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ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, AGENT'S

Evangelical Truth and Apostolic Order.

The Western Churchman

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

Vol. 1, No. 1.

WINNIPEG, SEPTEMBER 3, 1896.

Price 10c



OLD FORT GARRY.

INTRODUCTORY:

IF ANY APOLOGY is needed for the appearance of "THE WESTERN CHURCHMAN," it is to be found in the fact that a large number of church folks, both clerical and lay, have expressed a wish for a full and authoritative account of the arrangements that are being made for the Second General Synod of the Church of England in Canada, which meets this month in Winnipeg. The present number gives such an account, also historical sketches of the Archbishops and Bishops of the Two Ecclesiastical

Provinces, and an account of the Winnipeg churches and clergy. Other interesting sketches are also given. The second number, which will be published at the close of the Synod, will give a full report of the Synod's proceedings. His Grace the Primate has given his cordial sanction to the undertaking, and has placed at our disposal all information that is available for publication. Every effort has been made to render these accounts as complete as possible; and we earnestly hope that all members of Synod, and church people generally, will aid our endeavors by making the circulation as large as possible.

WELBURY T. MITTON } Associate Editors.
ROBERT C. JOHNSTONE }

Second Session of the General Synod of the Church of England in Canada.

LIST OF ARCHBISHOPS, BISHOPS AND MEMBERS OF SYNOD,
—CLERICAL AND LAITY—WITH THEIR ADDRESSES
DURING SESSION OF SYNOD

THE UPPER HOUSE.

His Grace The Lord Archbishop of Rupert's Land, Metro-
politan of Rupert's Land and Primate of all
Canada; Bishop's Court.

His Grace The Lord Archbishop of Ontario, Metropolitan
of Canada; John Galt, Esq., River Avenue.

The Lord Bishop of Selkirk.

- " " Montreal; Bishop's Court.
" " Toronto; Bishop's Court.
" " Fredericton; J. Stewart Tupper,
Esq., 421 Assiniboine Ave.
" " Algoma; R. D. Richardson Esq.,
1 Kennedy Street.
" " Huron; Ven. Archdeacon Fortin,
123 Kennedy Street.
" " Athabasca; The Deanery.
" " Ottawa; Bishop's Court.
" " Saskatchewan and Calgary; Canon
Coombes, The Chantry, St. John's.
" " Nova Scotia; Dr. Jones, 247 Donald
St.
" " Mackenzie River; The Deanery.
" " Quebec; H. M. Howell, Esq., Q. C.,
66 Carlton Street.
" " Columbia; Rev. W. T. Mitton, Christ
Church Rectory.
" " Moosonee; Mrs. Clark, 115 Ken-
nedey St.
" " New Westminster; L. A. Hamilton,
Esq., 438 Assiniboine Avenue.
" " Niagara; Mrs. George F. Galt, Cor.
Broadway and Donald Streets.
" " Qu'Appelle; The Deanery.

THE LOWER HOUSE.

CLERICAL DELEGATES.

ECCLESIASTICAL PROVINCE OF CANADA.

Diocese of Nova Scotia.

- Ven. Archdeacon Kaulbach, M. A.; Mrs. Rowan, 213
Kennedy Street.
Ven. Archdeacon Weston-Jones; W. T. Kirby, Esq.,
52 Edmonton Street.
Rev. Rural Dean Harris.
Rev. Jas. Simpson; Hotel Leland.

Diocese of Quebec.

- Ven. Archdeacon Roe, D. D.; W. R. Baker, Esq., Main
Street.
Rev. Canon Van Island, M. A.; F. W. Thompson, Esq.,
Cor. Broadway and Carlton Streets.
Rev. F. J. B. Allnatt, D. D.; George Patterson, Esq., 235
Bell Street, Fort Rouge.

Diocese of Toronto.

- Rev. John Langtry, D. C. L.; A. M. Patton, Esq., 210
Main Street.
Rev. John C. Roper, M. A.; Rev. Canon Rogers, College
Avenue.
Rev. Prof. Wm. Clark, D. C. L.; Mrs. Burnell, Manitoba
Avenue.
Rev. C. J. S. Bethune, D. C. L.; G. R. Howard, Esq.,
Beaconsfield Street.

Diocese of Fredericton.

- Very Rev. Dean Partridge, D. D.; Rev. Canon Matheson,
St. John's College.
Ven. Archdeacon Brigstocke, D. D.; H. Bell, Esq., 180
Kennedy Street.
Ven. Archdeacon Neales, M. A.; Mrs. Burd, Mayfair
Avenue.

Diocese of Montreal.

- Very Rev. Dean Carmichael, D. D., D. C. L.; F. H.
Mathewson Esq., 432 Assiniboine Avenue.
Ven. Archdeacon Mills, D. D.; Hotel Manitoba.
Ven. Archdeacon Lindsay, D. C. L.; Rev. J. J. Roy, 68
Isabel Street,
Ven. Archdeacon Evans, D. C. L.; Hotel Manitoba.

Diocese of Huron.

- Very Rev. Dean Innes, D. D.; Rev. Dr. O'Meara, Church
Avenue.
Ven. Archdeacon Davis, M. A.; H. S. Crotty, Esq., Alfred
Avenue.
Rev. Canon J. B. Richardson, M. A.; W. F. Alloway
Esq., 407 Assiniboine Avenue.
Rev. John C. Parthing, M. A.; J. M. O'Loughlin, Esq.,
14 Furby Street.

Diocese of Ontario.

- Very Rev. Dean Smith, D. D.; W. P. Riddell, Esq.,
Leland House.
Rev. Canon A. Spencer; G. H. Walker, Esq., 227
Vaughan Street.
Ven. Archdeacon Bedford-Jones, L. L. D., D. C. L.;
Edgar S. Lee, 277 Assiniboine Ave.

Diocese of Niagara.

- Ven. Archdeacon Dixon, B. A.; J. E. McAllister, Esq.,
170 Aberdeen Avenue.
Ven. Archdeacon Houston, M. A.
Rev. Canon Bland; Wm. Hespeler, Esq., 328 Hargrave
Street.

Diocese of Ottawa.

- Rev. Rural Dean Bogert, M. A.; Walter Chesterton, Esq.,
286 Kennedy Street.
Rev. G. L. Low; E. L. Drewry, Esq., Redwood Avenue.
Ven. Archdeacon Lauder, D. C. L.; Government House.

Diocese of Algoma.

- Rev. Jas. Boydell; Mrs. Judge Walker.
Ven. Archdeacon Llywd; F. S. Rimer, 223 Smith St.

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

Diocese of Rupert's Land.

- Rev. Canon Matheson, B. D.; St. John's College.
Rev. Dr. O'Meara; Church Avenue.
Ven. Archdeacon Fortin, 123 Kennedy Street.

Diocese of Moosonee.

Ven. Archdeacon Vincent; Mrs. G. D. Bell, 303 St. Mary Street.

Diocese of Saskatchewan.

Ven. Archdeacon Mackay, D. D.; Rev. W. A. Burman, 383 Selkirk Avenue.

Diocese of Athabasca.

Rev. W. A. Burman, Selkirk Avenue.

Diocese of Mackenzie River.

Ven. Archdeacon McDonald, D. D.; Miss McDonald.

Diocese of Qu'Appelle.

Rev. J. P. Sargent, B. A.; Rev. W. T. Mitton, Christ Church Rectory.

Diocese of Calgary.

Ven. Archdeacon Cooper, D. D.; F. S. Hallam, Esq., 260 Hargrave Street.

Diocese of Selkirk.

Ven. Archdeacon Canham.

INDEPENDENT DIOCESES.

Diocese of Columbia.

Ven. Archdeacon Scriven, M. A.; H. Fry, Esq., 136 Higgins Avenue.

Diocese of New Westminster.

Rev. H. G. Fiennes-Clinton, B. A.; Mrs. Frith, McDermott Street.

LAY DELEGATES.

ECCLESIASTICAL PROVINCE OF CANADA.

Diocese of Nova Scotia.

Hon. Mr. Justice Fitzgerald.
Hon. Mr. Justice Savary; J. H. Brceck, Leland House.
Mr. H. J. Cundall; Hotel Leland.
Mr. J. T. Wylde.

Diocese of Quebec.

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Mr. Jas. Dunbar, Q. C.
Mr. John Hamilton, M. A.
Hon. H. Aylmer, B. C. L.

Diocese of Toronto.

Hon. G. W. Allan, D. C. L.; G. W. Allan, Esq., 86 Garry Street.
Mr. J. A. Worrell, B. C. L., Q. C.; Chas. S. Hoare, 47 Carlton St.
Mr. A. H. Campbell.
Mr. N. W. Hoyles, B. A., Q. C.

Diocese of Fredericton.

Hon. Mr. Justice Hanington, D.C.L.; Government House.
Mr. G. A. Schofield.
Mr. H. L. Sturdee; Sheriff Inkster, Kildonan.

Diocese of Montreal.

Mr. L. H. Davison, D. C. L., Q. C.; Government House.
Mr. Chas. Garth; Hotel Manitoba.
Prof. Alex. Johnson, L. L. D.; Hotel Leland.
Mr. Walter Drake.

Diocese of Huron.

Mr. A. H. Dymond, Rev. R. G. Stevenson, 415 William Street.
Mr. Matthew Wilson, Q.C., Capt. Carruthers, 92 Selkirk Avenue, east.
Mr. Charles Jenkins,
His Honor Judge Ermatinger, F. H. Mathewson.

Diocese of Ontario.

His Honor Judge McDonald, M.A.,
Mr. Chancellor Walkem, D. C. L., Q. C.; A. E. Richards, Esq., 222 Mayfair Ave.
Mr. E. J. Barker Pense.

Diocese of Niagara.

Mr. John Hoodless, Leland Hotel.
Mr. Archdale Wilson,
His Honor Judge Senkler, Hotel Clarendon.

Diocese of Ottawa.

His Honor Judge Senkler, Hotel Manitoba.
Col. A. J. Matheson, M.A., "
Mr. J. P. Whitney, Q.C., M.P.P., Hotel Manitoba.

Diocese of Algoma.

Mr. Frank Keefer,
Mr. G. J. King,

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

Diocese of Rupert's Land.

Mr. F. H. Matheson, Winnipeg.
Mr. H. S. Crotty, "
Mr. Sheriff Inkster, Kildonan.

Diocese of Moosonee.

Mr. James McKay, Q. C., Thomas Robinson, Esq., 72 Donald Street.

Diocese of Athabasca.

Mr. Thomas Gilroy, Hotel Clarendon.

Diocese of Qu'Appelle.

Hon. Mr. Justice Wetmore, Hotel Leland.

Diocese of Calgary.

Mr. Wm. Pearce, A. M. Nanton, Esq., 29 Rosslyn Road.

INDEPENDENT DIOCESES.

Diocese of Columbia.

His Honor Judge Harrison.

Diocese of New Westminster.

Mr. Myers Grey, Hotel Clarendon.

Calendar of Proceedings.

WEDNESDAY, SEPT. 2ND.

Opening service in Holy Trinity Church at 8 p.m.
 Special Psalms, cxxii, cxxxiii, cxxxiv and cxxxv.
 Sermon by Right Rev. the Lord Bishop of Nova Scotia.
 Clerical delegates to the Synod are requested to bring their surplices, stoles, and hoods.
 The bishops and clergy will assemble and robe in the schoolroom adjoining the church.
 The order of procession will be, Clergy, Canons, Archdeacons, Deans, (by seniority of ordination) Bishops, the Metropolitan of Canada, the Primate of all Canada.

THURSDAY, SEPT. 3RD.

Holy Communion at All Saints' Church at 7.30 a.m.
 Holy Communion at Christ Church at 8 a.m.
 Holy Communion at St. John's Cathedral at 9 a.m.
 Synod assembles for business in St. John's College at 9.45 a.m.
 The Primate will entertain the members of the Synod to lunch in the Cathedral schoolhouse at 1 p.m.
 The members of Synod are invited to attend a reception at the Hotel Manitoba from 8 to 10.30 p.m. Music and light refreshments.

FRIDAY, SEPT. 4TH.

Holy Communion at All Saints' Church at 7.30 a.m.
 Holy Communion at Christ Church at 8 a.m.
 Morning Prayer in the Cathedral at 9.30, after which the Synod will proceed to business.
 Luncheon will be served in St. John's Cathedral schoolhouse at 1 p.m. by the ladies of Holy Trinity Church.
 Missionary Meeting in Holy Trinity schoolhouse at 8 p.m. The chair will be taken by His Grace The Primate.

SATURDAY, SEPT. 5TH.

Holy Communion at All Saints' Church at 7.30 a.m.
 Holy Communion at Christ Church—8 a.m.
 Morning Prayer in the Cathedral at 9.30, after which the Synod will proceed to business.
 Luncheon will be provided for the Bishops and members of Synod in St. John's schoolhouse, at 1 p.m., by the ladies of Holy Trinity.
 Meeting of the Brotherhood of St. Andrew at Holy Trinity schoolhouse, 8 p.m. Chairman, His Grace The Primate. Speakers, The Lord Bishop of Nova Scotia, on "The Brotherhood, its Work and Objects"; The Lord Bishop of Huron, on "Personal Work"; and The Lord Bishop of Niagara, on "Lay Work in the Church."

SUNDAY, SEPT. 6TH.

Services:
 St. John's Cathedral, 11 a.m. and 7 p.m.
 Holy Trinity, 11 a.m. and 7 p.m.
 Christ Church.—Holy Communion, 8.30 p.m.; Morning Prayer and Sermon by the Lord Bishop of Ottawa, 11 a.m.; Evening Prayer, and Sermon by Very Rev. Dean Carmichael, D.D., 7 p.m.

SUNDAY, SEPT. 6TH.

All Saints'.—Holy Communion, 8 a.m.; Morning Prayer, and Sermon by Rev. Dr. Green, Diocese of Iowa, U.S., 11 a.m.; Evening Prayer, and Sermon by Right Rev. Lord Bishop of Niagara at 7 p.m.
 St. Peter's, 11 a.m., Prof. Wm. Clark, D.C.L.; 7 p.m., Lord Bishop of Huron.
 St. Luke's, Fort Rouge, 7 p.m.
 St. Mark's, Point Douglas, 11 a.m. and 7 p.m.

MONDAY, SEPT. 7TH.

Holy Communion at All Saints' Church at 7.30 a.m.
 Holy Communion at Christ Church, 8 a.m.
 Meeting in Holy Trinity schoolhouse, when an address on "The Second Coming of Christ" will be delivered by The Lord Bishop of Huron, at 8 p.m.
 Morning Prayer in the Cathedral at 9.30, after which the Synod will proceed to business.
 The ladies of All Saints' Church will provide luncheon for the bishops and members of the Synod, in St. John's schoolhouse, at 1 p.m.

TUESDAY, SEPT. 8TH.

Holy Communion at All Saints' Church at 7.30 a.m.
 Holy Communion at Christ Church, 8 a.m.
 Morning Prayer in the Cathedral at 9.30, after which the Synod will proceed to business.
 Luncheon will be served to the bishops and members of Synod, in St. John's schoolhouse, at 1 p.m., by the ladies of All Saints'.
 Full choral service in Christ Church at 8 p.m., preacher, Rev. J. C. Roper, M.A., St. Thomas, Toronto.

WEDNESDAY, SEPT. 9TH.

Holy Communion at All Saints' Church at 7.30 a.m.
 Holy Communion at Christ Church, 8 a.m.
 Morning Prayer in the Cathedral at 9.30, after which the Synod will proceed to business.
 The ladies of Christ Church will provide luncheon for the bishops and members of Synod, in St. John's schoolhouse, at 1 p.m.
 Full choral Evensong in All Saints' Church, at 8 p.m. Preacher.

THURSDAY, SEPT. 10TH.

