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EVANGELICAL TRUTH AND APOSTOLIC ORDER.

The Western Churchman.

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

Vol. 3—No. 13.

WINNIPEG, SEPTEMBER, 1898.

PRICE 10c

Calendar.

SEPTEMBER.

1. Thursday. S. Giles, Abb and C, A.D. 7-4.
2. Friday. F.
3. Saturday.
4. 13TH SUNDAY AFTER TRINITY. Morning—2 Kings 5; 1 Cor. 14 to verse 20. Evening—2 Kings, 6 to v. 24, or 7; Mark 6, 30.
5. Monday. S. Corentinus, B. [5th Cent.]
6. Tuesday.
7. Wednesday. S. Eucherus, B., A.D. 340.
8. Thursday. Nativity of the B. V. Mary.
9. Friday. F.
10. Saturday. S. Æthelwald, B., trans. A.D. 740.
11. 14TH SUNDAY AFTER TRINITY. Morning—2 Kings, 9; 2 Cor. 2, 14 and 3. Evening—2 Kings, 10 to 32, or 13; Mark 10, 32.
12. Monday.
13. Tuesday.
14. Wednesday. Holy Cross Day, A.D. 335.
15. Thursday.
16. Friday. ● 0.10 morn. F.
17. Saturday. S. Lambert, B. and M., A.D. 709.
18. 15TH SUNDAY AFTER TRINITY. Morning—2 King 18; 2 Cor. 10. Evening—2 Kings 19, or 23 to 31; 19. Monday.
20. Tuesday. Vigil. F.
21. Wednesday. St. Matthew, A., E., and M., Ember Day. F.
22. Thursday. F.
23. Friday. Ember Day. F.
24. Saturday. Ember Day. F.
25. 16TH SUNDAY AFTER TRINITY. Morning—2 Chron. 36; Gal. 4 to 21. Evening—Nch. 1 and 2, 9 or 8; Luke 2, 21.
26. Monday. S. Cyprian, Abp. and M., A.D. 258
27. Tuesday.
28. Wednesday. S. Macan. [5th Cent.]
29. Thursday. St. Michael and All Angels.
30. Friday. S. Jerome. F.

PUBLISHERS' NOTICE.

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

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West

Annual subscription \$1.50 (if paid in advance. \$1). Single copies 10c. each.

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



A few months ago, we drew the attention of our readers to the fact that, in a large number of our churches, the average attendance of men at the Sunday services is far below what it ought to be.

On that occasion, we gave several reasons that might with propriety be assigned for the shortage; and, we ventured to lay particular stress on one—viz: That the standard of preaching is in many cases such as does not tend to gain the respectful attention of thoughtful men.

We hoped that our remarks in the article referred to would have called forth criticism, adverse or otherwise; but, such has not been the case.

Two circumstances have caused us to re-open the discussion. The first of these was our perusal of certain remarks

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that lately fell from the lips of the Rev. Prof. Shuttleworth of King's College, London, England. The Prof. gave it as his opinion that the clergy of to-day, do not pay sufficient attention to preaching. "The eighteenth century parson," he said, "neglected his parish for his study; the nineteenth century parson neglects the study for the parish. He wastes his time on parochial fuss, when he ought to be developing his mind in keeping himself on a level with the cultured laity in respect to reading and thinking. I believe that what the English laity want to-day, so far as their clergy is concerned, is not great scholars, but cultured and reading men. When people ask why the men don't go to church, one reason among others that I should give is, that the clergy don't read or think." He then went on to dwell very strongly on the duty of the laity to adequately support institutions having for their object the proper training of their clergy for their onerous work. "If" he continued, "the laity want better preaching and a more cultured clergy, they must endow the theological colleges, so that the professors and teachers may be properly paid, the course lengthened, and the fees lowered."

These contentions of the learned professor correspond in the main to those made by us in the article entitled—"Why do so few of our men attend church?"

At the last meeting of the Synod of Rupertsland, more than one member expressed his opinion that the amount of theological teaching given at St. John's College to candidates for Holy Orders was inadequate; one clergyman even went so far as to ask why the College did not drop the Arts' course, and devote its energies to theology, since the state was willing to teach Arts. It seems to us that a false impression exists in many minds as to the true end and aim of university education. They seem to imagine that the university is only a higher grammar school, in which more advanced authors are read, and more advanced knowledge is communicated, than in the ordinary secondary school,—and to forget that it aims at the development of the reasoning faculties, and the training of men in the art of acquiring and assimilating knowledge for themselves. For this purpose the Arts' course is by far the best. The idea of making the Theological course suffice for the training of candidates for Holy Orders has been tried in England; but, after the experience of many years, those in authority have come to see that the true place of the Theological College is as the complement of the Arts' course in the university.

Our clergy have to do their work *in the world*, and to fit them for that work, they need the breadth of culture which is best obtained from the Arts' course in the university.

In any case, it is a fatal mistake to suppose that the possession of a degree in Arts or Divinity is the *terminus ad quem* of the aspirant for ordination. It is only his *terminus a quo*. The fact is, he has only touched the fringe of the great sea of knowledge. Study,—regular, systematic study—is absolutely necessary after ordination, if our clergy would make their ministry successful.

We are quite aware that in a vast new country like this, the need for laborers in the mission field is so great, that clerical study cannot be carried out as in an older and more settled country, where circumstances and environments are more congenial. At the same time, it may well be considered if it would not be wise for all our clergy to give up a certain time daily to regular, systematic study, even if some of the practical work has to be dropped. In the case of some of our clergy and catechists, every available moment is given up to breaking new ground,—and study can for them be only of the most desultory kind. Should it not be remembered that consolidation is as necessary as pioneering; and this can only be effectively done when the clergy keep themselves to the front, both in general culture and in theological scholarship.

This brings us to the second incident, and the thoughts which it evoked. In a late issue of the "Scottish Guardian" the organ of the Episcopal Church in Scotland, we perused with deepest interest an account of the summer lectures to clergy given this year at Keble College, Oxford. For several years this scheme has been carried out, and every year sees a larger attendance than before.

Cannot something of this kind be done for the Diocese of Rupertsland? Such an idea has, we know, been mooted; and, were it materialized, many of our clergy, we are sure, would only too gladly avail themselves of it. While we could not hope, for some time, to have anything like that given at Oxford, still, a beginning might be made. His Grace the Primate, who has ever at heart the advancement of the Church for which he has given so many years of incessant toil and boundless energy, would, we feel assured, contribute out of his vast stores of learning. The college staff, who realise their inability, through lack of time and overpressure of work during the academical year, to give all the special training they would like to give to candidates for Orders, would contribute their quota of lectures to such a gathering; and there are others, among the parochial clergy, who keep themselves "up to date" in their reading, and would be willing to give two or three lectures each, on subjects to which they have given special study.

Permit us to mention some of the subjects taken up at the Oxford meetings this summer. The subject of "Bible

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"Teachings for the Young" was ably discussed by Archdeacon Wilson and Dr. Field. The Rev. J. R. Illingworth lectured on "Miracles." The Rev. E. C. Gibson, D.D., Vicar of Leeds, illustrated in three lectures the practical value of the higher criticism from the opening chapters of Genesis, showing that it enabled readers to give a rational interpretation without forcing the sense. The Rev. Canon Bright, in four lectures, presented a vivid picture of "Some Aspects of Primitive Church Life." The Rev. J. A. Johnston, of Cuddesdon Theological College, lectured on "The Growth of the Lectionary," etc., etc.

Such an arrangement, if it could be managed—and surely the difficulties are not insuperable—would be a great boon to our hard-worked clergy; and the good results would in time be felt by the Church at large.

After a week or ten days spent in this way, the clergy would return to their parishes stimulated and invigorated in mind and spirit, and therefore likely to be more effective in teaching the faith once and for all delivered to the saints.



Diocese of Rupert's Land.

Bishop—Most Rev. R. Machray, D.D., D. C. L.

Residence—Bishop's Court, Winnipeg.



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

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.

