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# The Western Churchman.

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

Vol. 3—No. 10.

WINNIPEG, JUNE, 1898.

PRICE 10c.

## Calendar.

JUNE.

1. Wednesday. Ember Day. St. Nicomede, Martyr, A. D. 90. F.
2. Thursday. S. Marcellinus, A.D. 304.
3. Friday. Ember Day. S. Kevin, A.D. 618. F.
4. Saturday. Ember Day. F.
5. TRINITY SUNDAY. S. Boniface, Bp. A. D. 775.  
Morning—Isa. 6 to v. 11; Rev. 1 to v. 9.  
Evening—Gen. 18, or 1 & 2 to v. 4; Eph. 1 to v. 17, or Matthew 3.
6. Monday.
7. Tuesday.
8. Wednesday. S. Medard, A.D., 645.
9. Thursday. Columba, Abb. A. D. 597.
10. Friday. F.
11. Saturday. St. Barnabas, A. & M.
12. 1ST SUNDAY AFTER TRINITY. Morning—Josh. 3, v. 7 to 4, v. 15; John 19, v. 25. Evening—Josh. 5, v. 18 to 6, v. 21, or 24; James 3.
13. Monday.
14. Tuesday.
15. Wednesday. S. Eadburge. [17th Cent.]
16. Thursday. S. S. Cyrus & Julitta, M.M., A.D. 308.
17. S. Alban, M. A.D. 303. F.
18. Saturday.
19. 2ND SUNDAY AFTER TRINITY. Morning—Judges 4; Acts 3. Evening—Judges 5, or 6, v. 11; 1 Peter 4, v. 7.
20. Monday. Queen's Acc. 1837. Tr. of K. Edward.
21. Tuesday.
22. Wednesday.
23. Thursday. S. Maeloc, A. D. 572. Vigil. F.
24. Nat. of St. Baptist. F.
25. Saturday. S. Eligius, B., A.D. 659,
26. 3RD SUNDAY AFTER TRINITY. Morning—1 Sam. 2 to v. 27; Acts 7, v. 35 to 8, v. 5. Evening—1 Sam. 3, or 4, to v. 19; 1 John 2 to v. 15.
27. Monday.
28. Tuesday. Vigil. F.
29. Wednesday. S. Peter, A. & M.
30. Thursday.

### PUBLISHERS' NOTICE.

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

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

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

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

## General Synod Mission ' me.

Reply to a criticism of Rev. Canon Von Iffland, by Rev. Canon Rogers.

Allow me to offer a reply to the Rev. Canon Von Iffland's criticism of the Mission Scheme of the General Synod, which appeared in the Canadian Churchman, of the 10th March.

I. Canon Von Iffland does not say that the General Synod, in organizing a missionary society for the whole Church, went beyond its rights, as laid down in the "Basis of Constitution," but he seems to imply as much by disapproving of the action in view of the 6th section of the "Basis of Constitution," which declares that "nothing in this constitution shall affect any canons or enactments of any Provincial or Diocesan Synod, now in force. Now all canons or enactments of the Provincial and Diocesan Synods are in as full force to day as they were before the General Synod took action. It is not so, that when the Provincial Synod of Canada was formed, it was given no power to interfere with any canons or enactments of Diocesan Synods? Yet the Provincial Synod formed the D. and F.M.S., though missionary societies existed under several of the Diocesan Synods. However, in legislation of this kind, there is more to be considered than the rights of the respective synods. While the General Synod had a perfect right to pass the scheme, yet its action in doing so might be very ill judged and disastrous to the missionary work of the Church. A scheme of which the Provincial Synod of Canada does not approve, is not worthy of the paper on which it is written, and a scheme which would cause the members of that body to feel that they were ignored in its formation, would be most disastrous, as it might be the means of postponing the united and hearty co-operation of the whole Church in missionary work for many years to come. For this reason all who have the

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matter deeply at heart must fear for the effect of the following objection, which Canon Von Iffland offers to the scheme. He says that:

2. "The General Synod made a mistake in legislating (if it did legislate, it passed no Canon), in such terms as implied a merging of the D. and F.M.S. into the more comprehensive society, without recognizing the position of that organization as a creation of the Provincial Synod, actively engaged in its work, and unable, even willing, to pronounce sentence of dissolution upon itself." Was the General Synod then wrong in implying that the Provincial Synod of Canada which alone has power in the matter, would be willing to merge the D. and F.M.S. into the wider organization? It certainly would have been well had it been possible to consult the Provincial Synod of Canada before adopting the scheme, but this would mean a postponement of its adoption for at least six long years. A majority of the members of the General Synod were also members of the Provincial Synod, and yet I am not aware that a single one of them moved for the postponement of the matter. Surely it was but natural to assume that the Provincial Synod would be willing to do that which so large and influential a body of its members voted for almost unanimously. And when, in addition, we consider that the D. and F.M.S. had previously recommended its merging into the more comprehensive society, the General Synod had good reason to believe that there existed, not only a willingness, but a desire, on the part of the Church in Eastern Canada, to make the great missionary society of the Church co-extensive with the whole Dominion; and that no technical question, as to the order in which the matter should be brought before the several Synods, would be insisted on by any Synod to the deferring, for years, of so desirable an end. And further, when the Provincial Synod of Canada approved of the formation of the General Synod, it approved of section 5 of the "Basis of Constitution," which declares, "The General Missionary \* \* work of the Church" to be within the jurisdiction of the General Synod. The General Synod could not have been faithful to the trust committed to it by the Provincial and Diocesan Synods, unless it had not only assumed that they were willing that it should take immediate action, but further, that they had actually laid the responsibilities of the work upon its shoulders. In passing the General Synod Scheme, the thought of overlooking the Provincial Synod of Canada never occurred to the members of the General Synod, for the reason that it was well understood by all, that no action would be taken by the new organization, until the Provincial Synod had an opportunity of considering the scheme. And all were well aware that while the action contemplated the merging of the D. and F.M.S. into the new society, that practically it only meant the extension, in the only way possible, and under some new conditions, of the old society, so as to give representation to the Church in the West. Should the Provincial Synod at its next meeting, merge the D. and F.M.S. into the general society, the Church in Eastern Canada can elect, and in all probability will elect, to the Executive Com-

mittee, nearly all the members who have served on the old board for years. The new society will be compelled to take up all the work that the D. and F.M.S. has now on hand, and the only changes will be that some few new members will come on from the West, and the society will have a little more power under additional rules to vigorously prosecute the work. When we consider, therefore, the nature of the changes contemplated by the General Synod Scheme, the fact that the Provincial Synod had approved of the general missionary work of the Church being taken up by the General Synod, and that the D. and F.M.S. had recommended that it be merged in the new organization, and the fact that Provincial Synod could not have been further consulted without postponing action for at least six years, it would have been strange, indeed, had the General Synod not assumed a willingness on the part of the Provincial Synod of Canada, to heartily co-operate in the matter.

Thirdly, Canon Von Iffland says that the only duty assigned to the Eastern, Central and Western divisions of the board "is that of a post-office official to receive and forward reports." I do not know that these divisions of the board are essential parts of the machinery. Many members of the Committee of the General Synod, considered that the divisions would prove useful, inasmuch as they would be composed of the men most familiar with, and therefore best able to pronounce upon, the needs and resources of the missions of the dioceses within the respective divisions. It was also thought that it would be an advantage to have such divisions co-extensive with the Provincial Synods, as their members could meet without additional expense, when the Provincial Synods meet, and that many things might be adjusted between these divisions by correspondence, without the expense of calling the whole board together. That reports of needs and resources of the mission fields shall be submitted to them, surely implies that these divisions shall have the right to make recommendations on such reports, when forwarding them to the Executive Committee. It would not be wise for a general mission scheme to go too much into detail as to the duties of any part of its organization. Experience will determine what such duties should be; and if it is even found that the divisions of the board are unnecessary, they can be abolished without effecting any vital feature of the scheme. That such divisions are necessary, Canon Von Iffland implies when he suggests that each Ecclesiastical Province have an organization of its own. And he adds: "The three divisions could hold communion with each other, ascertain the existing needs, evoke, in their respective spheres, such support as could be provided, and mutually help one another in the great cause all have at heart." The present scheme provides for all that he suggests, and in addition, provides for the unity and solidarity of the great missionary work of the Church from ocean to ocean.

