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The Western Churchman

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CONTENTS.

The Archbishop's Last Sermon.
The Burial Office of the Church of England.

Commemoration Sermon.
Archbishop Benson and the Pope.
St. John's College Notes.
News From the Western Dioceses.
Correspondence.
Brevities.

THE ARCHBISHOP'S LAST SERMON

Last words are always precious. The visit of Dr. Benson, the late Archbishop of Canterbury, to Ireland, will for many a day linger in the memories of Irish churchmen and churchwomen in every land, and so we need no excuse for the republication of his last sermon, preached in Armagh Cathedral. His Grace chose as his text, Rev. I. 1, "The Revelation of Jesus Christ."

"St. John has well called his book the Apocalypse of Jesus Christ. It is the presence of Christ as living in this world which is unveiled in it scene after scene. In it the power of Christ is again and again threatened, the light of Christ is again and again in eclipse, and crisis after crisis that kingdom and light are re-established and re-established and renewed, through conflict, suffering and darkness, from His resurrection to the final reunion with Himself of saved

and purified humanity. He only is shown forth in the Apocalypse as the one principle of progress, the one principle of liberty. The unveiling, the revelation, the Apocalypse of Christ is so completely the subject of the whole book that after the title no form of the word unveiling recurs in it. It is constantly used to describe an unveiling which should be progress for every soul, as well as the whole world. For most of us there are crisis of unbelief—eclipses of Christ. There are reassertions, recoveries, restorations, before we can become wholly His, and before He is wholly ours. St. Peter speaks of such an unveiling of Christ to our minds as proceeding steadily by means of grace, which streams out from God upon our disciplined thought and sober hope. He bids us trust upon the grace which is borne in on us in the unveiling of Jesus Christ. St. Paul dwells on a spirit of unveiling which enables us to realize divine facts more vividly, to perceive their bearings, and to reach true conclusions as to what the power of Christ really is what His present energy is, what His church was meant to be, and actually is, in relation to the physical and moral world. No one who reads his lofty prayer which he tells the Ephesians he offered constantly for them, can question that he taught that a tone of mind is attainable by us to which Christian truth grows daily plainer, deeper and fuller; that it is a tone able to strengthen our moral and intellectual power, while it belongs itself to a higher spiritual region above and beyond both. He prayed that they might be able to comprehend what is length and breadth and depth and height and to know the love of Christ, which passeth knowledge; that they might be filled with all the fulness of God. Now, my dear friends, there are three kinds of unveiling of which I would like to speak: to you this afternoon, three kinds of unveiling which are always going on—the unveiling of Jesus Christ personally to us; the unveiling of Christ's enemies if we are observant and the unveiling of our selves to those who watch us from the other world. What St. Paul says about the things which he wishes should be unveiled to us, is a simple appeal to facts—to facts which are within the capacity of almost all to ascertain, who will give themselves with a perfectly simple earnestness

of mind, to rule their lives, to keep their conscience pure and unviolated, who will place themselves in the presence of and surrender themselves to the influence of Jesus Christ. Most of us are really conscious how much clearer our vision would become if we were always perfectly sincere in listening to conscience, perfectly manly in following and obeying, and perfectly independent of fashion and opinion. There may be those and I cannot account for it, who are not sensitive to spiritual impressions, but there are many more who know what spiritual impressions are, but who do not realize them with force, and many more still, who do know and who do realize them, and yet do not know fully how high and how close are the relationships into which they have been brought by those impressions. And yet this ungrasped thing this carelessly handled thing, is the power of the Gospel; this half-perceived light is the light of the world. The promise of the Holy Ghost is the promise to us of a Divine Companion—"I go away, but I will send Him unto you." There are those who do not know or see Him, but ye know Him, for He dwelleth with you and shall be in you.' It is so possible to be interested in His teaching; it is so possible that even our hearts may burn within us as that teaching penetrates us, and even then our eyes may be hold; so that we do not know who this strange Companion this Divine talker is. How does it come to us? Some one has talked with us, some one has read to us, some one has lodged words of St. John or St. Paul, or Christ in a sacred corner of our hearts which has been opened by a grief or by a love, or by something keener than either, and we would not for anything part with what we have so seen and known. Have we not noticed how the Divine Companion delights in the companionship of good men with each other? The companionship of two young soldiers, David and Jonathan, is the most tenderly described episode in the Old Testament. It was when two friends sat together in the country inn, when the evening walk and talk had been enjoyed, and they had pressed their unknown friend to stay, it was then in the social act when He blessed the bread and divided it, it was then their eyes were opened and they knew Him. It was when some disciples were gathered together pray-