ST. MATTHEW'S, BRANDON.—St. Matthew's Sunday School held its annual picnic to Virden on Aug. 13th. A well-filled train left the Brandon depot at 9 a. m. Excursionists were taken on at all intermediate stations, and when Virden was reached, about 11 a. m., there was not a vacant seat in the coaches. The morning was spent in roaming around the town, seeing the sights. The pretty grove just east of Virden was selected for the picnic, and excellent arrangements were made for the comfort of all.

Tables were set under the trees, and here a very enjoyable lunch was served. After lunch, races and games afforded amusement for old and young till supper time. In the evening the Brandon band gave one of its enjoyable open air concerts in the main street.

The return trip was made without mishap until the train was about a mile and a half on this side of Griswold where a break occurred in one of the wheels on the front end of the fourth coach. The train was brought to a standstill. As many as possible were crowded on the front half of the train and taken to Alexander, where word of the accident was sent to Brandon, and the wrecking train started to the scene of the accident. The front half of the excursion train was then taken on to Brandon, passing the wrecking train and crew at Kemnay, and reaching the city at half past eleven. The remainder of the excursionists arrived in the city early Friday morning. Fortunately no one was injured, but those on the train had a very narrow escape.

ALL SAINTS' CHURCH, WINNIPEG.—The effort now being made to build stone foundations for the Church and install new heating apparatus promises to be successful. The sum asked for is \$2,250 for the foundations and repairs, in addition to which the heating furnaces will cost about \$500, which will be paid for by the Mite Fund. Of the \$2,250 to be raised, the Ladies's Aid Society hope to provide \$1,000 in the course of this year and next, leaving a subscription of \$1,250 to be raised in cash by the congregation. Towards this sum the Vestry have now received promises of over \$1,100, and hope to make up the full amount by the help of others who have not yet subscribed. Tenders for the work have been received, and it is hoped that the necessary and extensive improvements will be effected before the winter.

The Sunday School of All Saints' Church held its summer picnic at Elm Park on 29th August. A beautiful day favored the holiday-makers, who started from the Church

in a special train of cars at 11 a. m. The arrangements were admirably made by Mr. W. P. Sweatman, the superintendent, Mr. Godfree, our librarian, and our staff of kind teachers. Dinner was provided at 1 o'clock and tea at half past five. During the afternoon we played cricket and baseball, and at 4 o'clock had a successful programme of races. The following is the list of prize-winners: Boys, 3 and 4, 1st, Arthur Jukes, 2nd, Willie Mathews, 3rd, Gerald Moise and James Hayward; 7 and 8, 1st, John Black, 2nd, Hubert Gardiner, 3rd, Stanley Morse; 9, 10 and 11, 1st, Edward Webb, 2nd, Henry Nash, 3rd, Bob. Wood; 12 and over, 1st, Edward Gardiner, 2nd, Claud Heubach. Boot race, 1st, Claud Henbach, 2nd, Charlie Ruttan. Choir boys, 1st, Victor Patton, 2nd, John Carter. Boys' Bible Class, 1st, Arthur Chalk, 2nd, Alfred Johnstone. Whcelbarrow, Leslie Hurst and Vivian McMeans. Consolation, 1st, Frank Ruttan, 2nd, Harry Ashton.

Girls, 3 and 4, 1st, Nora Stevenson, 2nd, Minnie Chalk, 3rd, Isabel Hayward; 5 and 6, 1st Freda Bagshawe; 2nd, Gladys Bevis, 3rd, Maudie Ashton; 7 and 8, 1st, Dorothy Carter, 2nd, Leonore McMeans, 3rd, Sibyl Bagshawe; 9, 10 and 11, 1st, Elsie Mathews, 2nd, Eva Hayward, 3rd, Ruth Carter; 12 and over, 1st, Willa Hayward, 2nd Margaret Brown. Boot race, 1st, Margaret Brown, 2nd, Alice Hayward. Girls' Consolation, 1st Jessie Black, 2nd, Katie Carter.

During the afternoon many parents and friends visited the Park, there being present besides the Rector and Mrs. Baker, the Rev. R. C. Johnstone, the Rev. Francis Hole, and a large number of ladies. Our "special train" left for Winnipeg at 7.30, and we all arrived home amid much cheering about 8 o'clock with recollections of a delightful day and with thanks to our many helpers, and to the courteous proprietor of the Park who did so much to make our large party comfortable and happy.

WOODLANDS.—On Sunday, Aug. 14, His Grace the Archbishop of Ruperts' Land was present to consecrate the new Church erected on the grounds of the old parish Church of Woodlands, which was one of the three earliest Churches outside of Winnipeg in Manitoba. It was in the very earliest days of the English Church Mission here that Churches in Woodlands, Morris and Springfield were dedicated to God. Although a copious downpour of rain prevented some at a distance from coming, a goodly congregation was present to witness the simple but impressive ceremony of consecration, as in use in the Church of England. The petition of the incumbent, Church wardens and parishioners to His Grace, praying him to consecrate the Church, was read by the incumbent, the Rev. W. A. Gahan; after acceding to which His Grace was accompanied in a procession around the Church, by the incumbent, wardens and vestrymen, during which the 24th psalm was said by the Archbishop and the congregation. Prayers were next read by His Grace for the Divine blessing on the several officers of the Church; then the sentence of consecration was read, after which the incumbent said

evening prayers. The Archbishop, preaching from St. Matt. xxi., v. 12 and 13, dwelt upon the blessedness of observing reverence in the house of God. No less holy than the burning bush in the wilderness and the magnificent temple of Solomon, were the upper room and catacombs in which early Christians were wont to assemble to worship God. In all times and in all ages God's people were led by their holiest instincts to separate and dedicate special edifices for the common worship of God. During the course of his sermon His Grace congratulated the officers and congregation upon the substantial building they had erected, and concluded by saying that an opportunity would be offered those present to contribute a thank-offering to God. His Grace was most attentively listened to throughout, and it will be a long time before those who heard him will forget his luminous and earnest discourse. Amongst those present in the procession were Messrs. H. Proctor, H. Marchande, W. Marchande, T. Parker and G. Credock. Miss Holme was organist, and a feature of the service was the bright and hearty musical accompaniments.

RURAL DEANERY OF DUFFERIN.

MANITOU MISSION.

Incumbent and Rural Dean—Rev. N. Hewitt, M. A., B. D.

St. JOHN'S, MANITOU—Sunday, 11 a. m. and 7 p. m.

Holy Days, 7.30 p. m.

Holy Communion—8 a. m. on Holy Days; 11 a. m. first Sunday in Month; 7 p. m. third Sunday in month.

Holy Baptism—11 a. m. and 7 p. m. second and fourth Sundays in month. Due notice should be given.

Sunday School and Bible Class 2.30 p. m.

Woman's Auxiliary—Thursday 3 p. m.

Vestry Meeting—Last Friday of each quarter, 8 p. m.

St. MATTHEW'S—Every alternate Sunday 3 p. m.

Sunday School and Bible Class, 2 p. m.

St. PAUL'S LARIVIERE—Every alternate Sunday, 3 p. m.; Sunday School, 2 p. m.