Holy Communion at All Saints' Church at 7.30 a.m.
 Holy Communion at Christ Church, 8 a.m.
 Morning Prayer in the Cathedral at 9.30, after which the Synod will proceed to business.
 Luncheon at 1 p.m. in St. John's schoolhouse, provided for the bishops and members of Synod by the ladies of St. John's Cathedral.

FRIDAY, SEPT. 11TH.

Holy Communion at All Saints' Church at 7.30 a.m.
 Holy Communion at Christ Church, 8 a.m.
 Morning Prayer in the Cathedral at 9.30, after which the Synod will proceed to business.
 Luncheon at 1 p.m., in St. John's schoolhouse, provided for the bishops and members of Synod, by the ladies of St. George's Church.

The Archbishops and Bishops of The Canadian Church.

1. HIS GRACE THE PRIMATE OF ALL CANADA

Apart altogether from his official position, there is not a stronger personality in the whole Dominion than The Primate. Robert Machray was born in the ancient city of Aberdeen, Scotland, in the year 1832. His father, who was an advocate there, died during the boyhood of his distinguished son. Like many another brilliant scholar, young Machray received his early education at one of the excellent parochial schools in that county, the school of Coull. When but a mere boy, he donned the quaint scarlet gown worn by the students of King's College, Aberdeen; and, his fellow students are often, even now, heard to speak of his extraordinary industry and marked ability. In his nineteenth year, he took his M.A. degree, gaining the uncommon distinction of being, at one and the same time, Simpson Greek Prizeman and Hutton Mathematical Prizeman. Following the custom of the best students from the northern Alma Mater, he proceeded to the English University of Cambridge, where he obtained a foundation scholarship at Sidney Sussex College, in 1851. In the following year, he gained the Taylor Scholarship; and, in 1855, he graduated B.A. Paucity of funds necessitated his working without a private tutor; but, with true Scottish pluck, he made the most of the means at his disposal, and faced the Mathematical Tripos, obtaining a place in the list of wranglers. Although not at the top of the list, his marked ability did not escape the authorities, and accordingly he was elected a Fellow of his college, a position which he still holds. These fellowships were originally endowed, for aiding the prosecution of original research, and for the advancement of learning; and surely never was a Fellowship used to greater advantage. As Tutor and Dean of Sidney Sussex College, and as University examiner, his work was much valued; what his ripe scholarship has been, in the building up of the young University of Manitoba, and in the introduction of its present public school system, will not be thoroughly appreciated until his absence from the educational councils of this Province makes itself felt. He was ordained Deacon in 1855, and Priest 1856, by the Bishop of Ely. From 1862 to 1865, he was Vicar of the Cambridge parish of Madingley, and in the latter year, he was Ramsden University Preacher. On the resignation of Bishop Anderson in 1864, he was chosen to succeed him in the See of Rupert's Land. His consecration took place in Lambeth Palace Chapel, the officiating prelates being The Archbishop of Canterbury (Longley), and the Bishops of London (Tait), Ely (Browne), and Aberdeen (Suther), and his predecessor—Bishop Anderson. The University of Cambridge, at this time, conferred on him the degree of D.D. *jure dignitatis*; while the University of Aberdeen gave him the degree of LL.D. For ten years he labored in this diocese with a zeal and an enthusiasm which has never abated. In the meantime, there had been a subdivision of this vast territory; new dioceses had been formed, and bishops consecrated to rule over them; and, now, as was most meet, the moving spirit of the whole was created Metropolitan of the Province of Rupert's Land (1875). In 1877, the University of Manitoba began its corporate existence, and Archbishop Machray became its first Chancellor; and, in

1883, he received the D.D. degree from the young University. In 1888, he visited the Old Country, as special preacher at Cambridge, and the University of Durham enrolled him among her honorary D.D.s. In 1893, Her Gracious Majesty marked her appreciation of his sterling worth, by making him Prelate of the Order of St. Michael and St. George. In the same year, the first General Synod of the Church of England in Canada was held in Toronto, when he became the first Primate of all Canada. On this occasion, he, along with the lately consecrated Bishop of Qu'Appelle (Dr. Grisdale), and others, received from the University of Trinity College, Toronto, the Hon. D.C.L. degree. This year, the Primate paid a visit to England, and took part in the Tercentenary celebrations of Sidney Sussex College, being the special preacher on the principal day of the function. Next year, he expects again to cross the Atlantic, when he will be special University preacher at Cambridge. In the space at my disposal, it has been no easy task to give anything like an adequate sketch of a life in which so many interests have been centred. When he came to Fort Garry, there were no roads or towns in the Province. He was located 600 miles from a railroad. Old St. John's College, on the banks of the Red river, was but poorly equipped; and there were only eighteen clergy in the huge tract of country over which he came to preside. His first care was to infuse fresh life into the college. All through, it has had his beneficent care, his unstinted labors, and his munificent liberality. The Primate firmly believes in education on a religious basis; and, while he has not been able to get the ideal in respect of this, his efforts have ever been directed towards the attainment of it. The chair of Ecclesiastical History was endowed by his splendid gift of \$10,000. He has all along taken a practical share in college tutorial work. In addition to his many duties as Bishop of the Diocese, Metropolitan of the Province, and Primate of all Canada, he has been lecturer in Ecclesiastical History, Liturgiology, and in Honor and Senior Mathematics. He has also been, from its inception, chairman of the Provincial Advisory Board of Education. Well may the people of this Province pray that his stalwart form be long spared to go in and out among them, aiding every good work by his wise counsel and able administration. R. C. J.

2. THE ECCLESIASTICAL PROVINCE OF CANADA.

The Most Rev John Fraser Lewis, Archbishop of Ontario, was educated at Trinity College, Dublin, where he received the B. A. (Sen. Mod. in Eth. and Log.) in 1847. In 1848 he received the first-class Divinity Testamentur, also the degree of D.D. in 1862. Trinity College, Toronto, conferred the Hon. D. C. L. degree in 1857. He was ordained a deacon by the Bishop of Chester, in 1848 and priested in 1849 by the Bishop of Down. He was consecrated in St. George's Cathedral, Kingston, on the 25th of March 1862 by the Bishops of Montreal, Toronto, Quebec, Huron and Michigan. He was elected Metropolitan of Canada in 1893, Archbishop of Ontario in 1893. His Grace was formerly curate of Newtown-Butler, Co. Fermanagh, 1848-50; S. P. G. Missionary at West Hawksbury 1850-54, Rector of Brockville 1854-52: both these last charges are in the Province of Ontario.

The Right Rev. Frederick Courtney, Lord Bishop of Nova Scotia, has a marked personality and is one of the most beautiful readers in the Anglican Communion. His Lordship has had many degrees conferred on him.

Hon. D. D. Racine, Wisconsin, U. S., 1881. Hon. D. D. King's College, Windsor, Nova Scotia, 1888. Hon. D. C. L. Trinity College, Toronto, 1889. He was ordained deacon in 1861, and priest the following year by His Grace, The Archbishop of Canterbury; consecrated April 25th, 1888, in St. Luke's Pro. Cathedral, Halifax, N. S., by the Metropolitan of Canada, the Bishops of Ontario, Quebec, and Maine. Several charges were held in his Lordship's earlier years. He was curate of Hadlow, Kent, 1861-5; curate of Charles Chapel, Plymouth, 1865-70; assistant minister of St. Thomas', New York, 1876-80; rector of St. James', Chicago, 1880-82; St. Paul's, Boston, 1882-88.

The Right Rev. Charles Hamilton, Lord Bishop of Ottawa, is the first Bishop of the important diocese that takes its name from the Capital of the Dominion where his Lordship lives. The Bishop was translated from the See of Niagara, where he had served with great acceptance for eleven years, in the summer of the present year, 1896. His Lordship was educated at University College, Oxford, B.A.; 1856. M.A.; 1859; D.D. Bishop's College, Lennoxville, 1885. He was ordained deacon 1857, and priest 1858, by the Bishop of Quebec. He was formerly curate of Quebec Cathedral 1857-58; Incumbent of St Peter's, Quebec, 1858-64; rector of St. Matthew's, Quebec, 1866-85; Clerical Secretary of Provincial Synod, 1861-81; Prolocutor Provincial Synod, 1881-83.

The Right Rev. John Philip Dumoulin, Lord Bishop of Niagara, was consecrated in St. James' Cathedral, Toronto, of which he was formerly rector, in June 29, 1895, by the Lord Bishops of Ottawa, Huron, Algoma, and Toronto. His Lordship was educated at Trinity College, Toronto; Hon. D.C.L. 1891. He was formerly curate of Holy Trinity, Montreal; Incumbent of St. Thomas', Hamilton, 1872-75; rector of St. Martin, Montreal, 1875-83.

The Right Rev. Andrew Hunter Dunn, Lord Bishop of Quebec, was a scholar of Corpus Christi College, Cambridge. He graduated B.A. (29th wrangler) 1863, M. A. 1866. Hon. D.D. Bishop's College, Lennoxville, 1892. His Lordship served in some busy scenes in his early parish life: curate of St. Mark, Notting Hill, 1864-70; rector 1870-2; vicar of All Saint's, Acton, 1872-92. Consecrated Lord Bishop of Quebec in Montreal Cathedral by Bishops of Ontario, Montreal, Toronto, Fredericton, Huron, Niagara, and Milwaukee.

The Right Rev. William Wilcox Perrin, Lord Bishop of Columbia, succeeded Dr. Hills in 1893. His Lordship was educated at Trinity College, Oxford, where he graduated B.A. 1870. M.A. 1873. He was ordained deacon in 1871 and priest 1872, by the Bishop of Winchester. Consecrated in Westminster Abbey on the Feast of the Annunciation 1893 by the Archbishop of Canterbury, the Bishops of London, St. Andrews, Bangor, Christ Church, Bishops Mitchinson and Anson. He was formerly curate of St. Mary, Southampton, under Canon Wilberforce, and vicar of St. Luke's, Southampton, 1881-93, where he was greatly beloved.

The Right Rev. John Dart, Lord Bishop of New Westminster, B. C., succeeded Bishop Sillitoe (who preached the opening sermon of the last meeting of the General Synod in Toronto) Dr. Dart has had a varied career, being formerly President of University of Windsor, Nova Scotia, also Warden of St. Thomas' Col-

lege, Colombo. His Lordship was educated at St. Mary Hall, Oxford, taking a second class in Law in 1867. He was ordained a deacon in 1860 and a priest 1861, by the Bishop of Colombo.

The Right Rev. Hollingworth Tully Kingdon, Lord Bishop of Fredericton, was educated at Trinity College, Cambridge, B.A. 1855. M.A. 1861. D.D. 1881. Hon. D.C.L. of Trinity College, Toronto, 1893. He was ordained deacon in 1859, priest in 1860 by the Bishop of Salisbury. Consecrated Coadjutor Bishop of Fredericton, 10th July, 1881, in Christ Church, Cathedral, Fredericton, New Brunswick. His Lordship held some important charges in England prior to his work in this country, notably Vice-Principal of Sarum Theological College 1861-9. Curate of St. Andrews', Wells street, 1869-78. Vicar of Good Easter, Essex 1878-81.

The Right Rev. Maurice Scollard Baldwin, Lord Bishop of Huron, was educated at Trinity College, Toronto, M. A. 1862. D. D. 1882. Ordained deacon 1860, and priest 1861, by the Bishop of Huron. His Lordship has held the following charges: Incumbent of St. Paul, Port Dover, Rector of St. Luke, Montreal, Canon of Christ Church, Cathedral Montreal, 1871. Rector of Christ Church Cathedral, Montreal, 1872-83. Dean of Montreal 1882-83. He was consecrated by the Bishops of Toronto, Quebec, Montreal and Ontario on the 30th of November 1893, in Christ Church Cathedral, Montreal.

The Right Rev. Edward Sullivan, Lord Bishop of Algoma, resides at Bishopshurst, Sault-Ste-Marie, Ontario. His Lordship was educated at Trinity College, Dublin, B. A. and 2nd class (Divinity Testamur 1858.) The degree of D. D. was conferred on him in 1882, Trinity College, Toronto, Hon. D. C. L. in 1882. He was ordained a deacon in 1858, and a priest 1859, both by the Bishop of Huron. Consecrated on the 29th of June 1882, at St. George's Church, Montreal, Canada, by the Bishops of Ontario, Quebec, Montreal, Toronto and Western New York, as Bishop of the Missionary Diocese of Algoma, which comprises Muskoka, Nipissing, Parry Sound. His Lordship was formerly assistant Minister at St. George's, Montreal, 1862-68. Rector of Holy Trinity, Chicago, 1868-70. St. George's, Montreal, 1879-82.

The Right Rev. William Bennett Bond, Lord Bishop of Montreal, in his early days, was Missionary at Lachine, 1842-48. Curate at St. George's, Montreal, 1848-60. Rector 1860-72. Arch-deacon of Montreal 1870-2. Dean 1872-78. He was consecrated in 1878 by the Bishops of Fredericton, Ontario, Quebec, and Nova Scotia. His Lordship was educated at Bishop's College, Lennoxville, Province of Quebec, and received the degrees of M.A., D. D., D.C.L. He was ordained a deacon in 1840, and priest in 1841 in the diocese over which he now presides.

The Right Rev. Arthur Sweetman, the Lord Bishop of Toronto, is an alumnus of Christ's College, Cambridge, B. A. 1859. M.A. 1862, D.D. 1879. He was ordained a deacon in 1859, and a priest in 1860 by the Bishop of London. Consecrated in St. James' Cathedral, Toronto, by the Bishops of Quebec, Toronto, Huron and Niagara. His Lordship has served in several important centres of work, amongst which are St. Stephen's, Canonbury, Head Master of Hellmuth College, Rector of Grace Church, Brantford, Archdeacon of Brantford and Rector of Woodstock.

3.—THE ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

The Right Rev. Richard Young, Lord Bishop of Athabasca, was educated at Clare College, Cambridge, where he took the degree of B.A. in 1868. He was ordained Deacon in the same year, and Priest a year after by the Lord Bishop of Worcester. For the first two years of his ministry, he was Curate of Hales Owen. In 1869, he became Vicar of Fulstow, where he remained till 1872. From 1872 to 1875, he was association secretary of the C.M.S. for West Yorkshire. In the latter year he gave up that post, and came to Manitoba, where he was Incumbent of St. Andrews for the next ten years. Having been chosen Bishop of Athabasca, he was consecrated in St. John's Cathedral, Winnipeg, October 18, 1884, by the Metropolitan of Rupert's Land, who was assisted by the Bishops of Saskatchewan and Qu'Appelle. His Lordship received the honorary degree of D.D. from the University of Manitoba in 1884; and along with the Primate and others he received the Hon. D.C.L. degree from Trinity College, Toronto, when the next General Synod met in that city in 1893.

The Right Rev. Wm. Day Reeve, Lord Bishop of Mackenzie River, received his training for the ministry at the Church Missionary College, Islington, London. He was ordained Deacon in 1868 by the Archbishop of Rupert's Land. In 1869 he became C.M.S. missionary at Fort Simpson, Mackenzie River, where he remained for ten years, receiving his priesthood in 1874 at the hands of the Lord Bishop of Athabasca. From 1879 to 1889 he had charge of St. Paul's Mission, Fort Chipe-wyan, during a part of which time he acted as chaplain to his Diocesan. From 1889 to 1891 he resided in England, but returned in the latter year as Bishop of Mackenzie River. He was consecrated in Holy Trinity Church, Winnipeg, on 30th November, 1891, by the Metropolitan of Rupert's Land, and the Bishops of Qu'Appelle, Saskatchewan, North Dakota, and the assistant Bishop of Minnesota. St. John's College, Manitoba, gave him the honorary degree of D.D. in 1891.

