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# The Western Churchman.

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

Vol. 3—No. 8.

WINNIPEG, APRIL, 1898.

PRICE 10c.

## Calendar.

APRIL.

1. Friday.
2. Saturday.
3. 6TH SUNDAY IN LENT. S. Richard, B. A.D. 1253.  
Morning—Exod. 9; Matt. 26  
Evening—Exod. 10 or 11; Luke 19, v. 28 or 20, v. 9 to v. 21.
4. Monday before Easter. S. Amb., B. A.D. 397.
5. Tuesday before Easter.
6. Wednesday before Easter.
7. Thursday before Easter.
8. Good Friday.
9. Easter Eve.
10. EASTER DAY. Morning—Exod. 12 to v. 29; Rev. 1, v. 10 to v. 19. Evening—Exod. 12, v. 29, or 14; John 20, v. 11 to v. 19; or Rev. 5.
11. Monday in Easter Week.
12. Tuesday in Easter Week.
13. Wednesday. S. Justin, M., A.D. 167.
14. Thursday.
15. Friday.
16. Saturday.
17. 1ST. SUNDAY AFTER EASTER. Morning—Num. 16 to v. 36; 1 Cor. 15 to v. 29. Num. 16, v. 36, or 17 to v. 12; John 20, v. 24 to v. 30.
18. Monday. S. Laisren, A.D. 650.
19. Tuesday. Alphege, Abp., A.D. 1012.
20. Wednesday.
21. Thursday. Anselm., A.D. 1109.
22. Friday.
23. Saturday. S. George, M., A.D. 303.
24. 2ND. SUNDAY AFTER EASTER. S. Mellitus, A.D. 624.  
Morning—Num. 20 to v. 14; Luke 18 to v. 31.  
Evening—Num. 20, v. 14 to 21, v. 16, or 21, v. 10; Phil. 1.
25. Monday. St. Mark, E. & M.
26. Tuesday.
27. Wednesday.
28. Thursday. S. Vitalis, M., A. D. 105
29. Friday.
30. S. Erkenwold, B. & C., A. D. 673

### 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 23rd of the month.

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

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AN ADDRESS DELIVERED TO THE CHURCH SOCIETY, ST. JOHN'S COLLEGE, WINNIPEG.

BY

The Rev. M. Harding, Rector of St. Matthew's London.

My dear Brethren in Christ:—

I am glad to be with you this evening and to be able to offer you some few thoughts which I hope will be in some degree helpful to you. Speaking principally to the Members of the Church Society and to those who are preparing for the work of the Sacred Ministry, I thought it would be well to consider from my own point of view, some of the things necessary for the extending of the Kingdom of God in any parish. Not that the lecturer has discovered the secret of success for himself, but only because he thought every Parish Priest, and indeed every Christian should have something to add from the result of his own experience, failures and successes to the fund of information for the benefit of those who follow in the same work. When first asked to deliver an address before your excellent Society I felt much inclined to decline, claiming the long distance, the time and experience required for the preparation thereof. I hope sincerely second thoughts were best, and that something said by me this evening will supply to some of you some little assistance in future years in extending the borders of the Kingdom wherever you may be placed. Probably there will be some statements in this lecture from which some of you will withhold your assent. In that case I must ask you to remember that I am only speaking for myself, from my own point of view and in agreement with my own convictions. No doubt the lec-

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turer himself has yet a large number of lessons to learn from those who have labored longer in the services of the Chief Shepherd, but for the present, he is to forget his own need of assistance and endeavor to say something that will be helpful to others. May the Holy Spirit teach him as it taught God's faithful people of old, and give him right judgement on all things. There are few more solemn words than those addressed to priests at their ordination. "The Church and congregation whom he must serve is Christ's spouse and Christ's body and if it shall happen the same Church or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and the horrible punishment that will ensue." From these words we may suppose that the Church intends each single soul in the parish to be under the personal care of the Parish Priest, and no Priest can be said to have fully learned their meaning until he had provided as far as possible for every spiritual want of every soul in his care. If we take these words literally, we must see that in a certain sense the Priest is responsible for all sorts and conditions of men in his charge and the question he must ever be asking himself is this,—“How can I, as Under Shepherd bring each and all the people in this part of the Vineyard into the very presence of the Saviour of men; to acknowledge His Divinity; to seek His pardon and to claim His mercy and grace. Some clergymen feel they have done their duty if they succeed in bringing together a large number of people, two or three times a week to hear sermons and faithfully attend to the spiritual wants of Professing members of the Church of England; but certainly, from the wording of our Ordinal the Parish Priest has a duty to perform towards all English-speaking people in his parish. As he moves about his field of labor, he must feel as he passes the child playing in the street, the man following the plough, or driving the team; the hard-worked mother, the busy father, the growing lad, the girl developing into womanhood—“these have been delivered into my charge and may claim my care and protection. God will require at my hands an account of the way in which I have endeavored to shepherd these.” It is not sufficient that a pastor minister to a congregation. He must minister to each separate soul; he must render, as far as is humanly possible, an account to God of each member of his flock; he must give personal, individual thought, attention and prayer. The ideal priest will know his sheep by name and seek each separate one until he find it. He, of all men in the parish, must have a large supply of sympathy in his dealing with men; he must possess the power of entering into the work, circumstances and life of his people. It is to be feared that many members of the Christian Church, go through life not possessing an interest in those who are placed in the same walks of life and surrounded by the same troubles, pleasures and trials. He is the Parish Priest and each and all in the parish should have his prayers, his sympathy and his love. He should be ready at all times to help each and every soul, baptized or unbaptized, Churchman or Dissenter. “Like priest; like people,” says a master in Israel. Let then the priest enter into the trials of the layman; trust the layman, and