ing late, that Jesus came and stood in their midst. It is well that we notice these ways of the Divine Companion. It is above all when we are sore of each other, and know that His visit would be welcome and delightful to all, it is then that he comes most recognisably. When once He has been unveiled, all things are His. Not work only—labor, study, worship—but all things, all intercourse, recreation, too. Recreation? Yes. It is a thing well named; for mind and body it is His. It is as nearly His as the creation of them. The recreation has, perhaps, never been so well recognized as now to be the renewal of His handiwork; and has not that recognition banished much evil before it, and made many hours and lives sweeter, firmer, stronger, and more Christian; and also shown us how to win, both for ourselves and towards Him, whole classes of our fellow-men in their most tempted years? We will remember that Christ has no one and only way either, of removing veils, or opening eyes or pouring light, any more than He has only one use to make of men afterwards. The first of our great modern missionaries, who carried great intellectual power and our best cultivation to India and Persia (Henry Martyn) has told us how the Magnificat sung in his college chapel and how the meaning and spirit of its stained windows first moved and awakened him. Even the reveller has been caught in the midst of his dissipation by the whisper of 'What shall it profit?' 'what is it worth?' And the persecutor has had it flashed upon him just as his zeal had a free hand, 'What if it were all true?' Never, I think, more widely, and never in more various ways has that calling or unveiling, which we might call the personal Apocalypse of Jesus Christ, been recognized than of late; for as I watch with anxiety what I can take in of the field, I cannot but think that a cold shade of recent negative years is passing away from ever many minds. It cannot be for nothing that some two thousand men, who in very many seats of education, claim the name of students, have bound themselves together to recognize, and, as God shall give openings, to act on a fact which they find impossible for themselves to ignore, the fact that each of them has at least some duty, whatever it may be, on the side of the Christianization of God's earth. It cannot be for nothing that in America there has sprung up a wide association of men of every rank and kind of employment each one of whom pledges himself to bring a brother to Christ. It cannot be for nothing that schools and colleges and universities are developing Christian life and argument before the ever-gathering multitudes, the rising and surging tides of city populations. It cannot be for nothing that a large number of junior clergy are forming a brotherhood, whose members, after some real home experience, are to offer some years of foreign service to our colonial and foreign bishops. These things are movements. This is a general recognition that mere

civilization is a wick without oil; that the most important initial event in every national history throughout Christendom has been the first mission settlement. The great lessons which we read in the history of Ireland plain as they stand out in the records of this ancient see, and its ancient missions ring out in the same tone from every land to which go the missionaries of to-day. The historic imagination has been newly kindled by the sudden obliteration of half a century of civilization in the Soudan, by the conflux of millions at the voice of a false prophet preaching reform, and sinking himself into loathsome corruption, by the enthusiasm, by the misery, by the declamation of those millions, by the thought that none of those accumulated horrors could have happened if Christ had been known there. And again, the same historic imagination has been petrified at the sight of a nation and a church sinking in the quagmire of blood in the sight of other nations. The delusion is dispelled that Islam is changed or that it is as good for one ruling race as the Word of Christ is for another. No such events as those, however, have ever happened without an equal reaction, nay a rebound and a revulsion, and it seems as if the spirit and the power of that reaction must arise in the young mind of our country. For we must not forget that the unveiling, the revelation of Christ, is the Apocalypse, the revelation of His enemies also. The awfulness of that Book of Revelation consists greatly in the stupendous and dominant proportions it assigns to the sway of the wild beast of the sea and the wild beast of the land, and the dragon and the harlot queen. In the very scene in heaven St. John, with the touch of a poet or of a vivid painter, draws the four horsemen leaping forth into the sky upon their career, and of these four horsemen, one is Christ and three are foes. The individual conscience first sees the power of the enemy when Jesus Christ is first revealed to it. Enemies whom we had not known for enemies start forth by contrast. It is as when a great artist, by a few definite touches, throws all other colors into relief and meaning. What had seemed a dull, dead surface, glows into life, animates and enlightens the gloom.

So it is with us when sins, which have begun in a kind of a torpid innocence, and had spread almost unknown to us from the mere lowness of the tone around us, begin to be visible to us simply because Christ had appeared to us. Slight warning, slight sense of wrong had been often unheeded; and now the touch of Christ opens our eyes to the consciousness of a corruption of our will and of the difficulty of self-mastery. And yet we cannot complain that God dealt delicately with us and was not harsh long ago. For now we are brought on to a sight of things as they are which that torpid, untroubled innocence would never have reached. Now Christ has found us in the temple healed of that long standing blindness and craving for yet more light, and when He says, 'Dost thou believe in

the Son of God,' and we reply, 'Who is He, Lord, that I might believe on Him?' and He again answers, 'Thou hast both seen Him, and it is He that talketh with thee,' we know that from that time onward the Christ of our youth is come back, is unveiled to us endlessly greater, stronger to save, mightier to lead, than we conceived in those young days and we worship Him. False Christs and Antichrists are many, but there is one Christ, and we know Him. Then begins the companionship. Between companions there are confidences, and with no companion are there surer confidences than with Him. St. Paul well knows what a bold figure of speech he is using when he says, 'In everything . . . let your requests be made known unto God.' Yet there is no other way of expressing the simple reality in which they live who really count all things loss but the excellency of the knowledge of Him. As He is unveiled to them, so they know that it goes to His heart when they tell Him what He knows so well, their love and their desires. One other unveiling there is of which it is scarcely possible not to think. If we stand thus familiarly known to Christ and cared for in all we want, must we not also stand unveiled and known to the departed who are with him in Paradise? If there are any, and I have known a few, who scarcely like to dwell upon the ministry of angels, fancying, as it seems, that our sympathy is almost impossible when all their being has, from their creation, been absorbed in their holiness for which we feebly struggle—at least, there are no such separateness in our thoughts possible for the dead. Are we tempted? So were they. Do we fall? So did they. Are we indignant with our very inmost character because it is so unbreathable, so immovable, so hard, so unapproachable? So were they. Did they really love us? Can they have ceased to do so? Is separation painful to us, and can they be so drowned in joy or lost in hope or progress that they forget? 'Can they?' we say and we mean they cannot, because we know what belongs to human nature. Then either in Him, as in a mirror, or in themselves direct, they must know us. And what do they know? Things we could never have told them, thoughts they never would have divined. But also probably, deep beyond all forgivable offences, even behind sins we have repented and tried to forsake, there may be a shrine of self within us, a deity to whose prudence even our excellent and creditable actions are traceable, and to whom we often sacrifice our best and truest promptings, but we trust that our departed shall never see us sacrifice the aspiration to be one with them in Christ. There is reason why we should be unveiled to them, though they are hidden from us. They have been there, but we have never been where they are. If it be not well for them to follow the detail of our ways, perhaps they just see us as if perhaps it were some flame, lightening, and rising and growing clearer as we grow in grace, or lurid and flickering if we sin against it. There is some safeguard and some stimulus to the

thought that we are unveiled through Christ to those beloved and noble spirits with whom we walked in dear homes. In many ways the Apocalypse of Jesus Christ is in progress. Revelation, the unveiling of God's ways with many, is still working itself out even for the departed. Here on earth are vast and multiplying nations on whom Christianity will yet rise as freshly as it broke over Judaea, or Greece, or Rome, or Ireland, or England. To every man the revelation of Christ has to come as freely as it came to His Apostles. For every eye the darkness has to be cleared in which His feet and ours are lurking. To every one the companionship of Christ through the Holy Ghost has to be revealed, and one by one our sonship to God has to be made clearer and dearer to us until it reaches the point of unshrinking confidences. Ah! Lord,