The Right Rev. Wm. Carpenter Bompas, Lord Bishop of Selkirk, was ordained Deacon in 1859 by the Bishop of Lincoln, and licensed to the Curacy of Sutton-le-Marsh, Lincolnshire, where he remained till 1862. The next four years of his ministerial life were spent at New Radford, Notts.—Holy Trinity, Louth,—and Alford Lincs. From 1865 to 1874, he was a missionary in the Diocese of Rupert's Land. In that year he was consecrated to the See of Athabasca, in St. M. Lambeth, by the Archbishop of Canterbury and the Bishops of London, Winchester and St. A. On the division of the Diocese of Athabasca in 1884, he chose the northern part which is now known as Mackenzie River; and on the division of the latter Diocese in 1891, he became the Bishop of the more remote portion, now known as the Diocese of Selkirk. His Lordship is the author of a charming little volume full of deepest interest, entitled "The Diocese of Mackenzie River," which was published by the S.P.C.K. in 1888. He is also the author of another volume entitled "Northern Lights on the Bible," which was published in 1892.

The Right Rev. Jervois Arthur Newnham, Lord Bishop of Moosonee, was educated at McGill University, Montreal, where he received the degrees of B.A. in 1878, and M.A. in 1873. His theological training was obtained at the Diocesan Theological College, Montreal. He was ordained to the diaconate in 1878, and to the priesthood in 1880, by the Lord Bishop of Montreal.

From 1878 to 1882 he held the incumbency of Onslow; from 1882 to 1886 he was curate of Christ Church Cathedral, Montreal; from 1886 to 1890 he held the rectory of St. Matthias, Montreal. From 1887 to 1890, he was a member of the Diocesan Board of Examiners for the degree of B.D.; in 1891 he became chaplain to Bishop Horden, of Moosonee, and during the same period he was missionary at Moose Fort. On the 6th of August 1893, he was consecrated to the see which he now holds, by the Metropolitan of Rupert's Land, and the Bishops of North Dakota, Athabasca and Saskatchewan. He received the degree of D.D. from the University of Manitoba in 1893.

The Right Rev. Wm. Cyprian Pinkham, Lord Bishop of Saskatchewan and Calgary received his training for the ministry at the now celebrated Missionary College of St. Augustine's, Canterbury, which stands on the very spot where the great Roman missionary and Apostle of the English, built his first modest church on English soil. He was ordained to the diaconate in 1868 by the Lord Bishop of Huron, and priest in the following year by the Lord Bishop of Rupert's Land. Previous to his elevation to the Episcopate, his work lay almost entirely in the province of Manitoba. From 1868 to 1882 he was incumbent of St. James, Man.; from 1871 to 1883 he held the position of Superintendent of Education for the Protestant Public Schools of this province. From 1883 to 1887, he was Archdeacon of Manitoba, and Canon of St. John's Cathedral, and during the same period he acted as secretary of Synod in the Diocese of Rupert's Land. During 1883 and 1884 he was acting rector of All Saints', Winnipeg. On the 7th of August, 1887, he was consecrated Bishop in Holy Trinity, Winnipeg, by the Metropolitan of Rupert's Land, and the Bishops of Minnesota, Rochester, Moosonee, North Dakota, Huron, Qu'Appelle and Athabasca. In 1880, the Archbishop of Canterbury conferred upon him the degree of B.D.; and in the year of his consecration he received the hon. D.D. degree of the University of Manitoba, and the hon. D.C.L. degree of Trinity College, Toronto.

Church Life and Work in the West.

To attempt to give even a sketch of the history of the mission of the Church of England in the west would be beyond the province of this paper; still, it is only right that there should be some little account of the progress of the church, at this important time.

The immigrants who first settled on the banks of the Red River were mainly Scotch. They were a God-fearing people who had been nurtured in the ways of righteousness by earnest, though old-fashioned, pastors, among the wild glens of their native land. When the lowland Earl of Selkirk brought out his settlers in 1812 and 1816, he promised these faithful souls that they should have a minister from Scotland to attend to their spiritual needs, in the land of their adoption. It was arranged that a son of the parish minister of Resolis should be their shepherd; but, at the last moment the young licentiate drew back, and they had to content themselves with the services of a lay catechist, James Sutherland, belonging to the peculiar class, known in the Highlands of Scotland as "The Men." He did his best for the flock committed to his care, but, such strong opposition was brought to bear against him and his

work, by the North West Company, that he found himself obliged to leave the country after a few years. Now the pious Scotchmen had no one to shepherd them; but, they did not, for all that, succumb to indifference and irreligion. They had brought their Gaelic bibles with them, and these they read and tried to follow. No minister of their own faith came to their succor, and so they gave a hearty welcome to the Rev. John West, when he came among them in 1820. Mr. West who was accompanied by a school teacher, Mr. Harbridge, was appointed chaplain to the Hudson's Bay Company and was instructed to reside at the Red River settlement. Assisted by some Indian boys, whom he brought with him from York Factory, he set to work and built a rude school-church, near the site of the present cathedral of St. John's. This spot was then, and has ever since been, the centre from which the mission work of the Northwest has been carried on. Mr. West labored here till 1833, when he returned to England. On his way home he met his successor, Rev. D. T. Jones. Under Mr. Jones, the work grew and prospered: St. Paul's, the middle church, was erected in 1824; in 1825, Rev. Wm. afterwards Archdeacon, Cochrane came to the assistance of Mr. Jones. For a year these two devoted men labored together, then Mr. Jones went home to England for a year. On his return he set about the establishment of St. Andrew's, near the rapids, which provided services for those living at too great a distance from St. John's and St. Paul's. Here a schoolhouse-church was built in 1829, and another—a larger and better fitted one—in 1832. In 1836 was begun the first definite work among the Indians, at what is now known as St. Peter's, or the Indian settlement. Mr. Cochrane, who was the moving spirit in this, was most assiduous in his labors, and went many a weary journey in arranging for the erection of the Church, and in caring for his Indian children. Associating with them during the day, and encouraging them in their work, he soon had the happiness of seeing one of the most successful Indian missions in the country. The visitor to St. Peter's to day finds, as the result of all this, a Christianized and civilized Indian population, with comfortable homes and well-tilled fields.

During 1838, Mr. Cochrane was in entire charge of the upper and middle parishes. In 1839 Rev. John Smethurst arrived, and relieved him of the St. Peter's work. Two years afterwards Rev. Abram Cowley took charge of St. Paul's. In 1814 the Northwest had a visit from an English church bishop, in the person of Right Rev. Bishop Mountain, D.D., of Montreal, who came at the request of the C.M.S. which had done so much for the opening up of church work on the Red river. In the same year arrived Rev. James Hunter, who for eight years did good work among the Indians. In 1849 an important suit in Chancery was settled, which gave to the fund for the endowment of a bishopric the sum of £700 per annum, and accordingly, Her Majesty, by letters patent, founded the see of Rupert's Land, extending from Labrador to the Rocky mountains. The Rev. Dav. Anderson, of Exeter College, Oxford, was chosen as the first diocesan, and was consecrated in Canterbury Cathedral in the same year. He took up his residence at Bishop's Court, in the fall of 1849. This house was given for an Episcopal residence by the H.B. Co.

Among the first of his episcopal acts was the ordination of Mr. Bird, one of the Indian boys brought from York Factory. About this time, Rev. Mr. Hunt

and his wife arrived from England. The work was progressing steadily, and there was need for further organization, and so two Archdeaconries were formed, Assiniboia, of which Mr. Cochrane was Archdeacon, and Cumberland, presided over by Mr. Hunter. About this time also took place the division of the work into parishes. In 1850 the parish of St. James, extending along the banks of the Assiniboine, was organized, and a church was built, of which Rev. Henry Wm. Taylor was the first clergyman in charge.

Gradually and steadily the work progressed under the anxious care of these earnest men whom Bishop Anderson had gathered around him. In 1854, Mr. Cochrane handed over his work at St. Peter's to Mr. Cowley, and betook himself to Portage la Prairie, where a mission was founded. In the same year, the church of the Holy Trinity was established at Headingly, and Rev. G. O. Corbett became its first incumbent. In 1856, Bishop Anderson went to England, and raised funds for the erection of the present St. John's. He returned to England in 1861, and resigned his see into the hands of the Archbishop of Canterbury. He had done a noble work here, in spite of many serious difficulties, and universal regret was expressed at his resignation. On Oct 13, our present beloved Primate, then the Rev. Robert Machray, Fellow and Dean of Sidney Sussex College, Cambridge, was consecrated Bishop of Rupert's Land, in Lambeth Palace Chapel. During the interregnum, services were conducted at St. John's by Rev. T. T. Smith, of the C.M.S. In 1866, Rev. John McLean, of King's College Aberdeen arrived in the diocese and took up the work, dropped by the death of Archdeacon Cochrane, being Archdeacon of Assiniboia, rector of the Cathedral parish, and warden of St. John's College. From that time to the present, the development of church work will be found chronicled in the sketches of some of the important charges, given here.

To speak in detail of the splendid work done by His Grace the Lord Primate would require a volume. Although a scholar of the first rank, and one who might, and doubtless would, in the old country, have attained a very exalted position in the Church of England, or in the ancient university of which he is such an honored graduate, he was content to forego the learned ease of a Cambridge don, and to employ his great talents for the spread of Christ's Kingdom in the far west. He came here in the hey-day of his manhood, to work; and he has done so faithfully and ungrudgingly. To him may well be applied the words of Goldsmith: "Nor e'er had changed, nor wished to change, his place." Under his wise administration, the diocese of Rupert's Land has become an ecclesiastical province, with six suffragan sees, all of which have been formed as occasion demanded. In 1872, the diocese of Moosejaw was taken out of the original diocese of Rupert's Land. It embraces the whole basin of the Hudson's Bay, and is of vast extent. In the same year Saskatchewan became a separate diocese under Bishop McLean, who has left so many evidences of his devotion and labor in this city, especially in connection with St. John's college. In 1875 the diocese of Mackenzie river was formed. Athabasca took its inception as a diocese at the Provincial Synod of Rupert's land, which met in 1883. In the following year, the diocese of Qu'Appelle was formed out of the dioceses of Rupert's land and Saskatchewan. Calgary was made a diocese in 1888, but it is still under the jurisdiction of the Bishop of Saskatchewan, out of whose

diocese it was taken. In 1891 the diocese of Selkirk was cut out of the large diocese of Mackenzie river.

In conclusion, let me quote from the writings of Rev. Principal Grant, of Queen's University, Kingston, Ont., who says:

"Too much cannot be said of the work of the Anglican church in the far west of Canada. They went as far west as the forts on the frozen shores of the Hudson's Bay, and the lonely posts on the Mackenzie river. Previous to 1871, all the schools within the province of Manitoba, or nearly all, were in connection with the Anglican missions." The work is a glorious work, and is worthy of the noble mother church—The Church of England. Looking at the vast mission fields, already white to harvest, and the many devoted laborers who are toiling in them, one is encouraged to say with the old Covenanter, Peden, but in a different spirit: "Praise the Lord; the work o' the Lord gangs bonnily on."

R. C. J.

dants of the old Red River settlers, and they are very conservative in their views of church services. A great drawback is the want of a good pipe organ, but the building in its present state is not large enough for one, and will not permit of an organ chamber being added. Until three years ago, the college and college school supplied the choir, when it was thought advisable to have the help of members of the congregation as well. Mrs. Hartshorn, Misses Drewry, Grisdale, Bedson, Goodson and ... are the chief lady singers, while Messrs. Machtay, Murray, Grisdale, Cox and Cowloy, with college students, form the male portion of the choir. One good feature of the cathedral service is that the singing is joined in heartily by the congregation, not leaving it, as is often the case, altogether to the choir. Mr. Hamber has been in his present position since 1881—15 years, a long time as organists go—which makes him, we believe, the senior organist in point of service, in the city, if not of Manitoba.



ST. JOHN'S CATHEDRAL

Church Music In Winnipeg.

Winnipeg is emphatically a musical city. We do not know another, of similar size, where there is so much genuine musical talent, and where a more keen and intelligent interest is taken in first-class music. The city choirs are above the average, and are thoroughly deserving of recognition at a time like the present.

ST. JOHN'S CATHEDRAL CHOIR.

St. John's Cathedral choir is under the charge of the Rev. Canon Coombs, precentor of the cathedral, with Mr. E. Hamber as organist. The services consist of the plain Anglican form, and on special occasions anthems and services are used.

A large part of the congregation consists of descen-

HOLY TRINITY CHURCH.

The choir of Holy Trinity church at present numbers about thirty members. As its duty is to form a nucleus to lead the singing of the congregation, there is relatively little opportunity given it to display the more showy duties of the choir, save on the great festivals of the church, when the canticles are sung to more elaborate music and the anthems are sung in the prescribed place, viz., after the 3rd collect. A characteristic feature of the morning service is the singing of one or two of the offertory sentences, as set to music by various composers. At the evening service an anthem, in which usually the full choir takes part, is sung during the collection of the offertory. The anthems performed at the church services during the year are by various composers, chiefly of the modern

English Cathedral school. Among these are works by Attwood, Barnby, Dudley Buck, Dvorak, Garrett, Goss, Oliver King, G. C. Martin, Stainer, Sullivan, S. S. Wesley, J. E. West and many others.

It is not out of place to add here that this choir may be said to be almost entirely a voluntary one, and its members must have given up much time to the preparation of its long list of works performed, many of which are of more than ordinary difficulty.

The organ has been for the last year handled by Mr. Robert Fletcher, a young player who will with study and wider experience, make his mark among local musicians. The musical director is Mr. Tuckwell, whose ability as musician and choir trainer is too well known to require notice here.

CHRIST CHURCH.

To all who love the beautiful choral service of the Church of England, there is much to attract at Christ church. The choir is a voluntary one, composed of ladies, gentlemen, and boys, and, under the careful training of Mr. George Downard, the choirmaster, it does full justice to the musical rendition of the liturgy. Tallis's Ferial service is used in the morning; and in the evening, the grand old choral services that resound through the consecrated aisles of St. Paul's Cathedral and Westminster Abbey, in England's metropolis, may be heard in this lowlier temple, in the Queen city of the prairies. At 8.30 a. m., there is a celebration of the Holy Eucharist; and, upon the first Sunday of the month, there is a full choral celebration of Holy Communion at 11 o'clock. "Hymns, Ancient and Modern" is the collection used in this church. The repertoire of the choir includes such oratorios as Stainer's "Crucifixion," and Barnby's "Mary Magdalene," and such standard musical works as Gounod's "Send out Thy Light," Sullivan's "Hearken Unto Me," Barnby's "O Lord Our Governor," Handel's "Hallelujah Chorus," and "I am Alpha and Omega."

As the success of a musical service is in great measure dependent on the organist, Christ church is fortunate in having the services of Miss Morgan, whose pleasing and sympathetic manipulation of the organ is a source of constant pleasure to the congregation. This young lady fills her post with excellent taste and precision.

Of the choirmaster, Mr. George Downard, one can only say that he is a thorough musician; and the results of his training are such as to show, that he not only knows his work, but can impart his knowledge to others, and infuse into the choral services, that life which tends to place Christ church in the first rank of Anglican churches in Winnipeg.

ALL SAINTS.