Both the Church and Rectory in Manitou have been for some time in need of repairs. Whenever the question was mooted, it was found that there were a few who were willing to subscribe towards the undertaking, on condition that the improvements must be completed, and no debt left on the property. This condition, together with the smallness of the amount obtainable in any one year, has for several years blocked all attempts at church building or repairs. During the last two or three years the Rectory has scarcely been fit to live in, and all the time it kept getting worse, until this spring it has been found impossible to occupy it longer, unless some repairs were made. In view of all these facts the Incumbent, at the Annual Parishioner's Meeting, suggested that a church building fund be at once started, and that it be allowed to accumulate for two or

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three years, at the end of which time something worth while could be done in the way of repairs. The parishioners, however, were of the opinion that something should be done immediately. Accordingly the work was undertaken. It is estimated that at least \$200 will be needed to make a satisfactory job of repairing the Rectory. About \$125 have already been subscribed, and a number of those interested have not yet been seen. Of the above amount (\$125) St. Matthew's Parish has contributed \$23, and it is thought that there are a few in St. Paul's Parish, La Riviere, who may wish to help a little. In order that all accounts may be promptly paid, authority was given by the Parishioners to raise money on the note of the Parish, if necessary. But it is confidently hoped that by making a vigorous canvass the committee will be able to secure at once the amount required, and so avoid the necessity of any debt. Already a stone foundation has been put in, the well cleaned, and a new curb put in, and the carpenter work has commenced. The intention is to re-shingle the Rectory, re-plaster all the down-stairs part, and rebuild the kitchen and woodshed. While this work is being done it will scarcely be possible for the Incumbent to leave Manitou for any extra parochial work or even for parish visiting. There are a few families in St. Paul's Parish whom he has not yet been able to visit this summer. He regrets very much that his visit to them should be further postponed, but as things are at present it seems unavoidable.

ST. LUKE'S, PEMBINA CROSSING.

Curate in Charge—Rev. E. P. Nichol, M. A.

Matins and Holy Communion, 11 a. m., every fourth Sunday and on the Greater Festivals. Evensong and Sermon, 3.30 p. m. on other Sundays.

SWAN LAKE MISSION.

Incumbent—Rev. R. H. L. Girling, B. A.

ST. STEPHEN'S, SWAN LAKE—Every Sunday at 11 a. m., excepting August 14th and every fourth Sunday therefrom, when service will be held at 7 p. m.

Holy Communion—Once a month.

Sunday School—At 3 p. m.

ST. BARNABAS', SOMERSET—Every Sunday at 7 p. m., except August 14th and every fourth Sunday therefrom,

when service will be held at 11 a. m., and Holy Communion administered.

Sunday School—At 2 p. m.

CHURCH OF THE REDEEMER, NORQUAY—August 14th and every alternate Sunday therefrom, at 3 p. m.

Holy Communion—Once a month.

ST. BARNABUS', ALTAMONT—August 7th and every alternate Sunday therefrom at 3.30 p. m.

Holy Communion—Once a month,

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

After being vacant for six months, and only temporarily filled for three more, this Mission has, naturally and unfortunately, become more or less disorganized. During his brief sojourn here Rev. H. D. Cooper did good work, but could hardly have been expected, in view of the uncertainty as to a successor being appointed, to start organizations which need the constant attention of a resident clergyman. Hence our work at present is one, chiefly, of re-establishment. The Ladies' Guild at Swan Lake has never disbanded but kept on steadily at its useful work.

The Guild at Somerset is about to reorganize, and will probably work for a sale on Fair Day. Books and furnishings for the church afford a good object to work for.

The ladies of Norquay are also talking of forming themselves into a Guild. If Altamont would follow their example this important branch of church work would be complete in the Mission. Sunday Schools are also being reopened at Swan Lake, Somerset and Norquay. The programme recommended by the Rural Dean is to be used. We also hope to have a Home Department for those unable to attend the school.

CLEARWATER MISSION.

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

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

Holy Communion—First Sunday in month.

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

ST. GEORGE'S, MARRINGHURST Every alternate Sunday.

ST. LAWRENCE SCHOOL Every alternate Sunday at 3 p. m. Sunday School every Sunday at 2 p. m. St. Andrew's Guild meets every Thursday at 7.30 p. m. in the school-house. Holy Communion once every quarter.

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

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The postponed pic-nic, in aid of St. George's, Martinghurst, was quite successful, nearly \$50 being realized and a most pleasant day spent.

The St. Andrew's Guild at St. Lawrence school is prospering nicely. A large number of young people attend and the meetings are bright and interesting.

A children's service was held at St. Paul's Clearwater, Sunday evening, the 31st. There was a large congregation present. The choir rendered most appropriate music, and the service was bright and hearty.

St. John's Pilot Mound, have been most fortunate in securing the services of a most capable organist in the person of Mr. Dore, who has taken up his residence in the town.

The need of a church building is felt very much in this vigorous and growing centre.

CARTWRIGHT MISSION.

Incumbent—Rev. S. D. Middleton, B. A.

CHRIST CHURCH, CARTWRIGHT—11 a. m. on Jan. 9, and each alternate Sunday.

7 p. m. on Jan 2, and each alternate Sunday.

Holy Communion—First Sunday in the month.

Sunday School, 2.30 p. m.

HOLMFIELD—3 p. m. WEST DERBY—11 a. m. Jan. 2, and each alternate Sunday.

HOLMFIELD 7 p. m. HAZELDELL 2 p. m. Jan. 9, and each alternate Sunday.

The Sacrament of the Holy Baptism administered at any public service or at any time. Due notice must be given.

Holy Communion Due notice will be given.

A meeting of the congregation of Christ Church, Cartwright, was held on August 1st, for the purpose of electing wardens and vestrymen. The present staff of officers were re-elected. In explanation of the above meeting we may say that it was rendered necessary in order to make legal a confirmatory deed issued by the Archbishop erecting the Parish of Cartwright.

The hours of service at Cartwright and Holmfield have been changed. Divine service is now held at Cartwright every Sunday evening at 7 o'clock and at Holmfield at 11 a. m. and 7 p. m. alternately.

At Cartwright Mrs. Hutchinson has kindly undertaken the duties of organist.

A change has also taken place at the West Derby Sunday School, where Mr. Fletcher has kindly agreed to act as Superintendent each alternate Sunday.

Our Archbishop has agreed to come to Cartwright on October 30, for the double purpose of holding a confirmation and of consecrating our new church. An earlier date could not be arranged on account of His Grace's absence in Montreal. The Incumbent earnestly hopes that all who have attained to years of discretion not as yet having been

confirmed, will take advantage of this opportunity to avail themselves of this Scriptural and Apostolic rite, wherein we have every reason to believe that God's blessing is specially vouchsafed. Those desirous of being confirmed, or desiring information in regard to this important matter, should inform the Incumbent without delay.

Diocese of Calgary.

On September 15th next, the college at Calgary, Alberta, commences its fall term and its fourth year. Since first started by the Rev. W. E. Perrin it has made great strides, additional accommodation has been procured and the school is in every way in first class order. Mr. Perrin is a graduate of St. John's College, Cambridge, and of Lichfield Theological College, England, and a thorough mathematical and classical scholar. His aim is to give a thorough business education to boys, fitting them for every walk in life, while at the same time special attention is given, if desired, to preparation for English and Canadian Universities. Technical subjects, such as Agriculture, Electricity and Chemistry are also taught. At the recent examinations not one of the pupils got less than 50 per cent. of the total, the average being 75 per cent.

The arrangements for the bodily welfare of the pupils are excellent. Each boy has a separate cubicle, the school rooms are lofty and well lighted and the diet is generous. Mrs. Perrin devotes her attention to the home life of the boys and particularly to the smaller ones. Athletics and games of all kinds are encouraged, Mr. Perrin being a good athlete himself.

The annual report on Indian Missions for the Diocese of Calgary, 1897—1898, has just been received, we clip the following items of interest from it:

The actual work done by our missions cannot be measured by visible results, nevertheless we have much cause for thankfulness in the movement towards Christianity which has set in of late. On the Blackfoot Reserve nine or ten adults have been baptized since the beginning of the New Year, and four have been confirmed; and at the Sarcee Mission a whole family, consisting of seven souls, has been admitted into the visible Church of Christ. Encouraging reports come likewise from the Blood and Peigan Missions. At the latter place about eighty-five People attended the services at the two stations occupied. In the Industrial School also four of the senior scholars, whose early training was received in our Boarding Schools have been baptized and others are under course of special instruction previous to being admitted into the Church.

ST. PETER'S MISSION, PEIGAN RESERVE,

Continues under the charge of the Rev. J. Hinchliffe, whose value, especially as a linguist, is untold. He has much encouragement from the number of Indians who

come to the services. Although not actually applying for baptism, some of them shew their appreciation of his work by voluntary gifts of hay and other products.

