to the market place and skin them and sell their hides. The other fact is that the wage-earning class are largely alienated from the church. This statement may be disputed, I make it on the authority of Prof. Ely, who says that he has given the subject careful study and is forced to the conclusion that there is a real and a growing alienation of wage-workers from the church. An assembly of working men in the States greeted the name of Christ with applause and the mention of the Church with hisses. Many of our city churches are controlled by monopolists and any minister who is bold enough to denounce monopolists and corrupt capitalists has a hard time of it. It was not always so. In the 19th Century for January, Dr. Jessop gives us a bright sketch of the days (it was before the pillage of the Tudors) when the people loved their churches and the church stood up for the people "All the tendency of the feudal system . . . was to keep the people down. All the tendency of the parochial system, working through the parish council, holding its assemblies in the churches where the people meet on equal terms as children and servants of the living God and members of one body in Christ Jesus, was to lift the people up. May these days come again to us!

We are verging on a great social crisis and the Church which is responsible, by past neglect, for the present state of affairs, has still an opportunity to do noble work for her Master. And she is rousing herself to seize that opportunity. Let me outline briefly to you what is being done today by the church for the cause of social righteousness. In the mother land there exists the Christian Social Union, organized in 1889, under the lead of such men as Westcott, Bishop of Durham, President; Canon Scott Holland, Canon Gore, and Rev. John Carter. I cannot give you its present membership, but in 1895 it had 37 branches in England, with some 2400 members and also affiliated bran-

ches in some of the English Colonies. It works by holding meetings and spreading literature for the study of social questions in the light of the mastership of Christ. I think the usual custom of the London Branch is to hold week day meetings during Lent in various churches, when business men crowd to hear the foremost thinkers and preachers of the Anglican Church, consider the practical problems of the social and industrial life in the light of Christ's life and social teachings. Its objects are:—

1. To claim for the Christian Law the ultimate authority to rule social practice.

2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.

3. To present Christ in practical life as the living Master and King; the enemy of wrong and selfishness, the Power of Righteousness and love.

"The Commonwealth," a social magazine, edited by Canon Scott Holland, and others, is an English publication and represents another effort on similar lines.

In America, the Church Social Union, a daughter of the Christian Social Union, has declared objects identical with that of the English C. S. U. The change in name from Christian S. U., to Church S. U., indicates its appeal not only to the Christian life, but also to the Church, in her organic capacity as steward of the mysteries of God. Bishop Huntingdon is its president, Bishops Lawrence and Potter, Drs. Holland and Rainsford, Prof. Ely and Mr. McNeil its Vice-presidents, and Dean Hodges its Secretary. It issues a fortnightly publication and arranges for special course of sermons and meetings. In America exists also the C. A. I. L., (Church Association for the advancement of the Interests of Labor); its principles are—

1. It is of the essence of the teachings of Jesus Christ that God is the Father of all men and that all men are brothers.

2. God is the sole possessor of the earth and its fullness; man is but the steward of God's bounties.

3. Labor being the exercise of body, mind, and spirit, in the broadening and elevating of human life, it is the duty of every man to labor diligently.

4. Labor as thus defined should be the standard of social worth.

5. When the divinely-intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed.

Its monthly publication is entitled "Hammer and Pen". Its methods are: Prayer, Sermons, use of Press, Lectures, encouragement by precept and example of a conscientious use of the ballot.

WHAT CAN WE DO?

Well what can we do? I fancy you will ask. These social problems are concerns of the cities, and we in our small towns and country parishes come very little in contact with them, and have no opportunity of assisting in their

solution. Of what use is a paper on such a subject to a country Rural Deanery meeting?

This, that the problem belongs not to the city as a locality, but belongs to human nature, and wherever human beings are massed together the problems become more apparent. We have all the raw materials for such problems amongst ourselves. We need, as much as the cities do, a right conception of the Brotherhood of Human Equality, and Human Co-operation. What to do is not an easy thing to tell you. It is far easier to see the effects of disease than to prescribe the remedy. A layman can tell you of the presence of some form of disease, but a skilled physician must be called in to tell you the cure. Yet diffidently, I would venture to make a few brief suggestions.

1. That every parish priest should devote a fair proportion of his time to Sociology subscribing to and reading one or other of the organs of the Church Social Societies.

2. Cease telling the poor to be contented with poverty. They ought not to be poor if they are honest laborers. God gives the fruits of the earth to be shared fairly with all who are willing to labor, and gives them in such abundance that all may live in comfort and the sick and aged be provided for were justice done.