4. Again, Canon Von Iffland objects to the scheme because he considers that it contains the principal of "assessment." There is no assessment in the scheme, as the Canon admits a little farther on in his article, when he says "I do not mean that anything by way of compulsion is in-

tended." The scheme provides that the Executive Committee shall obtain the fullest possible information as to the missionary needs and resources (not all resources), of each diocese, and then put before each diocese, and, if possible, before each congregation, a definite amount to be aimed at in making their appeals for Domestic and Foreign Missions. No doubt a lack of definiteness has been the great weakness in our missionary work in the past. The Church has never said definitely what sum is absolutely necessary for each part of her Domestic and Foreign Missionary work, and, as a result, the great mass of our people do not know, on the authority of the Church, what the need is in any particular field. It often follows, therefore, that a single school gets more help than a whole diocese in which a large number of promising parishes should be built up. Then when a definite sum is not put before our people to aim at, contributors cannot tell if they are giving in proportion to the need or not. The Canon calls this definiteness in stating what is needed, "assessment," and says: "No, this principle of 'do ut des,' must be set aside in this matter: the contributions must \* \* be free-will offerings." Surely the Canon is unconsciously unfair in dealing with this question. If he were to ask his congregation for a definite sum of \$1,000 for an addition to his church, would he admit that he had adopted the "do ut des" principle, and that the contributions of his people in response to his appeal were not "freewill offerings?" After sixty-two years experience, the D. and F.M.S., of the United States, has recently adopted this principle to which the Canon so strongly objects.

5. It is considered further by Canon Von Iffland that expense of bringing the members of the Executive Committee together in semi-annual meetings will be prohibitive. It is not found to be so in connection with other bodies who have done for years what this scheme contemplates. Then the Missionary Council of the Church of the United States, consisting of about 300 members, meets once a year with the exception of the year in which the General Convention meets, and the Board of Managers, consisting of 46 members, holds ten meetings each year. Our scheme does not contemplate anything so difficult or so expensive. And we must remember that the members of the Executive Committee bear their own expenses. It is not claimed by any that the Mission Scheme is perfect, yet all can recognize in it an honest effort on the part of the Church, to unite the whole body of Churchmen, from shore to shore, in one strong, efficient missionary organization. Would it, therefore, be in the best interests of the Church to reject it, because some of the details of the scheme may not meet with our approval. It can be changed and improved at every meeting of the General Synod, and as the delegates from the Ecclesiastical Province of Canada, are largely in the majority, in the General Synod, that province can make the scheme just what its members wish to make it. If, in the working of the society, the Executive Committee is found to be too large, the meetings too many, some of the machinery unnecessary, the methods of working undesirable—these are all details which can be changed as the Church thinks best. The constitution of the D. and

F.M.S. of the United States has been amended by canon, at least eight times. It is, therefore, earnestly to be hoped that if the Provincial Synod of Canada considers changes necessary, the Synod may nevertheless adopt the scheme provisionally, and recommend the changes to the General Synod. Otherwise the work will be retarded, and the eleven dioceses of the West left without representation for the next five years. When the General Synod was formed, the House of Bishops issued a pastoral letter, which contained these words: "Accordingly, we look for extended and more effective missionary effort as one of the brightest and best results of the consolidation of the Church of England in Canada. The field which the General Synod opens up for direct and promising labor, is bright and hopeful, beyond the reach of man's imaginings." If this is the language of the whole Church, as we believe it is, she can never stand for years before little matters of detail in her mission scheme, while the work languishes which the Lord, who died for her, has laid upon her.



Diocese of Calgary and Saskatchewan.

Bishop—Right Rev. C. Pinkham, D. D.  
Residence—Bishop's Court, Calgary.

Bishop Young's Missionary Tour through the  
Diocese of Saskatchewan.  
(CONCLUDED.)

Chemawawin near the entrance to Cedar Lake was next reached. Mr. Haight of the H. B. Co. most kindly received us. The third new church in the district finished this year, was opened here. Fifteen candidates were confirmed and there were thirty five communicants. The church was full, though it poured with rain and several had to come in their canoes from a considerable distance. The Indians are certainly not lukewarm with regard to their means of grace. Mr. Lundie, the school master, who is in charge of the Mission is an active and energetic worker. The native Missionary, the Rev. J. Sinclair, has been confined to his bed and has retired from active service.

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The next day we were storm-stayed till evening. About 6 p. m. the wind moderated and we made a start for Cedar Lake. The traverse is about twenty miles. The night was cloudy, and when we got well out on the widest part of the lake the wind stiffened once more. We had "much work to come by the boat," viz: to lift the canoe in tow out of the water and lash her up to the iron staunchions of the awning. Our little craft seemed bent on showing us what she could do in the way of pitching and rolling. Her motions were lively, but she always came up the right side. We strained our eyes through the gloom trying to make out the narrow island, a mere gravel bar with a stunted growth of bushes which would offer a shelter from the sea. Once behind this, our little craft lay in deep water within a few yards of the shore, while the waves broke and foamed on the other side of the narrow ridge.

In due time, Grand Rapids at the mouth of the Saskatchewan was reached, Sunday, Sept. 12th, was spent at this Mission. Mr. Lamb is an active and efficient Missionary. He has charge of the school, but undertakes the services on Sunday. As school master and Catechist, he is earning himself a good degree. Sixteen were confirmed and forty were present at Holy Communion. I returned by way of Lake-Winnipegosis. I had the use of a staunch canoe and two of our Indians from Grand Rapids proved themselves able navigators. All our belongings, inclusive of the canoe had to be carried over a mile portage between Cedar Lake and Winnipegosis. Here I parted from Mr. Hines who, as superintending Missionary, host, guide, captain, engineer, and pleasant travelling companion, had spared no pains to make my visit through his district pleasant as well as thorough. Up early, and regardless of weather, he travelled late into the night to enable me to keep the engagements made for me. We were constantly reminded on Lake Winnipegosis, that the Equinox was at hand. Incessant high winds either detained us or rendered travelling somewhat dangerous. It fell to my lot to handle the sail, which was rather ticklish work as our steersman had constantly to swerve either to right or left to avoid the breaking of the waves. Still, to a certain point all went well. Then I found that our men were evidently uncertain as to the whereabouts of our destination "Moose River." This was not pleasant, as our provisions as well as powder and shot were low. Cautiously I elicited the fact that one of them had never been there at all and the other one only as far as a neighboring river overland, in winter. That evening, though we were still seventy miles away, we began our search by working up an inlet. Darkness set in: we heard a noise that made our men think a camp of Indians might be near. It was a moose calling. This was to good an opportunity to be lost, for replenishing our well-nigh exhausted larder. We began to hunt the moose through the reeds. Our canoe crept noiselessly like some wild beast stalking its prey, through the intervening fringes of reeds. One alone remained, judging by the slight sounds the moose made in the water, it could only be a few yards distant. Stealthily we emerged, the flashes from the barrels shone out in the gloom as our bowsman aimed into

a darkness heightened by a heavy back-ground of willow bushes. A splash, and to our chagrin we heard our prospective larder plunge across the strip of shingle and through the bushes. My cartridges were spent. To add to our disappointment there was a sudden splash and rush yet nearer to our right and at least two moose fled to parts unknown. Next day a strong head-wind detained us, lessening our last ten pounds of flour and bringing us no nearer our destination. Such voyages however, have their compensating pleasures, especially to those who delight in nature and love to trace the hand of God in His works. One evening on Lake Winnipegosis lives in my memory. Far out from land we were nearing a solitary islet, consisting of a narrow curved bar of small perfectly white pebbles. The ridge was clothed with a rich growth of bushes and weeds, each plant was flourishing to its utmost capacity. This coral reef (in appearance) with its bright green belt was set in the most brilliant colouring. Sky and water were bathed in the warmest hues of the setting sun. The islet was evidently the metropolis of the pelicans. Their dead lay among the bushes. On our approach, the whole whole population floated out upon the Lake. Their pure white plumage being set off by the crimson-dyed water—a study in color, as well as of bird-life in their chosen haunts.

