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# The Western Churchman.

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

VOL. 5—No. 7.

WINNIPEG, MARCH, 1898.

PRICE 10c.

## Calendar.

### MARCH.

1. Tuesday. S. David, Abp., A. D. 544.
2. Wednesday. Ember day. S. Cedde, or Chad, B., A.D. 673.
3. Thursday.
4. Friday. Ember Day.
5. Saturday. S. Piran, B. (S. Ciaran). Ember Day.
6. 2ND. SUNDAY IN LENT. Morning, Gen. 27 to v. 41; Mark 7 to v. 24. Evening, Gen. 28, or 32; Rom. 15, v. 8.
7. Monday. S. Perpetua, Mauritan. M.
8. Tuesday.
9. Wednesday.
10. Thursday. S. Kessog, A.D. 700.
11. Friday. S. Constantine. K. & M., A. D. 820
12. Saturday. S. Gregory, M.B.
13. 3RD. SUNDAY IN LENT. Morning—Gen. 37; Mark 11 to v. 27. Evening, Gen. 39, or 40; 1 Cor. 6.
14. Monday.
15. Tuesday.
16. Wednesday.
17. Thursday. S. Patrick, B., 493.
18. Friday. S. Edward, K. of W. Saxons, A.D. 978.
19. Saturday
20. 4TH. SUNDAY IN LENT. S. Cuthbert, B. A.D. 687. Morning—Gen. 42; Mark 14, v. 53. Evening—Gen. 43, or 45; 1 Cor. 11, v. 17.
21. Monday. S. Benedict, Abbot
22. Tuesday.
23. Wednesday.
24. Thursday. Vigil.
25. Friday. Annun. of B. Vir. Mary
26. Saturday.
27. 5TH. SUNDAY IN LENT. Morning—Exod. 3; Luke 2, v. 21. Evening—Exod. 5, or 6 to v. 14; 1 Cor. 16.
28. Monday.
29. Tuesday.
30. Wednesday.
31. Thursday.

### PUBLISHERS' NOTICE.

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

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

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

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

## THE CHURCH IN CANADA.

AN ADDRESS DELIVERED IN LONDON. (ENG.) BY HIS GRACE THE ARCHBISHOP OF RUPERT'S LAND, (PRIMATE OF CANADA).

I have been asked to lay before you this morning some account of the work of the Church in the Dominion of Canada. We have only to go back one or two hundred years to find the whole of that country practically a wilderness and a solitary place, inhabited simply by wandering tribes of savage Indians, in most parts of the country very few in number and very feeble folk, outside not only of Christianity but of civilization. We behold to-day in a great part of it happy settlements enjoying the blessings of the Christian faith and all the wonderful privileges of modern civilized life. The Church of England, in the Dominion of Canada, consists to-day of the two ecclesiastical provinces of Canada and Rupert's Land, and the two extra provincial dioceses of Columbia and New Westminster. There is also another diocese in British Columbia, namely, Caledonia, where a great work is being done: but that diocese has not yet joined the Church in the Dominion. The ecclesiastical province of Canada, as the name shows, includes what used to be known as Canada, before the extension of the Dominion. It has ten dioceses under the Archbishop of Ontario as Metropolitan. The Province of Rupert's Land contains the vast territory of the Hudson's Bay Company, which was united to the Dominion in 1870. It has eight dioceses under the Archbishop of Rupert's

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Land as Metropolitan. The whole consolidated Church of the Dominion, which consists of twenty dioceses, is under a general Synod, similar to all such representative bodies in the Colonies. It has an Upper House consisting of the Bishops, and a Lower House with clerical and lay representatives. The Church is presided over by a Primate who is elected by the House of Bishops, and, owing to the ambiguity of the word Canada, he is styled "Primate of All Canada." The General Synod has considered many questions bearing on general and social subjects, but its most important measures have been a canon creating a court of final appeal for the Canadian Church, and a scheme of united missionary effort.

I shall first say a few words respecting the ecclesiastical province of Canada. Originally the ecclesiastical province contained only Canada proper, and it was colonized by settlers from France. Many English settlers have entered since the English conquest, but still the French and Roman Catholic population largely preponderates. The oldest see in the ecclesiastical province of Canada is Nova Scotia. After the American Revolution a large number of those who had been loyal to the British Crown settled in the Western part of old Canada, known as Upper Canada. It is in many respects the most fertile part of old Canada, and has received during the present century many English-speaking settlers from Great Britain and Ireland. The Church in this province has grown steadily in every respect. It is well supplied with universities and theological colleges, it has a large body of well-educated clergy, it is employing all the various kinds of church organization of the present day, is showing a great interest in missionary efforts, and is increasing its contribution for Church work from year to year. But the older part of Canada has passed into a settled condition, and, though settlements extend, its new work bears but a small proportion to the whole. The Church in old Canada, I think, may be said to owe everything to the Society for the Propagation of the Gospel. Other societies have very materially assisted—as the Colonial and Continental Church Society—by means of Missions and schools; but it certainly owes its birth and growth mainly to the Society for the Propagation of the Gospel. That Society has very properly gradually withdrawn its aid from most of the dioceses and they are able to walk alone; and when this result is found in a diocese it is unquestionably for the good of the diocese. But the Society is now proposing to withdraw its aid from dioceses that cannot possibly carry on the work of the Church without outside help. This is a very different matter. The Society expects the self-supporting dioceses to take its place. Is this expectation well-grounded? It really comes to this: Can the Churchmen of Montreal and Toronto—only small cities from an English point of view—with so many local calls, both for themselves and the diocese of which they are the see cities, do it? No one in Canada believes anything of the kind.

Before passing to the Province of Rupert's Land, I would say a few words respecting the British Columbian dioceses. For a long time British Columbia was stationary, but there

has been a large growth of population since. At the present time, by the prospect of extensive mining operations in the diocese of New Westminster, many persons are being drawn to the country, and if their expectations should be favored there will be a call for a large increase of Church work and outside help.

I now wish to speak of my own province. Many consider that the worth of Canada lies in Manitoba and the North-West Territories; at any rate, it is there that immigration is constantly and rapidly increasing the population; it is there that vigorous efforts have to be put forth by the Church if it is to hold its place and do its work. Rupert's Land, though so very young a colony for settlers, is old as a British possession. It belonged to England while old Canada was yet a French colony. For two and a half centuries the Hudson's Bay Company obtained from it their valuable furs, when the inhabitants of this vast region were sixty or seventy English scattered almost beyond belief. Surely it was, in the words of my text, "a wilderness and a solitary place." I have travelled there day after day in both summer and winter without seeing a single human being. In 1820 a clergyman was sent out jointly by the Hudson's Bay Company and the Church Missionary Society. Small settlements, chiefly of persons of Indian descent; grew up about the old Mission stations in the valley of the Red River, now known as the Province of Manitoba. The bishopric of Rupert's Land was formed in 1849, and the Hudson's Bay Company made an annual grant. In 1865, when I went out as Bishop; there were not five hundred people in the whole vast country, except Indians. The isolation was extreme, the privations were great, and much heroism was shown by devout men who in those days, as missionaries of the Church Missionary Society, carried the Gospel into the far interior. There is much heroism required still. In the course of time over thirty missions were planted by the Church Missionary Society along the great rivers up to the Arctic Circle.