in nine cases out of ten, the layman will enter into the trials of and trust the priest. As ministers of the Church, we must never forget that it is impossible for us to be truly sympathetic men as men. True sympathy is the creation of the Holy Spirit; it comes to us only when we are in close communion with God. Jesus, who came to minister to the sons of men possessed this most precious gift in its perfection and from Him alone can a full supply flow into the souls of His servants. It possessed the first preachers of the Gospel and still it will take up its abode in the hearts of those who follow in the same Apostolic ministry, if they earnestly desire and pray for it. Be sure without the sympathy that flows from the person of Jesus, there can be no true and real success in any Ministerial career. Knowledge may enlighten the minds of people; wit and humor may entertain, but God-given sympathy and love will alone move the hearts and affections of men. If you wish me to weep, said the heathen poet, you must first weep yourself. If the renowned Dr. Arnold, of Rugby, could not always restrain a tear as he admitted a new boy into his school, shall no emotion rise in the heart of the Parish Priest as he receives some fresh young life at the font, into his Sunday-School, Confirmation Class, Band of Workers, or at the Altar of God. A friend of the lecturer's some fifteen years ago returned from an interview with Canon Knox-Little during the General London Mission in the Deanery of St. Paul's, saying “He wept with me over my sins.” If we wish to rescue men from sin, we must deal with them individually as separate centres of thought and life, possibilities, trials and temptations. Ministers must first enter themselves into the life of the man Christ Jesus and then proceed to Jesus with a man—the Child of God troubled and injured by sin. To be able to really help a man, you must enter into his life; there must be something in common between you before you can appeal to his heart and will. Obtain a correct idea of a man's knowledge; of a man's surroundings; his country, his home, his views, his temptations, and you have the key to the door of his heart. The majority of even worldly men will respect the office of the priest, they will even go so far as to give him material support, providing he conducts himself as a gentleman, and unless he is careful to take trouble to give them thought, consideration and sympathy—unless he is willing to help them, they will live in another world—they will know him as the preacher or “Minister of the English Church,” but never as the Parish Priest, the pastor of the people, the persona of the place. There is always great danger lest the Priest should become associated with a class or circle. It is not easy to be the Parish Priest, to sympathize with all in a field of labor—young and old, rich and poor, learned and ignorant, good and bad, to rejoice with the children, young men and maidens in their pleasures and sports, to weep with the sinner and pray with those approaching the Paradise of God. This is a gift of God which flows from the Perfect Man, Christ Jesus. The man who would be the Parish Priest, must be truly Catholic; he must never allow himself to complain of country, climate or habits of the people. He must be a Catholic Priest in the widest sense of the term—not an