Three days later we struck an Indian Reserve on Pine Creek. On learning there was a road from there to the railway, now under construction through the Dauphin country. I engaged a wagon and horses from the Chief. Starting after mid-day, his son, a bright lad, undertook to bring us to our destination that evening, a drive of thirty miles, but the road! a springless wagon—a springless seat and fast driving over stumps and stones etc., conspired to leave an ineffaceable memory of that evening also. Two or three times our driver lost the track, but ended our trip by pulling up triumphantly at the station at 1 a.m. This visit to the Saskatchewan Diocese enabled me to gauge a more established and settled order of Indian work than that which we have in the farther North. There are doubtless, elements of weakness not peculiar to this Diocese but pertaining to Indian work generally. One is the lack of that steadfastness and energy in the Indian character, which is needful for the building up of a reliable native pastorate. Another, is the poverty of the Indians as a whole, which renders them to so great an extent, a dependent race. A third is that a love for reading has not been largely cultivated among them. The stability of our work, especially against the encroachments of Rome must consist in the knowledge and love of the scriptures.

I came across bright examples of both men and women who read and love God's Word, but such were not too numerous. On the other hand, one could not but admire their simple faith, their attachment to the Church, their appreciation of the Lord's Supper and their willingness to give according to their ability. As an instance of this, at one service, in default of the necessary coins, two new metal spoons were placed on the plate. In other cases they wrote

on papers, handed round for the purpose, a promise of 50 cents (two shillings), often a dollar (four shillings), payable out of their Treaty money.

What is to be the future policy of the Church Missionary Society towards this work which it has been used by God to effect? If she determines on lessening her aid and without any guarantee that for whatever amount she withdraws an equal sum will be forthcoming from other sources, she decides to weaken the work, the result will only be too certain.

The Priests of Rome are hovering on its borders. From Prince Albert which is a Bishopric and a centre of their work, they are sending out and planting priests wherever an opening offers itself. And however vacillating may be the action of the Protestant bodies, there is no hesitation or uncertainty with Rome. Wherever she comes, she comes to stay, she recognizes the dependent character of the Indian work and is too wise in her generation either to rely on their power of self-support or to abandon them to that of others.

RICHARD ATHABASCA.

#### Diocese of Rupert's Land,

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

His Grace the Archbishop of Rupert's Land, whose health is now very much improved, has taken passage on the steamship "Parisian" which sails from Liverpool June 2nd. His Grace expects to arrive in Winnipeg on the 16th of June, in order to preside at the meeting of the Synod which opens on the 28th.

#### Sunday School Organization in Winnipeg.

A large and representative meeting of the clergy, teachers and officers of the various Church of England Sunday Schools in Winnipeg, was held in Holy Trinity school room on the evening of May 10th. The Ven. Archdeacon Fortin presided, and in his opening remarks stated that it had been deemed advisable for sometime back to have an organization of the Church of England Sunday Schools of the city. It would bring the teachers together that they might become acquainted with one another, and have an opportunity of discussing Sunday School work. At a meeting of the city clergy held lately it was decided to form such an association, and that this meeting should draft a constitution, elect officers, and arrange any other business in connection with the work. The chairman was pleased to see such a large representation present, and felt sure the Association would be a success.

On motion, the Rev. W. A. Burman was elected secretary pro tem. The evening was then spent discussing plans and appointing a committee to draft a constitution for the Association. It was decided to have a committee consisting

of three delegates from each parish and Mission School to meet and elect officers and draft a constitution; the members of this committee were to be chosen on the following Sunday; Archdeacon Fortin as chairman of the committee, intimated that it would meet in Holy Trinity School House on 18th May at 5 p. m.

It was decided to hold the next general meeting to receive the committee's report, for the discussion of papers and other work on Tuesday evening, May 31st. Mr. Brock on behalf of the teachers of Holy Trinity Sunday School invited the Association to hold the meeting in Holy Trinity school room, and said they would be pleased to offer refreshments, so that the latter part of the meeting might be of a social nature, to give the teachers of the various Sunday Schools an opportunity to become acquainted with one another. The invitation was heartily accepted. Among those present were the Rev. Messrs Mitton, Baker, Richardson, Roy, Leslie, Coombes and Chambers; Messrs. Sweatman, Brock, Rixon, Johnstone, Jardine, Lang, & c and a large number of ladies.

The meeting was a most enthusiastic and harmonious one.

#### St. John's College Notes.

The following students have been appointed by the Mission Board for vacant missions for the summer months.

Mr. McMorine to Austin and China.  
Mr. Cassap " Penrith and Lenore.  
Mr. Anderson " Posen.  
Mr. Fox " St. Mark's (Clandeboye Bay.)  
Mr. Maltby " St. James and St. Charles.  
Mr. Belford " Gilbert Plains.  
Mr. Buttrum " Ninga.

Mr. Grundy will take charge of St. Martin's Mission (City.)

Mr. Tucker has gone to take charge of Yorkton (Dio. Qu'Appelle.)

Messrs Davis, Bartlett, Belford and Ryall will be ordained to the Diaconate in June. It has not yet been decided where these gentlemen will be stationed.

On Friday April 22nd, the Literary Society held its last meeting of this Academical Year. It was of the nature of a social and was one of the best the Society ever had. The following was the programme:

Violin and Piano Duet, - Canon Coombe and Miss Larkin.

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 Address,—“The Graduating Class” The Rev. Canon  
 Matheson.  
 Song, - - - - Mr. Summerscales.  
 Speech, “Mental and Moral Philosophy.”  
 Mr. J. F. Belford.  
 Mandolin Selection, - - - Miss. Fortin  
 Speech, “Classical Course” - - Mr. Mahood.  
 Song, - - - - Mr. E. Hamber.  
 Speech, “Theological Course.” - Mr. Pritchard.  
 Song, - - - - Mr. Cory.  
 Speech, “Natural Science Course.” Mr. S. Ryall.  
 Song, - - - - Mr. F. O. N. Belford.

The Very Rev. Dean O'Meara occupied the chair. Refreshments were served by the lady students. At this meeting, Mr. W. Cassap was elected Curator for the ensuing year. The last lecture in connection with the Church Society was given on April 14th by the Rev. R. C. Johnstone, editor of the Western Churchman. His subject was:

The Book of Common Prayer. { Its Raison d'etre.  
 { Is Origin.  
 { Its History.  
 { Its Relation to Pastoral  
 { Life and Work.

In dealing with this important subject, the lecturer gave reasons for the use of a pre-arranged form, from common sense, from the example of God's ancient people, from the fact that our Lord himself made use of the Jewish Ritual, from the custom of the Apostles and primitive Christians, &c. He then went on to sketch in a clear and concise manner the History of the Book of Common Prayer. It is only fair to add that the utmost attention was given from start to finish.

On Friday April 22nd, the Church Society held its annual meeting for the election of officers, when the following gentlemen were elected.

PRESIDENT,	- - -	Mr. McMorine.
1ST VICE PRES.	- - -	Mr. Buttrum.
2ND VICE PRES.	- - -	Mr. Cassap.
SEC'Y.	- - -	Mr. Anderson.

ST. MATTHEW'S BRANDON.—Clergy—Rev. McAdam Harding, 11th St.; Rev. Edward Archibald, Brandon Rev. Myles Custance.

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor. Churchwardens—G. R. Coldwell, Esq., B. A., Q. C.; W. L. Harcourt, Esq., M.D.

Sunday Services—H. C.; 8:30 a.m.; H. C. (choral), 2nd Sunday in month, 11 a.m.; H. C. (plain), 4th Sunday in the month, 11 a.m.; on all Sundays, Matins; and Sermon, 11 a.m.; School and Bible Class, 3 p.m.; Men's Bible Class, 4:15 p.m.; Evensong and Sermon, 7 p.m.

Saints Days—H. C. at 8 a. m.