ST. PAUL'S MISSION, BLOOD RESERVE,

Has been divided, and will in future be known as St. Paul's Upper Mission and St. Paul's Lower Mission. Under this plan each of the Clerical Missionaries has over thirty miles of territory to cover.

The Upper Mission is in charge of the Rev. E. F. Hockley, whose work is almost wholly itinerating. He is in no way discouraged, and in going from house to house is generally welcomed, and finds frequent opportunities of "speaking the Word." Attached to this Mission is Bull Horn's Day-school, where a Lay Missionary and Teacher is at work.

The Lower Mission is now in charge of the Rev. A. de B. Owen, who is also Principal of the Kissock Homes. Mr. Owen has found his time almost wholly occupied with the work of the institution. The staff has been somewhat reduced, owing partly to the small income the Homes now receive as compared with three or four years ago, and the cost of carrying on the work has been reduced to a minimum. Some of the pupils have been discharged as over age, others have been transferred to the Industrial School, leaving about fifty-two scholars in residence. Some of the elder girls have asked to be allowed to remain at the School, even when over age, rather than return to Indian camp-life on the Reserve. The present staff are all devoted to their work, and the moral and spiritual good accomplished by them, under God's blessing, is inestimable.

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 Evan's Cure. I am now a regular attendant at Westminster Church, and Rev. Mr. Pihlado 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.

ST. JOHN'S MISSION, BLACKFOOT RESERVE,

Continues to be under the supervision of the Rev. H. W. G. Stocken. He has much encouragement in his work here. Several adults, men and women, have been baptized. The Bishop held a confirmation at the Mission recently, when three men and one woman were confirmed. At the Communion Service, which followed, six natives received the Sacrament. One of the Indians, the owner of a sacred tent and the paraphernalia connected with the dance, for which he had paid ten horses, voluntarily presented the Bishop with the whole outfit, stating that he had now found something better, which would more than compensate for the loss of his horses.

The Girl's Home, of which Mrs. Stocken is the Principal, and Miss Gibson, of Toronto W. A., the Matron, is the original St. John's Home, but is now used exclusively for girls. There are twelve girls at present in attendance, and it is hoped many more will shortly enter. They are doing remarkably well in the House, the Laundry, and the School.

At the South Reserve, the Rev. C. H. P. Owen is laboring as Missionary and Principal of the Boys' Home. He has now twenty-five boys under his charge, several having been transferred to the Calgary Industrial School.

The Hospital has more than met our most sanguine hopes. Through the devotion of Dr. and the Misses Turner, it has become so useful and so much appreciated that it would be impossible now to do without it. The work grew so rapidly that an assistant nurse had to be obtained, half her salary being generously found by those whose labors she came to share. The increase in the work and staff made it imperative that the building should be enlarged, and the erection of comfortable nurses' quarters has been completed.

ST. BARNABAS MISSION, SARCEE RESERVE,

continues, in charge of Archdeacon Tims. Here again he has found encouragement in the baptism of a family into the Christian Church. The majority of the Sarcees still hold aloof from Christianity, whilst a few are fairly regular in their attendance at the Indian Services, though not yet ready to give up all their old ways for Christ.

The Boarding School contains, with two exceptions, all the children of school age on the Reserve. They are fifteen in number. Three of the elder girls have asked for Baptism, and Archdeacon Tims hopes to receive them as well as present three adults for confirmation before he leaves for England on furlough.

THE CALGARY INDUSTRIAL SCHOOL,

which completes the educational organization in the Diocese, so far as Indian work is concerned, is now full: twenty-seven pupils having been drafted into it from our Boarding Schools since the last report was issued. There are now forty-five pupils, and all are doing exceedingly well!

under the able management of the Principal. As stated above, three have been baptized since entering the Industrial School, and others are under instruction. No pressure is brought to bear on any of the pupils, beyond a clear exposition of what God requires of man in the ordinary services and prayers day by day.

The prayers of all those interested in advancing Christ's Kingdom are most earnestly desired, that the work, so favorably commenced, may continue to receive God's blessing, and that those working in this important part of God's vineyard may be given the right judgment in all things, so necessary, and which can only come through the Holy Spirit, given in answer to earnest prayer.

LETHBRIDGE.

St. Augustin's Church was crowded to the doors, in fact all were unable to get seats, on Wednesday 31st ult., the occasion being the marriage of Mr. Robert Fraser Reeve, manager of the Bank of Montreal, and Miss Eva Murcott, grand-daughter of Mr. Frederic Champness, Esq., Collector of Customs, and daughter of Mrs. Neale. The Church was most tastefully decorated with flowers, and the service was choral. The happy knot was tied by the Rev. W. Ridley Beale, B.A. The bride looked charming in a gown of rich white corded silk trimmed with some rare old Honiton lace and chiffon: a veil of Brussels net was caught gracefully with a spray of myrtle, and she carried a shower bouquet of white roses. The bridesmaid, Miss Lily Deane, was attired in pink and white French organdie muslin trimmed with white lace, and white moire sash; picture hat of white chiffon and pink roses, and carried a shower bouquet of pink flowers. The little maid of honor, Audrey Lillian Neale, sister of the bride, was prettily dressed in white China silk, and carried a basket of beautiful flowers.

Mr. C. A. Magrath, M.L.A., supported the groom through the trying ordeal, while Messrs. Fisher and Claris, of the Bank of Montreal, acted as ushers. After the ceremony, the bridal party and guests drove to Prairie Lodge, the residence of Mr. Champness, where a reception was held, after which Mr. and Mrs. Reeve left for the east, the bride attired in a becoming gown of blue cloth. The presents were most costly and numerous.

Diocese of Qu'Appelle.

The new English Church at Cullum's Mission, Boggy Creek, will be opened on Sunday, 4th September. Services will be held at 11 a. m. and 3 p. m. His Lordship the Bishop of Qu'Appelle will officiate at both services.

His Lordship, the Bishop of Saskatchewan and Calgary, arrived at Lethbridge, from Calgary, on Saturday evening, August 20, coming down with Capt. Deane, from Macleod. On Sunday he held confirmation services, when eight candidates were confirmed. He also conducted services in St.

Augustin's Church, both morning and evening. On Monday evening a conversazione was held in the Building Co.'s hall, when a large number of the parishioners gathered together and spent the evening in social converse. During the evening refreshments were served and a programme of vocal and instrumental music was gone through with. Altogether a very pleasant evening was passed and all went home well pleased.

Diocese of Saskatchewan.

THE PAS INDIAN RESERVE.

Friday, June 24th, was a red letter day in the annals of the band of Indians living on the Pas Reserve.

For some time past the old school house which was built in 18— has been unfit for the purpose for which it was being used. Last winter the council house was converted into a school house. Both these buildings were far too small for the large daily attendance of children; sometimes as many as eighty children being present. Last fall Mr. R. S. Marlatt, Inspector of Indian Agencies for Lake Manitoba Inspectorate, visited the Reserve and promised a new school, and proper equipments and also an assistant teacher.

In May, word was received that a new school was to be built, and the Indians at once set to work and burnt lime and collected stone and sand, so that on June 20th—when Mr. Joseph Courtney, the new Indian Agent arrived, things were ready for making a start.

Last Friday afternoon, although bitterly cold for the time of the year, a large number of Indians assembled and, much to their joy, and that of all interested in the Mission, Mrs. Hines, wife of the Rev. J. Hines, Rural Dean and Missionary at the Pas, laid the foundation stone of the new school. Placed in a bottle were copies of Winnipeg Weekly Free Press, for May 5; Winnipeg Weekly Tribune, for May 5; Saskatchewan Times, for April 26; Toronto Weekly Globe, for April 20; Family Herald and Weekly Star, for May 17; Independent Forester, for May 15; Battleford Guide, for April 1898; and a record of the proceedings.

Amongst those present were Rev. John Hines, R. D., in the Chair; Mr. Joseph Courtney, Indian Agent; Mrs.

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

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320 Main Street, - WINNIPEG.