Anglican, Scotch, Irish or Canadian priest, but Catholic. He must possess a Catholic heart and love men because they are men, redeemed by the precious blood of Christ and not because they are members of a particular branch of the human family; he must have an intense love for souls wherever they may be found. Wherever he finds himself he must be at home. In his parish he must always say "Thy people shall be my people." He must endeavor to understand existing institutions before he tries to reform. He must be blind to a great extent, to the little imperfections of the narrow circles existing in the place and embrace those things that are admirable. He must have a large supply of sanctified common sense, and cultivate the gift of adaptability; he must pay particular attention to men occupying positions of importance, not, perhaps, so much for their own sakes as for the sake of their example. If the principal people in a small place attend the services of the church regularly, it is not difficult to make all the people Churchgoers. The people of Great Britain to-day are decidedly on the side of the Church, owing to the fact that the Queen and Nobility are religious, and it is not wrong to suppose that St. Paul had the force of example in view when he wrote to the Bishop of Ephesus, "I exhort that prayers be made for Kings and all that are in authority that we may lead a Godly and peaceable life." Power to do these things will come from the cultivation of the gift imparted to every priest in Ordination by the imposition of the hands of the Bishop and which requires continual stirring up, for those words, "Receive ye the Holy Ghost for the work and office of a priest in the Church of God," can mean nothing less. This is a power that flows from the Catholic heart of Jesus Christ into the hearts of those who bear His commission and act in His stead, and in a new country if he is to enter into the life of his people, and find a way into their hearts, he must be regular and careful in his visits. There are still to be found many parish clergymen who are inclined to doubt the wisdom of much visiting on the part of the parish priest. Without stopping to weigh the pros and cons (for no doubt there is something that is very inconvenient in our present system) I think, considering our present circumstances and the migratory character of our people, we must be prepared to spend much time in this most important work. In the Roman Catholic Church, there is compulsory confession, which brings every loyal Roman Catholic into close touch with his priest. In the Church of England it seems to me, we must use the homes of our people as confessionals. If people are indifferent to the claims of religion, or prevented by sickness from attending Church, we must carry the Church to them. In this most important work there must be method. Before we enter a house the second time, we must be quite certain as to the object of our visit and decide not to leave it until we have attained it.

There is no doubt that from these visits more than from anything else, the priest will obtain matter and illustration (the source being carefully concealed) for his sermons and addresses. In visiting, the child should never be forgotten. In a country parish, the children should be catechised

during the visit, and in a town parish, the schools visited as regular as the home. In an associate mission in the Upper Ottawa Valley in which the lecturer had the privilege of working some ten years ago, the catechising of the children before father and mother, form the chief feature of the Minister's visit. No doubt much of this labor would be saved if we had Church schools scattered up and down the country, wherein the clergy could gather the children of the Church from time to time and instruct them in the Faith of the Church and in all other things that Christian children ought to know. But we have to deal with things as they are and not as they ought to be. Therefore we must adapt ourselves to our environments and be prepared at considerable inconvenience to pursue the next best method.

The priest must be consistent in all that he says and does. Having once decided upon a proper course, there must be no retreat. Hesitate, consider, pray before making a step. Be sure it is the right thing to do; but then, like a British soldier, defend your position. Among all Britishers there is a love of consistency—they may not agree with the priest, but they like him because they know him to be consistent. The undecided feel a sense of secret confidence in the presence of a man with strong convictions. First they admire, then revere and finally, imitate. It is a proof to them as a superhuman power. It strikes them as a ray from the Eternal Son of Righteousness who never changes, "the same, yesterday, to-day and forever." Again this consistency is not easy, not assumed at will; it is the result of character acquired; the result of self-examination; self-denial; self-knowledge. Given a consistent priest, before long you have a consistent people. A priest is always the beholden of all beholders and his life should be a model for others to copy. The priest's household arrangements, the time he rises, the time he retires, the regular or irregular way in which he pays his debts, the way he treats any he employs, the manner in which he rules his house, the time he spends in pleasure, the nature of his pleasures, the time he gives to prayer and preparation of his work, even the food he eats and drinks, after a time are known to his people. Nothing too small to hinder or mar the priest's work—slovenly appearance when exercising the priest's office at the altar, or in the sick chamber; lack of courtesy; want of refinement, when dealing with the very poor; the thoughtless repeating of something heard in a previous visit; the apparent desire to hear news; the willingness to listen while the faults of others are being exposed; the failing to act as an officer and a gentleman. These apparently little things ruin or mar a man's work. There must also be consistency in dealing with other religious bodies. Day by day our people are brought face to face with a startling phenomena. Instead of finding all who profess and call themselves Christians, united in one holy bond of peace and love, they find division—a divided Christendom puzzles a large number of devout Church people. The problem is nowhere so clearly presented as in this new world, where every and any religious teacher for a time gain a hearing. Two governing principles seem to me to be necessary in

viewing the unhappy divisions which afflict the body of Christ and everywhere confront us:—

1st. Decision.

2nd. Charity.

Our Lord came into this world to save sinners both from the power and penalty of sin. This, even well instructed Christian children know:—

He died that we might be forgiven,

He died to make us good ;

That we may go at last to Heaven,

Saved by His precious blood.