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

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



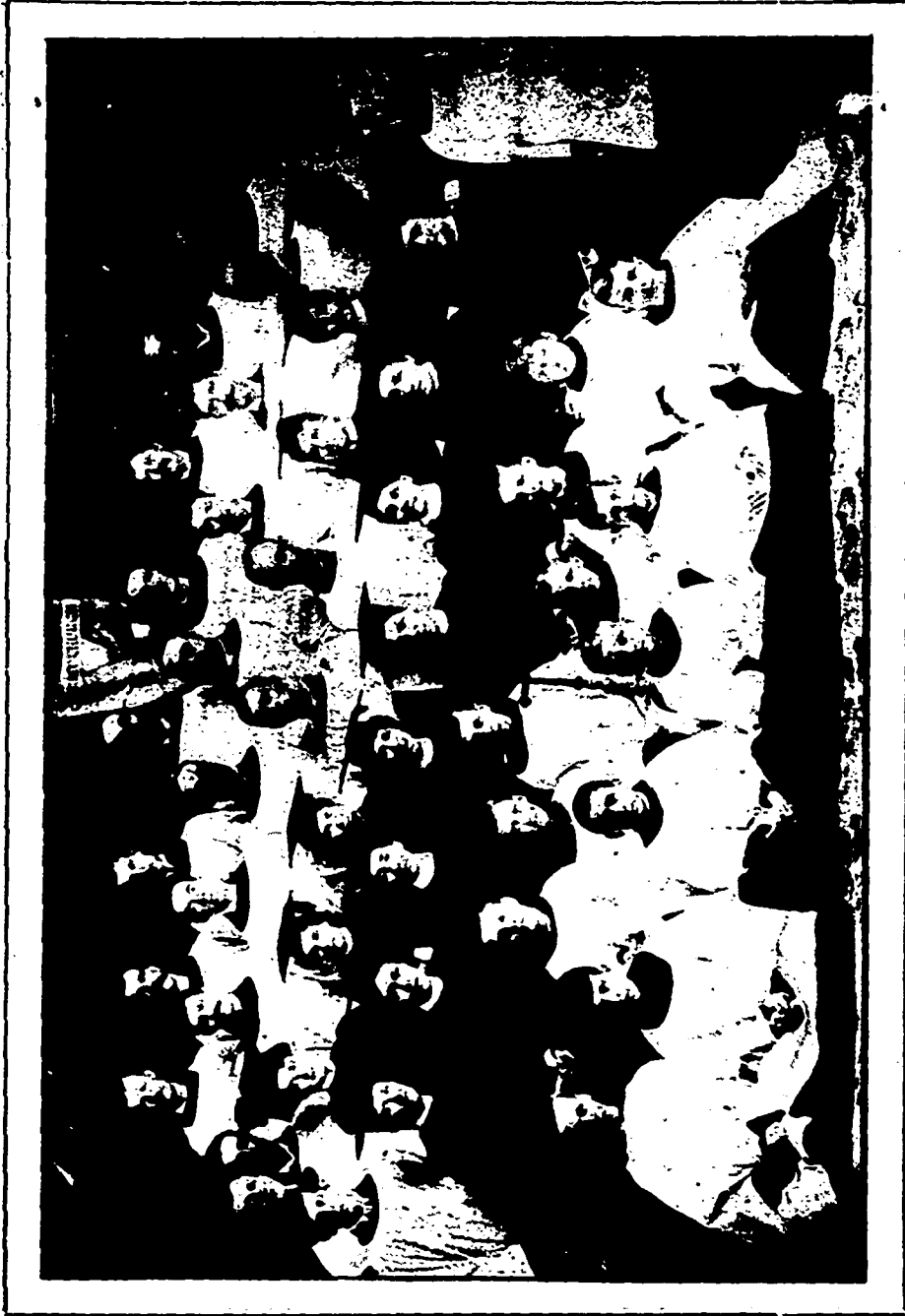
Mr. Blackett, B.A., has been appointed organist of St. Matthew's.

Mr. W. G. Clark and Miss Bertha Carrick, two well known and popular young people, were joined in matrimony at St. Matthew's Church on May 25th. Though the wedding was of a quiet nature a very large number of the many friends of the contracting parties were present at the church on the happy occasion. The bride, who is a sister of Mrs. J. Pascoe, of Brandon, was prettily attired in a neat bluestone travelling costume and looked very charming. Miss McCalman, who acted as bridesmaid, wore a very becoming gown. The groom was assisted by Mr. Palmer Lindsay, who performed this important part with grace and dignity. The officiating clergyman was Rev. McAdam Harding. The bride was the recipient of many handsome and costly wedding presents, an evidence of the esteem in which the young people are held by their very many friends here and elsewhere. Mr. and Mrs. Clark left on Thursday morning's C.P.R. train for Eastern Canada where they will spend a few weeks visiting. On returning to the west they will take up their residence at Field, B.C., where Mr. Clark has for some time been employed on one of the monster locomotives hauling trains over the Selkirk mountains.

The funeral of the late Mrs. Messenger took place on Friday, May 20th, from St. Matthew's Church.

Queen's weather favoured the annual church parade of the Brandon Lodge of the Sons of England and the Ninetieth Volunteer Battalion, which took place on Sunday last to St. Matthew's Church, at 11 a.m.

The members of the lodge assembled in their hall at 10.20, and after a few preliminary arrangements, formed in procession in front of the McDiarmid Block, where they were shortly after joined by the City Band and Volunteers, by whom they were preceded to the Church, which was reached by way of Rosser Avenue and Eleventh Street, appropriate selections being played on the march and while the Volunteers and Sons of England were taking their seats within the sacred edifice. The Band then took up a position in the rear of the Church. A very hearty service was conducted by the Rector, Rev. McAdam Harding, who preached a very impressive sermon, in which he appealed to the Volunteers to remain steadfast in their



CLERGY AND CHOIR OF CHRIST CHURCH, WINNIPEG.  
EASTER, 1908.



loyalty to their God, their Queen and their country, and reminded the members of the Lodge of their duties as a benevolent organization and eulogized their work in the past. The service was concluded with the "Dead March in Saul", played in memory of the death of the Right Hon. W. E. Gladstone and of several members of the congregation recently departed this life. The procession then reformed outside the Church, to the strains of the "National Anthem", and proceeded by way of Eleventh Street, Louise Avenue, Tenth Street and Rosser Avenue to the McDiarmid Block, popular and suitable pieces being rendered by the Band on the route and while the brethren were entering their lodge room. The Volunteers were then dismissed, and the Band retired.

The procession to and from the Church was witnessed by large numbers of citizens.

#### CHRIST CHURCH, WINNIPEG.

Rector: The Rev. W. T. Mitton, M.A.

Curate: The Rev. S. G. Chambers, B.A.

A new departure in regard to the choir of Christ Church has led us to say a word or two about this important parish and the excellent work that is being done there.

Christ Church has had many vicissitudes; the character of the district is altogether different from what it was when The Rev. Dr. Grisdale, now Bishop of Qu'Appelle, opened a mission chapel there; for a number of years it had to struggle for its existence; difficulties of the most serious character have had to be faced; and on more than one occasion, it has seemed as if the Church doors would have to be closed.

When the present rector took over the parish in 1896, the responsibility was such as might well intimidate even a courageous man. Mr. Mitton, however, commenced his work full of hope, and determined to do all that lay in his power to get affairs put on a satisfactory basis. He certainly began in the right way, by gaining the confidence of his people; he made no parade of his schemes, but allowed them to develop quietly, and unassumingly. He has shown a great deal of administrative ability; and, by his business capacity, and devotion to duty, he has gathered around him a band of earnest laymen, who work heartily with him in all his efforts for the good of the parish. There is still a considerable financial liability to be encountered; but, there seems every reason to hope that, if the present regime is continued for a few years, things will have assumed their normal condition.

The Church Services in this parish have always been of a hearty and attractive character: to-day there is no heartier service in the diocese than that of Christ Church, Winnipeg. During the past twelve months, the choir has been under the care of the Rev. S. G. Chambers, who has done yeoman service in the cause of Church music. As choir-master, he has been indefatigable. The choir practices have been conducted with regularity and close attention,

and the results of all this are seen in the reverent rendering of the Church's beautiful liturgy. Among the members of the choir are to be found not a few of the best vocalists in the city; and, there is a fine esprit de corps which speaks well for the future. On Easter Day, 1898, the new departure, to which we have already alluded, took place, when the ladies were for the first time vested in long black college gowns, with full sleeves, white cuffs and collars, and student's caps. At present this is the only choir in the West which is so vested; but, in the East, as well as in the United States and in Australia, this seeming and decent uniform has been in use, in many churches, for some years. There was, we are glad to say, practical unanimity in the adoption of this custom: and now that its appropriateness is seen, it meets with the universal approval of the parishioners. We have much pleasure in presenting our readers with an excellent picture of the present choir, taken from an admirable photographic group from the studio of Messrs. Welford and Martel, Winnipeg.