THE BURIAL OFFICE OF THE CHURCH OF ENGLAND

About the end of last century there lived in the north of Scotland, a poor creature called Jamie Fleeman. He belonged to the class generally known as "naturals." He was no idiot, but, while there was a slight aberration in intellect, he was quite wide awake as to what was going on around him, and on many occasions was chosen to undertake tasks, that would not be confided to persons with greater pretensions to natural ability. Among the masses Jamie was familiarly known as "The Laird of U'dny's fool (i. e., Jester)." He was a staunch churchman; and during the time that Bonnie Prince Charlie was in Scot-

of the accident. A little before his death, some neighbors, standing around his bed, and realizing that the end was near, began to make arrangements for his interment. From some of their remarks, the poor sufferer saw that they regarded him as an idiot, and that very little trouble would be taken about the disposal of his body. He opened his eyes, and looking up into their faces with a beseeching gaze, he said, "I'm o' the gentle persuasion, dinna bury me like a beast." Perhaps some of our readers will not be able to understand this expression; let me therefore explain that about this time, the majority of Episcopalians in some parts of Scotland belonged to the upper classes; and so the Episcopal church was regarded as the "gentle persuasion." The Presbyterian church, at this time, was so frightened of anything that savored of



STANLEY PARK, VANCOUVER.

that our eyes may be opened, opened upon Thee. The end of the Apocalypse of St. John is but the starting of the true Apocalypse of Jesus Christ in Christian life. When we have been taught all we can be merely taught then its last words sound to action—*"The Spirit and the Bride say, Come; let him that heareth say, Come."*

At the special convention of the Diocese of Western New York, held lately, the Right Rev. William D. Walker, D. D., Bishop of North Dakota, was elected to succeed the late Bishop Cleveland Coxe. Bishop Walker was, on several important occasions, a prominent figure at church functions in the Ecclesiastical Province of Rupertsland.

land, attempting to regain the crown of Great Britain for his father, Jamie was often selected as the messenger from people of importance to the prince's camp. The poor fellow came by his death in a very sad way. He had been making his way to see his sister, who lived a few miles from Peterhead. Being benighted, he sought the shelter of a barn at a farm, the tenants of which were friendly to him. Ensnoring himself among some straw at the back of the barn door, he fell asleep, and slept soundly till morn. At daybreak, some of the workmen came in, to thresh straw for the day's fodder. Not knowing of the sleeper, they overturned some heavy planks upon him, which wounded him so sorely that he died from the effects

prayers for the dead, that they were wont to commit their deceased friends to the grave without any service in the churchyard. This was regarded by poor Jamie, and many others as well, as "burying like a beast." He was only a poor jester, regarded as fit only to provide sport for his "betters" (?)—but, in these last words of his, he taught those around his bed a solemn and important lesson. He wished them to understand that he belonged to a church which regarded the body of man as the "Temple of the Holy Ghost," and, as such, worthy of being committed to God in a solemn and befitting manner. He was of the gentle persuasion. He was of the gentle persuasion." Is there not something in these

words of the poor Jester that should make us glad that we belong to the same religious communion? Is there not, in our grand old Burial Office, an inheritance of which we should be proud? Can any one point to a Form of Service, in any branch of the Christian Church, which is so full of comfort, so replete with the hope of a glorious future, so calculated to move even the most careless as is our Burial office? When all England was mourning the death of her great Archbishop, the beloved partner of his joys and sorrows could kneel in humble resignation to the Divine will, and hear the words of solace ringing out clear and confident, "I heard a voice from heaven saying unto me, write from henceforth blessed are the dead which die in the Lord: Even so saith the spirit, for they rest from their labors." Never has there been in the Christian church, a service more suited for its purpose than this! And whence comes its suitability? Is it not because it contains all the most precious portions of God's Holy Word, relating to the Great Beyond? It breathes the spirit of the apostles and Christians of the first days; it is an echo of the sentiments which caused the martyrs and confessors of the ages of persecution, to look on death, not as an evil, but as the entrance to another stage of life, the life of Paradise, the life of quiet rest and waiting for the final consummation of all things. The writer recalls a scene which happened a goodly number of years ago, and which shows how other religious bodies have come to regard our Burial office. A well known public man died. He was a member of the Presbyterian church and he was also a Freemason. The service at his home, on the funeral day, was taken by a well-known Presbyterian Divine, one of Her Majesty's chaplains for Scotland. The writer, as chaplain of his lodge, was to conduct the service at the grave. On arriving at the house, the two ministers met, The Presbyterian said—"I knew you would take at least a part of the burial office of your church at the grave; but still I could think of nothing so comforting so blessed, as your grand old service, and I confess I used it in the house. When the day of union comes, and God grant it may come soon, one of the richest gifts you Episcopalians can give us, will be your glorious Burial office."