But many seem to be quite unable to grasp the fact that for this purpose He founded a Kingdom, a visible society, which He called the Church. He did not come to write a book and then leave his followers to choose a faith for themselves and form themselves into different societies, which best suited their political, emotional or social tendencies, for not one line of the New Testament was written till long after His death and resurrection. He formed, however, a Church, a vast, world-wide, all-embracing, Catholic Society, which was to exist in the world, His representative till the end of time. By His Holy Spirit He created a faith for which St. Peter bids His saints to contend earnestly for. He created a threefold ministry and He instituted two sacraments to be generally necessary to Salvation. After a time He spake by His Apostles and Evangelists, as He did by His Holy Prophets in old time and gave to His people, His family, His Church, the New Testament as a guide in matters of faith. This Church, thus equipped, reached the shores of our dear mother-land in the first or second century. In the latter part of the sixth century St. Augustine arrived from the Latin church and carried on his missionary labors, in the South-east of Great Britain, while the old British Bishops and clergy carried on in the North and West their great missionary work. In the course of time the old British Church of Pentecost and the missions of Gregory and Augustine, joined hands in St. Chad of Lichfield and labored together for the salvation of men. Once again that Church passed over into other lands, including this Dominion, so that we may teach our people our Church's descent from the hands of Jesus Christ and from the Day of Pentecost. Reform after reform has been necessary. Reform after reform has taken place, but the Church of our love has never separated herself from anything that can claim the authority of Holy Scripture and the Primitive Church. A Catholic and Apostolic Church, free from the additions of Rome on the one hand and the deductions of Protestant bodies on the other. Using the word in its historical sense, Essentially Protestant; in its modern sense, as agreeing with every religious body, down to the Unitarians and Mormons, decidedly not. Here the priest should stand firm, he is the representative of the Church of Jesus Christ and can acknowledge no human institution. In dealing with other religious bodies, I should say the Parish Priest should take pains to deal kindly; speak respectfully of those who differ from him and also faithfully endeavor to recognize and lay hold of all that is good in their work or system. "He that

is not against us is on our part," is equally true with "He that is not with me is against me, and he that gathereth not with me, scattereth." There cannot be the slightest doubt that our unhappy divisions are not in accordance with God's ordinance, but hostile to the teaching of the Founder of the Church and to the prayer "that they all may be one as Thou, Father art in Me and I in Thee, that they also may be one in us. Against words like these no argument, no question of expediency can weigh a feather's weight. God can and does, sometimes bring good out of evil, but we can never turn evil into good. No doubt the original cause of division in English Christianity has ceased to exist, for most forms of dissent from the Church of England came into existence to supply some half-hidden truth. Perhaps the best remedy for divisions is to bring into as full prominence as possible, the whole round of the Christian Faith. Let the priest preach the truth, says the founder of the Cowley Fathers, and error will flee away. Be clear and strong, decided and firm when speaking of the essential differences existing between the Church and other religious bodies. Avoid foolish and unreal statements dictated by expediency about the unimportance of religious error. Do not try and agree with all shades of religious opinions you find in your parish, for in striving for popularity you will lose power and influence. In all philanthropic work the pastor should be ready to join with all Christians, yea and all heathen; for work undertaken together for the love of man as man must lead to greater love of God. Greatly as his heart from time to time will swell with admiration, sympathy and love for the separated brethren, yet he will avoid what are called "Union Services," for it will perplex and worry many of the devout people of his flock and surrender his position as the representative of the Church, provided by God for English-speaking peoples. He will always treat the Ministers of other religious bodies with the greatest respect; sympathize with them in their sorrow; cultivate their friendship and thank God heartily for all the good that is being done by them. He will from time to time make friendly calls and if convenient entertain them as friends, but nevertheless always remain firm as a rock in regard to his position as a minister of the Catholic and Apostolic Church. It is necessary for the Parish that the Parish Priest have his times of retirement. He is continually giving out and if