All Saints' Choir is the only purely male choir in the city. The services in this church are of the kind which in the Old Country is generally known as High Church. The ritual observed is Catholic and reverent; the teaching given from the pulpit is evangelical and yet Catholic, in the truest sense of these much abused terms, and the music is hearty, congregational, and well sustained, both by organ and choir. The choristers are duly vested in cassocks and surplices. There is full choral service twice every Sunday, and a choral celebration of holy communion on the first Sunday of every month. In the chanting of the Psalms, the Gregorian Psalter of Rev. T. Helmore is used, but

Anglican chants are in use for the canticles. An anthem is sung about once a month, and occasionally there is a special service for the canticles. At Christmas time carols are a special feature here, and instead of making these—renditions of fine classical music, requiring a cultivated musical education for their appreciation, these old Christmas carols are at All Saints' specially arranged for the young and the poor, and in this way are fulfilling the high aim which caused St. Francis D'Assisi to introduce them into the Christian church. The great aim at All Saints', is not to turn the church into a religious concert hall, but to give such musical services, simple but yet dignified, as will raise the tone of the spiritual life of the people, and help them to worship God in the church's time-honored way. The organ, which is in the able hands of Mr. L. H. J. Minchin, is a good two-manual one by G. R. Warren, of Toronto. It is large enough for the church and the choir, which is carefully and systematically trained by Mr. Minchin, and receives effective help from his manipulation of the organ. The boys in the choir receive a small allowance of pocket money monthly, otherwise the choir is entirely a voluntary one. It is noteworthy for the regular attendance of nearly all its members. Mr. E. Bevis is an excellent librarian. Altogether, men and boys number about forty. Mr. Minchin has been organist of All Saints' since 1885, and the services he has done so much to improve are a credit to the church.

R. C. J.

Order of Processions.

It is the wish of His Grace the Primate that in all processions connected with the General Synod the following order be observed:

The Choir.

Clergy of the Order of Deacons.

Non-Beneficed Clergy of Dioceses other than Rupert's Land, who are not Delegates.

Beneficed Clergy of Dioceses other than Rupert's Land, who are not Delegates.

Non-Beneficed Clergy of the Diocese of Rupert's Land, who are not Delegates.

Beneficed Clergy of the Diocese of Rupert's Land, who are not Delegates.

The Rev. Canon Rogers.

" " Pentreath.

" " Coombs.

Ven. Archdeacon Phair.

CLERICAL DELEGATES.

Rev. M. Scott.

" J. C. Farthing.

" Jas. Simpson.

" J. C. Roper.

" H. G. Fiennes-Clinton

" J. P. Sargent.

" Jas. Boydell.

" G. J. Low.

Rev. Dr. Allnatt.

" Dr. Bethune.

" Prof. Clark.

" Dr. Langtry.

RURAL DEANS.

Rev. Rural Dean Harris.
 " " " Bogert.

CANONS.

Rev. Canon Spencer.
 " " Bland.
 " " Richardson.
 " " Von Island.
 " " Matheson.
 " " O'Meara.

ARCHDEACONS.

Ven. Archdeacon Neales.
 " " Mills.
 " " Davis
 " " Houston.
 " " Llwyd.
 " " Cooper.
 " " Brigstocke.
 " " Canham.
 " " Kaulbach.
 " " Weston-Jones.
 " " Roe.
 " " Fortin.
 " " Evans.
 " " Mackay.
 " " Scriven.
 " " Vincent.
 " " Bedford-Jones.
 " " Lindsay.
 " " Dixon.
 " " MacDonald.
 " " Lauder.

DEANS.

Very Rev. Dean Partridge.
 " " " Smith.
 " " " Innes.
 " " " Carmichael.

BISHOPS.

Right Rev. the Lord Bishop of Qu'Appelle.
 " " " " " Niagara.
 " " " " " New Westminster.
 " " " " " Moosonee.
 " " " " " Columbia.
 " " " " " Quebec.
 " " " " " Fredericton.
 " " " " " Mackenzie River.
 " " " " " Selkirk.
 " " " " " Nova Scotia.
 " " " " " Saskatchewan.
 " " " " " Ottawa.
 " " " " " Athabasca.
 " " " " " Haron.
 " " " " " Algoma.
 " " " " " Toronto.
 " " " " " Montreal.

American Bishops, by seniority of consecration.

ARCHBISHOPS.

His Grace the Metropolitan of Canada.
 His Grace The Primate of all Canada.

Direct Giving.

The following letter, which has been generally circulated during the last few weeks, comes from a

committee of gentlemen deeply interested in the church's welfare:

WINNIPEG, MAN., JULY, 1896.

DEAR SIR:

A number of the Laity of the Diocese of Rupert's Land, feeling that the time has come, when an effort should be made to have generally adopted more fitting and proper ways than those now too often resorted to, of supporting the services of the Church, if she is to retain her hold upon the people, are of opinion that a recommendation from the General Synod at its approaching meeting on this important question is desirable.

We believe that no better system can be suggested than that already adopted, with *most satisfactory* results, in many parishes throughout the land, viz.: that of direct giving on the part of the people, proportionately as God has blessed them, as compared with present methods, such as bazaars, teas, and such like, by means of which we believe much valuable time and money are lost to the Church, not to speak of the humiliating position she is made to occupy. The object aimed at by this circular, which is being sent to all the delegates, both clerical and lay, is to arouse, if possible, a deeper interest in the consideration of this subject, in the hope that a larger portion of faith in the divine origin of our precious heritage being more generally realized, may be the means of convincing our congregations that, to be thoroughly effective as our Lord intended, her people must be more prepared by self-denial to see to it that her work, which is God's work, is not hampered by lack of temporal support; for if it be true that "God's work must be done in God's ways" (1 Cor. xvi. 2, 2 Cor. ix. 7), it follows that many of the methods now adopted to raise money for Church purposes can bring no blessing, either to their originators or to the particular Church they desire to benefit. Until such a state of things exists, and not before, can the Church accomplish her divine mission.

As one means to this end, it is suggested that a unanimous effort be made throughout the different dioceses to bring the envelope system into more general use.

A resolution bearing on this subject will be introduced by a layman at the coming meeting of the Synod, and it is hoped that having given the subject full consideration *you* will be prepared to support the same.

Winnipeg Churches.

HOLY TRINITY.

Church work has been carried on this district for over 30 years. In the years between 1860 and 1870 a great change was taking place around the confluence of the Assiniboine and the Red Rivers. Hitherto there had only been a few scattered houses in the neighborhood of the Hudson's Bay Co's trading post at Fort Garry; in the decade referred to, this number gradually increased; and, as many of the new settlers were English and members of the English Church, it became necessary to consider the question of providing church privileges for these. No doubt, in many cases, there were people who either walked or drove far longer distances to attend St. John's; still, here was a growing community, among whom good church work could be done. Archdeacon McLean, afterwards Bishop of Saskatchewan, was then in charge of the ecclesiastical

district known as Assiniboia, and was located at St. John's. To his energy and zeal, Holy Trinity owes its origin as a congregation. An old log building, used as a court house, stood a little to the west of Fort Garry, and here Sunday services were held for a time, on one Sunday in the fortnight by Rev. Dr. Black, Presbyterian minister of Kildonan, and on the other by the Archdeacon. By-and-bye the English Church folks felt that they would like a meeting place which would be more at their own disposal, and so they migrated to "Red River Hall," a building owned by Mr. Andrew McDermot, sen., and standing where the Bank of Ottawa now stands. Here they worshipped till their numbers were such as to endanger the building. Again they went to the old court house, but only till arrangements could be made for the erection of a church. A committee was formed consisting of Dr. (afterwards Sir John) Schultz, Messrs. And. McDermot, Wm. Drever, sr., and Alex. Begg. The Hudson's Bay Co.

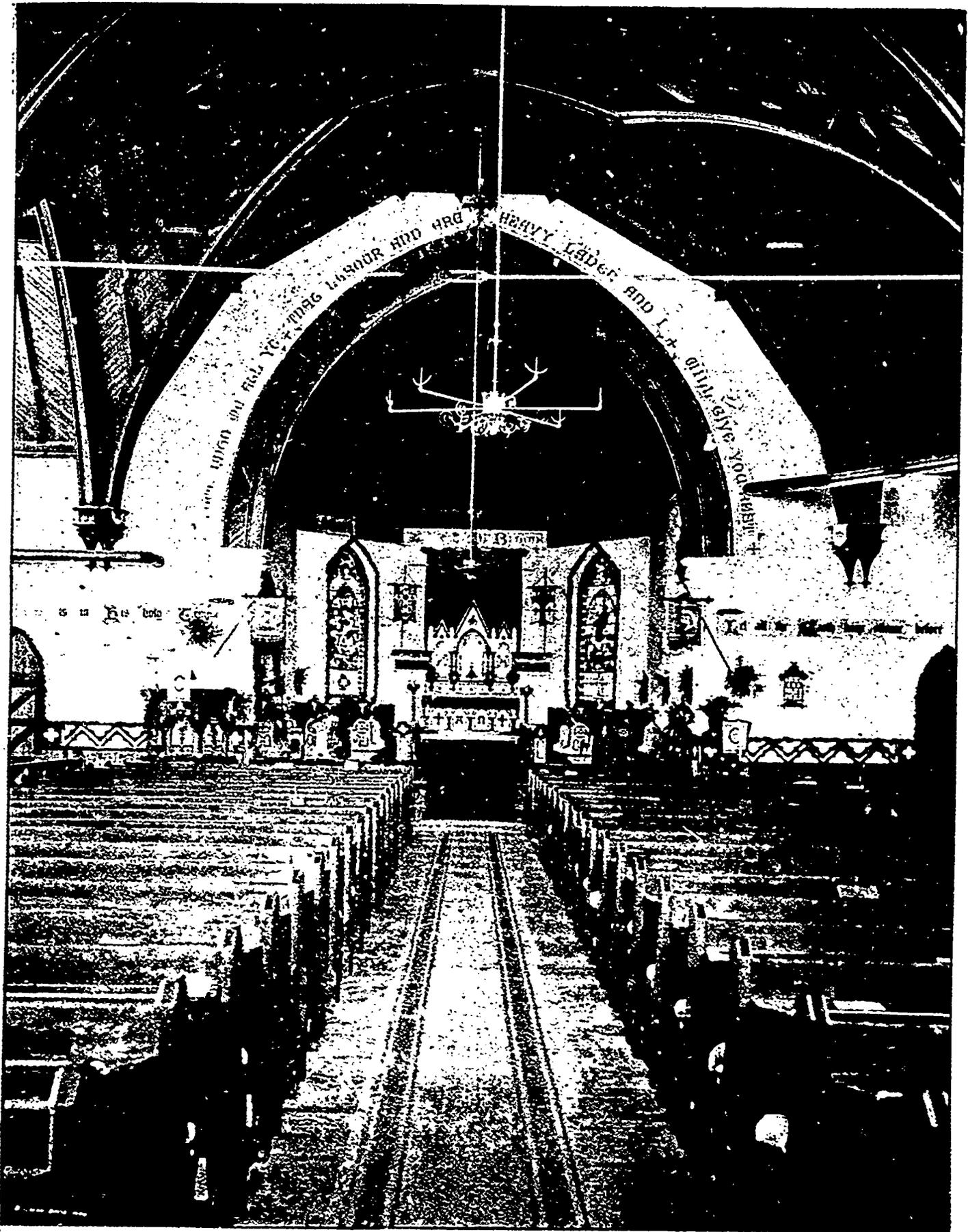
Trinity Church regularly, and did much towards the development of the musical part of the services. In 1874 the Archdeacon, who had worked so earnestly for this parish, became the first Bishop of Saskatchewan, and his place at Holy Trinity was taken by Very Rev. Dean Grisdale, who gave his services voluntarily. In the interval between the departure of Bishop McLean and the taking over of the work by Dean Grisdale, Rev. Canon O'Meara was in charge of the parish. In 1875 it was determined to commence the erection of a more permanent church. In November of that year the present rector, Ven. Archdeacon Fortin, arrived from Montreal, and commenced his ministry here. The church then built served the charge till 1883, when the present handsome Gothic church took its place. It was opened by the Primate in 1881 in the presence of a large assemblage of clergy and laity. A full choir under the direction of Dr. MacLagan, accompanied by an organ with 12 stops, led the praise of the congrega-



HOLY TRINITY CHURCH

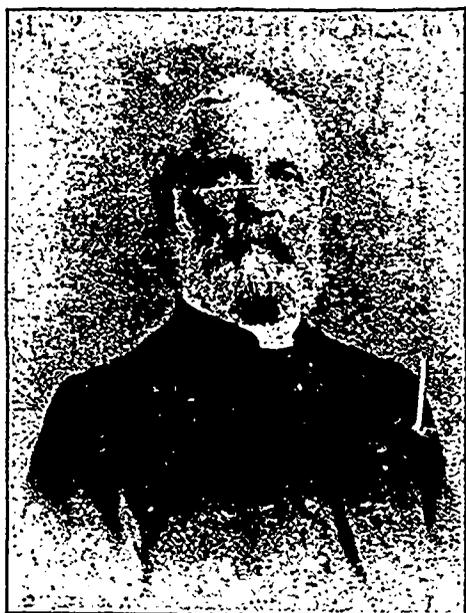
gave a grant of half an acre of land at the corner of Portage Avenue and Garry Street, and a church was built, but only to be blown down by a storm of wind. In the year 1868, another church was erected, which was duly consecrated by the Archbishop; and the parish of Holy Trinity was created and organized, its first wardens being Lieut.-Gov. Schultz and Mr. Wm. Drever, sen. Before long, it was found to be too small for the steadily increasing congregation, and so the old log church of St. Paul's was brought in, and formed an annexe. In 1870, the troops under General Wolseley, arrived. Many of these, both officers and men, were members of the English Church; they attended Holy

Trinity Church regularly, and did much towards the development of the musical part of the services in the old church. The difference in the size of the two churches is also noteworthy. The first building was 50 feet long by 30 ft. wide; the present chancel and nave measures in length 150 feet, while the width of the nave is 50 feet. Such is a brief sketch of the progress of this important charge; it only remains now to say something of its excellent parochial organization. Perhaps the most important feature is the excellent Sunday School, which at the present time has an average attendance of 324 scholars. Mr. H. J. Eberts is an effective and devoted Superintendent. The Bible



ALL SAINTS CHURCH.

class for men is conducted by Mr. L. A. Hamilton, with that earnestness and zeal which he gives to everything he undertakes. The women's Bible class is in the capable hands of Mr. R. D. Richardson. The Boys' Brigade has a roll of 44 names, and is exercising an excellent influence on the lads of the congregation. Holy Trinity Church has ever taken a keen interest in the general work of the church, and not a single year goes by without its manifesting its interest in a substantial manner. In addition to the organizations already mentioned, Holy Trinity has an excellent Ladies' Aid Society, a Dorcas Society, and various Guilds, all of which are doing a good work for the cause of Christ. Ven. Archdeacon Fortin is aided in his parochial work by Rev. C. C. Owen; and, with the example of earnestness and untiring zeal set by such pastors, the laity of this church are active in their church work, and eager to extend the mission of the historic Church of England in this part of the far west.



VEN. ARCHDEACON FORTIN

THE CLERGY.

The Rector, Ven. Archdeacon Fortin, was educated at Bishop's College, Lennoxville, where he graduated B.A. in 1863. He was ordained deacon in 1865, by the Lord Bishop of Montreal, and priest in the following year by the same prelate. From 1865 to 1869, he was curate of Sorel; from 1869 to 1872 incumbent of St. Jude's, Montreal; and from 1872 to 1875 assistant minister of Holy Trinity, Montreal. In the last named year he became rector of Holy Trinity, Winnipeg. From 1882 to 1888, he held the Archdeaconry of Selkirk; and in 1888 he became Archdeacon of Winnipeg. The Archdeacon is a member of the council of St. John's College, and examiner in systematic theology. He has proved himself an excellent organizer; and in every scheme for the amelioration of his fellow-citizens, he has worthily borne his part.

The Rev. Cecil Colbeck Owen, who is the Assistant Minister of Holy Trinity, was educated at University College, Toronto, where he took his B.A. degree in 1886. In order further to qualify himself for the work of the ministry, Mr. Owen became a theological student of Wycliffe College, Toronto, where he completed a two years' course in 1888. He was ordained deacon in 1888

and priest in 1889. Previous to his coming to Manitoba, he was curate of St. Peter's, city and diocese of Toronto. Mr. Owen's preaching and pastoral work are held in high esteem by the parishioners of Holy Trinity. He takes a very real interest in all that concerns the welfare of the young people, with whom he is a general favorite.