In these first days of my episcopate I had little episcopal duty where I lived, but, seeing very distinctly the great change from immigration that was imminent, I gave myself with a whole heart from the beginning of my second year in the country, to the building up of St. John's College at Winnipeg, of which you have heard. I had to take an active part myself in the tuition, and it has not yet been possible to relieve me of this. The Indian work of the territory extended widely through the country through the generous support of the Church Missionary Society, fostered by the labours of my predecessor. I spent eight weeks of my first winter in a visitation of a large number of those Indian communions, and we had usually to meet three or four days of each week in the open-air with the thermometer far below zero, a condition of things which appears more serious than it really is. I often look back with intense interest to some of those visitations, especially to the missions around Hudson's Bay. But at length there came a great change. Immigration had been steadily pressing west and north in the United States, access to Rupert's Land had become easy. In 1870 the country

was conveyed to Canada. In 1871 the little village of Winnipeg, which had sprung up where I resided, had a population of two hundred and forty. A railroad from the United States reached Winnipeg in 1880; in the next six years the Canadian Pacific Railway was carried fifteen hundred miles west of Winnipeg, and twelve hundred miles east. In a single year it was carried across the present diocese of Qu'Appelle. This explains the extraordinary and I believe quite unprecedented difficulty the Church has in the new North-West of Canada in providing for the services of our Church. The railways have preceded the people, the settlers are thus encouraged to choose their homesteads over the whole face of the huge country. The last public educational statistics of Manitoba show that there are 786 school Districts in that Province. Winnipeg, one of them, has excellent schools. There are forty or fifty others, usually containing a small town, village or hamlet, with a considerable number of children. But 740 out of the 786 have not an average attendance of thirty children, and of these 637 have not twenty, 462 have not fifteen, and 211 have not ten. As our Church people scarcely form a fourth of the community, there is, of course a small number of Church families in any country district. For a full supply of services there should almost be a church for every school. In a majority of cases each of those centres of population, to-day, in that most fertile land, is a nucleus of what in a single generation may be expected to be a considerable settlement.

I wish now to point out briefly what has been done to meet the difficulties of our condition. First, my huge diocese has been happily divided into eight dioceses; through the generous action of the Church Missionary Society provision has been made for Bishops in the vast Indian territories. I cannot conceive how helpless I should have been as Bishop, but for this wonderful help. Still I am left for the most immediately pressing Province of Manitoba. The southern part is nearly as large as England. In this part of my diocese there are over seventy parishes and missions under clergy, with over two hundred congregations. The average size of one of our missions is about four hundred square miles. I have still a wild, rocky district larger than Great Britain.

Secondly, during the early years of my episcopate, when there was as yet no pressure for new missions, though the coming immigration was in sight, a strong centre for educational and mission purposes was established in St. John's College and Cathedral. I obtained small endowments for five professorships. The glebe of St. John's, the mother church, was by Act of Parliament transferred from a single incumbent to a collegiate body consisting of a dean and canons to whom the professorships were attached.

I do not claim that the whole of the growth of the Church is due to the bold and devout men whom I was privileged to gather round me; certainly their work would have been very limited but for the increasing grants of the English societies. But, at any rate, had it not been for this centre, there would have been little opportunity for their grants. The little Cathedral of St. John's at Winni-

peg is the mother church in that country in a very real sense. We have now seven self-supporting rectories in Winnipeg which, in addition to meeting their own expenses, maintain five missions. All the outside help Winnipeg ever received was a grant of £60 by the S. P. G. for two or three years. We have scarcely a mission in the new settlements which were not served by the College and Cathedral Mission. We have now fourteen self-supporting parishes with twenty clergy and fifty-five missions. It we had the means of giving a grant in aid, several of them would have a resident missionary. Seldom has the Church of England been asked where there was greater promise for the future. In 1888 the amount raised in the diocese for its missions was 1629 dollars; this year the sum is 5600 dollars. In short, the average contribution for every Church family for Church purposes is about £3 and for the mission fund 5s. But the College has done great educational work, the value of which we cannot estimate. It has trained forty-eight of my present clergy. It has had an important influence on the moulding of our State University. I will quote from a too-kind address presented to me by the General Synod of Canada last year:—"From a Church point of view, however, we feel that it is hard for us to speak too highly of what you have accomplished for religion in your fostering care for the Church College of St. John. Few will ever know and none can thoroughly measure, what the Church in the North-West owes to your devoted efforts in that direction." Our students have gained a good share of the University scholarships and medals, but I cannot tell you how hard has been the struggle to keep up the efficiency of the instruction. It has only been done by my taking the higher mathematics. With all the duties falling upon me from the different positions I fill in the Church, it is a great matter that the effort should succeed which is now being made by the College for adding to the staff a mathematical lecturer who would relieve me from having to lecture on that subject.

—o—

### Archbishop Machray.

The following editorial paragraphs from the London Canadian Gazette, of Jan. 13th, will be read with pleasure by Winnipeggers, and many others throughout the Canadian West.

"Our readers will be glad to learn that alarmist reports again current in Canada as to the health of Archbishop Machray are unfounded. Though still weak from the effects of an attack of pneumonia, which occurred about a month ago, he is progressing favorably. He is now allowed down stairs, and hopes to leave London for Wales, very shortly. He has abandoned the idea of returning immediately to Canada."

"Archbishop Machray is one of the most interesting personalities in the Canadian public life of to-day. The sole remaining colonial bishop, we believe, who received his appointment directly from Her Majesty, and not as the result of selection in the colony itself, the Primate of Canada has an almost unparalleled record of unselfish devotion to the

cause of the Anglican Church in the West. Much as he has done for the advance of his diocese and the Northwest generally, in all the arts of peace and progress, he has made education in the new land his especial care, and to this day retains the Professorship in Mathematics at St. John's College, which forms part of the university of Manitoba. "The long bishop," his friends familiarly and endearingly call him; and it is certainly true that his commanding figure and splendid physique make him an ideal figurehead of the religious life of a British Colony."

### The Stirring Story of the Canadian Church.

(Advent Wednesday Evening Lectures by The Rev. F. V. Baker, B.A., Rector of All Saints.)

#### LECTURE II.

### THE ENGLISH CHURCH IN THE PROVINCE OF QUEBEC.

1 Peter, V., 3. "Neither as being lords over God's heritage, but being ensamples to the flock."

#### PREPARING THE WAY.

The History of the Church of England in Quebec begins with the conquest in 1759. The chaplains to the forces which garrisoned Quebec and Montreal, remained at least for several years, ministering to the English troops and endeavoring to uphold before the French a faithful standard of English Christianity. The S. P. G. soon after began work by sending out three Frenchmen in English orders in the hope that their ministrations might be equally acceptable to French and English. These clergy seem to have continued their work until the appointment of the first Bishop in 1793. But so far as can be learnt, they were not satisfactory as missionaries. They evidently had no influence on the French, and therefore, says an old writer they "performed as well as they could in English." The first English clergyman to arouse interest in the neglected state of affairs, was the Rev. John Doty, a Loyalist clergyman, who came into Canada in 1777. He was appointed by the Society to Sorel in 1784. Following him came the Rev. John Stuart, to Kingston (1784), the Rev. W. Langhorn, as itinerant missionary in upper Canada, and the Rev. Philip Toosey, who acted as an assistant minister in Quebec. This last clergyman was appointed by Bishop Inglis, of Nova Scotia, in 1789, for the special benefit of the English settlers; and he was also appointed commissary for the Bishop in Canada. In 1795 the government decided that Canada should have a Bishop, and much to the disappointment of the Rev. Philip Toosey, who sailed swiftly to England on hearing rumors of lawn-sleeves, the nomination fell upon the Rev. Jacob Mountain, an English rector, a learned man, and Chaplain to the then Bishop of Lincoln. From this time the name of Mountain becomes conspicuous in the history of the Canadian Church, while the name of Toosey drops into oblivion.