Joseph Courtney, Mr. Richard Cox, School Teacher and Lay Reader; Mr. Gideon Halcrow, representing the Hudson Bay Co.; Mrs. and Miss Halcrow, Mr. Richard Hooker, School Teacher and Lay Reader at Cedar Lake; Mrs. Hooker, and Mr. John McCullough, builder, Prince Albert. The ceremony opened with the hymn, "Shall we gather at the river" in English by the school children. This same hymn was then sung by all present in Cree—after which Mr. Hines read suitable prayers for the occasion. Mrs. Hines then pronounced the stone laid well and truly in the name of the Blessed Trinity.

At this point of the proceedings Mr. Cox photographed the group, after which speeches were made in the following order: Mr. Indian Agent Courtney, Chief Constant, Councillor Thomas Henderson, Mr. Cox, Mr. Halcrow, and, last of all, the Chairman, Rev. Rural Dean Hines.

The sun was hidden behind the clouds all day and it was bitterly cold, and although threatening, no rain came.

The Government mean to have the school completed so that it may be opened at the beginning of December Quarter. The assistant teacher is to be Mr. John Whitehead, son of an Indian on this Reserve, and at present a student at Emmanuel College, Prince Albert.

The Pas Indians are most thankful to the Government for the liberal aid towards the education of their children.

St. Mary's, Virden.

Rector—Revs. E. L. King.

Church Wardens—Major E. A. C. Hosmer, H. Dayton, Esq.

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

Week-days—Wednesday 7.45 p. m.; Choir Practice 8.30 p. m.; Fridays 4 p. m.

Services at Hargrave 3 p. m.—Sept. 25th, October 9th, 23rd; River Valley, 2.30 p. m.—October 2nd, 16th.

On Sunday, Sept. 11th, the Rector exchanged duty with Rev. D. A. B. Stoddart, of Bradwardine Mission. Perhaps few of our town parishioners realize what a large and unwieldy field for Church work lies to the North and North-east of Virden, nor how hampered Rev. Mr. Stoddart has been in his efforts to minister to all in any adequate measure. Six years has he labored faithfully in that Mission, driving several thousand miles in the course of each year, in summer and winter, storm and sunshine, and with, hitherto, not a single Church in the whole length and breadth of the Mission though the building of two Churches is now, we understand, being contemplated. A drive through a part of the Mission, and a sight of the comfortable houses and spacious barns that dot the prairie, certainly give an

outsider the impression that more might be done by the farmers in the way of Church building.

With the passing of summer has come the return of the campers and the choir, we are thankful to say, is itself once more. All honor to the few who nobly "held the fort" of late. Rndyard Kipling's "Recessional Hymn," to a setting by de Koven, is now being practised and will be sung at the annual Harvest Festival, on Sept. 25th.

On Sept. 27th, The "Prairie City Quartette" will give a concert in aid of the Seating Fund while the Ladies' Aid are procuring Miss Pauline Johnstone for a Recital on the night of the Agricultural Fair, October 12th.

DIOCESE OF NEW WESTMINSTER.

Bishop: Right Rev. J. Dart, D.D.

Residence: New Westminster, B.C.

ANNUAL SYNOD.

The Synod of the Diocese of New Westminster met in Christ Church, Vancouver, on August 16th. Holy Communion was celebrated by the Bishop, and the sermon was preached by Ven. Archdeacon Pentreath. The hopes entertained on the appointment of the Archdeacon last December have been amply realized. He has succeeded in stirring up an increase of interest, and mission funds and the extension of mission work have been taken up and discussed in a way that speaks well for the future of this diocese, which has for some time been in very deep waters. Old difficulties are rapidly being got rid of, and the outlook is now most hopeful. There is no reason why the Church of England in the far west should not share in the prosperity and growth in store for British Columbia.

At the Synod, a memorial was presented from the Kootenay district by the Hon. T. Mayne Daly, delegate from Rossland, asking for the setting apart of a new diocese, including east and west Kootenay, and probably the Okanagan district, to be placed for the present under Bishop Dart, as Calgary was placed some years ago under the Bishop of Saskatchewan. Some of the Missions in the Kootenays are over 700 miles from the coast, and the expense and time consumed in getting representatives to the Synod make representation almost prohibitory. A separate Synod—one organization, with Nelson as a centre, would greatly tend to the development of the work in that portion of the present diocese; and there is a general agreement as to its necessity. It would probably, however, be some time before support could be obtained for a separate bishop. The principle of division as laid down in the memorial was unanimously approved by the Synod, and a joint committee from the interior and the coast was appointed to settle all details of the division, and submit them to the Bishop for approval. On his approval, the Synod instructed the Executive Committee to at once create and organize the new diocese. It is hoped that

this may be accomplished by spring. A committee was appointed to prepare a scheme for a Boys' School, and in connection with it, if practicable, some provision for training candidates for the ministry. The Bishop of Columbia will be asked to consider the possibility of joint action in founding a Divinity School. The Rev. W. B. Allen and Mr. G. W. Hobson were elected Clerical and Lay Secretaries. Mr. Walter Taylor continues as Treasurer. The following compose the Executive Committee, approved by the Bishop: The Rev. H. Underhill, Hon. Mr. Justice Bole; elected by the Synod: Ven. Archdeacon Pentreath, Rev. L. N. Tucker, Rev. H. G. Fiennes, Clinton, Messrs. N. C. Scholl, G. H. Cowan and Walter Taylor. The Secretaries are *ex officio* members. Lunch was provided for the delegates by the ladies of the Vancouver parishes, and there was a united service in St. Paul's Church, with sermon by the Rev. H. Irwin, of Rosslund. These were new features, and were appreciated by the delegates. The Bishop has left for England, in the interest of the re-endowment of the See, and has re-appointed Archdeacon Pentreath his Commissary General for the diocese.

The following is the full text of the address of the Ven. Archdeacon Pentreath to the Diocesan Synod at its meeting in Vancouver, Wednesday, 17th August.

Awake! awake! put on thy strength, oh, Zion; put on thy beautiful garments, O Jerusalem, the holy city.—Isaiah lii. : 1.

Among the many memorable scenes which must have happened at the last Lambeth conference, none appealed more to my imagination, as I read it, and as it has been presented to me by some of the American bishops, than the last gathering in St. Paul's cathedral. In the pulpit was the rugged, forceful Archbishop of Canterbury, consumed as scarcely any other Archbishop has been by great zeal for the foreign missionary work of the Church. His subject was The Call to Missionary Effort. Before him were ranged the colonial bishops, representing the dioceses in Greater Britain, from the four quarters of the globe, the glory of the Anglican communion. Beside them the bishops of the sister Church of the United States, headed as senior bishop present by Bishop Whipple, of Minnesota, the apostle to the Indians. In simple language the Archbishop showed the call of the Master and the duty of the Church; and then he came to his closing words. I do not know whether he used any dramatic gestures or whether he stood there in severe rhetorical simplicity, but his words rang out, I am told, throughout the vast assembly of thousands of people. "I charge you, follow the call!" It was like the blast of the trumpet as the charge is sounded! It was the call of the leader of a great missionary host, as when Pickett charged at Gettysburg, or the Gordon Highlanders scaled the heights of Dargai. It thrilled that congregation like an electric shock, and strong men, leaders of the Church, as they thought of their far-off fields, went out with tears on their faces. The echo of those words lingers with them to-day. Follow the call! You know the origin of the name of the diocese

of Qu'Appelle. The lovely French hunter comes to the haunted lake, and he hears, as he thinks, the voice of the Indian maiden of long ago, and he answers, Qui Appelle? —who calls? But the echo dies away, there is no answer; who calls? Voices are ringing in our ears. Far up on the heights, with the blood-stained banner of the Cross in His pierced hands, stands the Lord Jesus Christ, King of Kings, Prince of the Holy Catholic Church. It is He who calls, and His call rings out. "Go ye into all the world," "My presence shall go with you." "Lo, I am with you always."