3. Inculcate less competition and more co-operation. Competition is antagonistic to the brotherhood idea; co-operation is its natural atmosphere. Remember the first days of the church. Under the present rule of competition, it is well nigh impossible for a man to be a conscientious Christian and a successful business man. Co-operation would remove many temptations from business life.

4. Teach by precept and example, that it is a principle of Christianity, to pay a fair price for an article, a fair wage for a day's labor; that it is a principle of the devil to endeavor by trading on a brother's necessity to procure an article or an hour's labor cheap. More especially teach the women not to be crazy over "bargains" but stop and ask why they are so cheap. Let us ascertain how goods are manufactured and distributed before we buy, that we may buy only such articles as are produced under fair conditions of labor; encourage the use of "white lists". For example since we are informed on the authority of a special commission, that Toronto departmental stores sin so grievously in the matter of hired labor, we ought to resolutely abstain from, and openly protest against all dealing with them.

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5. Train confirmation candidates to view the church in its aspect, as "Saviour of the world", and thoroughly stamp their minds with the principle of brotherhood.

6. Pray, as you have never prayed before—"Thy kingdom come".

Thy kingdom come, O God,
Thy rule, O Christ, begin.

Diocese of Rupertsland.

LATE NOTES.

BIRTLE.

On Sunday, Oct. 2nd the Harvest Festival was held at St. George's, Birtle, the Rev. Canon Matheson, in the absence of the incumbent took the service:

The decorations and offerings of fruit and vegetables were as usual profuse but owing to the severe snowstorm the congregation was small, and the offertory which was to go to the Home Mission Fund, was not as large an amount as was expected. On Saturday, October 22nd, the Rev. W. Robertson returned from England, having had leave of absence to visit his dying father.

Having met many men of different opinions, and various schools of thought, he has much of interest to tell us about the struggle which the church is passing through, in our beloved Homeland, at the present time.

ALL SAINTS' WINNIPEG.

The Harvest Thanksgiving Festival was held on Sunday, 25th September. The church was beautifully decorated with grain and flowers, fruit and vegetables, and the services were very bright. The choir sang at Evensong, Dr. Garrett's fine anthem, "The Lord is loving unto every man", rendering its well contrasted movements very effectively. The Rev. Canon Coombes preached an excellent sermon. The fruit and vegetables were sent the next day to the Children's Home.

It has been a great disappointment to the congregation of All Saints' Church, that it has been found impossible to have the new stone foundation completed this year. The builder who undertook the work failed to carry out the contract, and it then became too late to employ another contractor. The church has therefore been again warmly banked up, and made secure and safe for the winter, and the work on the foundations will then be undertaken as early as possible next spring. Although a disappointment for the time, we hope it will result in giving us still more satisfactory and permanent improvement.

The All Saints' Dedication Festival will commence this year on Sunday before All Saints' Day, 30th October.

The festal Evensong on that day will be kept as a Choir Festival, with our best music, and a collection for the

choir fund. On All Saints' Day November 1st, there will be celebrations of Holy Communion at 7.30 and 11 a.m., and on the Sunday after All Saints' Day, the dedication of the church will again be commemorated at the Celebrations at 8 a.m. and 11 a.m. We hope that all our faithful communicants will endeavor to make their communion at one of the services within the octave.

RAT PORTAGE NOTES.

The annual meeting of the Guild of St. Andrew, of St. Alben's Church, was held on Monday evening, Oct. 17th, in the basement of the church, there being a full attendance of members. It was decided that the society would meet every Monday evening, from now till next spring, but that two of the meetings in each month would be open to friends, one for a social and the other for a musical evening. The following officers were elected for the coming year:

Miss Donkin, President; Mr. French, Vice-President; Miss Pope, Secretary; Miss Ritchie, Treasurer. The following were elected as an executive committee: Mr. Shaw, Miss Mitchell, Mr. Fiddler and Rev. J. W. B. Page.

Those who attended the socials and musical evenings arranged by this society, last winter, will be pleased to learn that the St. Andrew's Society are preparing for their winter's work.

The congregation of St. Alban's Mission, Keewatin, held a very pleasant social evening, on Oct. 20th. Mr. C. H. Carpenter and Sister Magdalene, of Rat Portage, assisted materially to make the programme a success, the duet they sang, being an exceptionally fine number. The proceeds of the affair go towards the church fund.

PORTAGE LA PRAIRIE.

Work is so far advanced on the new Anglican Church, that the authorities are preparing for the opening services. It is expected to be ready for regular services early in December. As it is impossible to secure the presence of His Grace the Archbishop of Rupertsland, for a Sunday, the formal opening will take place during the week, and the services continued on the following Sunday.