#### THE FIRST BISHOP OF QUEBEC.

Bishop Mountain was consecrated at Lambeth on 7th July 1793, and sailed on the 13th August. With him came his brother, Rev. Dr. Mountain, and their respective families, in all a party of thirteen Mountains, who arrived safely in Quebec after a voyage of thirteen weeks.

A pleasing incident marked the arrival of the Bishop. The Roman Bishop of Quebec received his Anglican brother with a kiss on both cheeks and the words, "I am glad you have come, for your people need you badly." The brotherly spirit of the old Gallican church was not yet extinguished by the bitterness of modern ultramontanism.

But still the work of the church advanced but slowly. Up to 1807 only three new clergy were added to the staff. However, one important event happened to raise the standing of the Church in the Colony, and that was the erection of the Cathedral of Quebec. This noble edifice was built by the bounty of King George III, at a cost of about \$80,000 upon one of the finest sites in Quebec. The corner stone was laid in 1800, and the cathedral was consecrated on 28th August, 1804. The building has no great architectural pretensions. It is a plain square building of stone, according to the taste of the Georgian era, without chancel and with huge internal galleries, but it was arranged, nevertheless, for the performance of the Anglican service in its full dignity. Its fine organ was the first ever heard in Canada, a surpliced choir and choir service were instituted; and the King himself presented the Communion vessels and two massive silver candlesticks for the altar. The surpliced choir was dropped about 1845, as the church fell upon evil days, but the candlesticks are still there, a silent witness for the old-fashioned Anglican custom, and a protest against the narrowness of the modern churchman's prejudice.

The Bishop visited his huge diocese regularly every three years, planted missionaries in outlying settlements and organized the territory into three archdeaconries. At his death in 1825 he left sixty-one clergymen where at his arrival, thirty-two years before, he found but nine. He died at the age of 74.

#### THE APOSTOLIC BISHOP STEWART.

It was a cause of gratification that on the death of Bishop Jacob Mountain, a suitable successor was found amongst his own clergy. This was the Hon. and Rev. Charles James Stewart, one of the noblest missionaries on the roll of the Anglican Church. He was the fifth son of the Earl of Galloway, who, after about eight years of happy parochial life in England, felt the call for missionary work. At first he was drawn to India, but hearing of the great need

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of workers in Canada offered himself in 1807 to the S.P.G. for work in the diocese of Quebec. The story of his first mission is characteristic of the man. He came to St. Armand in the Eastern Townships and announced his intention of holding service. The landlord of the inn tried to dissuade him saying he would find the people bitterly opposed to religion. "Then," said Mr. Stewart, "this is the place for me. here I am needed, and here, by God's grace will I remain." In two years he built a church and had a congregation of 1000 people; and two years later he built a second church in a western district, where there were 40,000 people, hitherto without any place of worship. His ministrations extended far and wide, and by means of a visit to England in 1815-17, he raised a fund which assisted in building 24 churches in the poorer settlements of Canada. In 1818 he moved to a more neglected district leaving his old parish in worthy hands. In this place he was found by Archdeacon Mountain (son of the Bishop) occupying a small garret in a wooden house, and boarding with the farmer and his family. "Devotion to God's service made me a missionary," was his motto, and he lived and laboured entirely in the spirit of his Master. He remained single in order that he might be always ready to go anywhere in the service of the Church. He took no stipend but devoted all his private means, beyond what he needed for a bare living, to charitable purposes. In days when self-denial was little regarded he lived the life of an ascetic. On Fridays his single meal was a dish of potatoes, and he observed the other fasts of the Church rigidly; neither did he alter his manner of life when he became Bishop. In 1819 his great zeal and worth as a worker were recognized by his appointment as travelling missionary, in which capacity he visited the most difficult and distant parts of the diocese. He also visited England again in the interests of the diocese in 1823. What more natural than on the death of Bishop Jacob Mountain, to appoint so successful and earnest a missionary to the bishopric. He was consecrated on 21st January 1826, and for ten years carried on the work of the diocese with no abatement of zeal or self-sacrifice. He soon found that his enormous diocese, the western portion of which was rapidly increasing in population, was far beyond his strength. He urged upon the government the appointment of a coadjutor Bishop. To this position Archdeacon George J. Mountain, son of the late Bishop, was appointed in 1836 with the title of Bishop of Montreal. In this year, broken in health by his hardships and labours, Bishop Stewart returned to England for a rest. The rest that he needed was not long in coming, for he passed away in the following year to receive the reward of his labours. He asked the clergyman who visited him in sickness to read over him the "Prayer for a Sick Child," altering the necessary words. And so in childlike faith the Apostle of the Church drew near to his Heavenly Father.

(To be continued.)



#### Diocese of Rupert's Land,

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

**ALL SAINTS CHURCH, WINNIPEG.**—During Lent there will be daily Morning and Evening Prayer at this church at 8 a.m. and 5:15 p.m. as well as Celebration of Holy Communion every Thursday morning at 7.45 a.m. Special courses of sermons are arranged for Sunday Mornings "Instructions on the Christian Creed," and Sunday Evenings on "The Salvation of a Sinner, or, Helps in the Way of Grace." On Wednesdays there is to be a special course of sermons on "The Titles and Offices of Our Lord," which will be preached in rotation by the Rector, (Rev. F. V. Baker, B. A.) and by Rev. Welbury T. Milton, and the Rev. S. G. Chambers, of Christ Church. The subjects of the addresses are as follows: "The Lamb of God," "The Son of God," "Jesus the Saviour," "The Head of the Church," "The Son of Man," "Christ Crucified." On the second Sunday in March the Very Rev. the Dean of Rupert's Land will address the children at the afternoon service at 3:15 p.m. on the subject of the Indian Missions. The children are giving their Lenten offerings this year to this object, and the Dean's address on the subject will be found interesting not only by the young people but also by many of our older parishoners who take an interest in this important and truly necessary work.

The choir are preparing Sir John Stainer's Passion Cantata of "The Crucifixion," which will be given on the Wednesday in Holy Week, April 6th. The music of this beautiful service is most impressive and devotional, and should be a true help to our religious life if we enter into it with an earnest spirit. It sets forth the circumstances of the "Crucifixion," arranged for full chorus, with solos for Tenor and Bass voices, and is interspersed with hymns to be sung by the whole congregation.

**ST. JOHN'S COLLEGE.—SUMMER MISSION WORK.**—We have been desirous for some time, of telling our readers about the excellent work that is done, during the summer vacation, by St. John's men, acting under the able direction of The Very Rev. Dean O'Meara and Rev. Canon Rogers. The other day we were privileged to gain possession of the letters written by the students to one another and generally circulated for the benefit of all who were "in the field;" and now we desire to give them publicity, as we are sure they will prove deeply interesting to all who note the mission work of the church in this great North-West. We print as many as we can in this issue; the others will follow at no distant date. The dates of these letters are all in the summer of 1897.

Mr. E. C. R. Pritchard, writing from Dinorwic, Ont., says:—"It is now over a month since my arrival here, but yet I have not visited every station under our charge; however, I can give you, I think, a fairly full account of the work in this district. Our field extends from Rat Portage to Savanne,—about 220 miles. We hold Sunday fortnightly services at Dryden, Barclay, Elm Bay, Wabigoon, Dinorwic, Ignace, Savanne Mill and Savanne; and weekday services at Vermillion Bay, Eagle River, Bridge River, Carlstead and also at the mining camps. As most of the places along this line are yet in their infancy, the progress made by the Church is to my mind, most marked. At Wabigoon, the new mining town, a little more than three months old, they have erected a building which will hold three hundred comfortably. Last Sunday it was opened by Rev. Canon Rogers, who also conducted the services at Dinorwic. Dinorwic is our headquarter. As is the case in mining towns, and especially in new towns, there is a great deal of evil, and so the work is all the more difficult. Sunday is very poorly observed in these parts, many keeping their stores open on that day. We trust, however, that this evil will soon be put down. Intemperance also, is very prevalent along the line and at the mining centres. The Indians are able to obtain intoxicants almost whenever they wish. There is need of much Christian work, and the earnest prayers of all the faithful, that these evils may be driven out. On the whole, the work is very encouraging, although, in so scattered a district, not very much fruit can be seen. There being no churches in the district, we are obliged to utilize private houses and schools for our services."