The whole service is arranged in such a way as to be a complete lesson on the virtues which ought to be possessed by all who are bereaved. As the body is brought into the church the sentences from St. John's gospel, and from the book of Job are pregnant with Faith—"I am the resurrection and the life, saith the Lord"—"I know that my Redeemer liveth" etc., etc. Faith leads on to Patience; and Patience in its turn leads on to Thanksgiving. Truly, the Church's lovely service changes the whole aspect of things, and compels even the most apathetic to feel that Death, viewed in its proper light is no enemy, but rather the summons to the Faithful Soul to begin the life Quiescent

which is but the prelude to the Life Eternal. We sometimes see, in our churchyards, memorials that show how many go astray in respect of this; e.g., a broken pillar, meant to indicate broken, incomplete life. There is no such thing as premature death. No man is called away until his work is done. What he may have to do in the other world we know not; but, one thing is sure, the work allotted to him here is done. The Church's Burial Service recognize this, and speaks of every one, even the little child, whose life here was numbered by days or weeks, as having come to the point when he is called upon to rest from his labors. The more that we recognize this, the more shall we strive to fulfil the task laid out for us; and the greater comfort shall we have when the summons comes to call us hence. As the Baptismal office is the introduction to the Life Militant here on earth, so is the Burial Office also an introduction to the Life Quiet; so shall the words of the Great Assize be the introduction to the glorious Life Triumphant.

CUTHBERT.

COMMEMORATION SERMON

St. John's College Nov. 2, 1896., Rev. ill., 35, "The Wise Shall Inherit Glory."

The popular conception of success in life is not that set before us as the ideal life by Almighty God. With Him the most successful life is that which most closely conforms to the life of Jesus.

At this All Saints service our thoughts are directed to the blessed ones, who, having triumphed in life's struggles, have won a crown of glory. Not the most noted Saints, but those who won true success in life, by a patient walk with God. We do right to the ~~the~~ ~~of~~ ~~the~~ ~~benefactors~~ of this college and thank God, for their beneficence. It is a happy thing to connect this commemoration with All Saints' Day. It is justifiable because of the educational value of the examples of holy men and women. The inspiration of a noble example is a tremendous force in both the national and spiritual life of a people. Ours is a rich inheritance of inspiring memories of "just men made perfect"—from St. Paul and St. John—down to Gordon, Patteson and Livingstone. Such memories refute the sneer of the cynics that man at his best is either fool or knave; they revive within us the hope that we, too, may do some useful or even noble thing to help our race.

So we do well to remember our benefactors. We thank God for the motive that inspired them. It was the hope that here in God's light some have deeper revelations of His eternal wisdom, and find Him who is the fountain of eternal life. They believed that only "The wise shall inherit glory," and that only they are truly wise that are taught of God. The force of the text is increased if we note that "glory,"

in the Hebrew means not material or heavenly splendor, but "influence," "honour," "the wise shall inherit honour."

Experience proves this to be true. The names most honoured by the world today, are not those of shallow wits or the recklessly audacious. The minds which dominate a race, shape its destiny, and mould its character, are those of men, who helped men to solve the problems of life and extended the knowledge which dignifies and blesses humanity, or who showed the power of religion in heart and life.

The true end of all knowledge ought to be to illustrate the wisdom and goodness of God. Every science cultivated leads naturally to religious thoughts. As we study the mysteries of nature we hear again the voice of God, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." No candid mind can approach these subjects without being filled with adoration and gratitude, nor without seeing in the laws of nature the presence and the providence of the law giver. Thus in every age the evidences of true religion have advanced with true philosophy, and science in honoring herself, has at the same time reared an altar to the deity. All nature's secrets are not yet revealed. There are rich rewards for diligent seekers. We may do but little in this way, yet if we can have one new fact, or give one more example of Divine wisdom we shall not have lived in vain. If you can discover a new means of soothing pain or preventing poverty, or a better method of using the gifts of nature—you will leave a blessed memorial of yourselves, and be rightly called "fellow workers with God."

Thus "shall the wise inherit honour and glory." Here is the true idea of education. It is to draw out the noblest and best in us. This is the ideal before the warden and staff of the college. They believe that your ultimate success depends upon your having that "wisdom which is from above. For only the wise are within measurable reach of the wonderful possibilities before humanity. In the college motto "In thy light shall we see light," is enshrined the hope and truth which sustains your teachers. For he to whom God reveals himself, is transformed and transfigured in heart and life. He is an heir of glory. So we see that the ideal of success must ultimately be found in the life of the "perfect man"—Jesus. In Him and His life is our ordeal. Keep this life ever before you. Note the secret of its strength and influence. He ever did His Father's will. Herein for us lies the true pathway to success. Recognize God as the supreme force in your lives. This is to be wise in heart and heirs of glory. May God make each of you "to be numbered with His saints in glory everlasting."

Rev. W. A. Burman, B.D., paid a visit to Foxton, Victoria, and Netley, last Sunday, and preached on behalf of the Home Mission Fund of the diocese of Rupert's Land. There was a liberal response.

ARCHBISHOP BENSON AND THE POPE

The following letter has been addressed to the editor of the Times—
 Sir—I venture to enclose for publication some paragraphs written by my father, the late Archbishop of Canterbury, very shortly before his death. On Saturday, the 10th of October, the day following his passage from Ireland, he traveled with my mother from Carlisle to Chester on his way to Hawarden. In the train he wrote the first draft of the document. My mother copied it out for him, and on the Sunday morning, after the early service, he put his last corrections to it, shortly after which he left the house to walk to the morning service. It is possible that later additions and corrections were to have been made; but I have felt it a duty to publish, exactly as it was left, the last public pronouncement that came from his pen.