R. C. J.

ALL SAINTS.'

All Saints' Church, Winnipeg, was built in 1883, chiefly through the exertions of the late Mr. C. J. Brydges, of the Hudson Bay Co. The parish was formed out of that of Holy Trinity. The first incumbent (honorary) was the present Bishop of Saskatchewan and Calgary, then Archdeacon Pinkham. The first rector was the Rev. C. Arthur Lane, who, after a year's work, returned to England, where he has since become noted as a writer on Church history, and as a lecturer in connection with the Church Defence Institution. He was succeeded by the Rev. H. H. Barber, who was followed eighteen months later by the Rev. Hugh A. Tudor, M.A. Under his faithful hands, the parish made great progress. One of his first steps was to do away with pew-rents, for which he substituted the envelope system of church maintenance. The seats are now entirely free. He instituted an early weekly celebration of the Holy Communion and daily services, and devoted much attention to the musical part of the services. The surpliced choir of men and boys was rendered increasingly efficient under the able management of Mr. Minchin, who has been organist since 1888.

Mr. Tudor also did much toward removing the financial difficulties of the parish through his influence with friends in England. At the end of 1892, Mr. Tudor resigned his position for foreign missionary work, and is now, we believe, in Pondoland, South Africa.

Amongst the parochial organizations are the Sunday-school, Mr. W. P. Sweatman, superintendent; Bible classes for men and women, taught by the rector; a chapter of the Brotherhood of St. Andrew; a Girls' Guild, and a Ladies' Aid, all doing useful work.

The church is a fine frame building of good ecclesiastical proportions, in English Gothic style, designed by Mr. Barber. It is cruciform in plan, with nave, transept, and apsidal chancel, and seats about 450 persons. It stands in one of the finest parts of the city, near to the government buildings and Fort Osborne, over-looking Broadway and the Driving Park. The interior is very neat, the chancel being specially worthy of admiration. The reredos and communion table were presented as a thanksgiving memorial after the Riel rebellion of 1885. The stained windows on either side, representing the Nativity and Ascension, are also memorials presented by two parishioners. The fine two-manual pipe organ, by S. R. Warren, of Toronto, was built in 1891, and has been paid for chiefly through the efforts of the Ladies' Aid Society.

The congregation includes many of the most influential Churchmen in the city, and many members of the Royal Canadian Dragoons stationed at Fort Osborne.

THE RECTOR

Rev. Frank Vidler Baker is a native of the south of England. He took the degree of B.A. at the University of London in 1883, and in the following year the diploma of Theological Associate of the first-class, King's College, London. He was ordained deacon in 1885, and priest in 1886, by the Archbishop of Canterbury. From 1885

to 1888, he was curate of Holy Trinity, Beckenham, Kent; from 1888 to 1891 he was incumbent of Grenfell, Man., where he did excellent work and made many friends. In the latter year he was called home to England by the death of his father. On his return to the far west, he undertook the duties of Principal of St. John's College, Qu'Appelle—a post for which his teaching powers and accurate scholarship made him peculiarly suited. In January, 1893, the Primate instituted him to the Rectory of All Saints. Under him the Church is still noted for its beautiful musical services, and a careful observance of the details of the ritual of the church.

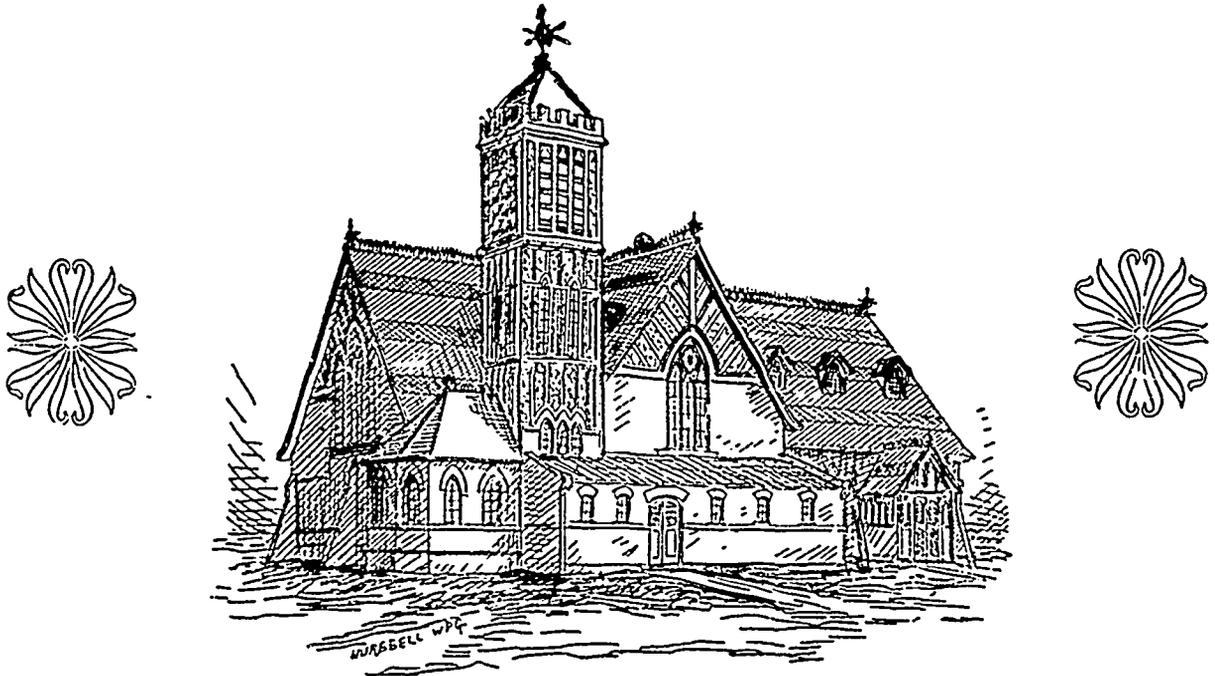
ST. PETER'S.

St. Peter's Mission Church, Winnipeg, is a daughter of the Cathedral of St. John's, and took its origin in November, 1893, when cottage meetings began to be held in the district by Rev. W. A. Burman, B.D. Gradually a congregation was gathered together of those who lived at a distance from other English churches. For some time, there was only one Sunday service and

needle work, which is sold for the funds of the church. Both Seniors and Juniors visit those who are sick, and other special cases of need, and engage in such works of mercy as they can do. The work in this charge is carried on in a quiet, unassuming way under the fostering care of Mr. Burman; the congregation is steadily progressing in numbers and influence, and it seems as if at no distant date there will be a necessity for enlarging the present mission buildings. Benedictus benedicat!

THE PASTOR.

Rev. William Alfred Burman was ordained Deacon in 1879 and Priest in 1881 by the Lord Archbishop of Rupert's Land. From 1880 to 1889 he was Priest in charge of Sioux Missions, with the charge of St. Margaret's, Griswold. In 1886, he was made Rural Dean of Brandon, and this post he retained till 1889, when he became Rural Dean of Lisgar, which appointment he still holds. From 1889 to 1894, he was Principal of Rupert's Land Industrial School, and Incumbent of St. Paul's. Mr. Burman received his B.D. degree from the University of Manitoba in 1884. R. C. J.



CHRIST CHURCH

CHRIST CHURCH.

Sunday School; but the attendance at these was such as to establish the need for a district church; and so, St. Peter's was erected to meet the wants of the southern part of St. John's Parish. The visiting, which had hitherto been too much for the Cathedral clergy, who had in addition their academic duties taking up much of their time and energy, was now carried on with vigor and regularity. The district is a wide one, being over half a mile in width, and extending east and west from the Red River to the city limits. The Sunday School, of which Mr. Burman is himself the superintendent, has on its attendance roll 160 names, and these are taught in 16 classes. The average attendance at the morning service is about sixty, and at the evening about ninety. There is a Senior and a Junior Circle of the Order of King's Daughters, who prove valuable aids to the Incumbent in his parochial work. They see that the church is kept neat and tidy, and that the Holy Table is supplied with flowers. They also do a good deal of

In the early seventies there were very few houses to the north of the city hall. Here and there, lots had been taken up, and built upon; and, in quite a number of cases, these properties were in the hands of people belonging to the Church of England. In the year 1875, Rev. Canon Grisdale, now Lord Bishop of Qu'Appelle, handed over his work at Holy Trinity to Rev. O. Fortin; but only that he might engage in pioneer work for another district. He secured the use of a log building, (on the east side of Main street), which during the week was used as a public school; here he opened a Sunday school, and had a short service following the school session. The numbers who eventually came to attend these services showed that there was a need for church work in this neighborhood; by and by, the meeting place became too small for the congregation. At this time Canon Grisdale was one of the local secretaries of the Church Missionary Society; and as the society had for some time been desirous of hav-

ing a parish in the city of Winnipeg, of which their secretary should be incumbent, steps were now taken for the erection of a church. An acre of land, upon part of which the present church stands, was purchased from Mr. W. G. Fonseca for \$500. The brick-veneer building which now serves as part of the school house, with a small chancel which is now used as guildroom, was erected and opened in 1876. From 1876 to 1881, services were held in this building, and much good parochial work was done. In the latter year, it was found necessary to build a larger church, which would have a more distinct ecclesiastical character; and the congregation was encouraged in this by the fact that they had sold half an acre of their land, in "boom" time, for \$15,000. Many valuable gifts in kind were made to the church, notably the fine marble pulpit, which was donated by Mr. and Mrs. Crotty, in memory of their son,—the font, by Mr. Moore, in memory of Rev. W. H. Moore,—and a set of communion vessels, by other friends of the church.

Rev. H. T. Leslie, B.A., became assistant curate in 1881. In the next year, Canon Grisdale became Dean of the Diocese, and accordingly resigned the charge of Christ Church. Before going on to speak of his successors and their work, let me recall to the memory of the churchfolks, who were here in those days, some sentences of Canon Grisdale's sermon, preached on Dec. 11th, 1881, when the then new church was opened. "My first words in our new church must be an expression of thankfulness to Almighty God that He has enabled us so far to complete a house for His Holy Name. In the next place, I would express my gratitude to all those who by subscriptions, or by gifts of specific articles, or by personal thought and labor, have helped us on in the work. It has been with me a labor of love, and although at times I have found the burden heavy, I can truly say that I feel fully compensated by the result. In the providence of God, it may not long be my privilege to call this church mine; but, I pray and trust that, whoever may minister herein, it may be a place of spiritual blessing to many,—that souls may be born anew here, and nourished, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. May the name which has already been won by Christ Church for the heartiness of its service and the unity of its members be maintained to the full. To this great result each one may contribute something by bringing to church a thoughtful and prepared mind, a devout heart, and a humble voice. Let but a few worshippers do this, and oftener than we think we shall seem to intercept an echo of the sinless and perfect worship which is ever carried on above. We have, not without due thought and care, adopted a more churchly service than some care for. It is far from my wish that there should be any change in this direction. I hope that only what is sober and chaste will ever be admitted into the service here, so that while we enjoy, *to the full*, what is the due order of our Book of Common Prayer, we may shun whatever is extreme, or is rightly supposed to be the mark of a party. Let us rather glory in the breadth and comprehensiveness of our beloved church, refusing all party names, eschewing all party spirit, and avoiding all party practices. Let us be Churchmen—nothing less and nothing more!"

In these words, we have a clear indication of the spirit and motives which led to the foundation of the parish of Christ Church. As the work was begun, so has it been carried on.

The Rev. E. S. W. Pentreath became rector of the parish in 1882. In 1883, the rectory was built, at a cost of \$3,700. The new rector not only showed himself an able preacher, and organizer in parochial work, but also took a keen interest in the academic work of St. John's College, from which he received the honorary degree of B.D. in 1887, when he also became the examiner in Exegetical Theology. In the same year, he was made Rural Dean of Selkirk; and, in 1891, he received from the Primate an Honorary Canonry in St. John's Cathedral. During the first ten years of his tenure of the charge, much good work was done, in the extending and consolidating of the congregation. In 1891, the present church was erected, on the site of the former one, and was solemnly opened by His Grace the Archbishop, on St. Andrew's Day. There were present, on this important occasion, the Bishop of Mackenzie River, the Assistant Bishop of Minnesota, the Bishop of Qu'Appelle, and Bishop Walker, of North Dakota, who preached the opening sermon. The service was full choral, Mr. A. Bush presiding at the organ, while Mr. A. J. Tuckwell was choirmaster. The hymns were sung with orchestral accompaniment. Those who were present say they will never forget the splendid volume of praise in the Processional—"Forward go in glad accord," and again in the Recessional—"Christ is made the sure foundation." Among the gifts to the church at this time may be mentioned: Brass standards for the altar rails, by Mr. J. H. Pace; choir seats, by Miss Norquay, Miss N. Norquay, and Miss Inkster; chancel chairs, by Mrs. Holmes, and Miss Ettie Crotty; chancel carpet, by the Girls' Friendly Society; altar frontals, etc., by English friends of the rector; altar books, by the S.P.C.K. Perhaps the best way to sum up the work of Canon Pentreath in Winnipeg is to quote from the daily newspapers of the time. The Free Press of June, 1892, says: "Canon Pentreath has been surrounded by loyal and devoted friends. In the face of many obstacles, and years of depression, he has succeeded in creating a deep interest in his church, which has resulted in a large number of special gifts for its adornment. His work, in a parish large in numbers and not strong financially, has been very arduous, but he has the gratification of seeing, at the close of ten years, a new church, an enlarged schoolhouse, a rectory, a mission chapel in Point Douglas, and, in spite of many changes, a steadily increasing number of communicants." In the ten years alluded to, there were 538 baptisms, 280 marriages, 292 burials, and 250 were confirmed. Canon Pentreath felt obliged to send in his resignation in 1894, but was persuaded to remain till May 26th, 1895, when he removed to Brainerd, Minnesota. He was succeeded in the charge by the Rev. W. C. Bradshaw, who was just making his influence felt, and was endearing himself to his people, when serious illness compelled him to seek a warmer climate. He removed to Denver, Colorado, where he died during the summer of the present year. The following tribute to his memory is culled from the Daily Nor'wester of the day after that on which his funeral took place at St. John's:

"On Monday afternoon the mortal remains of the Rev. W. C. Bradshaw, late rector of Christ Church, were laid to rest in the quaint and picturesquely beautiful "God's acre," at St. John's cathedral.

"Ill health constrained Mr. Bradshaw to resign the charge of Christ Church, within a few months of his appointment to it. Although not at all a robust man, he began his work here full of hope, and in a very

short time gained the esteem and affection of all who knew him. In the Sunday School and Bible classes he took a very deep interest. While he was able to do so, he acted as superintendent of the Sunday school; and the various guilds were also the objects of his special care. When ordered by his physician to seek a milder climate for a time, he betook himself to Denver, Colorado, where he was at one time the principal of a flourishing secondary school. It was soon discovered that he could never again reside in Manitoba, and accordingly he resigned the charge of Christ church, to which the present rector was almost immediately appointed. In the months that intervened between his leaving Winnipeg and the arrival of Rev. W. T. Mitton, the services were most generously undertaken by the Rev. J. B. Maul, whose unremitting labors in the parish and eloquence in the pulpit will not soon be forgotten. Rev. H. T. Leslie, B.A., assistant secretary of the synod, also rendered much valuable service in the church's hour of need." Under the present rector the work so well begun, is being faithfully carried on. Sunday Schools, Guilds, Bible Classes, etc., are all in a flourishing condition. By the energetic efforts of The Daughters of the King, funds have been raised whereby the walls of the chancel have been replastered. The Rev. J. B. Maul has had the chancel recarpeted.