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At the General Convention of the American Church held in the City of Washington, on Oct. 5th and following days, a deputation from the Canadian Church, consisting of His Grace the most Rev. John Travers Lewis, D.D., L.L.D., Archbishop of Ontario and Metropolitan of Canada; the Very Rev. J. Dallas O'Meara, D.D., Dean of Rupertsland, and His Honor, Judge Herbert S. McDonald, of Ontario, was presented by The Bishop Coadjutor of Minnesota. As it will be of interest to our readers, we give part of the addresses.—

Bishop Doane welcomed the deputation in the name of the House of Bishops and the Clerical and Lay Deputies. In the course of his remarks, he said that it is not only impossible for the St. Lawrence to make a difference between that which is ecclesiastical in England and that which is ecclesiastical in America, but it has been impossible for the broad waters of the Atlantic to make the faintest line of demarkation between the mother and the daughter Church, "or the mother and sister Church, we would say". He said that it was needless for him in these piping times of peace to say with what thankfulness he recognized the fact that the ties between the English-speaking nations were growing closer and closer, and he was quite sure that as bishops, priests, laymen and laywomen, all realize that as this Church is one in its heritage, one, really, in its great system of law, one in its polity, it must be in the future, as in the past, the link, if one is needed, which shall fas-

ten more closely the rational and national instincts in our hearts.

To this address of welcome, the three distinguished visitors in the order heretofore named, replied. His Grace, the Most Rev. John Travers Lewis, said:

"Right Reverend fathers and brothers of the Church, and brothers of the laity of the Episcopal Church of the United States, it is my great privilege, and I feel it an honor to represent the Canadian Church before you to-day because my colleagues and I have come commissioned by the Church of the Dominion of Canada to convey to you our greeting in the Lord, our hearty sympathy with you in your work, and to assure you of our devout prayers for your future progress. I am so full of the subject that I hardly know where to begin; but I shall take care that I know where to end. (Laughter). I am now the oldest bishop, the senior bishop, in the British Empire, and there are only a few, even in the United States of America, who are my seniors. During fifty years of my administration, I have watched the growth and progress of the Episcopal Church, with deep interest. It is now just fifty years since I commenced missionary work in Canada, and I remember being struck by a debt of gratitude that we owe the Episcopal Church in the United States. For what, do you think? Their literature. In Canada we had very little literature of the controversial kind; so we had to cast around in England. But the S. P. C. K. and a good many others were too stilted; it didn't touch the people. But we got hold of such books as Chapman's Sermons and others, and circulated them by the thousands, and I have always felt a debt of gratitude to the Episcopal Churches of the United States for the help given the Canadian Church by making our people good Churchmen. That was one of my earliest recollections.

"And now, as far as the greetings we convey to you to-day are concerned, I hope that you will not consider that they are a barren compliment. They are not a mere formality; I assure you that they come from our heart. The Canadian Church has a deep admiration for the Episcopal Church of the United States of America; and, if you will allow me to say it—and if I should touch upon the sentiments or the sensibilities of anybody, I apologize beforehand—it does seem to me as if Providence intended that this great nation should take a greater part than she has ever done before in the political civilization of the world. And the reason I am thankful for that, and rejoice in it, is because I think it will redound to the honor and glory of our Lord and Saviour Jesus Christ, and our common Christianity will be promoted thereby. Anything which draws the two great English-speaking nations together, must recommend itself to every good Christian. This delegation from Canada, perhaps, is only an intimation or a slight indication of it. But take a great meeting like that of the Lambeth conference. Surely there was not a member of that great Conference who did not believe that the two nations were drawn together to a very great extent indeed. Therefore I welcome every attempt to draw us

together; for I have no doubt that we are twin sisters—the Churches in Canada and the United States. I trust in God that there are men here present who will live to see the ties binding us still more closely tied and we shall promote that spirit in the bond of peace which will make the Church of England proud of her daughter.

I am speaking to you now with no stilted eloquence or attempt at it; I am giving you the honest ebullition of my heart and the hearts of the people of Canada. We come to wish you Godspeed and all the blessings which God may pour upon you; and we entreat you to recollect that your fellow Churchmen in the great Dominion of Canada—for we are great in one respect, that is our size—you will believe this deputation to-day represents the honest feeling of affection and sympathy I have attempted to describe."