The next letter comes from the pen of Mr. J. S. Mahood, stationed at Whitemouth. He says:—"I hold service at Whitemouth every alternate Sunday, in the evening. The church is, as a rule, well filled, and the contributions are liberal. The fact of there being a mixed congregation of people, belonging to various religious bodies, apparently accounts for a lack of responses and of hearty singing in the services. I have sent for a number of Prayer Books and Hymn Books, so that strangers, of whom there have been several lately, may not be left in the cold. On the 4th Sunday after Trinity, we expect a priest from Winnipeg to administer Holy Communion. There is also a child to be baptized at the same time. It comes all the way from Shelley. Through a slight misunderstanding, we thought the services at Ladywood were to be discontinued, so we arranged to have service at Beausejour every Sunday; but, finding that the people at Ladywood expect to be served, I now give the Beausejour folks a service once a fortnight, on Sunday evenings, alternately with Whitemouth. The congregation consists chiefly of Church of England people. The singing and responses are in consequence, hearty and reverent. After service, we practice the chants and hymns for next Sunday. Every Friday we have a singing class. We expect to have a celebration at Beausejour on the same day as at Whitemouth. Of Ladywood I can say practically nothing. The people are somewhat

critically situated at present; but I hope very soon to get to work among them and to know them."

Mr. Sept. Ryall, who was at Keewatin last summer, writes to his comrades, as follows.—"Another year has rolled by, and as one sits down to write to his fellow-students, he feels inclined to review, not only his work during the last few weeks, but his many efforts and failings during the past year. However, as this is to be a letter and not a sermon, I will just remark what a source of comfort it is to feel that our co-workers are praying for us, at least once a week, that we may be blessed in our labors. I am now comfortably settled here, and have got my work in fairly good shape. Thus far my work has been confined to Keewatin, which is 4 miles from Rat Portage, and Norman, a small place between these two. I can easily go about on foot, or if necessary take the canoe or ferry. When Mr. Page succeeds in getting one of the camping clergymen to take his duty, it is likely that I shall pay a visit to one of the mines, which will be reached by steamer. Mr. Fletcher, a teacher in Norman, and a graduate of St. John's, will succeed Mr. Richardson at St. John's next fall. He has been taking services here and at Norman, up to the time of my arrival.

In Keewatin, I have a morning service held in the Methodist Church, and am glad to say that both the congregation and collections have increased. As yet the congregation only averages about 30 people. If so many of our Church women had not married Presbyterian husbands, my congregation would be much larger. There are many such cases here; and I believe that these mixed marriages are really a hindrance to the cause of religion. I have been trying to form a choir, and we have 14 at an ordinary choir practice every Friday night there is a scarcity of soprano voices. At Norman I hold an evening service. Here the congregation is nearly as large as at Keewatin; but I do not think there are as many, strictly-speaking, church people. The collections are small, we sing the hymns only, but as I am to get a new organ from Rat Portage in two weeks time, I hope soon to have the Canticles sung as well. The work, on the whole, is interesting.

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

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor. Churchwardens—Richmond Spencer, Esq., M. D.; John Hanbury, Esq.

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.**—On Monday evening, Feb., 21st., the Editor of the Western Churchman gave a lecture on "Wit and Humor," in St. Matthew's Hall, under the auspices of the Guild. Every seat was occupied, and the audience was most attentive and appreciative. While Mr. Johnstone gave many illustrations of "Wit and Humor" by way of songs and stories, his lecture was in the main, of an educative character. He made a strong and emphatic protest against the comic, music-hall trash, which so often goes under the name of "humor," but which really is moral filth, of a most dangerous and lowering kind. In speaking of English wit, he gave a number of readings from the works of Douglas Jerrold, Chas. Dickens, etc. To illustrate Irish humor, he gave readings from the works of Chas. Lever and Samuel Lover; and, when speaking of American wit, he read selections from Bret Harte, Artemus Ward, and Mark Twain. The evening passed quickly and enjoyably; and at the close, the Rector intimated that the closing lecture of the session would be given by Mr. Johnstone on Easter Monday. He also gave notice of a Sacred Concert to be given on March 7th; a Lecture on March 14th, by Dr. Fraser; one on March 21st., by The Very Rev. the Dean; and one on March 28th., by Mr. Wilson.

The Lenten Services at St. Matthews will consist of daily Morning Prayer at 8 a.m., Evensong and Sermon on Wednesdays at 8 p.m., Evensong and Instruction on Tuesdays at 8 p.m., Evensong and Sermon in the Ice-

landic Church on Thursdays at 8 p.m.; and, on Fridays, Litany and Reading at 11 a.m.; Children's Service at 4.15 p.m., Evensong and Reading at 5 p.m., and Sunday School Teachers' Meeting at 7.30 p.m.

**CHRIST CHURCH, WINNIPEG.**—The Lent services at Christ Church are published and are carefully arranged with a view to be suitable for every person to attend.

Every Monday and Friday there is a service at 5 p.m. in the beautiful little chapel, dedicated to St. Agatha. This service is Evensong and a devotional reading.

Every Thursday there is a Celebration of the Holy Eucharist at 10.30 a.m., also in the chapel.

On Wednesday evenings at 8 p.m., there is Evensong, with a series of addresses on the "Titles of Our Lord." These addresses are given by the Revs. F. V. Baker, S. G. Chambers, and the Rector, who take two subjects each. Rev. Mr. Baker taking "The Lamb of God," and "The Head of the Church." Rev. Mr. Chambers "The Son of God," and "The Son of Man." The Rector, "Christ the Messiah," and "Christ Crucified."

On Sunday the "Story of the Cross" in its various parts and the "Miserere" will be sung. The Litany will be said at 4 p.m. on all Sundays, that it is not used in the morning. The Rector and Curate will preach alternately except on the first Sunday, when the Rector gives the Financial position of our Church, to the congregation, and on the 2nd Sunday in Lent, when the Ven. Archdeacon Cooper, of Calgary, will occupy the pulpit.

The early Celebrations are, as usual, every Sunday at 8.30.

In the Rector's address we notice that he dwells on the origin of Lent; and shows the continuity of fasting in the Jewish Church as well as in the Christian epoch. Moses, giver of the law, "fasted forty days in the mount." Elijah,

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chief of the Prophets, "fasted forty days in the wilderness." So Christ, "of whom Moses in the law, and the Prophets, did write," fasted forty days. Again, the object of keeping Lent is dwelt upon. Lent has two themes:

- (1) Sin, Man's Need of Jesus.
- (2) The Remedy, Man's Acceptance of Jesus.

Lent warns three classes:

- (1) The Thoughtless, to arrest their attention.
- (2) The Lapsed, to reclaim them to duty.
- (3) The Devout, to deepen their devotion.

Lent offers three opportunities:

- (1) Retreat from the world.
- (2) Fasting, both in the mind and in the body.
- (3) A Church, at which there are services regularly held of penitence and prayer.

It is to be hoped that all Church people who are connected with this parish will appreciate the services offered for their good, and try to attend them and obtain some benefit from them.