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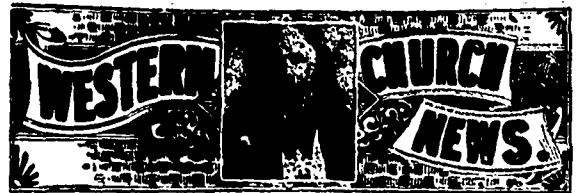
there is not also a continual taking in there will soon be fuss and bustle; perfunctory work and formalism in the place of spiritual life. Taking Jesus as his example he has the highest authority for times of retirement. Thirty years of quiet and rest in the home of St. Mary and Joseph and three years of active work. Forty days and nights in the wilderness and then the battle with Satan. Whole nights spent on mountain top in retirement and prayer and then ordination of the Apostles. Gethsemane before Calvary. If the work of the parish is to be well done, the priest must never be tempted to forget the principal work—the work he has to do in his own heart, and for the performance of that work he must have his times of retirement. The more busy his life, the more important his work, the more he needs times of quiet; times for spiritual refreshment; time to study the ideal life put before him in the Gospels and correct the copy. The land must lie fallow at times or there will be little fruit. The times of retirement which our Church suggests such as those required by the recitation of the daily offices and the observance of the Friday fast will be most helpful. Indeed the more the priest has to do, the more he will see the wisdom of the Church in ordering that all priests or deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause and if each Sunday in the Christian year is observed by him as a lesser Easter day, so surely should each Friday be observed as a lesser Good Friday. Until our Bishops again issue suggestions as to the manner in which we may observe the Friday or other fasts of the Church, we must observe them as our own conscience directs, but it seems to me that it is required of every priest to obey the directions printed in the Book of Common Prayer, if not in the letter at least in the spirit. Undoubtedly the Parish Priest will find the most powerful instruments for the extension of God's Kingdom, the confirmation classes, the district visitors, Sunday school and such societies as the Brotherhood of St. Andrew. If special attention is paid to the training of Sunday School teachers in the men and women's Bible classes, if it is a rule of the parish that every Sunday School teacher is well taught, a communicant and well thought of by God's people, in a few years the spiritual life of Church people will improve marvelously and the priest will see sincere and deep love for Jesus Christ in His Church. And when he has said and tried all, he must plead with Moses, "If Thy

presence go not with me, carry me not up hence;" and when he lacks courage he must hear the same divine voice, "Have not I sent thee, surely I will be with thee."

Perhaps the chief need of every parish is nowhere better supplied than in those beautiful words of the saintly Bishop Ken, which are given in Blunt's Directorium Pastorale:

Give me the priest, these graces shall possess:

- Of an ambassador the first address,
- A father's tenderness, a Shepherd's care,
- A Leader's courage which the Cross can bear.
- A Ruler's awe, a watchman's wakeful eye,
- A Pilot's skill, the helm in storms to ply.
- A Fisher's patience and a laborer's toil,
- A Guide's dexterity to disembroil.
- A Prophet's inspiration from above,
- A Teacher's knowledge and a Saviour's Love.



#### 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. 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.

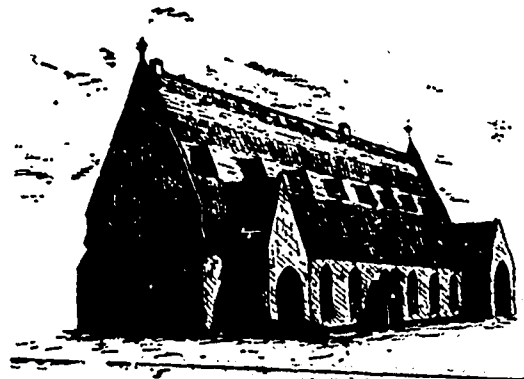
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**ST. MATTHEW'S BRANDON.**—The Wednesday evening services this Lent have been better attended than in any former year.

The Children's services on Friday afternoons have been well attended. A course of interesting addresses have been given by Rev. Myles Custance, on the subject of Children's Hymns.

On Thursday evenings the Rector has conducted a series of services in the Icelandic church. These have been much appreciated and well attended. At the close of each service an Icelandic hymn sung.

On Sunday, Feb. 27, the Lord Bishop of Qu'Appelle paid a visit to Brandon and administered the holy ordinance of Confirmation. Thirty-four candidates were presented, the oldest of whom was over four score years and the youngest thirteen. The church was crowded with a devout and attentive congregation, many having to leave for want of standing room. The Bishop's reverent administration of the Holy Rite was an object lesson of great value to all who witnessed it. He gave two practical and useful addresses. He was also the preacher at evensong, and addressed the parish Guild on Monday.

The Bishop's visit to Brandon was much appreciated, both by the congregation of St. Matthew's and by the public generally.

#### SERVICES.

##### Holy Week—

Services daily at 8.00 and 11.00 a.m. and 8.00 p.m.

##### Palm Sunday—

Regular Sunday Service with Special address to Men only in St. Matthew's Hall, at 4.15.

Sermon at 7.00 p.m., "The Day of Triumph."

Monday 8.00 p.m., "The Day of Wrath."

Tuesday 8.00 p.m., "The Day of Rebuke."

Wednesday 8.00 p.m., "The Day of Retirement."

Thursday 8.00 p.m., Special service for all Communicants of the Parish in preparation for Easter Communion. "The Day of Mysteries." Offerings to be devoted to the purchasing of a new Communion Service.

##### Good Friday—

Address on "The Saviour's Last Words." 12.00 to 3.00 p.m.