I beg to remain very faithfully yours,
ARTHUR C. BENSON
 Addington-park, Crofton, Oct. 23

"Some letters which I receive expect (I believe mistakenly) that positiveness of assertion may still have an effect on some who mistook the kindness of a personage for the thawing of the frozen church policy to which he is committed. If there remain any such, after the strong disavowals that have been made, they ought not to be thrown over, they are the very persons to be treated with tenderness.

"I write these to say that a statement will shortly appear which may, I hope, comfort any who think it is required. Infallibility has, happily, this time ventured on reasons. But the subject of orders, as needed to a perfectly constituted church, has been so jealously scrutinized in England as by Rome, and with much more knowledge of facts. Authorities of theirs have till lately, at any rate, taught mere ludicrous fables about English orders, and the late Papal document exhibits ignorances of which their own scholars and critics are as well aware as we. The result of scrutiny with that fuller knowledge was, and is, to establish that our Holy Orders are identical with those of the whole Catholic church. They are in origin, continuity, matter, form, intention, and all that belongs to them, identical accordingly with those of the Church of Rome except in the one modern point of subjection to the Pope, on which point at the Reformation we deliberately resumed our ancient concurrence with the whole Catholic world besides. There is not a break anywhere in our orders, sacraments, creeds, scriptures, spiritual gifts, in all that compacts and forms the 'holiness' of the 'one Catholic Apostolic Church' of the ages.

"And, as it would be an evil unfaithfulness to saddle with foreign allegiance the gifts that we derive from Christ, so now this remarkable challenge, with its accompanying offers, undoubtedly moves Churchmen

to consider what we are exposed to through our unworthy separations, to be really in love with unity at home as well as abroad, not to be deceived by pretensions to unity and assertions which have historically created the wildest and deepest of all separations, but to draw closer together in faith, firmness and forbearance."

ST. JOHN'S COLLEGE NOTES

Church Society.—The following are the officers of the society for this academic year—

President, Mr. S. G. Chambers, '97; 1st vice-president, Mr. E. R. Bartlett, '98; 2nd vice-president, Mr. S. Collins, '98; secretary, Mr. S. Ryall, '98.

The regular weekly devotional services are being held, and are being very fairly attended.

A farewell address to the society was delivered by the Bishop of Qu'Appelle just prior to his departure for England. A special service was held, the president officiating. His Lordship's words were attentively listened to, and the members of the society feel that they have been greatly benefited by his counsels and good advice. Canons O'Meara and Matheson also spoke of the Bishop's work in the college and in connection with the Church Society especially, during the time he has been connected with this diocese of Rupert's Land.

Archdeacon Fortin, rector of Holy Trinity church has commenced a series of lectures on elocution. They are intended specially for the theological students, who already are taking a great interest in them. The want of lectures of this kind has been long felt, and it is to be hoped that this essential feature of a theological students' training will, in the future, form part of his college course.

Rev. E. W. R. Beal, an alumnus of the college, is leaving next week for the Diocese of Calgary and Saskatchewan. He has been appointed to the parish of Battleford.

The college branch of the student volunteer movement for foreign missions, has commenced its series of meetings. The readings for this term are being taken from a collection of finished biographies, entitled "The Knights of the Labarum."

NEWS FROM THE WESTERN DIOCESES.

DIOCESE OF RUPERTSLAND.

All Saints' Church, Winnipeg.

All Saints' Day was observed as the Dedication Festival of this church. This year is the twelfth anniversary of the festival, as the church was opened for worship in February, 1884. The first rector, the Rev. C. Arthur Lane, was instituted in July of that

year; and at the first Dedication Festival on All Saints' Day the preacher was the Bishop of Rupertsland. This year the special preacher at Evening was the Rev. McAdam Harding, rector of St. Matthew's, Brandon. He took for his text, "Blessed are the dead, which die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them." and delivered a deeply interesting discourse on the condition of the faithful departed. He showed how they were at rest in the intermediate state between death and judgment, which was variously called in Holy Scripture, Paradise, Abraham's bosom, or Hades, the word which is translated in the Apostle's Creed as "Hell," whither our Lord went between His death and resurrection. He considered the case of those who died neither good nor altogether bad. For instance, those who were converted at the end of life, or those who while their lives were righteous, had never heard the gospel. These, the preacher said, would continue their work of repentance, or would learn those gospel tidings which did not come to them on earth. Of the impenitent, who wilfully rejected the gospel, there was nothing in Scripture which would lead us to expect that they would have another chance. The preacher, in conclusion, spoke of the dedication festival, and hoped that his hearers would follow in their daily lives the example of God's saints.

The services throughout the day were well attended and the music was beautiful and reverent. There were two celebrations of Holy Communion at 8.30, and at the 11 o'clock service. The second celebration was fully choral, the music being Marbecke, with Kyrie and Benedictus from Bonon's 'Messe Solenne.' In the evening the special music included Dr. Garrett's Magnificat and Nunc Dimittis, and Sir John Stainer's anthem for All Saints' Day, "Who are these that are arrayed in white robes?" The collection in the evening was for the choir music fund, and amounted to \$24. In the afternoon a children's festival service was held, the feature of which was a procession of the children round the church with cross and banner, singing the hymn 'Onward, Christian Soldiers.' This gave great pleasure to both children and parents who were present, and was a very pretty and impressive sight. Altogether, it was quite a memorable festival.

DIOCESE OF QU'APPELLE.