**NEEPAWA.**—Rev. C. W. Houghton is probably the happiest clergyman in Manitoba today, and he has good reason to be so. About twenty months ago he arrived in Neepawa and found a lethargic congregation with a small church heavily encumbered with debt; and some nine months afterwards that church was destroyed by fire. This would have discouraged many a one. But not so with Mr. Houghton. He set to work with great energy; rallied his people and appealed to outside friends for aid. The result was the erection of a fine new brick church which was opened to public worship a few weeks ago with a debt of only some \$1200 or so. That was considered highly satisfactory. Yet it did not entirely meet the desires of the zealous clergyman. A church debt was to him an incubus that could not too soon be got rid of. Hence he bethought himself how to shake it off. A scheme was involved which called for speedy and united action. It was taken up with a will by all concerned and at 12 o'clock noon on Thursday Jan. 30th., the full amount was wiped out and St. James' church, Neepawa, occupies today the unique position of being free of all encumbrances. Mr. Houghton has succeeded in collecting over \$4000 the past year for the church building fund, about half of which was raised here. The receipts of the last week aggregated \$1250. His great success is not only creditable to himself but is evidence to outsiders that a healthy religious spirit pervades this prosperous community.

**BROKENHEAD MISSION.**—The following report of a visit to the Brokenhead Missions has just been submitted to the Very Rev. The Dean, and will, without doubt prove of interest to all true Western Churchmen:

*To The Very Rev. Dean O'Meara, Chairman, Indian Missions Committee:*

I beg to make the following report upon a visit paid to the Brokenhead group of Missions, on Dec. 19th last:

Having been met by Rev. R. E. Coates, we left Selkirk on the morning of Saturday 18th, and spent a short time in

Poplar Park settlement, the most westerly of Mr. Coates' stations. The school house in which services are held fortnightly is about 15 miles from Dynevor and 9 miles from Brokenhead. We had no service there, but I am informed that at the fortnightly service there is an average attendance of 25. There are 21 families in this station and the Communicants number 34. Last year 21 persons contributed \$9.20 to the Home Mission Fund. Including the offertory, the amount was \$11.55.

This point is difficult to reach in wet seasons, and to work it well involves a considerable amount of hard work, if not hardships. There is no church, but they have a duly organized vestry.

We arrived at the Mission at night. There is a fairly good house and a rather poor stable. The former ought to be warmer than it is. The construction is decidedly faulty.

The Church is about 1¼ miles from the house, a great mistake, in my judgment, as there can be no reasonable doubt that the proper place for it is beside the cemetery and the Mission house—which are close together.

At present at funerals, the body has first to be taken from perhaps below the Mission up to the Church, then back to the Cemetery. Besides this, the site is not a good one.

One Sunday morning we had a hearty Indian service—singing was very good—the Church was crowded. The hymn books in use are the Indian and English versions of Jacob's.

Mr. Coates can, as a rule, have but one Sunday service, but up to recently, a second one was held in the school house, conducted by James Raven.

There are, I believe, 118 baptized persons on the Reserve, and a few, perhaps 4 or 5 families of acknowledged pagans.

There has been a great change in every way, in the condition of these people since my first visit, about 7 years ago. I was in their neighborhood nearly 20 years ago, and well remember how Brokenhead was considered as a very hot-bed of Paganism. Now all is changed, and our thanks are due Almighty God for His rich blessing on the labours of His servants there, and especially on those of Mr. Coates. There is a good day school, taught by Mr. Edwards, a brother-in-law of Mr. Coates.

In the afternoon we drove to Grand Marais, a distance of 15 miles, passing through Balsam Bay settlement. The

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route in winter is over an inland lake and then through timber chiefly, skirting the shore of Lake Winnipeg. In summer it is best reached by boat.

Balsam Bay, a scattered settlement on the shore, has 7 families. Mr. Coates endeavors to give them a fortnightly service—but the journey by road is so long and difficult, owing to bogs and deep streams, and travel by boat is so uncertain that the services are unavoidably irregular. There is an average congregation of 20.

Rev. P. Bruce is the school teacher here under the control of an ordinary school board.

This station with Grand Marai's gave \$14.57 to the Home Mission Fund in 1897.

We arrived at Grand Marai's late, and had some trouble in procuring lights.

I found a nice neat log Church had been erected—size 20 x 24. Shingle roof, square windows, as yet no furniture. We had the building full, among the congregation being a number of men from the lumber camp, 4 miles away. Total number of persons present 50. The offertory for the Home Mission Fund was over \$5.00.

There are 10 families resident—15 Communicants, and the average congregation has been 30.

In addition to the settlers who live by fishing, farming and working in the lumber camps and mill, there are a number of men employed at, and living near the camp and mill. This seems to indicate the necessity of providing, if possible, for the spiritual wants of this community, better than Mr. Coates with his uncertain facilities for travel can ever do.

One solution of the difficulty would be to provide a suitable boat for the work, but there is little prospect, I fear, of that.

Another plan would be to have there a good Catechist, to work under Mr. Coates, to take services at Grand Marai's and Balsam Bay.

I beg to record my appreciation of the value of Mr. Coates' work. To understand how hard it must be, one must visit the district. He has been most faithful and diligent and seems to have the implicit trust of both Indians and settlers.

It seems probable that in any re-arrangement of work Poplar Park should be thrown in with the lower part of St. Peter's Reserve, where the work already demands another ordained worker.

All Respectfully Submitted,  
WM. A. BURMAN,

January 25th 1898.

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**BISHOP YOUNG'S**

**Missionary Tour through the Diocese of Saskatchewan.**

ATHABASCA LANDING,

Having received several requests for some account of my visit to the Church Missionary Society's Missions in Saskatchewan, I have thought it well to write a circular letter. By a friendly arrangement with my brother Bishop of Saskatchewan and Calgary I undertook his usual visitation of these missions while he attended the Lambeth Conference.

My journey commenced with a canoe trip of some six hundred miles down the Saskatchewan.

On this I was accompanied by Mrs. Young and my son Frank. Our craft was a 16 foot "Chemam" canoe.

During the first stage of our journey we were interested in the gangs of gold miners engaged in "placer-mining." Many of them were working out a stratum just beneath the surface soil, sometimes at an elevation of 20 to 30 feet above the waters. Some Cree Indians were working in one gang. I asked them if they were getting much of the yellow metal "oosawapisk"; they laughed and said, "no much."

Our first objective point was Battleford, where an Ordination and Confirmation awaited me. The large Indian School there, is under the management of Rev. E. Matheson. He is assisted by a good staff of workers. It was pleasant to note the bright, intelligent faces of the pupils, several of whom were presented for Confirmation. During a visit to every part of the large building (formerly Government House for the North West Territories) I noticed the cleanliness and order that prevailed.

The Rev. John R. Matheson whom I had the pleasure of ordaining Priest, brings all the old energy that characterized him in his early days, as scout and pioneer, to bear upon his work among the Indians. His school at Onion Lake has been built by sheer energy and determination on his part, in face of many obstacles and discouragements.

A heavy rise of the river carried us swiftly over the ninety miles that intervened between Battleford and the site of the once large establishment of the H. B. Co., at Carlton. The last time I touched the Saskatchewan at this point was late in September of 1894. Then, the large fort buildings were all intact, and, save for rumors of impending troubles, to all appearance good for another thirty years. An open grass-grown space surrounded by bush, is now the only vestige of what was once so important a Post on the Northern freight road. An old parishioner and worker in my former parish of St. Andrews, the Rev. James Taylor, awaited our arrival at the Carlton Ferry. We started from his camp about 11 a.m., on Saturday, July 10th, for his mission at Sandy Lake. This was a forty miles drive,

and darkness set in. At one point our host informed us that by daylight there was a fine *distant* view of the Mission and surrounding country. I assured him that for us, just then *distance* would lend no enchantment to the view. Thoroughly tired we reached the Mission about mid-night. Morning service, with Confirmation, followed by Holy Communion was at half past ten. Members of the congregation could be seen arriving quite an hour in advance, most of them in wagons or on horseback on account of the distance.