Address to Children, 4.15.

Evening Service at 8.00, "The Day of Rest."

The preacher at all of the Services during Holy Week will be the Rev. R. C. Johnstone, Editor of the WESTERN CHURCHMAN.

##### Saturday, Easter Eve—

Sacrament of Holy Baptism at 4.00 p.m.

The offerings on the Wednesday evening in Holy week will be given to the S. P. C. K.

##### Easter Day—

Holy Communion at 7.30, 8.30 and 11.00 a.m.

Matins and Sermon, 11.00, Rector.

Children's Service and Sermon 3.00 p.m. Rev. R. C. Johnstone.

Evensong and Sermon, 7.00 Rev. R. C. Johnstone.

A stringed orchestra will assist at the Services on Easter Day.

On Easter Monday at 8.00 an entertainment will be given in the parish room when the Rev. R. C. Johnstone will preside.

At Alexander on Easter Day, Morning Service and Sermon at 11.00. On April 17th Morning Prayer and Celebration of Holy Communion 11.00 a.m.

On Monday the 21st of March the Very Rev. the Dean of Rupert's Land gave a most interesting lecture before the Parish Guild on "Our Indian Missions, What we have Done for the Indians in the Past, What we Are Doing To-day." The lecturer carried his audience with him on a supposed trip to the chief of the Mission Stations and gave a most graphic description of the labors and successes of the chief Indian Missionaries.

On Monday evening, the 28th, in a most charming address, Mr. D. Wilson, editor of the Brandon Sun discussed the merits and defects of the modern novel. The learned lecturer obtained the closest attention of his audience from beginning to end, and well deserved the hearty applause that from time to time was accorded him by his appreciative listeners.

**ALL SAINT'S CHURCH, WINNIPEG.**—An interesting Organ Recital was given in the Church on Monday the 14th of March. Owing to the stormy weather the attendance was not so large as it would have been, but there was, nevertheless a good collection in behalf of the Choir Fund. The work of the Organist, Mr. L. H. J. Minchin, was done with excellent taste, and very delightful renderings were given of his different numbers, perhaps the most appreciated were "Benediction," by Saint-Saens, a richly colored work by this well known French composer, and the "Andante" from 1st Organ Concerto, of Handel. The delicacy and breadth of the great English master were well shown in this noble work. The two solos by members of the Choir were much enjoyed, and Fred Alderson's violin solo was very beautiful. The Rector gave a reading of a piece of poetry which afforded a rest from the musical programme and conveyed a beautiful spiritual lesson. One

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word should be added in appreciation of the reverent behaviour of the congregation. Our hearts seemed lifted up to God who has bestowed upon us this wonderful gift of Music. The programme was as follows: "Offertoire," Batiste; "Ave Maria," Schubert; Sacred Song, "The Palms," Faure, sung by Mr. J. S. Hurst; "Barcarolle," Sterndale-Bennett; Reading, "The Singing of the Magnificat," Rev. F. V. Baker. Violin Solo, "Raff's Cavatina," Fred Alçerson; "Benediction," Saint-Saens; Aria, "It is Enough," from Mendelssohn's Elijah, Capt. Peters; "Andante," 1st Organ Concerto, Handel.

The attendance at the Lenten services has been very fair, although the stormy weather has interfered a good deal. The Wednesday evening services have been especially unfortunate in this respect, for which we are sorry as the series of addresses on Our Lord's titles and offices has proved very instructive. As Lent deepens into Passiontide we hope that more will be able to take advantage of the services. The Rector's Sunday evening sermons on "The Way of Grace," have proved suggestive; and we pray they may help in the deepening of the religious life of the hearers. The topics have been illustrated by Scripture examples as follows: 1. "Repentance," David; 2. "Confession," The Prodigal Son; 3. "Forgiveness," Healing of the Paralytic; 4. "Atonement," Abraham and Isaac; 5. "Faith and Grace," Naaman the Syrian; 6. "The New Life," The Resurrection. The early Communion services have been well attended, and glad we are to see this means of grace used more generally during Lent. The attendance on first Sunday in March was 50, (with Communion of members of St. Mildred's Guild; on the second Sunday, 35, (with Communion of Brotherhood of St. Andrew.) This shows a good increase on our average attendance, which is generally about 20 on an ordinary Sunday.

We were glad to welcome Ven. Archdeacon Cooper at our service on 6th March. The excellent sermon he gave us on the right use of our words is printed elsewhere in this paper. The Archdeacon has done a good work for the Church in this country during the past twelve years. He will be greatly missed in Calgary where he has been Rector for nine years, and the Church in the Province of Rupert's Land will be the poorer for the departure of such a learned, spiritually-minded and withal genial-hearted clergyman. We wish the Archdeacon every blessing on his return to take up his work again in the Church of Ireland, the Church of his baptism and ordination.