We give below a part of a very interesting letter from Rev. C. F. Lallemant, Gordon schools, Touchwood Hills, respecting the really excellent work that is going on there:

"We have 32 boarders, some are non-treaty half-breeds, they are almost more care than the treaty children, as no one looks after them, and they are growing up in ignorance and vice. For these children we get no permanent grant. The children are beginning to sing very nicely, both in Cree and in English. We have no organ in the school and only a broken one in the church, so all they have to sing to is a poor fiddle badly played by me. I do wish I could get an organ, \$50

would buy one; our dear Bishop Burn strongly endorsed my appeal, singing is such an important part of our work, and the singing of hymns in Cree is a distinct advance, little children who only know a few words of English can sing "Forever with the Lord," and other hymns in their own language, and they do so like it. We have Cree service every Sunday afternoon. I read the prayers in Cree, a half-breed reads the lessons in Cree, translating at sight from the English Bible. I much hope for increased and continued support from the East. We do so need more boys' clothes, especially trousers for boys from 9 to 14 years, long pants preferred, strong brown duck we much like. May I ask for women's dresses. We have many poor old people who can earn nothing save by berry picking. They have never worked and are now too old to learn. I have nothing to give them. * * * Our church is always full. Some of the heathen Indians have begun to come to the Cree service. As I was reading the Cree lesson last Sunday (the reader being away) four Indians who had never before been to church came in. You can imagine how thankful I felt. We have good congregations on Wednesday and Friday evenings, and a splendid Sunday school on Sunday evening, from 2 to 30 besides our own children. We always finish by singing favorite hymns in Cree and then talk over and explain our evening prayers. We have such sad cases of sickness at present, fresh beef for beef tea is so hard to get. We have to salt all our meat, as we only can get it once a fortnight."

NOTES FROM MOOSOMIN.

Rev. Clements Williams, Rector:

At St. Alban's on Sunday morning, October 18th, an "In Memoriam" service was held for the late Archbishop of Canterbury. The hymn, "For all the Saints who from their labors rest," and other appropriate hymns were sung. The rector preached from the text, "Well done, good and faithful servant, enter thou in to the joy of the Lord." The "Dead March in Saul," was played at the conclusion of the service. Holy communion was celebrated at 8.30 and 11.

The Harvest Festival was held on Sunday October 25th. The church was very tastefully decorated by the ladies of the congregation. Holy Communion was celebrated at 8.30. At 11, Matins and Holy Communion were fully choral. Dr. Dyke's setting of the "Office of Holy Communion" being used on that occasion. There was a good congregation and a large number of communicants. At evensong, the Church was filled to its utmost capacity, and in addition to the harvest hymns an anthem entitled "The Joy of Harvest" was sung, and after the blessing, Lloyd's Te Deum was well rendered. The musical portion of the festival reflected great credit on the organist and conductor, Mr. D. W. Banks, and on the choir. The soloists, Miss J. Clampt (soprano) and Mr. Purdy (bass), rendered good service. The sermons were preached by the rector, who appealed on be-

half of the General Fund of the Diocese, and met with a liberal response. Amount of offertories, morning and evening, \$46.00.

Holy Communion is celebrated at 8.30 a. m. on the 2nd 3rd and 4th Sundays, and at 11 a. m. on the 1st Sunday of the month.

The Women's Guild, under the active presidency of Mrs. Wetmore, is working hard preparing for the annual sale of work.

The Chancel guild, composed of four of the ladies of the congregation, is rendering good service.

A Girl's Guild is working for the annual sale of work.

The Sunday school is doing good work, but a teacher for the Bible class is needed. Teachers' meetings are held on Wednesday evenings in the parish room at the rectory.

The attendance at St. Alban's at Evensong, on Fridays, is slowly improving.

The children's services on Friday afternoons, in the parish room are well attended.

Services are held regularly at the following outstations: St. Peter's, Orangeville, Garmen's and Fleming.

DIOCESE OF SELKIRK.

The Diocese of Selkirk was formed in 1892. It lies west of the Rocky Mountains, north and south from the Arctic Sea. In the Diocese are 200,000 square miles. There are two ways of entering this Diocese, one across Coast Range of mountains from Juneau, Alaska, thence down the Yukon; the other by steamer from St. Michael's at the mouth of the Yukon river. Indian missions have been established in the country by the C. M. S. for more than thirty years. The Indians of Buxton Mission, Forty Mile, form a congregation of over 100, who attend church services both weekly and daily. The great needs of this Diocese are a church at Forty Mile, also a Girls' School for the Indians at Fort Reliance, and a similar school for boys at Sixty Mile. Bishop Bompas asks for contributions to the Selkirk Diocesan fund, upon which fall the salaries of the Mission agents. Donations for special work in this Diocese of Selkirk may be sent to the Diocesan treasurer, W. A., 561 Jarvis street, Toronto.

DIOCESE OF SASKATCHEWAN.

The Bishop of Saskatchewan has during the month of October been making his annual visitation to this diocese. While at Prince Albert he appointed the Rev. George Moore, Rector of the Cathedral of St. Alban's, to be Rural Dean of Prince Albert. The Bishop also visited the outlying parishes and held confirmation services in several of them. On Sunday, Oct. 18, he preached three times, and on the following day left for Battleford.

On Oct. 25 the Bishop preached in the Industrial School Chapel in the morning, and in St. George's Church in the evening; and on the 29th he left for Duck Lake, where he consecrated a new church on Sunday.

ST. GEORGE'S, BATTLEFORD.

Sunday last, being the closing Sunday of Rev. George H. Hogbin's incumbency of this church, the services were rather out of the ordinary course, being of a farewell character. Just before the celebration of the Holy Communion, Mr. Hogbin briefly addressed the congregation, more particularly the communicants, of whom there was a goodly number present, basing his remarks on the words of St. Paul in his Epistle to the Hebrews:

"Now the God of peace that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—Heb. xiii., 20, 21.