From fifteen to twenty were confirmed, three or four being adults. There were forty-eight communicants. Part of the following week was employed in visiting the houses and tents. I administered Holy Communion to five aged or infirm persons. Mr. Taylor, who has only recently been ordained, gives promise of being a most useful missionary. From an almost life-long contact with Indians, he has a very thorough knowledge of their character, and possesses the patience and sympathy so necessary in dealing with them. It was a pretty sight on that fine July Sunday to watch the scattered groups sitting under the shade of trees near the margin of the Lake, boiling their kettles and waiting for the afternoon service. The Chief, the Schoolmaster and Councillors dined with us at the Mission. Afternoon service was at 2 P. M. It was thoroughly congregational, the hymns were heartily sung, and we made use of Archdeacon Hunter's Cree Prayer Book. The fine old Christian Chief Star Blanket has a good successor in his son "Kameyowstootin," a very quiet man who attends Church regularly and is a steady upholder of his Pastor. A deeply interesting incident occurred next day. A bigoted heathen, an old man came to see me. Mr. Taylor and I had a long and solemn conversation with him. We urged upon him the fact that while, in mercy and long suffering, God bore with the times of heathen ignorance, yet, on the arrival of the Gospel, there must needs be a change, and that now He "Commandeth all men everywhere to repent," Acts 17:30. On the following Sunday, I was pleased to see the old man a diligent listener at church. This Reserve is a desirable location, having good arable land, haylands and a clear-water Lake.

From Sandy Lake we drove to Prince Albert, which is larger and more advanced in modern buildings than I expected. By name familiar to me ever since I came to the country twenty-two years ago I saw it for the first time as we approached the northern bank of the Saskatchewan about 10 P. M. Its extended frontage along the river of about two miles of stores, residences, mills etc., lit up by electric light was quite imposing.

For the first four days we were the guests of Mr. and Mrs. Traill. The former was in charge of the H. B. Co. Post at Vermilion during our residence there and they were helpers in every good work.

On leaving these kind friends we stayed at Emmanuel College where we were most hospitably entertained by Archdeacon Mackay. The Indian Industrial School which is carried on here was in vacation and had only

just commenced term work as we left, for which the buildings were being cleaned and prepared. The healthy and intelligent appearance of the pupils spoke well for the management and training which they enjoy. The singing, both at prayers and in St. Mary's Church under Mr. Gale's supervision was very pleasing.

During our stay here we renewed many old acquaintances, residents in early days, either in Winnipeg or at St. Andrews.

On August 10th. I resumed my Mission tour. No one can equal an old stager as a travelling companion—Archdeacon Mackay excelled in this respect. As we lumbered through the Main St. of Prince Albert, our waggon was gradually filled up with all essentials for an extended journey. Having crossed the ferry, we, like true "old timers" boiled our kettle on the opposite bank before making a start for Montreal Lake.

On the second day, breakfast and an hour's chat with our host and hostess, the Rev. G. S. and Mrs. Winter at Sturgeon Lake made a pleasant break in our journey.

But for previous experiences in the far North, I might have concluded that a rougher road could not possibly offer itself to four waggon wheels and through their medium to the sensitive structure of the human frame than that of the closing stages of our journey to Montreal Lake. The Archdeacon hardly seemed to relish a depreciating comparison I tried to draw between its capacity in this respect and that of our Lesser Slave Lake Road. It struck me that he was rather proud than otherwise of this entrance into his large district as a clear evidence that missionary work does not fall in the *soft* places of the earth.

The little group of houses and tents gathered around the School-Church and Mission House was reached on Friday.

## 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. Puhlado 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.

As we intended, if possible, to reach Stanley on the Churchill River the following Sunday week, we had to arrange for the Confirmation to be held the next morning. According to our usual custom on arriving at a Mission Station, we had evening Service. On this occasion it was held by the dim light of candles. Men, women and children including babies were present. The earnestness and interest of the congregation needed no outward stimulus. They took their part in the responses, joined heartily in hymns, listened attentively to the sermon. Next morning after Prayers, with address, I confirmed twenty. That afternoon we bid adieu to this interesting Mission which is under the care of the Rev. T. Clarke.

A good sized birch bark canoe had been provided by Mr. McDonald, the H. B. Co's officer at Lac la Rouge.

Our bowsman was the Chief of the Stanley Indians. He is a large strongly built swarthy man and reminds me of Hugh, one of Dickens' characters, in Barnaby Rudge. Only instead of the boisterous hilarity of that personage, his is the quiet demeanour of a Christian man. He and his fellow Indian did not consider it sufficient merely to convey their ministers from point to point, but were also present at every service, showing an undiminished interest throughout.

One might contrast their conduct with that of many coachmen, who, after driving their masters to church tie up their horses and remain outside. One of this class while driving the late Archbishop Benson, informed the latter that he had frequently rebuked his fellow-coachmen for doing so, and had pointed to himself as an example. "I tells 'em," said he, "look at me, I allus goes to church and what am I the worse for it?" a remark which caused the Archbishop considerable amusement.

Travellers in the North generally like to lighten the weariness of the journey by a good humoured banter. A lovely cloudless night greeted us at our first camp on the shores of the Montreal Lake. I put up my tent, Archdeacon Mackay threw his down on the ground and made his bed upon it.

After a few remarks on either side with regard to this arrangement, I said "the morning will prove who is the wiser man." The Archdeacon was quite willing to abide by the morrow's verdict. About 1. A. M. I was awakened by a regular down pour and sundry sounds of hurrying to and fro reached my ears. Needless to say I was convulsed with suppressed laughter. Next day I claimed wisdom's wreath and the Archdeacon did not challenge my right to it. In the evening we reached Montreal River. The descent from this point to Lac la Rouge must be a heavy one as the river presents an almost unbroken series of rapids. These afforded full scope for the skill in poling of our guide and bowsman. Now shooting ahead with the full force of the current, again checking the canoe's progress in mid-rapid, now holding her up altogether, pushing back, turning right or left amid the swirl and rush of water where lurked stones—contact with which would inevitably rend our frail birch-bark,

thus after two or three days of this sort of excitement, we reached what might have been the land of the "lotus-eaters" our progress being made difficult by masses of water lilies.

Lac la Rouge though not a large sheet of water is one of the finest of our Northern Lakes. It is very deep and the picturesque rocky islands which stud its surface rise sheer out of the clear depths.

My son who is a good swimmer found excellent diving places from 15 to 20 feet above the water. We much enjoyed the warm hospitality accorded us by Mr. and Mrs. S. McDonald at the H. B. Co's Post. On the following morning furnished with two smaller canoes instead of the large one we had previously used, we started across the Lake.

The Indians at Little Hills gave us a hearty welcome. A congregation attentive to hear the Word of Life gathered together on the evening of our arrival, I confirmed ten on the following morning. The small School-Church was filled to its utmost capacity. Little Hills is an out-station to Stanley. Both are in charge of Rev. Roderick McLennan formerly of St Andrews who graduated from St. John's College, Winnipeg. Stanley is no longer as regards trade, the important point it used to be in the old days, when it was on the main road to the North. The H. B. Co's Post is not even occupied nor does the fishery in the immediate neighbourhood warrant any large resident population. In missionary work, however, it continues to be the Metropolis of a very wide district.

(To be continued.)