**ST. JOHN'S COLLEGE NOTES.**—The Secretary of the Church Society is to be complimented on the way in which he has made provision for speakers at the various meetings. Since my last budget to you we have been favored with several able and interesting lectures.

Just before Lent, the Editor of the WESTERN CHURCHMAN addressed the Society on "Reform in Sunday Schools." He pointed out the many difficulties in the way of procuring suitable teachers, and spoke of the great necessity there was for care in the selection and in the after training of the teachers. In speaking of infant classes

he spoke very strongly in favor of illustrative teaching, and emphasized the fact that the infant teacher ought to be one of the best equipped teachers in the school. The lecturer was listened to with close interest, and his treatment of this important subject called forth quite a long and interesting discussion, in which Rev. Canon Matheson and others took part.

The Rev. McAdam Harding, of Brandon, gave a lecture last month on "Some Needs of the Parish," which was greatly appreciated. Mr. Harding is well qualified to speak from experience on this subject. He said that one of the most essential needs of a successful parish priest was sympathy. He must feel for his people, and pray for them even individually. The principal men in a parish must be appealed to, to go to church for the sake of example to other members of the congregation. In cases of sickness, the Church must be brought to the invalid. The priest should be very particular as to appearance and be very consistent as to practice.

During Lent we have also held our regular meetings at 5 p.m., at which addresses have been given by the Revs. J. A. Richardson, S. Chambers, W. T. Mitton, Canon Coombes and Ven. Archdeacon Fortin.

Good entertainments have been provided by the Literary Society. On March 4th the following was the programme: Piano Duet, Miss McFarlane; Reading, Mr. Pritchard; after which came a debate, "Resolved that for the sake of Truth, Col. R. Ingersoll should not be prevented from lecturing against Christianity in Winnipeg." The affirmative was maintained by Messrs. Cassap and Briscoe, the negative by Messrs. Clarke and Fox. On being put to the vote, the affirmative won the debate.

On March 25th, a mock parliament gave a capital evening's entertainment. The government brought forward a bill for the prohibition of liquor. Mr. Davies ably filled the Premier's chair, while Mr. Belford acted as leader of

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the opposition. The bill was defeated after some hot and amusing speeches had been delivered. The Hon. Member for three Rivers, Mr. J. S. Mahood, captivated and amused the audience by a speech which bristled with powerful arguments, and was full of sparkling humor.

Our student-missionary, Mr. E. R. Bartlett, has returned to college to complete his B. A. year. His trip from Fort Francis, where he has been stationed for some time, was one of considerable difficulty. He had to walk behind a dog-train for over 70 miles, as the state of the roads would not permit him to ride.

The Mental and Moral Science Class, together with the Professor, The Very Rev. The Dean, were photographed the other day at Steele & Co's. If any of the old boys wish to get a copy, they may apply to Mr. F. C. Douglas.

The College Halls are becoming quiet now, as the students are buckling down to work to meet the onslaught of the papers headed "The University of Manitoba."

**RUSSELL.**—This Mission, on Sunday, March the 13th received a visit from the Lord Bishop of Qu'Appelle, who held a Confirmation in the absence of the Archbishop. The day began by a special celebration of Holy Communion in Christ's Church, Russell, at 8.00 a.m. The first Confirmation service took place in St. Peter's Mission Room, Balmerino. A very large congregation witnessed the administration of the Apostolic Rite. The incumbent, Rev. George Gill, presented 8 candidates to His Lordship. He next drove to Russell, where 10 more candidates were presented, and confirmed by His Lordship, before a crowded congregation. The collections for the day were given to the S.P.C.K. Bi-Centenary Fund. Both Churches were beautifully decorated with white flowers, in honor of this occasion, and His Lordship's visit was much appreciated by all.

**BIRTLE NOTES.**—On Sunday March 13th at 11.00 a.m. a Confirmation Service was held at St. George's Church, Birtle, the Right Rev. Dr. Grisdale, Bishop of Qu'Appelle, acting for the Archbishop, who is still in England. Through the indefatigable efforts of the Incumbent, the Rev. W. Robertson, an unusually large number of candidates were presented, being in all, 33, which also numbered several adults, he being successful in persuading them to come forward. The service which was fully choral, was conducted by the Incumbent, the Bishop reading the lesson specially adapted for the occasion. The address, which was unique for directness and pathos, was listened to with rapt attention by the candidates. He admonished them to be faithful to the new vows they were about to make, and to be true to their colors as soldiers of Christ, not to expect the battle to be an easy one, but to "trust in God and do the right." Seldom is there seen such a gathering as assembled to witness the rite. The church, which is always attractive, was literally packed, many having to stand in the porch. His Lordship, who during his stay in Birtle, was the guest of Dr. Wheeler, returned there after service, for lunch, where several pro-

minent members of the Mission were invited to meet him, the geniality and courtesy of His Lordship winning for himself golden opinions. In the afternoon he drove to Balmerino and Russell to hold similar services.