Setting out by saying it was the last Sunday he would be with them, he reviewed his connection with the congregation for nearly three years past, during which time he had held the charge. Many changes had taken place in that time, but on the whole his intercourse with the congregation and the people had been pleasant, for he had received nothing but kindness at their hands. Wherever he might be he would always have a lively interest in St. George's Church. It was the first charge committed to his care, in it he was ordained to the priesthood; in it he was married; and on a recent occasion of great grief it was there he had received the fullest sympathy of the people of the congregation and the town. If at any time differences had arisen between him and his hearers he assured them he was always actuated by what he believed to be his duty; and if in this he had at any time given offence, he now asked forgiveness. He thanked and connected with the church for the support they had given in church matters; and he felt that special mention ought to be made of Mr. Kealy, the organist, who had done so much to make the musical part of the service interesting, and who was present on all occasions and always on time. Mr. Hogbin closed his address by most feelingly bidding his hearers farewell.

In the evening the Bishop, before beginning his sermon, announced that he had appointed the Rev. Mr. Dale to succeed Mr. Hogbin, and that he would arrive here on Thursday of next week. He was a young man, in Deacon's orders and of more than ordinary ability. The Bishop had sent the very best man he could, and heartily commended him to the warmest sympathies of the congregation.

DIOCESE OF COLUMBIA, B. C.

Rt. Rev. Bishop Perrin—The Closer, Victoria.

A very handsome reredos, screen and pulpit worked in Arizona oak (lati-perpendicular) has recently been placed in Christ church cathedral, Victoria, in memory of the late Bishop Hills. Archdeacon Scriven preached the sermon at the dedication service.

The diocese has been formed into two rural deaneries. Rev. C. Cooper

has been appointed to Nanimo, Victoria, has not yet been organized.

Church School—For many years there has been no satisfactory high class school in the Province of B. C. Parents wishing to give their boys the best educational advantages have been compelled to send them a distance.

Many private ventures have been started and failed. Unhappily the public schools of the province are aggressively secular, and the tone of religious life in consequence is lamentably deficient.

Some three years since the Rev. C. E. Sharp, M. A., Cantab., rector of Esquimaux and naval chaplain, opened a grammar school in the cathedral precincts on strict church lines.

Shortly afterwards he leased a large house and grounds in Esquimaux district, one of the most interesting and beautiful spots in B. C. He has re-

ST. JOHN'S COLLEGE, WINNIPEG.

The thirtieth anniversary of Archbishop Machray's rule in St. John's College was fittingly celebrated on Monday, November 2nd. There was a service at the cathedral in the morning, at which Rev. W. A. Burman was the preacher, and in the evening a conversazione was held in the college. In spite of the inclement weather there was a large attendance at the evening entertainment, the halls, corridors and lecture-rooms of the pioneer educational institution, being so crowded that any addition to the number of those present would have made it uncomfortable for one to move about in every way the "conversazione" was a decided success. At 8.15, the hour at

was greeted with applause. The governor-general's medal presented to the pupil of the college school who showed the most advance in general proficiency was awarded to Travers Sweetman.

After the musical entertainment had been concluded the guests were treated to light refreshments in the dining hall, some of the young lady students presiding over the tables. At 10.30 cars were in attendance and conveyed the thoroughly satisfied guests to the city.

MOOSE JAW.

Sunday, November 1st was observed as a special festival and Thanksgiving for the bountiful harvest and crops in this district. There was a celebration of the Holy Communion at 8



VICTORIA, B. C.

cently associated with him Mr. J. W. Laing, M. A., Christ church, Oxon formerly president of the Oxford university Athletic club, a gentleman well known in Victoria as chief of the Vancouver Island Exploration expedition. All who are interested in the future of the church in B. C. look for great things from this church school. We hope the stigma resting on the church here in providing no means for enabling lads with a vocation for the ministry to acquire the necessary training will now be removed. The bishop of Columbia, who takes great interest in the school, has provided a scholarship. May this be the nucleus of an institution that will do for the Pacific province what Lennoxville, Trinity and St. John's have done for the church in the East!

which the programme was announced to commence, every seat in the main lecture room was filled by the students and their friends. His Grace, the Archbishop occupied the chair. The following was the programme.

Part I.—Piano duet, Miss Elsie Macfarlane and Mr. Chambers; song, "For Old Brigade," Mr. Crick; song, "For All Eternity," Miss Barrett; song, the Distant Shore," Mr. Stanley Adams. Part II.—Song, "Man the Life Boat," Mr. Crick; song, "Good Bye, Sweet Day" Mr. Hamber; song, "Mother Bids Me Bind My Hair," Miss Barrett; song, "Song of the Pirate," Mr. Ryall.

During the intermission the prizes won during the last term were presented by the Archbishop. As each scholar came forward to receive the prize awarded by His Grace, he or she

o'clock. Mattins at 10.30, was followed by a second celebration of the Holy Eucharist, which was fully choral, the music being Woodward's service in "F" and included the "Benedictus" and "Agnus Dei." The Rev. Malcolm H. Winter, deacon, late of Estevan, preached an excellent sermon. In the afternoon the Vicar (Rev. Wm. Watson) held childrens' service which was well attended, and extremely interesting. Evensong at 7 o'clock was fully choral the special Psalm LXV was sung to "Battishill," Magnificat to "Crotch's Chant," and Nunc Dimittis (a) chant by Keeton. The Anthem 'O Lord how manifold are Thy Works,' was well rendered by the choir. The responses were sung to Tallis' Festal setting, and appropriate harvest hymns were chosen. The festival was

concluded by the singing of Te Deum from Jackson's well known service. The congregations at each service were large and the collections were devoted to the Qu'Appelle Diocesan Mission fund. The Church was nicely decorated with flowers, plants, wheat, oats, etc., due to the friends of the Church, who so lovingly gave their assistance in beautifying the sacred edifice.