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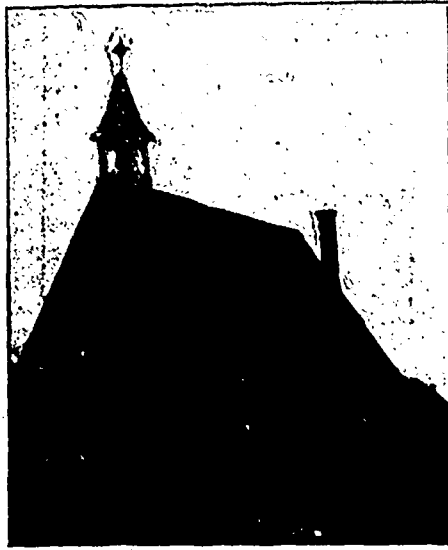
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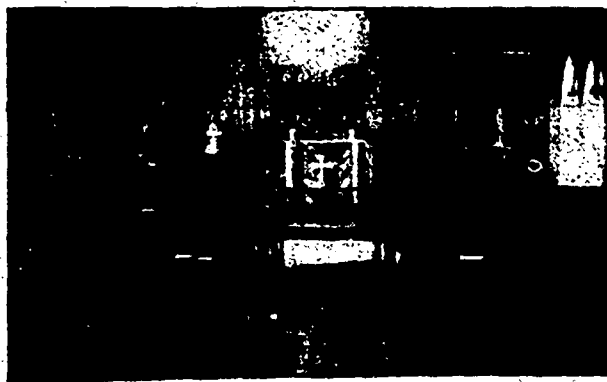
## Missions in the Diocese of Rupertsland.

## III — RUSSELL.



Christ Church, Russell.

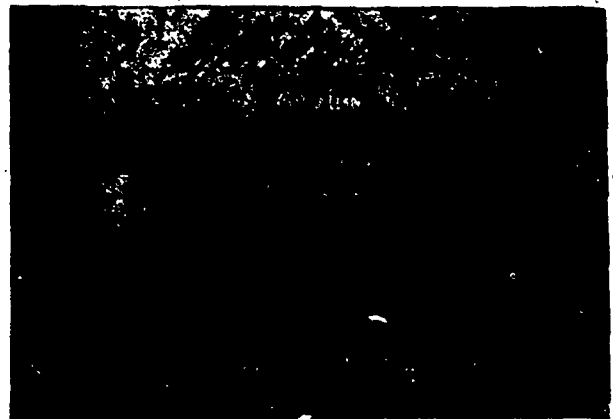
This mission is the most northerly in the Province of Manitoba and one of the largest, if not the largest mission in the diocese. The Church's work has indeed made rapid strides during the last few years, there now being 10 regular service stations and 5 occasional. Any one knowing this part of the country is struck with its beauty for picturesqueness, not like the flat Portage and Brandon Plains, but rolling prairie with beautiful bluffs or clusters of trees and grand valleys. It is bound on the North-East by the River Shell, with a large timber bush, on the East by the Bird Tail, South and West by the great Assiniboine River.



Christ Church, Russell (Interior.)

Our settlers do not attempt one special kind of farming, because that would end in failure, but adopt the more congenial mixed farming, the result—slowly, 'tis true, but surely, they are getting on. To the North, lies that valuable pasture land, Castleberry, Tumble and the Swan River, where there are some very large cattle ranches, which send away each year, cattle for the market that have no equal in the Province.

The little Christ Church, Russell, was erected some eight years ago, and from that mother building all the work has sprung. Previous to this time, the country only received occasional parochial visits from the missionaries stationed at Birtle or Moosomin. The clergy who have faithfully worked in this Mission have been, the Rev. Mr. Ross and Rev. H. M. Drummond, who are now working in England. The Rev. C. A. Sadler put in about three years of faithful work and then was called to preach the Gospel to the Auracanian Indians. The present incumbent and missionary began his work in July 1895. He was surrounded by a band of faithful people, but there were a large number of difficulties and debts. However, the Church people rallied around him, and these difficulties have partly been overcome and the debts have vanished, so that under God's grace there now stands a well-equipped mission with 5 churches and a vicarage. During his incumbency, his first work was to plaster and fix up the Vicarage to make it habitable, and then band together in seven of the centres, women under the auspices of the Women's Auxiliary: these guilds, though the member are few in number (60 all told), have proved the right hand workers, and without their aid and encouragement nothing could have been done. In the Russell Mission they have completely restored their church, besides adding a vestry, tower and bell. They have also cleared the mortgage and debt on the Vicarage, some \$600.00. At Binscarth a little village 14 miles south, we have built and furnished a very pretty little church dedicated to St. Matthew, which we trust will be free from debt by Easter. Further south some nine miles we come to a widely scattered settlement called Balmerino; here this year we have erected a mission room, dedicated to St. Peter, also a huge stable which is also very nearly paid for.



St. Matthew's, Binscarth.

East of Binscarth, there is one of the oldest log churches in the diocese, built many years ago when that part was thickly populated, now, though we are only very few in number we have completely restored it and fitted it up inside and built a stable.

Then going to the west we come to another pretty little village in the valley of the Assiniboine, called Millwood,

where we have erected a mission room dedicated to St. John.

Further north we go, till we come to Shellmouth, where we use the school house, and at this mission we are trying to buy a new organ this year.

Further east we strike one of the prettiest spots in Manitoba, called Assessippi, where we use the Union Church.

Further south-east, we strike a settlement that used to be thickly populated, but now is sparsely settled, called Boulton. Our little guild here has just put in a new organ in the school house for use in services.

Our people are not well-to-do, so your readers must not think we have accomplished it alone. We have received great help and encouragement from the old land, Eastern Canada, and Winnipeg.

The usual parochial agencies are fully alive; we have 12 Sunday Schools in full working order, 7 of which have libraries. We have also a large band belonging to our Scripture Union; children, adults and families are reading the daily portion. Children's Services are regularly held in six centres and we also have a small branch of the C. E. T. S. But above all, what gives us so much encouragement is the regularity with which our Communicants, especially young men meet at the Holy Eucharists.



Rev. Geo. Gill.

The present incumbent of this mission Rev. George Gill, was appointed when he first came here, to be Chaplain of Dr. Barnardo's home-farm, four miles southwest, and here he finds great encouragement in the church's work. The management and senior staff all appear to work amicably and take a great interest in the Sunday



St. Peter's, Balmerino.

Services and the week night Bible Classes. It would do all your hearts good to hear those boys sing the hymns and render the services of our dear old Church, and we feel certain that it must make some influence on their lives. The manager, Mr. E. A. Struthers, is now fitting one of the large rooms, to set apart for a chapel. The executive committee of the diocese allow a small grant which enables the incumbent to have an assistant, without which it would be impossible to do the work. It takes six horses to work the mission.



The Home, Barnardo Farm.

It is anticipated, that now the mission has been equipped with buildings to work in, and they are nearly out of debt, that our people will be able to support the ministry better and thus enable the mission to be divided up and bring more men into the field.

As many of our clergy will be using the "Story of the Cross," in their Churches during Lent, and especially during Holy Week, we desire to call their attention to the fact, that copies can be had at the S. P. C. K. Depository (MESSRS. RUSSELL & Co., Winnipeg. Prices—Words only, 60c. per hundred; Words with music, 3c. per copy.