The Very Rev. Dr. O'Meara, Dean of Rupert's Land, made further reply. He said: "Right Reverend fathers in God, brothers of this great assembly: In speaking to you as what I may call the Western member of the Canadian delegation, I may say I represent a large constituency, a constituency spreading in length nearly two thousand miles. As to its breadth, as the north pole has not been yet discovered, I cannot speak definitely. (Laughter). I represent a constituency which embraces eleven dioceses, and it gives me great pleasure to offer the warm greetings of the Church in the West to this great gathering of the American Church. It is a peculiar pleasure, I may say, for we in the West owe no small debt of gratitude to the American Church.

When I went as a deacon to begin my work twenty-five years ago at Winnipeg, it was with us there the day of small things. There was but one diocese, and that one organization was utterly inadequate to meet our pressing needs. It came into the mind of our statesman, the Archbishop of Rupert's Land, to launch out into a venture of faith and cut his diocese up into four. He was a man of faith and ability, and experience justified his foresight, for twenty-three years ago we met in our first Provincial Synod. That little handful of pioneer settlers sorely needed all the encouragement they could get. And, sir, they got it from the American Church. Bishop Whipple, and a goodly band of his true-hearted clergy, came over to us to give us a helping hand and to wish us Godspeed on our new departure. And they did give us a helping hand. Virgil tells of an archer so strong, that his arrows flew so swiftly from his hand as to kindle a pathway of light. The words which Bishop Whipple spoke then to our young and struggling Church were the arrows of God from a strong archer of the Lord. And those words have never yet died out in the hearts, in the feelings, or in the memories, of the Church in Rupert's Land.

"So, I say, we owe a great debt of gratitude to the American Church for the start given to us. The twenty-three years that have rolled by since then have seen in the history of the Church in that far land, many discouragements and difficulties. But, thank God for His sustaining grace, we have been able to realize our hopes. All difficulties, though they

be stumbling-blocks to the weak, yet are stepping-stones by which the Lord advances the strong and leads the brave-hearted to the accomplishment of their ends."

Dr. O'Meara then went on to describe the progress of the Indian missionary work, disclosing a wonderful growth. He then said: "But I am here to do more than to give thanks for the past. I am here as a member of this delegation, and especially as a representative of our Church, to express the deepest hope and prayer of our hearts that ever closer and closer yet may be drawn those holy bonds that bind together these two branches of the Catholic Church. I am here to say to you that although I have travelled fifteen hundred miles to bear you this message, in my mixing with you and hearing you in your discussions, in the warm hand-grasping of Churchmanship, I feel that those fifteen hundred miles all have passed away, and we stand heart and heart together in this great work; for we feel out in the Far West and you feel here that we are, after all, one Church."

In closing, Dr. O'Meara said: "Yes, I bear you from the Far West, our warmest and kindest greetings. And I agree with His Grace, the Archbishop, that these are not occasions for the utterance of pleasant sentiments. But I tell you that the visit of your deputation to Winnipeg, and the warm and strong words that they uttered, gave us an uplift that we shall never forget. And I tell you more, our visit here and the warmth of your welcome, will give us a strength and an uplift that we may communicate to our brethren of the Canadian Church. So I say, in the name of the Church in Canada, God bless and keep and strengthen the American Church; God give it power to go on in its course of conquest for the Lord."

Judge Herbert S. McDonald made the closing reply.



The Wee Boy-Angel.

A Wee Boy-Angel lay flat on the golden floor of Heaven trying to fit his bright little eye close to one of the Star peep-holes. The Star peep-holes are dotted all over the floor for the Guardian Angels to look through to see who has been pinching or pin-pricking the babies when they hear them cry.

Little Boy-Angel thought it would be good fun to peep through too, like the grown up Angels, and find out what was on the other side. So he lay there kicking the air with his heels and the golden floor with his toes, keeping time to a Te Deum some Angels were practising a little distance off, and humming the melody of it softly to himself.

At first looking out of his own happy light into the darkness on the downward side, little Boy-Angel could see nothing. But he soon grew used to the murkiness and began to be able to see farther and farther.

The first thing he made out was a tiny lark, soaring so high that it seemed coming quite near to him and Heaven, and singing a song as it came that that little Boy-Angel thought as sweet as the hymn he was listening to. Then he put his lips close down to his Star peep-hole, and sang back to it little bits of the Angels' song. And the lark rested on its wings to listen, and thought the song so sweet that it never sang again without warbling out the fragments it had caught of the Boy-Angel's singing. And, often afterward, as the lark sang, men stayed to listen. And as they listened they smiled, and as they smiled their hearts grew lighter and purer. But they never guessed that the sweet joyousness of the song was caught from the Te Deum of the Angels, that the Wee Boy-Angel had taught it.