The Sopranos are Mrs. H. Fry, Mrs. Springate, Mrs. Ferguson, Mrs. Watts, Mrs. Campbell, Miss Holroyde, Miss M. McAllister, Miss Chivers, Miss Mitchell and Miss Hamilton: the Altos, Miss Woodhead, Miss Innes, and Miss McAllister: the Tenors, Messrs. Chataway, Neatby, Wokey, McAllister, Ferguson and Tucker: the Basses, Messrs. McGachen, Edwards, Ryall, Agnew, Allman, Webb, Ward, Dangersfield, Dodman, Watts and Smith: the boys, Frank and Norman Springate, Beresford, J. Atkinson, B. Watts, B. Rees, J. Schofield, W. Scrimmes, Crundwell, G. Jackson, E. Bolton, L. McLean, Warren and A. and W. Bright. Miss Morgan, who is also vested like the other ladies, performs her duties, as organist, in a pleasing and sympathetic manner, which wins golden opinions on every hand.

Mr. Chataway acts as sub-choirmaster; and, in this as well as in other ways, shows himself a valuable church-worker.

The leading sopranos are Mrs. Fry and Mrs. Springate, while the former lady is also soloist. In addition to those already named, there are five boys and three men, who form a supplementary choir.

The services in Christ Church are fully choral. Both Ferial and Festival Responses are in regular use. The American Psalter is used; and, antiphonal singing is observed both in Psalms and Canticles. "Hymns Ancient and Modern," is the hymnbook used, but M.S. and other tunes are often called into requisition. The choir has anthems

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for all the seasons, for Festivals, and occasional services. Selections from oratorios, such as the "Messiah," "Elijah" and "Christ and His Soldiers" are sung as anthems.

For the Service of Holy Communion, there are settings by Woodward, Hall, Dykes, Maunder, etc. For the Magnificat and Nunc Dimittis, those generally used are by Farebrother, Maunder, Kimmins, Bennett, Steggall, etc.

There is a regular weekly practice on Fridays,—boys at 7.30, full choir at 8 p.m.

The choir generally gives two or three concerts during the year. The general attendance is good, both at services and practices. On enquiry, we learn that one or two additional tenors, and one or two additional lady altos would be welcomed. All adult members of the choir must be communicants. One of the best features of this choir is that it is entirely voluntary.

It has given us great pleasure to pay a just meed of praise to the choir of Christ Church, and its carefully and reverently rendered services.

We wish the clergy of this important and difficult parish, God-speed in their noble endeavors for the extension of Christ's Kingdom.

ALL SAINTS CHURCH, WINNIPEG.—The Festival of the Ascension of our Lord, and of Whitsuntide were carefully observed, though for some reason these seasons do not receive from churchmen the attention they deserve. On Ascension Day there was Holy Communion at 7 a.m., at which 19 communicants were present, Mattins and Second Celebration at 11 a.m. and full Choral Evensong at 8 p.m. The anthem was, "Lift up your heads", (Hopkins). On Whitsun Day there were three celebrations, 7 a.m., 8 a.m. and at mid-day. At this celebration which was rendered chorally, the Rector was assisted by Rev. F. R. Hole, M.A.

Sunday after Ascension, was St. John's College Sunday. The Rev. R. C. Johnstone made the appeal in the morning, and the Rev. Canon Matheson in the evening. Mr. Johnstone presented very fully the importance of supporting St. John's as a Theological College, and showed that Church people had failed to realize their duty in this respect. The collections were not up to the usual average of All Saints Church for the College, which was thought to be due to the fact that a good many of our people were out of town. Canon Matheson hoped that others might send on their contributions and not allow the college to suffer. On the afternoon of the same day, the Sons of England Society had a parade service at All Saints; which was attended by about 400 men of the various lodges and a general congregation which filled the church to the doors. The choir was augmented by members of Christ Church choir and six of the city clergy were present. The Rector of All Saints, Rev. T. V. Baker preached the sermon, and also wrote a special hymn for the occasion. "Forward, Sons of England," which was sung as a processional, with great heartiness. The collection was for the Winnipeg and St. Boniface Hospitals.

## PROCESSIONAL HYMN.

WRITTEN FOR THE SONS OF ENGLAND SOCIETY, AND

DEDICATED TO HIS BRETHREN OF

LODGE SHAKESPEARE, BY THE REV. F. V. BAKER.

*Forward, Sons of England.*

1. Forward, Sons of England  
Worthy is our name  
Jesus Christ our Master,  
Righteousness our aim.  
Called in eary ages  
Into Gospel light  
Ever sought our fathers  
God, and truth, and right.
2. Land of faith and freedom,  
Bright your roll of fame,  
Kings and Saints and heroes  
Proudly we may name,  
Land of good King Alfred,  
Land of Bede the Sage,  
Alban, Chad, and Cuthbert  
Light the glorious page.
2. Nobly fought our fathers  
God their help and shield,  
For the cause of freedom  
On the battle-field:  
Kept the Faith untainted  
Died for truth and home,  
Saved the Church of England,  
From the yoke of Rome.
4. Then o'er distant oceans  
Our forefathers sailed,  
'Neath the flag they planted  
Truth and right prevailed.  
Now our glorious Empire  
Stretches round the world;  
Still o'er Sons of Freedom  
Waves that flag unfurled.
5. Forward, Sons of England  
Scattered o'er the earth,  
Ever true to England  
Country of your birth.  
'Gainst the power of evil  
Go ye forth to fight;  
Be this still your watchword,  
God, the truth and right.

*Refrain after each verse.*

Forward, Sons of England,  
Worthy is our name,  
Jesus Christ our master,  
Righteousness our aim. Amen.

THE REV. R. C. JOHNSTONE,

*Editor of The Western Churchman*

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Consumers can buy “Empress” tea from us at the wholesale price, 35c. per pound. If the tea is not as good or better than other 50c. teas, we will take it back and refund your money.

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*President Manitoba Dental Association.*

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**ROBERT HARDEN, Proprietor.**

The first meeting of the Winnipeg Church of England Sunday School Association was held on May 31st, in Holy Trinity school room, when a large assemblage of Sunday school workers were present.

The minutes of the inaugural meeting and of the meetings of the committees appointed were read and approved. The constitution as drafted by Rev. Canon Coombes was also adopted, after which election of officers was proceeded with, resulting as follows:

President—Ven. Archdeacon Fortin.

Vice President—Mr. W. P. Sweatman.

Secretary-Treasurer—Rev. J. A. Richardson.

Ven. Archdeacon Fortin gave an address on "The Evolution of the Sunday School." Rev. W. T. Mitton spoke on the difficulties of Sunday school work, and Rev. J. A. Richardson pointed out in a practical address the responsibility, aims and qualifications of a teacher. At this juncture the meeting took the form of a *conversazione*, during which, Miss. Lizzie Pace sang "The Fisherman and His Child," and Mr. Ryall sang "The March of the Deathless Army." An instrumental trio was given by Canon Coombes and Messrs. Shrimpton and Rooke, and the orchestra rendered several numbers most acceptably. Refreshments were served and a pleasant and profitable evening was spent by all present.

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RAT PORTAGE.—Rev. J. B. W. Page, accompanied by Mrs. Page, returned from Winnipeg on May 21st, and is feeling greatly benefited by the rest he has had. Mr. Page preached both morning and evening on Sunday. In concluding the evening service he referred to the death of Gladstone, drawing a few lessons from his life, and showing how this man, universally acknowledged to be the greatest of his day, accepted Christ as his Saviour and was not ashamed to own his Lord, but could come and read the service in the little village church near Hawarden.

The funeral of Mr. Graburn, who lost his life in the Opera house fire, took place May 22nd at Union Park cemetery, when it seemed that the whole population of both sexes turned out to pay their last respects to the remains of the unfortunate young man.

The deceased was very popular amongst his numerous friends, as was evidenced by the expressions of sympathy heard on all sides. The funeral procession proceeded to St. Alban's Church, headed by the Citizen's Band, who played the Dead March in Saul. At the church, service for the dead was held over the body, Rev. J. W. B. Page officiating. At the conclusion of the ceremony, the procession formed again, and the Citizens' Band resumed the mournful melody and played along the route to the cemetery, where the last sad rites were performed in the presence of the largest concourse of people ever assembled at Union Park cemetery. Mr. K. Graham, a brother of the deceased, who resides in Winnipeg, was present at the funeral.

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PORTAGE LA PRAIRIE.—Arrangements have been completed for the erection of the new St. Mary's Church. The plans of H. S. Griffith were favorably considered, and the tender of F. J. H. Bossons, for \$6,000, exclusive of heating, seating, and other extras, was accepted. Portage is showing great development in its church life, this being the fourth St. Mary's Church to be built in the town. The first was erected more than fifty years ago; when this locality was known as St. Mary's Portage. Even before settlers came, a church had reared its dome and this spirit has gone on, with ever increasing energy to the present, when the old church is found to be no longer adequate to the growing needs of the congregation. A part of the old building will be added to and placed in the rear of the new church, to be used as a Sunday School, entrance being had through the vestry; while the main building will be placed in the centre of the lot.