THE RECTOR.

Welbury Theodore Mitton, Rector of Christ Church, was born at Bradford, Yorkshire, England, in 1862. His father, Rev. H. A. Mitton, M.A., Christ's College, Cambridge, was for some time a clergyman in the Diocese of York; but, he afterwards became Master of Sherburn Hospital, County Durham, which position he still holds. After an excellent school education at Durham Cathedral School, the future Rector of Christ Church proceeded to Pembroke College, Camb., where he graduated B.A. in 1884. Infected by the emigration fever, which prevailed at the time in the Old Country, he came out to the Northwest Territories, where he engaged for a time in farming. Returning to England in 1886, he was ordained Deacon in that year by the Archbishop of York, who licensed him to the Curacy of Rotherham. In 1887 he was advanced to the priesthood, and became the Incumbent of Birtle, in the Diocese of Rupert's Land, where he remained till 1892. For two years of this period, he was Rural Dean of Minnedosa; and, by his efforts, energetic steps were taken to open up church work in the Lake Dauphin district. During his incumbency at Birtle, he procured from England a nice chime of bells, and had them placed in the tower of St. George's, Birtle, being the first chime to be introduced into this Diocese. In 1892, he was appointed Rector of St. Alban's, Moosomin, where he labored assiduously and with much success, till 1896, when he became Rector of Christ Church, Winnipeg. For two years Mr. Mitton was editor of the Qu'Appelle Church Messenger. Of his work here, it is only to be remarked, that he is devoted to all the varied interests of Christ Church and its people; he has already gained the affection of many, and the confidence and esteem of all; and, those who know something of the inner working of the parish are of opinion that his abounding energy and sterling common sense will do much to relieve Christ Church of many of the troubles that for some time have held it down. He is an unswerving, loyal churchman, but withal a kind and courteous friend to those who conscientiously differ from him.

R. C. J.

Missionary Dioceses.

DIOCESE OF ATHABASCA.

The Bishop of Athabasca writes the following letter about his Diocese:

The present Diocese of Athabasca comprises the southern portion of the original Diocese of Athabasca, which included the present Diocese of Mackenzie River and Selkirk. Its northern boundary is the 60th parallel north lat. It is bounded on the west by the Rocky Mountains; on the east by the 100 par. longitude, and on the south by a line south of the A. Landing, and parallel with 55° north latitude. Like the other northern dioceses, its main arteries of travel are the rivers and lakes that intersect the country.

The work in the Diocese is at present almost purely missionary, and is mainly supported by the Church Missionary Society of England. Growing interest is, however, being taken in the work by the Church of England in Canada, with every prospect of increasing help. The missions established carry on work,

1st, Among the Chipewyans, a race of Indians occupying the eastern part of the Diocese. The centre of the work is St. Paul's Mission, Chipewyan, in charge of the Rev. J. R. Lucas. He is making good progress in the acquirement of the language. This, with some medical knowledge, makes him increasingly effective in his missionary work. The buildings connected with the mission are a substantial log church, consisting of nave, chancel, and bell turret, the interior is thoroughly finished; school house and residence.

2nd, Among the Beaver Indians and Wood Crees. Missions carrying on work among these are (1) St. Luke's Mission, Vermilion, on the Peace River, about 300 miles west and south of Chipewyan. The Rev. M. Scott is Incumbent. He is a fluent Cree speaker and has also acquired considerable knowledge of the Beaver language. The Beavers are the aborigines of the Peace river country, but are gradually disappearing and giving place to the Wood Crees. The Rev. A. J. Warwick is Mr. Scott's assistant and is Principal of the Irene Training School, originally established there by Bishop Bompas. Indian and Half-breed children are received, fed, clothed, and taught. Such is the case in nearly all over the missions. St. Luke's Church consists of nave and chancel. Interior well furnished. It is a plain but neat building. Mr. Scott's house is attached to the school building, which contains school-room, Principal's rooms and dormitories. (2) Christ Church Mission, Smoky River, near its junction with the Peace River, is more especially intended as a mission farm for the benefit of the Indians, as also a help to pioneer settlers on the Upper Peace River. To maintain this mission a small grant in aid is made by the Church Missionary Society, as also from the Colonial and Continental Church Society. The Rev. Henry Robinson is in charge of this mission. He is a good Cree speaker. (3) St. Peter's Mission, Lesser Slave Lake, is an important and active centre for work among a Cree-speaking population of more or less white extraction on Lesser Slave Lake and among the Cree Indians further in the interior. The Rev. George Holmes is the Incumbent of this mission. He possesses a thorough knowledge of Cree and is a fluent and ready speaker. He is rendering the Bishop valuable assistance in preparing a revision of the Gospels, originally translated by the late Archdeacon Hunter, for publication in the Cree Syllabics.

St. Peter's Church, a roomy log building, consists of nave and chancel. Besides the missionary's residence there is a large school building with school-room, master and matron's quarters and dormitories. Through the generosity of the Toronto Branch of the Woman's Auxiliary an isolated sick ward has been erected.

(4) St. Andrew's Church Mission, White Fish Lake, is in charge of the Rev. W. G. White. His work is entirely among the Crees. Though only recently established, it is a very promising mission.

(5) St. John's Mission, Wapuskav, is yet more distant from the ordinary routes of travel, being situated almost in the heart of the little known tract of country lying between the Athabasca and Peace rivers. The Rev. C. Webber is stationed there. The mission consists of one large log building, containing Indian Hall, and school-room (these are thrown open for services on Sundays, etc.), missionary's and teachers' quarters, dormitories, etc. The Indians occupy small log houses on the adjacent lakes during the winter, but in summer and during some months of the winter resume their tents and move from point to point.

The Bishop, both for the convenience of communication with his clergy and as offering the best centre, entered on residence at the Athabasca Landing last year. Beside the mission house, a small church is in course of erection, which the Bishop hopes to complete before winter. This mission is supplied with a small but compact printing outfit in order to provide the Indians with books in large plain syllabic characters. A collection containing the Creed, the Lord's Prayer, hymns, etc., has been struck off. St. Mark's Gospel is now being printed, to be followed shortly by St. John's Gospel.

RICHARD ATHABASCA.

Winnipeg, August 22nd, 1896.

MACKENZIE RIVER DIOCESE.

This Diocese borders on the Arctic Ocean, has an area of over 500,000 square miles, and comprises the Mackenzie River basin as far south as 60 degrees north latitude. The present bishop, Dr. Reeve, was consecrated in 1891. Under him are laboring, (or were until recently,) six ordained clergymen, including one native, seven lay helpers, one native catechist, and several native Christian leaders. The mission stations are from seventy to nearly five hundred miles apart, and are planted on the shores of Great Slave Lake, and the banks of the Mackenzie, Liard and Peel rivers. The most remote station is at Herschel Island, in the Polar Sea. There is also an out station on the Arctic coast at Kittigagzyooit, east of the Mackenzie. Several are vacant.

The C.M.S. England mainly supports the missions, but help, (\$1,433 last year) is also derived from Eastern Canada.

The population is about five thousand, and comprises Eskimo, found chiefly along the Arctic coast: several tribes of Indians—Tukudh or Loucheux, Hare, Mountain, Siavi, Nehancy, Sikany, Dog Rib, Yellow Knife, and Chipewyan: a few half breeds; the Hudson Bay Company officers and employees; and a number of whalers at Herschel Island.

The Indians are all nominally Christian, considerably more than half of them being Romanists. Each tribe speaks a different dialect, the difference, in some cases, being so great as to almost constitute another language. The Bible, Prayer Book and a Hymnal have been translated into Tukudh: the New Testament, Prayers, Hymns, etc., into Slavi,

There is an Indian Boarding School at Hay River Mission, which contains ten pupils, and about 160 scholars are under more or less regular instruction.

The Eskimo, a distinct people, are still heathen: but owing largely to the change wrought by Christianity on their Indian neighbors, many of them are now willing to receive religious instruction, and are giving much encouragement to the two missionaries laboring amongst them. Kookpugmiot, Koowachamioot, Kittigagzyoomioot, Noonatagmiot, Apkwamiot, Kingigmiot, Tikigagmiot are the names of some of the tribes.

Statistics.—Clergy, (one native) 6; Lay helpers, (including wives of missionaries,) 12; Native Catechist, 1; Native Christian leaders, 8; Communicants, 160; Scholars, 160; Baptisms in three years cir. 120; Confirmations, ditto, 32; Contributions from Eastern Canada, ditto, \$6,393.92; Needed—not less than \$2000 per annum additional.

Note.—The vast extent of the Diocese, and the immense distance from the base of supplies add greatly to the cost of maintaining these missions.

W. D. MACKENZIE RIVER.

SELKIRK.

This Diocese extends from the irregular line of the Rocky Mountains on the east to the United States Territory of Alaska on the west, long. 141°, and from the Arctic ocean on the north about lat. 70° to British Columbia on the south at lat. 60°. It is 200,000 square miles, composed of rock, pine forest and huge rivers. In 1893 it was computed there were 5,000 souls in this vast area, in 1896 the number is estimated at 10,000. These include some hundreds of miners, working on the banks of the Yukon River and its tributaries. The Bishop has lived in his remote diocese or the adjacent one, of which he was formerly Bishop, since his consecration in 1874, and, incredible as it may seem, has never been outside it since that date. Three mission centres have been established by the Church Missionary Society, at Beauport House, Porcupine River, and at Buxton and Selkirk on the upper Yukon.

W. T. M.

MOOSONEE.

Moosonee comprises the vast, trackless forest-land, of 600,000 square miles, around Hudson's Bay, from Labrador to Athabasca, and from near the C. P. R. to within the Arctic Circle, in the whole of which travel is impossible save by canoe, on snow-shoes, or rarely by dog-sled. Without town, village, or even farm, no open ground, no road, nor post office; the home only of the wandering Indian hunter, the fur-trader and the missionary who ministers to them. The work is carried on almost solely by the Church of England. Moose Fort, the seat of the Bishop, on James Bay, is within 15 days' canoeing of the C.P.R. One or two facts may illustrate the nature of the diocese. Two brave souls, Peck and Parker, are living among the Eskimos on Cumberland Sound, within the Arctic Circle. Their frozen home they only reached, and from it can only depart, by means of a Scotch whaler. Except for the rare visit of such a vessel, the only human beings they see are Eskimos. Probably the first port they could reach is some Scotch port. Their Bishop can hardly hope to visit them for many years, as he would have to go via Scotland, and to be absent two years from his diocese proper. Mr. and Mrs. Lofthouse, at Churchill, are much nearer, but almost as isolated in fact. (They

cannot often receive the Bishop; twelve months is the very least time in which they can receive an answer from him.) In 1895 the Bishop visited them; but to effect this he was obliged to leave Moose Fort in September, 1894, and spend the winter outside of his diocese, so as to leave Winnipeg early in June for York Factory. By hard travel and by shortening his stay at York and Churchill to a week each, and by returning by an almost untravelled route by Severn, Wenisk and Ottawapiscat rivers, he reached Moose Fort before October, 1895. Twelve months' absence from home, eight months outside his diocese, and four months' hard travel, in order to pass a week at York and at Churchill! This summer six weeks were spent canoeing through the great district of the Albany River, where Archdeacon Vincent has been laboring for many years, and this was only a part of the Archdeacon's district. Here the Indians are nearly all Christians, and the Archdeacon has on hand the building of four new churches. In 1897 the Bishop hopes to visit the eastern part, and in 1898 the southern part of the diocese. Thus it takes five summers to visit, even imperfectly, this huge diocese. In fact it seems as if the N. or N.W. of the diocese should soon be divided off to form part of a new diocese of "Keewatin."

J. A. MOOSONEE.

CALGARY

Far, far away at the base of the Rockies lies the town of Calgary, from which the Diocese takes its name. It is the home of the rancher. A vast diocese of about 100,000 square miles, intersected by the Canadian Pacific Railway. From the town of Calgary the first peep of that most glorious spectacle in nature, the snow-capped Rockies, may first be seen, rising in all their eternal majesty from the prairie. The celebrated Banff, known throughout the Dominion and visited by numbers of European visitors, is in this diocese. There is every need for help to be given to the Bishop to raise sufficient funds to provide an independent See from the Diocese of Saskatchewan, and give the Diocesan full scope amongst his ever increasing and arduous duties. To the north and to the south the population rapidly increases, and the demands are ever greater year by year.

W. T. M.

SASKATCHEWAN.

This Diocese was formed out of Rupert's Land in 1872. It embraces the district called Saskatchewan together with a very large area lying north. There is a great Indian population, and a large number are members of the Church. Prince Albert was the headquarters of the first Bishop, a celebrated man, Dr. John McLean. Emmanuel College was founded by him in 1879, and he was Warden and Professor of Divinity at the time of his death. There is a line of railroad running from Regina directly north to Prince Albert. This diocese at present has for its Bishop the Right Rev. Dr. Pinkham, who is also Bishop of Calgary. Funds are earnestly asked for by the Bishop for the support of Indian missions, and for the Clergy Endowment Fund.

W. T. M.

QU'APPELLE.

This Diocese was founded in 1884, and contains an area of 96,000 square miles, with a population of about 22,000. It was formed out of the Dioceses of Rupert's Land and Saskatchewan; and is situated to the east of Manitoba. The Diocese is divided into 15 parishes. The people are engaged almost wholly in agriculture;

in the south part there is the beginning of what may develop into some important coal mining in the future. The needs of this Diocese in the past have been attended to most carefully by willing helpers in England, called the Qu'Appelle Association. This Society has regular subscribers, and branches are formed at about eight



PRO-CATHEDRAL, QU'APPELLE.

centres, where different guilds devote themselves to needlework and send some beautiful church work for the various churches in the Diocese. Every June there is a celebration of the Holy Communion held in a London church and a meeting afterwards, at which the needs of the Diocese are spoken of, and the progress made during the past year. A very sad and grievous loss was laid upon this part of the Church by the death of Bishop Burn in June last. During his four years as Bishop, the Diocese made advancement all along the line, the financial pressure was relieved in all departments, and the kind and loving words that he gave in each parish will always be remembered with love by all who knew him. The Right Rev. Dr. Grisdale was elected by the Provincial Synod at Regina on the 13th of August, and was consecrated in Holy Trinity Church, Winnipeg, on August 30th. The new Bishop comes from the Diocese of Rupert's Land, where he has been Dean for a number of years, with a great reputation for organization and tact. The main difficulty in this Diocese is the small population in the towns. Regina, the capital, has only about 2,000 inhabitants. A very excellent church has been built during the office of the present rector, the Rev. W. E. Brown. Moosomin and Moose Jaw are the next two in point of population, and they are about 1200 each.

Moosomin, Diocese of Qu'Appelle, is on the main line of the Canadian Pacific railway, situated just west of Manitoba. The church here was built in 1884 by the Rector, the Rev. W. W. Bolton. During the last ten years this district has had a long list of rectors, and the task of serving the country districts adjacent has been a very arduous one. Gradually, however, districts have been severed and formed into separate parochial centres, All Saints, Cannington Manor, St. Mary the Virgin, Whitewood, Christ Church, Wapella, St. Matthew, Fleming, and the area in mileage has been greatly reduced. Moosomin is now a strong centre of church

work, and the musical part of the services under Mr. D. W. Banks, the organist, has always been noted for its excellence. The Rev. Clement Williams is the present rector, succeeding the Rev. Welbury Mitton in March, 1896.

The work among the Indians in the northern portion of the diocese has increased during the last two years. Mr. H. B. Joyner, of Fort Qu'Appelle, has taken a very active part in the equipment and arrangement of a good and well built industrial school in the Touchwood Hills district. There are now five missionaries laboring among the Indians. The Bishops past and present are:—

Right Rev. Bishop Anson, consecrated 24th June, 1884. Resigned October, 1892.