This call is stirring the hearts of men in these modern days. It is a call to grander, more heroic effort, for larger, fuller sacrifice. Opportunities and needs are calling loudly to awaken men and women to a sense of their ability to serve God. There are times when we rightly emphasize, in our teaching, God and the Soul. There are other times when we rightly emphasize God and the World. We try to understand the relations which social and humanitarian questions bear to the Great Father. There are other times when, as now, we rightly dwell on God and the Church. To-day as I see before me the clergy from their spheres of labor, the laity representing the various parishes, I seem to hear the voice of the Master calling not to the individual, but to the Church in her corporate capacity. The trumpet has summoned you together for the common welfare, and it is no time for you to tarry for your divisions, or even the cares and needs of your special flock. The welfare of the whole diocese is the object of your assembly to-day. This corporate view runs through the whole Church. The vestry speaks for the individual in the parishes, the general synod is the voice of the Church in the Dominion speaking with authority to her children. Your action in synod affects every parish, the onward movement of the diocese will quicken the veins and strengthen the life of every parish.

And so, brethren of the clergy and laity, I welcome you to-day to the Synod. You are here together for the Church, to make the wheels of the old machinery run smoothly, to supply new machinery when needed, to consider the extension of the Church in the face of increasing population, how we can supply services and sacraments, how we can make our Church a power for Christ in every community. We must rise above any little questions that troubles us; divisions or heart-burnings seem out of place in the face of work left undone for want of men or means; children grow-

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ing up in ignorance of their father's or mother's Church, families unshepherded, opportunities lost. We want a great ideal in the mind, a resolute purpose in the heart. Think of the opportunities, the open doors, which the Church of England has in British Columbia. The echoes of "the hymns our fathers loved, the Psalms of ancient days," reverberate among our seas of mountains which so long reared their heads in loneliness and silence. The strains of our Church's song float down the waters of the Fraser, the Columbia and the Kootenay, and along our great lakes, echo down our valleys until they reach the waters of the Pacific and float over the ocean towards the regions beyond. But there is much more to do. I stood by the waters of the Inlet a few days ago when the sailors on board the flagship were at their drill. As the drill ceased there comes over the water the cry of united voices, "God save England!" My mind went back to the little island in the sea. I thought of her glorious history, of her mighty civilizing forces, of the influence she exerts in the world to-day, of her stand for freedom, justice and truth. I thought well may her sons pray "God Save England!" And well may we say God save England's Church, and that branch of it planted in our land. She, too, has her glorious history, begun in England before the creation of the state, a heritage rich with the treasures of the past, and with living powers adapted to great ends. We want enthusiasm for our Church, to be stirred by its history, to be moved by the example of its saints and martyrs. Enthusiasm for the Church means enthusiasm for the Master. What was the secret of St. Paul's enthusiasm? What, but that to him Christ was no remote, shadowy figure, but a living presence. That was the source of his courage and his love. Christ was his captain and leader. He heard the voice of a living Christ, and he followed the call. To him Jesus and the resurrection were mighty, world-regenerating facts. He was moved to go and tell the story of Jesus and His love. And so he had enthusiasm for missions. We want to hear the call, and say, "I can do all things through Christ which strengtheneth me." Believing that the Church of England stands for certain great, God-given Scriptural facts, we want to make her a spiritual force in the life of this land. The call of God is to lengthen our cords and strengthen our stakes. It is a call for large conceptions and wise measures in the work of Church extension. It is a call to unity and peace in carrying out these measures. As we come this morning side by side as a Synod, at the eucharistic feast, may we feel the power of that Blessed Sacrament to bind us together in the bonds of Christian love, standing together as one body in the faith and fellowship of the Gospel. Let us listen to the warning, pleading, loving voice that is calling to His Church, "Awake, awake, put on thy strength O Zion, put on thy beautiful garments O Jerusalem; rise, shake thyself from the dust." Will the hearts of her members respond to the heart that broke on the cross for them and a lost world!

Brethren of the laity, you look hopefully to the future of this Province. You are bending your energies to develop the treasures that lie embedded in her mountains, in her

waters, in her forests. To-day you see the advance along the line and you take fresh courage. But the call comes to you while you do this, not to neglect to consecrate your lives to the service of your great Leader. Let your lives of manly earnestness and devotion preach Christ and the Church to the indifferent and the worldly. Give some of your time and thought and abilities to the advancement of the Kingdom of Heaven. Strengthen the hands of your clergy and your bishop in the forward movement that must be made to keep pace with the growth of our young Province.

Brethren of the clergy, I know how most of you have to work in isolation and weakness. You are sent to small congregations among the mountains, on the shores of the lakes and rivers. It is not yours to minister in Churches with stained windows, richly light. In buildings of all descriptions, in school-houses, in little Churches you gather your flocks to break the Bread of life. You have so much to counteract your isolation. Look at the world-wide imperial race of the Anglo-Saxon. Modern missionary effort is bound up in its march. The banner of the old Church is in the forefront of the march. Here in our diocese the old faith is planted, the old Church stands as ever for reverence for order, for dignity. The call has come to her from the Leader. Forward into battle! And she is responding to the call. I preach to you the Gospel of hope and courage, to-day. The outlook for our work is cheering. There are signs of awakening life, of greater interest of earnest devotion, of growth in various directions. So when we hear the echo of the earthly leader's voice across the Atlantic, coming to us from the chair of St. Augustine, "Follow the call," the sons and daughters of the Church by the Pacific respond, "We follow where Christ and the Church leads. Fling out the banner! We will carry the old faith to victory!"

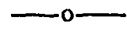
Our sword is the spirit of God on high,
Our helmet His salvation,
Our banner the Cross of Calvary,
Our watchword, the Incarnation.



The Synod of Huron has, by a unanimous vote, expressed a desire to reduce the number of meetings of the Provincial Synods, by allowing their legislative powers to pass over to the General Synod of Canada, in which case a session of the Provincial Synod need be called only when the necessity of a particular case may arise; if, indeed, it should be needful to call one at all. It is contended that this change would substantially reduce the cost of legislation, and strengthen the General Synod. The Huron

Synod has also agreed to the scheme adopted by the last General Synod at Winnipeg, by which the whole Mission Funds of the Church throughout Canada should be managed by a General Mission Board, a plan which was opposed by the Montreal Diocesan Synod.

The Bishop of Quebec, in a letter to his clergy, begs them to urge upon their people to increase their contributions in order to make up for the deficiencies caused by the withdrawal of the grants from the Society for the Propagation of the Gospel, as well as the constant shrinking of the annual interest on the Capital of the clergy trust and Mission funds.



Rat Portage Notes.

The Editor of the "Western Churchman" paid his annual business visit to Rat Portage last month, and was delighted to find Church affairs in St. Alban's Parish flourishing as usual.

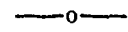
Sister Magdalene, a member of the Anglican Order of Sisters of Bethany, of New Orleans, has arrived from Buffalo, where she has been working for two years in connection with St. Paul's Parish, and is at present the guest of Mrs. Page. She intends opening a school for boys and girls, and she will also give lessons in instrumental music (piano and organ). Her work at Rat Portage will be a great help to the earnest and already overworked Rector. Already the poor are responding to her gentle and persuasive influence. With the training and experience which she brings from a large and populous centre, Sister Magdalene cannot fail to be a valuable addition to the Church workers in the Diocese of Rupertsland. She is a Canadian by birth, and for several years has longed to devote her energies to the Church in Western Canada. Her good deeds are held in remembrance by our Woman's Auxiliary, and all will agree in praying that she may be abundantly blessed in her labors.

An excellent programme was given by those taking part in the parlor concert at Mrs. Bunn's house Tuesday evening, Aug. 29th, and the Ladies of St. Alban's must be congratulated upon a very successful musical event. Also, with them will rest the credit of introducing to a Rat Portage audience a new contralto in the person of Mrs. Godwin, who will be a welcome acquisition in local musical circles. The last number on the programme, Pinsuti's "Good Night, Beloved" quartette, was a most delightful piece of part singing, in which the attack and shading were faultless, while the voices so evenly balanced, blended beautifully. The piano accompaniment should have been left out though, to do justice to the singers.