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DIocese OF MOOSONEE.—In connection with the Diocese of Moosonee, a festival service was arranged to be held in St. Jude's Church, South Kensington, London, Eng., on May 31st. The preacher was the Lord Archbishop of Rupertsland, Primate of Canada, and the offerings were taken in aid of Indian and Eskimo Missions in the Diocese of Moosonee.

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#### Diocese of Selkirk.

Bishop: Right Rev. W. C. Bompas, D.D.

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Even Bishops are not removed from the ordinary perils of life at the Klondyke. Bishop Bompas, writing from Dawson City in January, says:—"It is only by a merciful Providence that we are preserved from starving this winter. There is a very small supply of provisions on sale here, and what there is, cost about 5s. a pound." The Bishop adds: "About 1,500 dollars have been subscribed by the miners for the mission work here, mostly for church building, hospital, &c. . . . We are anxious to set on foot a Protestant hospital, as much sickness is feared next summer; but building is difficult and expensive, as the wages of the workmen are £3 a day. We have now a small school, church, and mission house erected with some difficulty." But Bishop Bompas is experienced in all the difficulties of the pioneer, and is the very man worthily to lead the work of the English Church at this place.

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## Base Balls,

## Cricket Bats, etc.,

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520 MAIN STREET,

ST. MARY'S, VIRDEN.—Rector, Rev. E. I. King, B. A.

Lay Readers—Mr. A. D. Joliffe, Mr. R. Bloxam.

Churchwardens—Capt. E. A. C. Hosmer, H. Dayton.

Sunday Services—H. C. 8.30 a.m. 1st Sunday in the month, 11 a.m.; Matins and Sermon, 11 a.m.; Sunday School and Bible Class, 3 p.m.; Evensong and Sermon, 7 p.m.

Week-days—Wednesday, 8 p.m.; Choir practice 8.30 p.m.; Fridays, 4 p.m.

Services at Hargrave, 3 p.m., 5th and 19th June.

“ River Valley, 2.30 p.m., 12th and 26th June.

Services in the country missions have been resumed for the summer, and will be held fortnightly at Hargrave and River Valley. The congregation at the former place is a particularly satisfactory one, composed as it is almost entirely of loyal and zealous Church people. The regularity of their attendance, and the heartiness with which they enter into the service is a comfort to the Rector, and he will feel amply rewarded for his efforts, as long as he can discern these signs of appreciation of spiritual privileges. Last Sunday, the singing was assisted by an auto-harp. The congregation gathers this year, in a partially empty warehouse, kindly lent for the purpose by Mr. Hoims, but it is hoped that the day is not far distant which will see the erection of a little church, where services can be held “decently and in order”, and with the additional aid to reverence of consecration. Speaking of reverence reminds us that kneeling boards have been provided, and the reverent and right attitude for prayer, viz; kneeling, was generally followed.

The Valley Congregation is of the nature of a union congregation, and though one cannot but wish that all of those who fill the schoolroom each fortnight, were Church men and Church-women, yet it is pleasant to find that the service is helpful to the Dissenters, and we cordially welcome them.

The somewhat decidedly small congregations who assembled in the Parish Church on May 8th, listened with great attention to Rev. J. A. Richardson, Rector of St. Luke's, Winnipeg, and found his sermon so helpful, that he will find a warm welcome when he next visits St. Mary's. His appeal for St. John's College was worthy of a better response than \$17.00. Mr. Richardson talked to the Sunday School scholars at the afternoon service, and the “My but that was fine!” of one eager listener, expressed the feeling of all.

The Ladies' Aid have started on the new financial year with a determination as strong (though not couched in the same language) as that of Lars Porsena of Clusium, in Macaulay's Immortal Lay, to wipe out an old old debt. Fired by the success of last year, they are determined to do greater deeds still, this year. Certainly they made a splendid start on Arbor Day, when the proceeds of their Tea and Sale of Work, brought in some \$80.00 of clear

profit. One is very grateful to the women of the church for their activity, and their strenuous efforts to reduce the debt, but one cannot help but regret that the direct giving of the parishioners is not sufficient to meet all current expenses and annually reduce the debt. When will Christians understand that they owe God the title of their net income?

It is pleasant to see on the horizon—not such a very far off horizon, either—a prospect of pews for the Church, instead of the present benches; the legacy left by Mrs. Rothmund, is available now, and a real and general effort will place the Vestry in possession of the remaining sum needed.

Is it a necessity that the congregation should fall off in number as soon as the summer comes? The rows of empty seats that greet the Rector at well nigh every service now, is discouraging. The choir, too, is about half the size it ought to be, these days. Of course the weather is hot, and driving and cycling are pleasant, but then one is not to consider church-going as a matter of convenience, but as a positive duty. Is it true that we can only worship God when we have nothing better to do?

The Rector attended the Rural Deanery meeting at Oak Lake on May 31st. Engagements on that day prevented the Wardens and Synod delegates from attending.

A word to parents.—The Sunday School is a *school* for your children. A school is a place where children are expected to learn something. Many of the Sunday school scholars come Sunday after Sunday with great regularity, but knowing absolutely nothing of Catechism and texts. You can help in this matter. Indeed the Sunday school

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

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

WINNIPEG, Feb., 25, 1898.

To the Evans' Gold Cure Institute, 52 Adelaide Street.  
GENTLEMEN:—In the full enjoyment of my new and happy life, I gladly take this means of letting the people of Winnipeg know what a soul saving institution is in their midst, and what a grand work it is doing for victims of intemperance. It is now over twenty months since I left your institute, cured of all need or desire for stimulants which has been the one bane of my existence for years. When I began the treatment, I was a complete, nervous and physical wreck from drink, and my life was despaired of by my physician who advised your treatment, and the wonderful change in me is simply miraculous. I gained over twenty pounds after leaving you, and have continued feeling better than since many years. My appetite is good, and sleep comes naturally, and leaves me refreshed and rested. Surely I cannot say too much for the Evans' Cure. I am now a regular attendant at Westminster Church, and Rev. Mr. Pittblado knows my case well. Your cure has proved a moral help as well as physical cure, and I believe the Gold Cure is in perfect harmony with Christianity. I will always be glad to answer any letters regarding my case that may be sent me.

Most Gratefully,

GEO. MUIRMAN,

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

will be sadly hampered if you will not shoulder your responsibilities as assistant teachers with the Sunday school teachers, and see that your children come to Sunday school with properly prepared lessons. One mother, whose child never fails to say his lesson, begins on Monday and teaches him a little, each day of the week.

We fear there are many complaints and grumbles in these notes; let us turn to the other side, and thankfully record the unexpected arrival of a parcel of church decorations from the Kilburn Sisterhood (England). To this great kindness we are indebted for the gift of two Altar frontals, lecture and pulpit hangings, a Baptismal stole, a very beautiful painting of the Holy Child Jesus, and some texts. Our thanks are also due to Rev. F. Hole, for bringing the parcel from England with him.

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The Diocesan Branch of the W. A., which met in Toronto lately, voted a sum of \$82.00 to the Bishop of Mackenzie River, in view of the greater need for more men in his work, from the influx of gold seekers on the Upper Yukon.

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The Church Bible and Prayer Book Society has been established, under the Presidency of the Archbishop of Ontario. Dean Smith of Kingston, has been appointed one of the Vice-Presidents for the Diocese of Ontario. The object of the Society is to supply missions with Bibles, Prayer Books, and Hymn Books at English prices, and to make free grants of Bibles and Prayer Books for distribution among those who are not able to procure them.

—

The executive committee of the Ontario Diocese met on May 27th, and reached an agreement with Archbishop Lewis for the appointment of a Coadjutor Bishop to assist him. The new Bishop will be elected in September. The Archbishop this month celebrates his Jubilee. He has been a priest for 50 years, and a Bishop for 36.