Right Rev. Bishop Burn, consecrated 25th March, 1893. Died 18th June, 1896.

Right Rev. Bishop Grisdale, consecrated August 30th, 1896. W. T. M.

The Late Lord Bishop of Qu'Appelle. ✓

Although the Right Rev. William John Burn, D.D., has been called to his rest, there are many in that diocese which he loved so well, and served so faithfully, as well as in other parts of Canada, who will welcome our portrait of him, and the short accompanying sketch.

The late Bishop was educated at St. John's College, Cambridge, of which College he was a Foundation Scholar. He took his B.A. degree in 1874, coming out amongst the Wranglers in the Mathematical Tripos of that year. He was ordained deacon in the same year by the Lord Bishop of Ely and was advanced to the priesthood by the same Prelate the following year. After serving a curacy at Chesterton, Cambs, for the space of two years, he was appointed to the vicarage of St. Paul, Jarrow-on-Tyne, which he held for five years.



THE LATE BISHOP.

In 1881 he became the Vicar of St. Peter's Church in the same town and remained there until 1887. In 1890 he was appointed to the Vicarage of Conniscliffe in the County of Durham, and three years later on the resignation by Bishop Anson of the See of Qu'Appelle,

he was offered the vacant Bishopric by His Grace the Archbishop of Canterbury. Dr. Burn was consecrated Bishop in Westminster Abbey on the 25th March, 1893, (the Feast of the Assumption) by the Archbishop of Canterbury, who was assisted in the Consecration Service by the Lord Bishops of London, Bangor, Christ Church, (N.Z.), St. Andrew's, and Bishops Mitchinson and Anson.

Dr. Burn was not only a man of high attainment, but of singular spirituality of mind. He was a most attractive and impressive preacher, and won every one with whom he came in contact, to an affectionate confidence, by his gentle manner and tender sympathy. Many of our readers will carry with them to the grave a grateful remembrance of Bishop Burn's uplifting spiritual Mission in All Saint's Church last winter. The Canadian Church has suffered a great loss in the death of Bishop Burn.

Perpetua lux luceat ei!



St. ALBAN'S, MOOSEMIN.

Editorial Notes.

The following are alterations in addresses of delegates:—

Hon. Justice Hannington, care of J. G. Moore—Donald St.

E. J. B. Pense, care of Mrs. Burd—154 Mayfair Ave.

C. Jenkins, care of J. M. O'Loughlin—14 Furby St.

A. H. Mahaffy, care of J. H. Brock—Leland Hotel.

Archdeacon Neales, care of Mrs. Gordon—Charlotte St.

The American delegates, viz: The Bishop Coadjutor of Minnesota; Rev. Dr. Greene, of Cedar Rapids Town; Rev. R. F. Sweet, of Maine; Hon. J. M. Woolworth, Omaha; and Hon. Peter White, of Marquette,—are all to stay at Hotel Manitoba.

At Holy Trinity, on Sunday, Sept. 6th, The Lord Bishop of Huron will preach in the morning, and The Lord Bishop of Niagara in the evening.

At All Saints' Church, on Sunday next, The Lord Bishop of Niagara will preach at the 11 o'clock service, and Rev. Dr. Greene at 7 p. m.

The order of procession, as given in this issue, is based on the record of Crockford's Directory; but, it may not be followed in all cases.

Consecration of the New Bishop of Qu'Appelle.

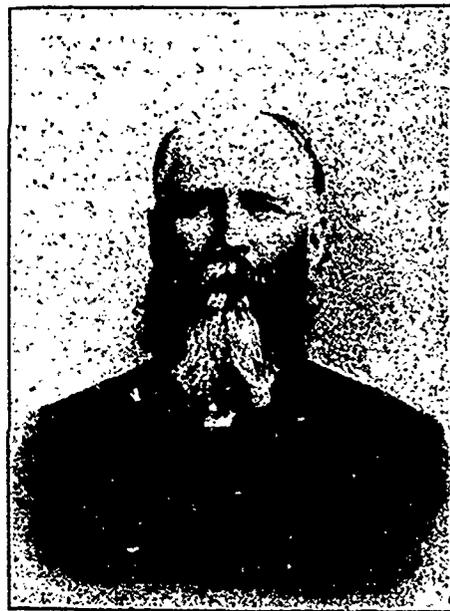
THE CEREMONY

The Very Rev. John Grisdale, D.D., D.C.L., Dean of Rupert's Land, was consecrated as Bishop of Qu'Appelle yesterday, in Holy Trinity Church, Winnipeg, in presence of a large and representative congregation. Long before 11 a.m., the hour appointed for the service, every pew in the church was filled, and crowds stood in the corridors and passages. The Bishops and clergy robed in the adjoining school house, whence they went in procession into the church, in the following order:— Archdeacons Fortin and Canham; Deans Innes and Carmichael; the preacher, Rev. Canon O'Meara; the Bishop-elect of Qu'Appelle, attended by his chaplains, Rev. W. E. Brown and Rev. J. P. Sargent, B.A.; the Lord Bishop of Niagara, chaplains, Rev. W. J. Garton and Rev. Robert C. Johnstone, the Lord Bishop of New Westminster, chaplains, Rev. H. Dransfield and Rev. H. T. Leslie, M.A.; the Lord Bishop of MacKenzie River, chaplains, Rev. Canon Rogers and Ven. Archdeacon Vincent; the Lord Bishop of Saskatchewan and Calgary, chaplains Rev. W. Ridley Beal, B.A. and Rev. F. C. Smith, the Lord Bishop of Ottawa, chaplains, Rev. R. G. Stevenson, B.D. and Rev. G. J. Low, the Lord Bishop of Athabasca, chaplains, Rev. W. A. Burman, B.D. and Rev. M. Scott, the Lord Bishop of Toronto, chaplains, Rev. J. A. Richardson, B.A. and Rev. A. T. Norquay, B.A.; the Lord Bishop of Montreal, chaplains, Ven. Archdeacons Mills, D.D. and Evans, D.C.L.; and His Grace, the Lord Primate of all Canada, attended by his chaplains, Revs. Canon Matheson, B.D. and Canon Coombs, M.A. The Primate and the Bishops of Ottawa and Saskatchewan wore their scarlet convocation robes, in place of the black satin chimeres which are usually worn. His Grace was attended by the Registrar of the Diocese, Mr. J. A. Machray, M.A., LL.B., who wore his academical gown and hood. The morning was a fine one, and the many gorgeous robes of the Bishops and clergy made quite a brilliant scene and attracted a goodly number of spectators. As soon as the first of the clergy entered the church the congregation rose to receive them, and the hymn "Hail to the Lord's Anointed" was sung as a processional. On reaching the chancel steps the procession divided up to allow the Bishops and Archbishops to pass through. The Primate at once took his place at the Holy Table, and at the conclusion of the processional hymn the service of Holy Communion, which forms an integral part of the service for the consecration of a Bishop, was proceeded with. The ante-communion service was said by His Grace; the Lord Bishop of Montreal read the Epistle, and the Lord Bishop of Toronto the Gospel. After the recital of the Nicene Creed followed the hymn "Come, Gracious Spirit, Heavenly Dove." Rev. Canon O'Meara, D. D. then ascended the pulpit and preached an eloquent sermon from the words "He saith unto Him, yea, Lord, Thou knowest that I love Thee. He said unto him, Feed My sheep. St. John XXI. 16. (The sermon is given in another column) After the sermon, the choir sang the anthem, "How Lovely are the Messengers." The Bishop-elect then retired to put on the rochet; and on his return, accompanied by the Bishops of Athabasca and Saskatchewan, he took up his place at the altar rails. The Registrar then read the record of the election and

the metropolitan's acceptance of the same. The Litany was said by the Bishop of Mackenzie River, after which the questions in the office were put by the Primate and answered by the Bishop-elect in a clear, manly voice. Again he retired to the vestry and reappeared clad in the rest of the Episcopal habit. The Primate and the congregation sang in alternate lines the "Veni Creator Spiritus," after which the formal consecration took place. All the nine Bishops present laid a hand on the head of the new Bishop. This done, the communion service was proceeded with in the customary manner. Quite a large number of the faithful remained to communicate. The whole scene was a most impressive one, and one that will long linger in the memories of those who were present.

THE PREACHER

The Rev. Canon O'Meara, D.D., who was selected as special preacher at the consecration of the new Bishop of Qu'Appelle, is one of the most popular clergy in the city of Winnipeg. He is a native of the Province of Ontario; but, his surname, and certain traits in his character, at once proclaim his descent. On his father's side, he is descended from Ulster protestants; on his mother's, from a Scotch stock. The Canon was educated at the University of Toronto, where he graduated B. A. in 1870, and M. A. in 1871. He was ordained Deacon in 1871 by the Lord Bishop of Huron. In the



THE REV. CANON O'MEARA.

following year he came to the west; and, in 1873, he was ordained priest by the Lord Bishop of Rupert's Land. As a Canon of St. John's, and previous to his receiving that dignity, he has done a good deal of clerical work which will not soon be forgotten; but, it is in other ways that he has gained his popularity. He is the "Boanerges" of the popular body, and after he has heard him preach there is no need to ask from which side of the house his eloquence comes. He has shown marked ability as professor of apologetics in the Theological course, and as lecturer on logic and metaphysics in the arts' course at St. John's. He was the first incumbent of St. George's Church, Winnipeg, which post he resigned in 1882 when he became Canon and Professor. The University of Manitoba made him

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(Photographed by the Bishop.)
INDIAN CHURCH.

RAPIDS, ALBANY RIVER, KEKEYANI.
FORT HOPE.

INDIAN FEAST AT OSNABURG.

D. D. during this present year. He is an enthusiastic Freemason, and was at one time Grand Master of the Province of Manitoba, and there is no doubt but that much of the high-toned influence which marks in a very special way the Grand Lodge of Manitoba is due in some measure to the excellent teaching which from time to time he has given to The Craft. He is connected with a number of other societies, which have for their aim the amelioration of mankind, and all of these he has aided by a cheerful use of some of the many talents with which he is endowed. His genial nature, and his ready sympathy with every good cause, tend to make him a favorite, not only in the city, but in the whole of the northwest.

THE SERMON.

"He said unto Him, 'Yea Lord, thou knowest that I love thee.'
He said unto Him, 'Feed (Shepherd) my Sheep.'"

—John XXI: 16.

The event which to-day has filled this church with so great a gathering is an event of very widespread interest. The thought of many are being turned toward the house of God this morning.

The nation watches this event, for it holds for it issues of infinite import. We are endeavoring on these prairies of the Canadian Northwest to help in the upbuilding of a nation, strong and strenuous—a nation self respecting, vigorous and progressive—a Canadian nationality which shall be worthy child of that mighty mother of nations across the sea. And if the fear of God be the beginning of wisdom for nations, as well as individuals, then surely an event which shall so widely influence the religious life of the people of a great section of our northwest must have an interest, and an importance truly national in its reach and range.

The whole church watches this event. We are to see a new Bishop set apart to rule and serve a diocese of great and growing importance. And to that diocese this day must indeed be one of deepest interest and most fervent prayer; but the intense interest of this event refuses to be narrowed within the limits of a single diocese. Nay, it spreads itself from shore to shore of our whole Dominion, through every diocese, every parish, I had almost said through every home and every heart in that great united Canadian church, whose chief council we are so soon to welcome in our midst. For a Bishop belongs not alone to his own diocese, he is God's good gift to the whole body of the church.

The nation is watching us, the church is watching us; nay, we doubt not but that heaven itself is watching the solemn service which we celebrate to-day. If there is joy among the angels of God over one single repentant sinner, how intense must surely be the interest felt by the seraphic host in an event which we trust under God will be instrumental in furthering and fostering the work of God and the salvation of immortal souls in a whole diocese. We can almost fancy the harps of gold hushed a space, the halleluiahs permitted for a short hour to cease, and the angel hosts leaning over the battlements of heaven to mark with rejoicing eyes this consecration service in which we join to-day. To rise to the height of so solemn an occasion; to speak words at all worthy, of an event so far reaching in its interest and importance this I do deeply feel to be a task that needs a very special measure of that Divine Aid which can alone touch with the live coal of enabling utterance, the preacher's lips, and I pray that the Holy Ghost may indeed be ever present with me while I endeavour to set forth the duties, the dignity, and the

encouragements which attach to that high ministry in the church to which a dear friend and beloved brother is being called to-day. "Feed my sheep." A study of the original Greek of my text gives a much wider scope to the duties of a Bishop than appears in our version. Shepherd my sheep, be to them in all respects a and faithful shepherd. Such is the Divine command and commission passed on through St. Peter to every true and faithful Bishop of the Christian church. Now what are the duties of a shepherd which specially stand out for notice in connection with the office of a Bishop. They are, I think, to feed—to guide—to guard—to govern the flock of God committed to his care.

And first—he will feed them. And with what food shall he feed this precious flock of souls? As this solemn service proceeds, listen carefully to the 1st, 2nd and 3rd questions which meet the candidate for consecration on the very threshold of entrance to the sacred ranks of the Episcopate. When these questions are asked, you will see that it is the Word of God, the Holy Scriptures of truth, it is these that constitute the spiritual food which a faithful Bishop is to dispense to those members of Christ's church over whom he is set. These are the green pastures to which he is to lead his sheep. These are the quiet waters of refreshment and of peace, by whose sweet streams he is to conduct his flock. In three ways a Bishop seems to have very special opportunities for a very full and very blessed feeding of souls by the ministry of the word of God.

The confirmation addresses of a bishop are precious opportunities for pressing home the great truths of the gospel as revealed in the word of God. At an impressionable age, at a very solemn service, at a turning point in their whole life, the young are bidden to sit at the feet of their Father in God, their hearts are touched, their spirits are solemnized, their minds are keenly attuned, and every word that falls from their Bishop's lips on such an occasion has a weight and a power such as perhaps no words listened to in future years will ever have again. I know whereof I speak when I say that the confirmation addresses of a faithful and loving Bishop are amongst the richest opportunities of feeding the flock of God which any minister of Christ can possibly enjoy.

Again, even what I may call the ordinary sermons which a Bishop preaches in the various parishes of his diocese, constitute a quiet peculiar possibility for a full and faithful ministry of the word. For he is the Bishop representing the voice and authority of the church, and therefore securing an attention and waking an interest in his words, quite special to his high and sacred office, and, with his ripe learning, his large experience, his necessarily wide acquaintance with the needs and difficulties of varied classes of men, he will have a sphere of usefulness in the ministry of the word, vouchsafed to but few below the rank of his high office.