The Chapters of the Brotherhood of St. Andrew that are formed in the parishes of Winnipeg decided during the present winter to meet once in every two months, at one of the parish churches or parish halls, in joint session. The first meeting was held in Holy Trinity School House. The Ven. Archdeacon Fortin taking the chair, and Mr. W. A. Wise reading a most extremely interesting paper on his experiences and impressions at the convention held in Buffalo, United States, during October of last year. This meeting was held in December and was well attended. The next united meeting was held in Christ Church Chapel on the 14th of February. The Rector (Rev. Welbury Milton) taking the position of chairman. A very large number of the Brethren came together. The programme arranged by the Secretaries was, an address by the Rev. J. A. Richardson, Rector of St. Luke's, and ten-minute speeches from the various directors of each Chapter. The Ven. Archdeacon Fortin opened the meeting with the prayers of the Order. Hymn 403, A. and M. was then sung and Mr. Richardson gave a very eloquent and impressive address. His words were peculiarly applicable to the hearers, and must have stirred up in each heart a feeling of the responsibility that each brother has resting upon him in work and prayer.

In response to the call for the Directors, Mr. Taylor, of Holy Trinity Chapter led off and gave some pointed and well timed remarks, dwelling particularly upon work that the brethren might do in the Sunday Schools.

Mr. Collins, the St. Peter's Director, gave a very acceptable and carefully thought out speech on the advancement of the Order in Spiritual Life.

Mr. Colwell, the Christ Church Director, welcomed the visiting Chapters in a few well chosen and happy words.

Mr. Sweatman, the All Saints Director, concluded the meeting with some practical suggestions with regard to our loyalty to the Church of Christ.

The meeting closed by repeating the Office of Compline which is used by the Chapters of All Saints and Christ Church.

The clergy present were: Ven. Archdeacon Fortin and Rev. C. C. Owen, of Holy Trinity, Rev. F. V. Baker, of All Saints, Rev. W. T. Mitton and S. G. Chambers, of Christ Church, Rev. J. A. Richardson, of St. Luke's. Rev. W. A. Burman, of St. Peter's, apologized for his absence by stating that he was obliged to be present at a rural deanery meeting, in his capacity as rural dean, at Stonewall. The next Brotherhood rally will be at All Saints.

## THE CANADIAN PACIFIC RAILWAY

IS LOYAL TO CANADIAN INTERESTS.

(From the Montreal 'Witness,' Feb. 5.)

The people of British Columbia are not easy to satisfy in the matter of the efforts which government, railways, press, and people of Canada generally should make in order to secure to the British Columbia ports, the Yukon business, but the Canadian Pacific Railway's course seems to be highly approved, at least by the Victoria, (B. C.) 'Times.' It says: "The Canadian Pacific Railway Company has shown wonderful, yet characteristic, energy in dealing with the Klondike question; they have fairly flooded the United Kingdom with literature in the highest degree beneficial to the interests of Canada, yet indulging in no abuse or misrepresentation of the Americans. The case for Canada has been put in such a manner that thousands who would have gone to Seattle, Tacoma, Portland and other American points will come to Victoria, Vancouver and other British Columbia cities. The C. P. R. can take passengers to Seattle quite as cheaply as they can land them in Victoria or Vancouver, but it is to the Company's credit that all their efforts have been to divert the travel to Canada. We don't expect railway companies to be influenced entirely by patriotism, but the C. P. R. have certainly in this matter done all within their power to give Canada the benefit of their influence without going out of the way to hurt rival lines by false statements. The Alaska Commercial Company, with all their experience in the Yukon and thorough knowledge of the rules and regulations governing the import of goods to the Klondike purchasing their stores in Victoria is sufficient testimony to the fact that the Canadian campaign has been conducted on the proper lines and that it will be completely successful."

The Rev. F. W. Goodman, of St. Augustine's Church, Lethbridge, left for the Old Country at the end of February, for a three month's visit. His route was via Victoria, San Francisco and New York. During his absence, his place will be taken by the Rev. W. R. Beal, B. A., lately of Battleford.

## QUESTIONS AND ANSWERS ON THE CHURCH, SUPPLEMENTARY TO THE CATECHISM.

ADOPTED BY THE LOWER HOUSE OF THE CONVOCATION OF CANTERBURY IN SESSIONS OF MAY 12, AND JULY 5, 6, 7, 1887.

*It was intended to present this to the Upper House for their approval, but it was considered by the Primate and Bishops that matters connected with doctrine must emanate from the Upper House.*

I. Q. What meanest thou by the Church?—*A.* I mean the Body of which JESUS CHRIST is the head, and of which I am made a member in my Baptism.

II. Q. How is the Church described in the Creeds?—*A.* It is described as One, Holy, Catholic, and Apostolic.



III. Q. What meanest thou by each of these words?—  
*A.* I mean that the Church is One, as being One Body under the One Head, Holy, because the HOLY SPIRIT dwells in it, and sanctifies its members; Catholic because it is for all nations and all times, and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

IV. Q. We learn from Holy Scripture that in the Church the evil are mingled with the good. Will it always be so?—*A.* No; when our LORD comes again, He will cast the evil out of His kingdom; will make His faithful servants perfect both in body and soul, and will present His whole Church to Himself without spot, and blameless.

V. Q. What is the Office and Work of the Church on earth? *A.* The office and work of the Church on earth is to maintain and teach everywhere the true Faith of CHRIST, and to be His instrument for conveying Grace to men, by the power of the HOLY GHOST.

VI. Q. How did our Lord provide for the government and continuance of the Church? *A.* He gave authority to His Apostles to rule the Church, to minister His Word and Sacraments, and to ordain faithful men for the continuance of this Ministry until His coming again.

VII. Q. What Orders of Ministers have there been in the Church from the Apostles' time. *A.* Bishops, Priests, and Deacons.

VIII. Q. What is the office of a Bishop? *A.* The office of a Bishop is to be a chief Pastor and Ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.

IX. Q. What is the office of a Priest? The office of a Priest is to preach the Word of God, to baptize, to celebrate the Holy Communion, to pronounce Absolution and Blessing in God's Name, and to feed the flock committed by the Bishop to his charge.

X. Q. What is the office of a Deacon? *A.* The office of a Deacon is to assist the Priest in Divine Service, and specially at the Holy Communion, to baptize infants in the absence of the Priest, to catechize, to preach if authorized by the Bishop, and to search for the sick and the poor.

XI. Q. What is required of the members of the Church? *A.* To endeavor, by God's help, to fulfil their Baptismal vows; to make full use of the means of grace; to remain steadfast in the communion of the Church; and to forward the work of the Church at home and abroad.

XII. Q. Why is it our duty to belong to the Church of England? *A.* Because the Church of England has inherited and retains the Doctrine and Ministry of the One Catholic and Apostolic Church and is that part of the Church which has been settled from early times in our Country.



### The Bishop and the Sweep.

There is a street in Peterborough, so narrow that two vehicles cannot pass one another in it. It is said that a former Bishop of Peterborough happened one day to meet a sweep, with his barrow, in the narrow way, and contrary to the usual rule of the road obtaining in Peterborough, the latter refused to back. On putting his head out of the carriage window, to see what was the matter, the Bishop was surprised to find his course blocked by a sweep, above all people in the world. The sweep when requested, refused to budge an inch, remarking, "If you don't move, I'll serve you the same as I served the other party yesterday. The only alternative was for the Bishop to back, which he told his coachman to do. The sweep went on in triumph, much to the amusement of the passers by.

"Now," said the Bishop, "how did you serve the party that refused to let you pass yesterday?"

"Oh," replied the sweep, laughing, "they would'n't make way so I had to."

—o—

### Longfellow's Little Boy.

There was one little boy of whom Longfellow was very fond, who often came to see him. One day the child looked earnestly at the long rows of books in the library, and at length said, "Have you got Jack the Giant Killer?" Longfellow was obliged to confess that his library did not contain that venerated volume. The little boy looked very sorry, presently he slipped down from his knee and went away, but early the next morning Longfellow saw him coming up the walk with something tightly clasped in his little fists. The child had brought two cents with which he was to buy a Jack the Giant Killer to be his own.

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