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At a recent meeting of the corporation of Trinity University, Toronto, it was resolved to confer the honorary degree of D. C. L. on the following gentlemen; The Earl of Aberdeen; The Lieut. Gov. of Ontario; The Bishop of Algoma; Dr. Parkin, Principal of Upper Canada College; J. A. Mortell, Q. C., on his appointment as chancellor of the Diocese of Toronto; J. Travers Lewis, on his appointment as chancellor of the Diocese of Ottawa; Gilbert Parker; Dr. Wm. Osler; etc. etc.



The Canadian Convention of the Brotherhood, will be held this year in Hamilton, Ont. The date has been fixed for September 23 to 25. Hamilton has five live chapters to undertake the work, and they are already arranging the billeting and other matters in connection with the convention. The Association Hall, which will seat nearly 1000 people, has been secured for the business and mass meeting.

The Dominion Council met in Toronto about a month ago, and outlined a programme, and it is now in correspondence with several American Bishops and laymen, and also with some of the strongest men in our Canadian Church.

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The Hamilton Local Assembly of the Brotherhood of St. Andrew held its quarterly meeting last Thursday evening in St. Luke's Church, Burlington. R. H. Young, Secretary of the Dominion Council was present and at the close of his address announced that Bishop Dudley of Kentucky, James I. Houghtoling of Chicago, and G. Harry Davis of Philadelphia had already been secured for the Dominion Convention to be held in Hamilton in September.

A letter was read from Bishop DeMoulin reminding the members of the responsibility resting on them to make the convention the most successful one in the history of the brotherhood.

Reports from the chairman of the different committees show that the billeting and other details are being vigorously pushed forward.

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In response to a circular letter to the Alumni of the Berkeley Divinity School, Diocese of Connecticut, to the effort on foot to raise an Alumni endowment fund for the library, 175 Alumni have subscribed sums ranging from \$25.00 to \$1,000.00. The sum at this date amounts to \$5,500, out of \$10,000, which must be raised to complete fund.

—

At the request of the whole student body, The Rev. Father Huntington consented to give a course of lectures on Homiletics and Pastoral Theology, at the Western Theological Seminary, Chicago, during the month of May. He lectured two hours daily, and the one hour was occupied with carrying into practice the theories he had emphasized. The course was most helpful and interesting, and quite a number of the younger clergy availed themselves of the opportunity of adding to their stock of homiletical knowledge.

(Could not something of this kind be organized at St. John's College, Winnipeg, where the already overtaxed professors cannot overtake all the work of this sort that they would fain see done? Editor W. C.)

The American Bible Society last year distributed 776,000 copies of the Holy Scriptures in various languages. 400,000 went to China alone, and 50,000 to Japan.

The Rev. Dr. Briggs, Professor in Union Theological Seminary, has applied to be admitted as a candidate for Holy Orders in the Diocese of New York, and the Rev. Chas. E. Snedecker, pastor of the Methodist Church in Newburg, New York, has made similar application.

News has also been received that Professor Charles W. Shields, of the Princeton Theological Seminary, a Presbyterian minister, and an ex-Moderator of the General Assembly of the Presbyterian Church, has been received into the Episcopal Church and confirmed by Bishop Potter. In 1864 he published a "Book of Common Prayer," stated to have been prepared in conformity with the wishes of the Presbyterian divines who attended the Savoy Conference in 1661. He has written and lectured largely on liturgies and Church unity. He has often stated that he looked forward to an organic union of the Congregational, Presbyterian, and Episcopal communities as the American Catholic Church of the future.

The Treasurer of the Sunday School Lenten Offerings, of the Diocese of Pennsylvania, reports the unusually large sum of \$14,833.36 of offerings up to date. It is expected that the total will be brought up to \$15,000.00.



Archdeacon Sinclair, preaching in St. Paul's Cathedral for the National Society lately, stated that there were now 14,430 voluntary, that is, religious schools, of

which 11,928 belonged to the Church of England, while the remaining 2,502 were chiefly Roman Catholic. British and foreign, and Wesleyan. These schools were educating 3,039,727 children. The Church had in 1870 only 6,954 schools. Since that date it has built 5,838. The "Board schools", which are secular or undenominational, number 5,167, and contain 2,401,177. These schools are supported by taxation, and Churchmen, besides paying their portion of the taxes, contribute for their own schools about \$5,000,000 annually. It is agreed on all sides that the extinction of voluntary schools is impossible. It appears that of late some of these schools which had passed under the control of the government boards have been recovered for the church.

The Rev. Prebendary Turner's consecration as Bishop of Islington (Suffragan to the Bishop of London) has been arranged to take place on St. Barnabas' Day (June 11th).

The Rev. Hugh Jackson Lawlor, D.D., Senior Chaplain at St. Mary's Cathedral, Edinburgh, has been elected by the Board of Trinity College, Dublin, to the Chair of Ecclesiastical History, in succession to the late Dr. Stokes.

The Archbishop of Canterbury has caused the following reply to be sent to Mr. W. G. Finch, who asked the question whether his Grace was prepared "to accord permission to would be communicants whose conscientious scruples forbid them to partake of the chalice, and also to communicants who partake of it with reluctance, to receive in one kind only".

Lambeth Palace, S.E., May 6th, 1898.

"My dear Sir,—In reply to your letter of 5th inst., I am desired by the Archbishop of Canterbury to say that this matter has been carefully considered by the Bishops, and that, though they could not consent to sanction the administration of the Holy Communion in one kind only, they know nothing to prevent the dilution of the wine with water before it is brought into the church to whatever extent it may be necessary.

"Yours faithfully,

F. HALSEY, Chaplain.

"W. G. Finch, Esq."

An influential movement is on foot in Church circles to signalize the coming reconquest of Khartoum by the foundation of a Bishopric of Khartoum, as a memorial of the late General Gordon. The Archbishop of Canterbury has signified his approval of the proposal, and Bishop Wilkinson is energetically interesting himself with regard

to the endowment fund, for which it is proposed to raise £20,000. The new bishopric would have intimate relations with the mission to the ancient Coptic Church, in which the late Dr. Benson and General Gordon himself displayed keen interest. The policy of the mission, as formed by the late Archbishop of Canterbury, has been to advance the education of the Coptic priesthood, while interfering as little as possible with the ancient church.

The Rev. Joseph Charles Hoare has accepted the Bishopric of Victoria, Hong Kong. Mr. Hoare is a son of the late Canon Hoare, of Tunbridge Wells. He is a scholar of Trinity College, Cambridge, and was ordained priest in 1876. Since 1875 he has been engaged in mission work in Central China in connection with the Church Missionary Society, and for the most of that period he has been Principal of the Ning-po Divinity College. Most of the Anglican Bishops have seen long service in the mission field. Bishop Burden has been out since 1853, Bishop Moule of Mid China since 1857, and Bishop of North China, since 1874.

of his country, as a learned writer on ecclesiastical affairs, and as one who was deeply versed in the history and languages of antiquity. There are several lessons to be learned, two especially that are good. 1. His love for God and the church. We are told Mr. Gladstone did not die a Catholic. But in the truest sense and the best sense of that much misunderstood name, he was ever a noble Catholic. There was never a son of the Anglican Branch of the Catholic church who fought more nobly for his heritage. He did not believe that the boundaries were defined by bishop of Rome, he rather confessed them as made by Christ and His holy apostles. He was never carried away as some of his Oxford friends had been, by the outward pomp and circumstance of the Roman Church. No doubt a church so venerable and with so picturesque and artistic a ritual, a church "in whose bosom," as Thackeray puts it "so many generations of saints and usages were rested," could not but appeal to all that was poetic and all that was devotional in Mr. Gladstone's nature. But he never showed any sympathy with the doctrines introduced into that church in the middle ages. He rather sounded his own faith and in so doing awoke the slumbering Anglican church from her dream.

Mr. Gladstone's attitude towards the question of reunion was such, that when the great hereafter upholds the fulfilment of the promise that there shall be "one fold and one shepherd," he can certainly be said to have struck the first note of that idea. The second thought that comes from the great dead statesman's life is (2) His love for the people. Listen to the words with which he launched the popular suffrage bill of 1864: "We are told that the working classes do not themselves agitate for the suffrage, but may I ask you, is it well that we should wait until they do agitate? In my opinion agitation by working classes upon any political subject whatever ought not to be made a condition previous to any parliamentary movement, but on the contrary it is to be deprecated and if possible prevented by wise and provident measures." And these words might well be written above every chamber in politics in the language of any country. Little by little did Mr. Gladstone emancipate a down-trodden and dull-lived class, for the workingman of England fifty years ago was a poor trampled creature. Every act that was passed by parliament, if not against him, was at least of no use to him.