Again, and above all, it is the office of the Bishop to take thought for the feeding of the flock by a scrupulously careful selection of the under-shepherds, who shall duly divide the word of life to the needy, starving, dying souls of men. This duty of ordination has always seemed to me one of the most tremendous responsibilities which can ever rest upon the heart and life of any living man. If the Bishop is indeed to feed the flock of God, then he must above all and beyond all, see that he calls to the ranks of the ministry men mighty in the word, men who from the full heart of an utter consecration shall speak to sinners the wonderful words of life; men determined to know nothing

among their people save Jesus Christ and Him crucified; men who themselves are rooted and grounded in the scriptures; men whose whole being, in all the nerve, and bone, and sinew of their spiritual life, is fed and fattened by a living, personal, continuous acquaintance with the word of the living God; thus, and thus only, through a diocese, shall the sheep of Christ be fed; thus and thus only shall the wanderers be brought home; thus, and thus only shall the whole body of the blood-bought church of Christ be made strong and vigorous for the Master's use and service. Again, the chief pastor will fulfil the shepherd's office by guarding the flock from the attacks of the evil spirits which lie in wait for the church committed to his care. This duty is brought out in the fourth question addressed to the candidate for consecration. From his elevated position scanning, as he does, the whole horizon of thought and life that surrounds the church, the chief watchman on the walls of Zion, with the wielded sword of the spirit, will drive away the alien hosts of unbelief, and heresy, and schism which ever muster so thickly around the church of God. Wherever some specious unbelief is sapping the life of the church, wherever some ancient or modern heresy lifts its ugly form above the surface of religious thought; wherever the spirit of schism, of sectional strife, or party bitterness, threatens to rend asunder the fair limbs of the body of Christ, there the chief pastor as champion of the faith, rooted on the everlasting rock of the catholic creeds, and panoplied with wisdom and learning and love; there the Bishop will be found ready, aye, with his very life, if need be, to guard the flock of God. Again, the Bishop as chief shepherd will guide his flock, and that in two ways,—by his personal example and by his wise and loving council. As a light shining in the gloom of gathering night,—as a standard bearer plunging ever first into the thickest of the fray,—as a brave shepherd going before the sheep, where the way is dark and the path is hard to find and follow,—as a pilot-star, guiding anxious sailors across weltering seas of storm, as all these will be the life and work and self-denial of a faithful Bishop, to whom his clergy and laity look for light and leading. Such have been some of the noblest heroes of the church whose Bishop's mitre was fit prelude and preparation for the martyr's crown. Such men have been the missionary Bishops of our own time, Patteson, Hannington, Horden, Bompas, and many others of whom the world is not worthy. The Bishop then will guide the flock by his own example, his own utter consecration, and his own self-denying labors for his Lord. And he will guide too by his loving counsel. Is there a perplexity in a parish, some worrying anxiety that meets the clergyman; then to his Bishop, as to his Father in God, he will turn at once for leading, and he will not turn in vain. Most certainly will this be the case with the clergy of that diocese, over which a Bishop is being set to-day; in their chief pastor they will find one prudent in counsel, ripe in wisdom, but above all tender in all loving and helpful sympathy; the cares of his clergy will be his cares; their sorrow will shadow his heart; their joys and success will brighten his life—and the manifold perplexities and anxieties which gather so thickly round a clergyman's path; it will be his privilege and delight to share, and as far as may be to lessen and remove.

And again, the Bishop, as chief shepherd, will govern the church. In the sixth question addressed to the

Bishop-elect, this aspect of his office is clearly brought out. The flock which feels not the compelling, controlling, governing hand and voice of the shepherd will soon scatter and be lost. If there is one need more than another for the permanence and prosperity of a nation, it is reverence for law. It is respect for law and authority which has been one of the most potent factors in the upbuilding of the British nation and in the making of the mightiest Empire the world has ever known; and depend upon it, what is true of the nation is truer still of the church. An exaggerated individualism, an unbridled license of private judgment and action is a grave menace at once to the vigor and the permanence of any organization. And so it is of the most imperative importance that the law and discipline as represented in the authority of the Bishops should be deeply revered and promptly recognized and obeyed. While the faithful Bishop will shrink from anything approaching arbitrary action, anything that may ever appear like "Lording it over God's heritage," he will never forget that under God he is ruler of the flock and when occasion arises he must administer and uphold the supreme authority of the church as committed to his care. Such in merest outline seem to be some of the duties of a Bishop in the Church of God, as suggested at once by the words of my text, and by the solemn questions put to the Bishop-elect in the consecration service. How great the responsibility! How high the dignity of an office which holds such solemn trusts as these! To be captain of the Lord's host; to be chief shepherd of the Lord's flock; to be chief ambassador for the great King. Surely every worldly distinction fades, every worldly glory pales its ineffectual fires before the celestial brightness of that crown of honor which rests upon the faithful Bishop's head.

In view of all this high dignity and great responsibility there is one question which I know suggests itself to our dear brother who is to-day to assume this weighty trust. "Who is sufficient for these things?" What heart, that, living near the Master, feels by that close contact, its own unworthiness, what sincerely humble Christian heart, but must shrink from such a load and be discouraged in view of so solemn a task. Let me say then, in conclusion, a few words which may by God's grace, bring new courage to our brother's heart.

And first, our brother will take courage from the thought that God has distinctly called him to this position, and with the vocation will give him all needed strength to fulfil its duties. The inward call, in regard to which our brother will give his first answer, is no doubt clear and cogent—and what I may call the outward call is just as clear. The church has spoken and through its appointed agencies has distinctly bidden our brother take up the burden of this high office. And God has not only called him through the voice of the spirit and the church, but he has also spoken to him through that special preparation for the work which of itself constitutes a Divine call. God does not now, as of old, speak audibly and directly to his people, calling them to high and special ministries for him, but he does call them by the clear indication of a fitting furnishing of gifts and capabilities, marking them out for the work which he has for them to do. And to our brother who is to be consecrated to-day, he has thus spoken, in no uncertain tones. Looking back on our brother's wide and varied experience, on the offices in the church so diverse and yet so important which he has so successfully filled, bearing in mind the

long and intimate knowledge of the conditions and problems of church life and work in the Canadian Northwest, bethinking ourselves of the natural gifts of fact and wisdom and organizing power which this experience has so eminently evoked; regarding all these things in the light of a Divine vocation we cannot but think that this whole past has been but a Divinely appointed training by which God in His providence has been making ready his servant for his high and holy mission.

The Divine vocation, then, as evidenced both by the inward and the outward call, should be, *aye*, will be, to our brother, a deep well of strength from which is drawn courage and growing power for his new position.

But, after all, the unfailing source of courage and confidence for the Chief Pastor is to be found in the sense of a living loving continuous contact with a personal and present Saviour that voices itself in the fervid utterances of the Apostle. "Lord Thou Knowest That I love Thee." Love to Christ and a ten fold answering love, coming back to the soul from him—this is the solvent that will melt away all difficulties, this the prevailing force that will break down all barriers, this is the fire that will flame out in high souled courage, and patient effort, and unfailing gentleness, and a burning love that will enfold in its warm embrace every single life that comes within the wide influence of a Bishop in the Church of God.

And if ever a bishop could say from his very heart, "Lord Thou knowest that I love Thee," surely he could, grief for whose removal runs like a wailing minor chord of sorrow through all the services of to-day. Possessed as he was of rare gifts of administration, of a winning sweetness of address, and kindness of disposition, that yet perfectly consisted with an unflinching maintenance of what he deemed to be the right and the true, bright and genial in manner, keen and clear in thought, generous and kindly in word and deed, it was yet not by these rare sweet gifts that the late Bishop of Qu'Appelle will have chiefly carved his memory deep on the very heart of the Church in the whole Northwest. It was above all and beyond all because he was a man whose every word, every deed, echoed the utterance of my text, "Lord Thou knowest that I love Thee." It was because we all knew that he was a man of deep, intense, fervent piety. A man who was much in communion with his Master. A man who did love his Lord with all the fervor and devotion of a very intense and earnest nature. It is because of this burning love to Christ, and its outflowing in his deeply spiritual sermons and address, it is because of this that Bishop Burn will be remembered and beloved in every part of the Canadian Church where he was known at all. And I doubt not, as the years go on, and souls go up to God, that he will be privileged to welcome many, many rejoicing ones who have been drawn to the feet of Christ by his own deep love for Christ and for the souls for whom his Master died.

To-day we watch a dear friend and brother set apart to take up that load of duty and responsibility which he laid down, when he exchanged the cross of manifold labours and anxieties for the crown of the exceeding great reward, and it is a great source of encouragement to us who love the Bishop elect and will be praying for him and watching him in his new sphere, to know that for him too the great source of prevailing strength will be to say in all heart-felt sincerity with St. Peter of old, "Lord, Thou knowest that I love Thee." There are things touching a man's inner life of

which even a close friend may not too freely speak; but this I may say that those of us who know our dear friend's personal feelings, and who have followed his pastoral administrations and his loving and faithful dealing with souls, know well that to him, the close and continued relationship to a present and personal Saviour will always be the one unfailing and prevailing source of strength and courage today and success in the varied duties of that new sphere he is so soon to occupy.

When problems of administration press heavily on him, when difficulties gather round him, when the sense of sundered ties makes his warm heart ache with loneliness and longing, when he is sad with the knowledge of opportunities of good he cannot seize and of openings of church work which he cannot occupy, in every time of special need, we know that welling up from the depths of a consecrated heart, will rise the pleading cry of St. Peter of old, "Lord thou knowest that I love thee." And in swift answer from the very throne of the living Christ will come a message of courage and cheer, and across the far gulfs of space there will roll into his heart and break around his life wave on wave of answering love from the Lord he serves the Saviour whom he trusts, the friend on whom he leans, the Chief Shepherd and Bishop, whose sheep he is now for all his life to care for and to feed.

THE NEW BISHOP.

The Right Rev. John Grisdale, the newly consecrated Bishop of Qu'Appelle, is a native of the County of Lancashire, Eng. At an early age he resolved to devote his life to missionary work, and accordingly his education was directed towards that end. His instructor was Rev. E. Warbuck, who acted under the superintendence of Canon Powell, then vicar of Bolton, and now the venerable rector of Eaglescliffe. He entered the C.M.S. College at Islington, London, in the early summer of 1865, as a probationer; and he remained in connection with the College till June 1870. During his College course, he took a good place in the examinations, and at the close, was Senior Student. He was ordained Deacon in St. Paul's Cathedral, London, by the Lord Bishop of London, on June 12, 1870. Early in November of the same year, he sailed from Southampton for Bombay, India, along with Revs. H. C. and R. A. Squires. Four weeks afterwards he arrived at his destination. After a short stay in Bombay and its vicinity, Mr. Grisdale proceeded, via Allahabad, to Agra. Here he remained for some time, studying the Indian languages at St. John's College. He was invited by Rev. E. C. Stuart, then C.M.S. Secretary in Calcutta, to assist the latter in the old church, Calcutta. On his way thither, he stopped for a time at Benares, and at the Santel Mission. In 1871, he was unfortunately invalided. He tried a short trip to Alizabad, Rangoon, without any satisfactory results. He was then sent to England, via Madras, Point de Galle, Suez, and Marseilles, reaching the old country in October, 1871. On the 28th of November, he was married to Miss Anne Chaplin, daughter of J. Chaplin Esq. During 1872, he acted as curate to Rev. J. B. Whiting, then vicar of Broomfield, and, under his direction, did deputation work for the C.M.S. He was appointed to the important and difficult post of starting a mission at Jerusalem for the Moslem Hadjis; but, the medical board refused their consent. Two of the Board were of opinion that he ought to go to the north of Lake Superior for a year or two, as he would then be likely to stand any climate. In June, 1872, he was ordained

to the priesthood in St. Paul's Cathedral, by the Lord Bishop of London. In 1872 he met the Bishop of Rupert's Land by appointment, at the house of the Rev. A. C. Jones, of Westminster school, and was then offered the Incumbency, of St. Andrew's, Red River, which he accepted. At the same time the C.M.S. appointed him Assistant Secretary of the Northwest American Missions, and also a member of their Finance Committee. This latter post he has now held for twenty-two years. On April 25th, 1873, he sailed for his new home at Red River, and reached St. Andrew's parsonage exactly a month thereafter. With the full and cordial consent of the C.M.S., he was appointed First Canon of St. John's Cathedral, and Professor of Systematic Theology in St. John's College. During his tenure of this Canonry, he did much active work in connection with the establishment of various charges in the diocese. He was successively Hon. Incumbent of Holy Trinity, Winnipeg, and of Christ Church, Winnipeg. In 1876, the Lord Archbishop of Canterbury conferred upon him the honorary degree of B.D., on account of distinguished services rendered to the church. In 1882 he became Dean of Rupert's Land, and Professor of Pastoral Theology at St. John's College. For some time he held the honorary incumbency of All Saints' Morris. In 1887, he received from the University of Manitoba the degree of D.D. During the many years he has been in this country, he has taken the deepest interest in all that concerns the welfare of the Church in the Northwest. He was present at the last meeting of the Synod of the undivided diocese of Rupert's Land, where steps were taken for the immediate formation of the ecclesiastical province of Rupert's Land. He was a delegate to the first meeting of the provincial Synod, held in 1875, and he has been a delegate continuously up to the present time. In 1875 he was appointed Secretary of the Lower House, which office he held for eight years. For another period of eight years, dating from 1887, he acted as Prolocutor of the Lower House. The Dean was a member of the first Conference on the consolidation of the Church in the Dominion of Canada. He was a delegate to the first session of the General Synod, and sat as Chairman of the House of Delegates for the first four days, while preliminary matters were being settled. All present on that memorable occasion acknowledged that his generalship and tact did much to expedite arrangements. He then proposed Very Rev. the Dean of Montreal as Presiding Officer, who in turn nominated Dr. Gridale his Deputy. At this time, he received the honorary D. C. L. degree from Trinity University, Toronto.

His Lordship is a member of the following standing committees of the General Synod: Constitution and rules of order; Education and Training of Candidates for Holy Orders. He has on several occasions acted as Bishop's Commissary, and always to the perfect satisfaction of the Diocese. He was Secretary of Synod from 1879 to 1881, during 1884 and 1885, and again from 1887 to 1891—in all about eight years. He has also been Treasurer of Synod for quite a number of years. He was English Master of the College School from 1874 to 1882; and he has held the post of lecturer in English in the College from 1877 to the present time. He was appointed Vice Chancellor and Deputy Warden of St. John's in 1878, and he was also Deputy Bursar for some time. He has been member of the St. John's College Council from 1874 to the present, for a great part of which period he was secretary of the Council.

St. John's Ladies' College has, from its foundation,

received much help from Dr. Gridale. He was its Treasurer from 1878 to 1881, and for two years, he was its resident Rector, Treasurer and Chaplain.

He has been a member of the Senate of the University of Manitoba from its foundation in 1877 to the present time, and he has all along been examiner in English for the Degree Examinations.

But his talents and energies have not been expended only on the Church and on St. John's College. His Lordship has been a Fellow of the Royal Colonial Institute from 1882 till now; an incorporated member of the S.P.G., from 1881; a life member of the S.P.C.K. from 1876; a Life Governor of Winnipeg General Hospital from the beginning; Grand Chaplain of the Grand Lodge, I.O.O.F., etc., etc. His wonderful business ability, his never failing discretion and tact, and his willingness at all times to aid in the carrying on of work for the public weal, have made him come to be regarded as a necessary member of every board and committee in the City of Winnipeg. He will be sadly missed here; but, we must not complain, when we remember that he is going to carry on, and, if possible, complete the glorious work, laid down on such solid foundations by his predecessor, the sainted Bishop Burn.

R. C. J.

TO OUR READERS.

The need for a church newspaper in the west has long been felt; but, it is only lately that the idea of establishing one has taken practical shape. In preparing the Special Numbers, with which the paper will be introduced to the public, we have not had as much time as we could have wished. Still, we have done our very best under the circumstances; we have tried to be fair and impartial in our judgment, and accurate in our statements. Wherever we have erred, it has not been intentionally; and, we trust that the church public will overlook our mistakes, and help us, by their countenance and co-operation, to produce a weekly church paper, that will give, to church people, church news from far and near, and readable articles that will help in advancing the Mission of The Church of England in the Dominion of Canada. We shall be glad to receive items for publication from church workers, in all parts of the Dominion; and, it will be our earnest endeavor to allocate the space at our disposal in the best way possible for the advantage of our readers.

No. 2 of the Western Churchman will be issued on or about Saturday, Sept. 12th, and will contain a full report of the proceedings of the General Synod. There will also be an account of St. John's Cathedral and College; a historical sketch of several Winnipeg churches; two sheets containing portraits of those Canadian Bishops—not included in this number; and other articles of interest to churchfolks. Orders for Part 2 will be taken by any of the city booksellers, or by any of the caretakers of the city churches.

WELBURY T. MITTON }
ROBERT C. JOHNSTONE } Editors.