THE VALLEY RIVER SCHOOL

INDIAN RESERVE, MANITOBA.

Our readers will be glad to hear something about the above-named school, which, although small and unpretentious, is laying a good and solid foundation for grand work in the future. There are some people who think nothing is worthy of notice unless it is big. When I meet such people I cannot help thinking of a saintly bishop's remarks in reference to this. A dear old friend of mine, who was a rector in this bishop's diocese (in the old home land) was lamenting to his diocesan that the congregations in his little village church were so small. The bishop, who knew what a fine foundation was being laid among the few, by my friend, laid his hand lovingly on his shoulder and said: "My dear brother, be of good cheer, congregations should be weighed, not numbered." May I venture to say to the good souls who are working in the Valley River Indian reserve:

"Dear Christian friends, be of good cheer; never mind if your school is a small one; lay deep in the hearts of your few the love of Jesus; and, when the great Scrutineer himself comes to inspect your work, He will say: "Yours is a small band, but, weighed in the balance they are strong; they will form the nucleus of a glorious work in the future.

Rev. C. A. Sadleir, of Wycliffe college, Toronto, who was the English church missionary at Russell in 1895, took a great interest in the Indians of the Valley River reserve.

They were all wild heathen, and the children were growing up without a knowledge of a Creator, still more without knowing of a loving Saviour who longed to be theirs. A young Englishman who was learning farming round here, and who had given his heart to the Lord, a Mr. E. Miller, felt a decided call from on high to devote his life to the service of His Master, and Mr. Sadleir, feeling that the time was ripe and God had supplied the man, opened up the mission in one of the huts, and Mr. Miller held school there till the Indians went hunting. Then he went with them, holding school for the children on the Duck Mountains during the day and camping with them at night. This hard life and exposure, with often barely enough to eat, caused him in June to have a severe attack of diphtheria, and for many weeks he lay in Russell very ill. But God raised him up to health and strength again, and in August he, accompanied by the missionary then in charge of

the Russell mission (Rev. George Gill), went to the reserve to see what could be done to reopen this work. After much prayer, and discussion with a local committee, we decided to erect a school house, and also a little shanty for the teacher to live in. This has been done. Then the matter was laid before Archdeacon Phair and the Diocesan Committee of the C. M. S., who made us a grant to help us, we raising the remainder required locally and by donations. The work began again, with a regular attendance of twelve children out of sixteen on the roll, and God has blessed it. Most of these children best of all really love Jesus Christ. Then they can read little words, do easy arithmetic, know the "Lord's Prayer," and "Jesus, tender Shepherd," both in English and Indian, and sing many hymns in Indian. The older Indians are invited in every evening to reading and prayers, and many regularly attend, and the light of truth is beginning to grow bright in their lives. We believe the chief is a true Christian.

While the Indians are hunting this year, or away picking berries and roots, the children are all left with one of the oldest, who boards and attends to them, so that they can attend school, and it is indeed a blessed thing to hear these dear little Indians singing, with hands clasped, the grace before meals, and kneeling night and morning repeating their prayers, about these good things?

God has also blessed us financially and supplied our needs; although, we often have an anxious time to know where the next money is coming from. This coming winter the government have thought it fit to alter the game laws, and we fear there will be poverty on this reserve and help will be needed to enable the women and children to keep from starving. Clothes and donations would be thankfully received by the Rev. Geo. Gill, Russell Post Office, Manitoba.

CHRIST CHURCH CONCERT

The annual concert of the Christ church choir was held on Tuesday evening, Nov. 3rd, in the school house, and was largely attended. The excellence of the programme was demonstrated by the numerous encores accorded the artists. The part songs by the choir were sung with such marked expression that Mr. Downard, the choir-master, was congratulated by all on the efficiency attained. Those who took part were: Miss Mabb, Miss F. Morgan, Miss N. Brown, Mrs. H. Springate, Mrs. H. Fry, Mrs. Innis, Messrs. Ryall, Downard, J. Neatby, Jackson Panby, and the members of the choir.

BREVITIES

Our readers who take an interest in the church in the Northwest will deeply regret to hear that Rev. T. A. Teitelbaum, of Saltcoats, who is now so well known on account of the splendid work he has done in connection with the new hospital at Saltcoats, opened

a short time ago, has lost his only little daughter from scarlet fever.

The members of the Rural Deanery of Brandon met at St. Agnes Church, on Wednesday, October 28th. The meeting opened with celebration of Holy Communion with the Rector as celebrant. Morning prayer was said at 10 a. m., evensong at 8 p. m., with Reverend McAdam Harding as preacher. At the morning session a paper was read by the Rev. McAdam Harding on the "Conduct of Divine Services." The next meeting of the Deanery is to be held at Virden the first week in February.

On Friday, Oct. 30th, service was held for the first time in the new church, built by Mr. G. A. E. Hyde, at Hyde. There was a short service of dedication followed by a celebration of the Holy Communion at 8.30 a. m. Evensong was read at 3.30 p. m., and sermon preached by the Rev. T. G. Iscal. The church is prettily situated almost on the banks of the Qu'Appelle river. The building itself is—though small—very perfect in its way. At the east end is a well spaced aisle which takes the place of the chancel; on the south side is the vestry, and at the west end a porch, makes the building look well finished and complete. The windows in the aisle are filled with glacier prints, which give the effect of stained glass. The subjects of these two windows are groups of angels the Gothic of each window being filled with a crest surrounded by a halo, and underneath which runs the legend "In Cruce Salus." The church is seated throughout with comfortable benches.

The Ladies' Guild of Christ Church, Winnipeg, are ready to undertake to make cassocks or surplices for clegymen or Choirs. Terms on Application to Christ Church Rectory, Winnipeg.

Ven. Archdeacon Fortin,

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