The programme is herewith appended :

1. Piano Solo Miss G. Scovil
2. Reading Miss Chadwick
3. Song . . . "By the Fountain" . . . Mr. Douglas
4. Song . . . "He was a Prince" . Miss C. McRitchie

5. Piano Solo Miss Ahn
6. Song . . . "Clang of the Hammer" Mr. Sutherland
7. Song Rev. R. C. Johnstone
8. Song "Dear Heart" . . . Mrs Gunne
9. Reading Miss Chadwick
- 10 Song "Laddie" Mrs. Godwin
- 11 Quartette, "Good Night" M.s. Gunne, Miss M. McRitchie, Mr. Douglas, Mr. Sutherland



On the nomination of The Rev. D. W. Barrett, the charge of St. Mark's Mission District, New Barnet has been accepted by the Rev. C. Arthur Lane. A noble Church, designed by the late Sir A. Pearson, is in course of erection, and the first portion, the Nave, will be ready for Consecration towards the end of this year. Mr. Lane will continue to lecture on Church Defence topics, but to a less extent than formerly, and only in response to applications that are sent through the Secretary of the Church Committee for Church Defence and Church Instruction.

Church folks in Manitoba will be glad to hear of this promotion to Mr. Lane, who was for some time the popular rector of All Saints', Winnipeg.

The Bishop of Salisbury will leave London, on Oct. 4th, for Jerusalem, to preside at the Consecration of the Collegiate Church of St. George, on Oct. 18th, (St. Luke's Day.)

The Scottish Presbyterians have sometimes reproached the Episcopal Church of Scotland as an alien institution, on the ground that its Orders and its Prayer Book date from England. But it is hardly likely that this reproach will continue to be made, in view of the admission made on the other side at the recent meeting of the General Assembly of the Kirk. A prominent speaker said: "We have a foreign ritual, a foreign confession, a foreign catechism, and a foreign Book of Prayer." This, says "The Scottish Guardian," puts our slight English coloring quite in the shade. "We shall expect to be criticised because we do not sufficiently free ourselves from local influences, and must, therefore, be estimated as 'only a native Church.'

Nearly eighty Readers, holding a Bishop's license, (coming from twenty seven dioceses) have been taking part in the annual gathering at Keble College, Oxford. The courses of lectures were three in number, i.e.: on The Epistle to the Ephesians, The Book of Common Prayer, and Early Church History. The Conference on Foreign Missions and on Purity were of great interest. In the absence of the Rev. J. O. F. Murray, owing to domestic bereavement, Mr. Whittaker acted as Principal, and Mr. Biggs as Vice-Principal.



EIGHTH ANNUAL CONVENTION HAMILTON,
ONTARIO.

PROVISIONAL PROGRAMME.

Thursday, September 22nd, 1898.

- 2.30 p.m. Meeting of Canadian Council. Meeting of Reception Committee.
- 7.30 to 9.30 p.m. Quiet Hours. Rev. F. H. DuVernet, M.A., St. John's, Toronto Junction.

Friday, September 23rd.

- 10 a.m. Opening Service and Charge. Rt. Rev. J. Philip DuMoulin, M.A., D.C.L., Bishop of Niagara.
- 12 to 1 p.m. Business Session. In Association Hall. Organization of Convention. President's Address. Reception of Visitors. Nomination for New Council.
- 1 to 2.30 p.m. Lunch.

- 2.30 to 3.30 p.m. Business. Reading of Council Report and Discussion thereon. Notices of Motion and General Business.

- 3.30 to 5.15 p.m. Conference No. 1. Chairman. Rev. T. C. S. Macklem, M.A., St. Simon's, Toronto.

Subject: "Limitations."

- (a) In Workers. A. B. Wiswell, St. Luke's, Halifax, N. S.
- (b) In the Work. J. A. Catto, St. Luke's, Toronto.

- 8 p.m. Public Meeting in Association Hall. Chairman, His Honor Judge Senkler, St. James', Perth.

Subject: "The A.B.C. of the Brotherhood of St. Andrew"

- (a) The Brotherhood of St. Andrew. Jas. L. Houghteling, President Brotherhood of St. Andrew, in U. S. A.
- (b) Prayer, Rt. Rev. E. Sullivan, D.D., St. James, Toronto.
- (c) Service, Rt. Rev. T. U. Dudley, D.D. Bishop of Kentucky.

Saturday, September 24th,

- 7 a.m. Corporate Celebration of the Holy Communion.
- 10.30 to 11.39 a.m. Business in Association Hall. Reports of Committee on Nomination of Council and other Committees. General Business.
- 11.30 to 1 p.m. Conference No. II. Chairman, J. D. Christie, Trinity, Simcoe.
- Subject: "Personal Dealings."

- (a) In Visiting. A. P. Tippet, St. George's, Montreal
- (b) In the Place of Employment, Rev. H. C. Dixon, Toronto.
- (c) In Casual Contact. W. H. Paget, St. John's, Norway, Ont.

1 to 2.30 p.m. Lunch.

- 2.30 to 3.15 p.m. Question Box. G. Harry Davis, Germantown Pa., Vice-President of the Brotherhood in U. S. A.

- 3.15 to 5 p.m. Conference No. III. Chairman, Rev. Dysor Hague, M.A., Wycliffe College, Toronto.

Subject: "What Membership in the Brotherhood Means."

- (a) From the Standpoint of a Clergyman—Rev. C. A. Seager, M.A., St. Cyprian's, Toronto.
- (b) From the Standpoint of a Layman—Jas. L. Houghteling, President of B. St. A. in U. S. A.

- 8 p.m. Public Meeting in Association Hall. Chairman, The Rt. Rev. F. Courtney, D.D., Bishop of Nova Scotia.

Subject: "The Church's Call for Workers."
G. Harry Davis.

Sunday, September 25th.

- 8 a.m. Holy Communion in City Churches as may be arranged.

- 11 a.m. Service with Anniversary Sermon. Rt. Rev. F. Courtney, D.D.

- 4 p.m. Men's Mass Meeting in Association Hall. Chairman, Rt. Rev. J. Philip DuMoulin, D.C.L. Jas. L. Houghteling. Rt. Rev. T. U. Dudley, D.D.

- 8.30 p.m. Farewell Meeting.

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Evening Communion.
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Last month we received a letter from one of our subscribers, asking us to state what authority there is for objecting to the practice of evening celebrations of the Holy Communion; and, in reply, we have thought it well to publish the following extract from the charge, delivered at the Triennial Visitation of the Diocese of Oxford, by The Right Rev. Samuel Wilberforce. The Bishop, after making mention of the gratifying increase of communicants, and urging his clergy to afford more frequent opportunities to their people, by increasing the number of celebrations, proceeds thus:

EVENING COMMUNIONS.

But whilst I press this upon you, there is one mode of seeking to increase the number of Communicants to which I feel bound to say to you that I entertain the gravest objection. I allude to the introduction of afternoon and evening Celebrations. I have the warmest and most en-

tire sympathy with the purpose and desire which has prompted some to begin or to adopt this custom; I know that it has arisen from a tender longing to meet the difficulties of classes of our people, to whose presence at the mid-day Celebrations our social habits present a formidable difficulty; but I cannot allow that any difficulties warrant this innovation, and I believe that our difficulties may be otherwise and unobjectionably met. It is right that I should place before you the grounds of my objection to the practice. They are briefly these: 1. That it is contrary to the usage of the whole Church, certainly from very early, and most probably from Apostolic times; 2. That it involves an unlawful use of our Liturgy; and 3. That it directly tends to the desecration of the highest Rite of our holy religion. Very few words, I think, will suffice to establish the truth of each of these propositions.

EVENING COMMUNION CONTRARY TO THE CUSTOM OF THE CATHOLIC CHURCH.