Then lower down he saw the spires of the Churches pointing, every one, to Heaven, and he smiled and clapped his hands. And while he was smiling, a sunbeam glinted the gilt cross at the point of one, and it flashed and sparkled the light of hope into the soul of a weary climber.

Still lower he saw a man and woman kneeling by a tiny mound in the churchward, the woman was weeping. Then the wee Boy-Angel's face grew sorrowful, and he pulled all the petals off some little Heaven-daisies he had been playing with. And kissing them all "good bye," he squeezed them through his Star peep-hole, and told them to fall just where the father and mother were crying. And as they fell on the little grave their tender fragrance cheered the weepers; and taking root, they grew and bloomed, bloomed into a flower so sweet and strange that every one said, "Surely God must have sent baby's Guardian Angel to plant it, and surely Guardian Angels must tend it every night while we are sleeping." But not all of them fell so close, for the wind caught some and hurried them away, and two stray sunbeams caught others and coaxed them out of their course. But wherever they fell they rooted and bloomed, and earth grew sweeter with their fragrance.

Presently, as he watched, he saw a group of children playing in a dirty street. Some with bare toes, and little or nothing of bonnet or frock, were playing jolly games with the mud in the gutter. But two of the little midgets, too forlorn even to enjoy the mud, were setting on the kerbstone, crying with the cold. Little Boy-Angel pulled at his own pretty white robes, in the hope that perhaps they too might be rumpled thro' the Star peep-hole. But it wouldn't do—he couldn't struggle himself out of them anyhow. Then he thought of his own little shoulders and wings, with their fluffy feathers and their soft white down. So he tugged away with all his Angel-Baby might—without thought or care how it hurt, till his chubby little fists were full. Then he blew and blew feather after feather, and fluff after fluff, till the soft white down was falling like snow. And some fell straight upon the group of little

children, and they stopped both tears, and playing to catch the soft white snow as it fell, and to wonder over its soft downiness. And as it fell on the street, they grew warm and were glad again, and fell to singing Nursery Rhymes and telling each other wonderful Fairy Tales. And the wind and the sunbeams joined in again to catch the fluttering feather flakes as they fell. And as they whirled them away, they fell here and there on the hearts of men and women shivering with the chills of life, and wherever they fell they left the cosy warmth of Love.

Then the Wee Boy-Angel looked again, and saw a tall man leaning wearily against the railings of a public park. His head was buried on his arms and his form shaken with suppressed sobs. And the Wee Boy-Angel knew that the tall man was too weary with disappointment to go farther, and too sorrowful to go home. He could get no work, and had no money to take home to buy bread or coal for his little children, whose little faces were pinched with hunger and blue with cold. Then the Wee Boy-Angel forgot all about his Star peep-hole and the wonderful new world he had been looking at, and buried his head on his fat little arms and began to cry too, as if his very heart would break, for pitiful sympathy. And the big tears rolled down and followed the way of the flowers and feathers through the Star peep-hole. And one fell where the man was standing, and rested on his coat-sleeve. A sunbeam kissed the tear, and shone into it till it glistened. And when he raised his head, and saw the rainbow gleaming in it, he took fresh heart, and hoped again for sunshine. And another tear fell, and glistened on a rose-bud that nestled in the great-coat of a gentleman passing by. And as it glistened there it carried a new pulse of tender, pitying love to his heart, and he touched his brother-man upon the shoulder, and they walked on together. But that night the father took home honestly earned bread, and his little children laughed over the happy supper, and went to sleep to dream happy dreams.

But when the Wee Boy-Angel cried so, the grown-up Angels, who were practising the new Te Deum close by, stopped, and one of them ran off to comfort him at once. She helped him on to his little feet again, and asked him where his flowers and toys had gone and what had hurt his shoulders and rumpled his robes? And he sobbed out all about the Star peep-hole and what he had seen through it. And she took him in her arms to carry him away to the King of Heaven, who wipes away all tears from off all faces. And as she looked at him, she thought "How like to the Christmas-Love-Angel he had grown!" And as she passed the other Angels, one of them said, "How like he grows to the Holy Christ-Child!" And another "How our Wee Boy-Angel grows like the Son of God!" to one standing near him, who answered, "Yes, even as the Son of God is ever the express image of the Father of Love."

But when she brought him to the King of Heaven, He took the Wee Boy-Angel in His arms and said: "And Love is of God, for God is Love."