WILLIAM EWART GLADSTONE.

Last month, a great and good man passed away to the rest of Paradise, in the person of The Right Hon. W. E. Gladstone. As the greatest example of the Christian statesman he stands on a unique pedestal. Others have doubtless been as truly Christian, but were not so great. Others as great have not been as truly Christian. Few men in history dying in private life have been mourned as he is wherever the highest ideals are known and valued. It is everywhere felt that a great light has been extinguished, a great force which made for righteousness in national and international politics has been removed.

The Rev. W. T. Mitton, in his sermon at Christ Church Winnipeg, on Sunday, May 22nd, thus spoke of the "Grand Old Man".

Every now and then the world laments for the departed soul of some great man. During the past week a great man has entered into his rest. Mr. Gladstone had fulfilled his three score years in the service of the state and spent the evening of his life in a manner befitting so great a Christian in preparing for immortality. His was a unique personality. He excelled in many things—as an eminent officer of the state, as an able historian of the secular events

The death is announced of the Right Rev. Edward Twells, D.D., which took place at Clifton last month. He was educated at King Edward's School, Birmingham, and graduated at St. Peter's College, Cambridge. He was ordained to the curacy of All Saints', Wakefield (now the Cathedral), but subsequently became priest-in-charge of St. Michael's, in the same town. In 1859 he was appointed incumbent of St. John's, Hammersmith, and in 1863 accepted the bishopric of the Orange Free State, which he held till 1870, when he resigned in broken health. Since then he had undertaken no regular duty. He took great interest in home and foreign missions, of both of which he was a liberal supporter.



BISHOP PERRY, of Iowa, whose death took place at Dubuque, Friday, April 13th, was well known as one of the most learned of the American Bishops, especially in the department of American history. William Stevens Perry, was born in Providence, R. I., in 1832. He graduated from Harvard College in 1854, and was ordained in 1857. After holding cures in New England in several places, he became rector of Trinity, Geneva, N. Y., in 1869, was there consecrated Bishop of Iowa in 1876, his uncle Bishop Stevens, of Pennsylvania, being chief consecrator. Meanwhile, Dr. Perry had already attained a reputation throughout the church for scholarship in his own chosen lines. In 1868 he was chosen secretary of the House of Clerical and Lay Deputies in the General Convention, and also appointed the historiographer of the American Church, in which position he did good service in publishing the historical collections and records of the colonial days of the church.



### Seven Times One.

There's no dew left on the daisies and clover,  
There's no rain left in heaven;  
I've said my "seven tunes" over and over—  
Seven times one are seven.

2.

I am old! so old, I can write a letter;  
My birthday lessons are done:  
The lambs play always; they know no better;  
They are only one times one.

3.

O moon! in the night I have seen you sailing  
And shining so round and low.  
You were bright! ah, bright! but your light is failing;  
You are nothing but a bow.

4.

You moon! have you done something wrong in  
heaven;  
That God has hidden your face?  
I hope, if you have, you will soon be forgiven,  
And shine again in your place.

5.

O velvet bee, you're a dusty fellow,  
You've powdered your legs with gold;  
O brave Marsh Mary buds, rich and yellow,  
Give me your money to hold.

6.

And show me your nest with the young ones in it;  
I will not steal them away.  
I am an old, you may trust me. Linnet, Linnet, —  
I am seven times one, today.

JEAN INGELOW.

### The Early Bird.

Swish! Something soft, silent and white comes across the hedge almost in our eyes and settles in that oak, without a sound. It is a barn-owl. After him a wood-pigeon, the whistling swoop of whose wings you can hear half a mile. The owl is just going to bed. The pigeon is only just astir. He is going to have the first turn at Farmer Macmillan's green corn, which is now getting nicely sweet and milky. The owl has still an open mouthed family in the cleft of the oak and it is only by a strict attention to business that he can support his offspring. He has been carrying fieldmice and beetles to them all night, and he has just paused for a moment to take a snatch for himself, the first he has had since the gloaming.

But the dawn is coming now very swiftly. The first blackbird is pulling at the early worm on the green slope of the wood-side, for all the world like a sailor at a rope. The early worm wishes he had never been advised to rise soon in order to get the dew on the grass. He resolves that if any reasonable portion of him gets off this time, he will speak his mind to the patriarch of his tribe who is always so full of advice how to get "healthy, wealthy, and wise". 'Tis a good tug-of-war. The worm has his tail tangled up with the centre of the earth. The black-bird has not a very good hold. He slackens a moment to get a better, but it is too late. He ought to have made the best of what purchase he had. Like a coiled spring returning to its set, the worm, released, vanished into its hole; and the yellow bill flies up into the branches of a thorn with an angry chuckle, which says as plainly as a boy who has chased an enemy to the fortress of home, "Wait till I catch you out again".

S. R. CROCKETT.

### A Pioneer Missionary.

Ven. Archdeacon Macdonald, who left on June 4th, on a trip to the old country, has a large contract in front of him. He has translated the whole of the Old and New Testament into the most northern language excepting the Esquimaux of the coast. In 1862 he was called to undertake missionary work in the north, which he accepted. Since then, he has labored amongst the Indians east and west of the Rocky Mountains, not only within the Arctic Circle, but also to the south, and down to Behring Sea. He attempted to superintend the editing of his translation from Genesis to Revelations and besides several corrections in the Book of Common Prayer, and Hymnals, but as three revisions were required in his translations, he decided that he could more successfully and quickly achieve his object by going home and supervising on the spot. It is a laborious task and to one who knows the language it appears that the different revisions might be almost as arduous as the translating. It is hoped that one may suffice for this important work: If not, the work of the north will miss the kindly supervising power which he has been able to sustain since his first advent to the country in 1862. On account of his life long work which he wished to see carried through, the Archdeacon has refused more than one office in the church, the acceptance of which would necessarily have prevented him from carrying out his cherished design.

We wish him God-speed in his great work.

### Annual Synod of the Diocese of Rupertsland.

The Diocesan Synod meets in Holy Trinity Church, Winnipeg, at 8 p.m., on Tuesday, June 28th, 1898.

The following matters, among others, will come up for consideration:

*The appointment of a Committee to consider the address of his Grace the Archbishop.*

*The appointment of a Secretary and a Treasurer.*

*A Synopsis of the business transacted by the Executive Committee.*

*The Hon. Treasurer's Report.*

*The Report of the Synod College Committee.*

The following is a revised list of meetings to be held during Synod Week:

Tuesday, June 28th.—Quiet-day for the Clergy:

Holy Communion at 8 a.m., in St. John's Cathedral, with address to the clergy by the Rev. C. R. Littler, B.D.

Service with address to Clergy and Lay Delegates by Rev. W. J. Garton, at 10 a.m.

Opening service in the evening in connection with Synod in Holy Trinity Church, when the Archbishop will deliver his Charge.

Wednesday, June 29th:

Holy Communion in Holy Trinity Church, at 9.30 a.m. after which the Synod will meet for business.

Missionary meeting in Holy Trinity School House at 8 p.m., with the Archbishop in the chair. Speakers: Rev. Rural Dean Gill, Rev. H. G. Wakefield, Rev. Edward Thomas.

Thursday, June 30th:

Sunday School Meeting in Holy Trinity School House, at 8 p.m.

Arrangements have been made with the Railway Companies for the double journey at a single fare, provided 100 Clerical and Lay representatives, who have paid railway fares, are in attendance. If, however, less than 100 attend a-fare-and-one-third will be charged.

Each delegate to Synod should receive from the Railway Agent at the starting point a receipt that a full fare has been paid in coming to Winnipeg, and before returning he should receive a certificate of attendance from the Secretary of Synod.

On presenting the receipt and certificate at the railway office in Winnipeg, he shall have the privileges stated above i.e., of returning free if 100 have attended, or for one-third fare if less than that number have been present.

The Women's Auxiliary will hold their Annual Service in Holy Trinity Church, on Tuesday, June 28th, at 11 a.m. Preacher, the Rev. J. A. Richardson, M.A.

The Annual Meeting will be held at 2.30 p.m., in the School House. The Clergy are invited to this meeting at 5 p.m.

The Junior Auxiliary will have their Annual Meeting at All Saint's School House, on Wednesday at 2.30 p.m.

Delegates attending these meetings will receive the same reduction in railway fares as the Delegates to Synod.