It has pleased God that, in the well-known letter of Pliny to Trajan at as early a date as 104 years after Christ, we have direct evidence upon the first point. "They affirmed," he reports to his imperial master of those whom he had put to the torture and to death for their religion, "that this was the sum of their fault or error,—that they were accustomed to assemble on a fixed day before light, to say responsively a hymn to Christ as God, and to bind themselves *sacramento*, not to any wickedness, but not to commit theft, robbery, or adultery, or breach of faith."* Can there be any reasonable doubt what the *sacramentum* against sin was, wherewith these early confessors said that they bound themselves "very early" on the Resurrection morning, even "whilst it was yet dark," and did but "begin to dawn towards the day"? Was it ever known in the Church of Christ that men should be allowed to take an oath that they would not commit sin? Certainly to the early Church such a notion must have been most strange. They knew full well that not in any vow but in closest communing with their risen Lord was their strength against iniquity; and speaking to a heathen, to whom the secrets of their faith could not be revealed, they would most naturally apply the word *sacramentum* to the mystery of the Holy Eucharist. Doubtless it was for its Celebration that they thus assembled themselves before light. And from this time downward we have an unbroken chain of proof as to the practice of the Church. The words of Tertullian†, in the second century, are plainly to the point; so are those of S. Cyprian‡ in the third; and in the fourth we have S. Augustine's reference to the practice of Celebrating on one evening in the week, namely on the anniversary of the Institution of the Lord's Supper, in words § which prove the universality of the rule to which this was a special exception. Thus we trace up an unbroken custom condemning late Communions to within the period when the voice of the beloved Apostle must have been instructing the Christian Church in the Lesser Asia.

That the custom of early Communion should have begun so soon suggests, for other reasons than its mere antiquity,

that it rested upon Apostolical authority. For the Divine Institution and the first Celebration were after the evening paschal meal. How within so short a period could such a change have been possible had it rested upon any lower authority? For every argument from the convenience of evening Celebrations with which we are familiar must have applied with far more force to them. The social difficulties of servants in Christian households must be nothing compared with those of Christian slaves in heathen families; or, indeed, with those of the whole body in times of persecution. Yet, as it seems, these perils were not esteemed sufficient, even in the bloody Decian persecution, to warrant such a custom. The probability, then, is strong, that the inspired Apostles themselves altered the time of Celebration from the hour of the paschal feast to that of the Resurrection of the Lord. And no careful student of the New Testament will doubt that, in the abuses which had crept into the Corinthian Church touching the Holy Eucharist, and in St. Paul's treatment of them, they find the occasion and the time of the alteration.

First, then, I could not see these late Communions because they are a violation of the custom of the universal Church, which may be traced to the very first century, and which rests, most probably, on an Apostolical ordinance framed to guard the holy Rite from abuse.

EVENING COMMUNIONS A VIOLATION OF THE LITURGY OF THE ENGLISH CHURCH.

Further, our own Communion Office, in my judgment, embodies this rule. It is not indeed anywhere expressly said that the Communion Office is a part of Morning Prayer; the reason of the omission evidently being that when our Offices were compiled no Christian man thought of any other time for the public Celebration of the Holy Communion. But though not expressly asserted, this is clearly implied in the very letter of the Office. It may be traced throughout: in the rubric, *e.g.*, which orders that "the Collect appointed for every Sunday, or for any Holy-day that hath a vigil or eve, shall be said at the *evening Service next before*"; which evidently treats the Communion Office as a part of the next day's Morning Prayer; and less explicitly is the same implied in the order that "so many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before": and yet more plainly in the rubric before the Offertory, which orders, "Then shall follow THE Sermon," &c. For THE Sermon was then an essential part of the Morning Prayer, and of it alone.

This question being one of the legal construction of our Offices, I have thought it my duty to consult the very learned Chancellor of our Diocese; and I am fortified by his opinion that any Clergyman violating herein the monition of his Bishop would subject himself to the penalty of suspension.

EVENING COMMUNIONS TEND TO DESECRATION OF THE ORDINANCE.

Further, I am persuaded that if this usage became common it would greatly tend to the desecration of this Holy

Ordinance. If it were not a matter of Apostolical injunction, it was I doubt not, a deep and wise instinct of the Church, which so early associated this great mystery, in which the faithful Christian communes so specially with his Risen and Ascended Saviour, with the first Services of the Lord's Day, that he may give to it the freshness of his spirits and the stillness of his soul before it has been wearied, worn, and soiled by the toils, and anxieties, and earthly dust from which, even on the day of rest, he cannot keep himself altogether free. At present the influence of this spirit is strong amongst us. Who that has dwelt in the bosom of a religious family does not know that a far more than the ordinary measure of thoughtfulness and devotion pervades the whole circle before partaking of that Holy Sacrament? Who can estimate the blessed effect of such a tone of feeling, both as to the immediate result of the devout partaking of that Holy Ordinance, and indirectly on the maintenance of a high standard of Christian doctrine concerning it? But all this must pass surely away if evening Celebrations become common. They must come to share in the normal character of the latter Services of the Sunday, which as compared with the earliest, all observant men amongst us would, I believe, admit to be marked by drowsiness in the afternoon, and in the evening either by weariness or excitement. How great might be the effect upon the next generation, when these influences would have had full time to work out their results, it would, I believe, be very difficult to estimate.

Nor can I admit that late Communion is the only or even the best mode of meeting the difficulties which they seek to relieve. I can say, from the experience of large parishes, that the attendance of the class who are to so great a degree excluded by our social habits from the mid-day Service, may be secured at Celebrations either in the early morning or at some hour of the forenoon; whilst the self-denial which this requires is most wholesome, both in bracing up the souls of those who come, and in bringing to bear on those who will not make the effort exactly that amount of self-executing discipline which their case requires. Even if there were not the insuperable objections to late Communion which I have detailed above, I think that this last suggestion ought, for practical men, to settle the question. Everyone allows that the early Communion is the best. Experience, I am assured, shows that where evening Communion has unhappily been tried, they do not, in the long run, largely increase the whole number who attend. If then, which all admit, the earlier is the better hour, nothing short of our being able to declare that there is no earlier time which we could give to such a Service could justify our resorting, even if it were lawful, to the less profitable hour. Yet who can say that with some self-denial he could not find or make the time for an early Celebration. In this Diocese, I rejoice to say, this custom has not spread. Some of you have consulted me upon the subject, and have been content to be guided by my counsel.



MR. H. SWINFORD.

The news of the death of Mr. H. Swinford while not unexpected will cause very deep regret among a wide circle of friends and acquaintances both in this country and in eastern Canada. Death occurred early Sunday morning, August 21st, from stomach troubles, from which the deceased had been an acute but patient sufferer for many years.

Mr. Swinford was born in Kent, England, in July 1823, and was consequently seventy-five years of age at the time of his death. After being trained for military life, which he finally decided to give up, he resided in London for some years and came to Canada in 1857 and located at Hamilton, where he occupied a position on the staff of the Great Western Railway. After being for a considerable time at this the confinement of the office proved prejudicial to his health, and to recuperate he went into farming near Guelph, taking up his residence in Guelph when his health was restored. In 1880 he removed to this country where his sons had preceded him, and for a number of years past has been a valued member of the staff of the Land Titles office. He was of a modest and retiring disposition, methodical in his habits, and always exhibited that thoughtfulness for others which is one of the characteristic marks of a Christian gentleman. In religious life he was a staunch Churchman of the evangelical school. His early intention to enter military life, and the fact that a number of his immediate relatives have been engaged in defending the British Crown, made him intensely loyal, and at his request his coffin was covered in addition to many floral offerings by the red ensign which he loved so well. Mr. Swinford leaves a widow and four grown up children to revere his memory; had he lived but a short time longer he would have celebrated his golden wedding with one who has proved a most true help meet in all these years. The sons are Herbert H., General Agent of the Northern Pacific Railway, Winnipeg, and Sidney, Indian Agent at Cutawa reserve, north of Qu'Appelle. The daughters are Mrs. Marsh and Mrs. Fraser, both of Regina. A third son, Lieut. Swinford, was killed in the rebellion of 1885, and is buried at St. Johns.