**POPLAR POINT.**—The winter now about over has been in many ways a pleasant one. A kindly disposition has been, on the whole, manifested, the general health has been good, and the weather such as to render the work of the country clergyman a pleasure. Such being the case, the regular church-goer has added to the pleasure of the incumbent's labors by putting in an appearance at the appointed services. And this regularity of attendance, as every clergyman, I suppose, feels, is preferable to a spasmodic increase in numbers, which, when one comes to strike an average, is apt to reveal a falling off. Our average here, in the case of the six congregations, shows a perceptible increase.

The attendance at the meetings of the young people's society have not been satisfactorily large, especially at the religious meetings; but on the other hand there has been a pleasing willingness to assist in getting up the meetings, and a desire to do all in the pleasantest manner possible to all interested. Besides the benefit to the parish of this society, from a social and moral aspect, it will have a small sum of money to spare towards parsonage repairs.

There has been a pleasing acquisition to the choir of St. Ann's, in the addition to its numbers of Miss Talbot and Mr. Bond.

The historic parish of High Bluff continues to have its rich share of the changes and chances of life, but continues to hold its own with manful persistency. The old parsonage once occupied by Rev. Mr. Wilson, and afterwards by Rev. Mr. Jukes, has had to be pulled down. It was latterly used as a driving shed, but the congregation intend to construct a more becoming one.

Mr. Fred Brown has left this parish for a time, and his hearty singing and responding is much missed. He was always a ready helper, but he had to go towards the Klondyke. May he succeed and return to High Bluff.

At Ossawa most of the worshippers have to drive some distance, and the mild winter has been to them an especial boon. The arrival in this district of the families of Mr. Hetherington and Mr. Boyce, has been a benefit to the church and district.

The work at Oakville, commenced this winter, has fulfilled all expectations.

Baie St. Paul has developed into a systematically working parish, and has given up half its Sunday services for a ser-

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vice on Saturday every fourth week, to enable the incumbent to give a service at Oakville. The "giving up" talent the way it is used at the Baie, is very acceptable.

The Thursday fortnightly service at Laurier Schoolhouse has been temporarily given up on account of an outbreak of diphtheria. The services in this schoolhouse were first held by the Rev. Mr. Nix, whose work in this district appears to have brought forth pleasing results.

**KILLARNEY**—The St. Andrew's Guild held its usual monthly social on January 28th. This was the "Canadian" evening, and all the songs, readings, etc., were of a patriotic character, among which were the following lines written by a member of the church:—

**OUR MAPLE.**

Our dear old mother—England,  
Loves well her beauteous 'Rose.'  
And Scotia loves her 'Thistle,'  
As everybody knows;  
While poor, downtrodden Ireland,  
With all her woes opprest,  
Believes her simple 'Shamrock'  
The dearest and the best.

But we, their sons and daughters,  
Who love and honor all,  
Proclaim our beauteous 'Maple'  
Most beauteous of them ail.  
For they, (for perfect beauty)  
Must all be in their prime;  
But she maintains her loveliness  
The brightest in decline.

The room was appropriately decorated with flags, mottoes, etc. Refreshments were served during the evening, and games were indulged in to a late hour.

On February 25th, another social was held, the subject of the evening being "Longfellow;" that poet supplying all the songs and readings on the programme, except a short history of the poet's life and work, written and read by Mr. E. N. Chambers. A very enjoyable evening was spent by all.

One of the results of the recent Sunday School Convention held in Killarney, is that one corner of the church has been curtained off for the use of the primary class in the Sunday School. The curtains can be drawn back for the opening and closing exercises and closed for the teaching of the lesson. A blackboard has also been placed in the primary corner and the little folks fully appreciate the new order of things and now learn with their eyes as well as with their ears, the result being entirely satisfactory.

**RURAL DEANERY OF TURTLE MOUNTAIN.**—The regular quarterly meeting of the Rural Deanery of Turtle Mountain, together with a Sunday School Convention, was held in Holy Trinity Church, Killarney, Thursday and Friday, Feb. 24 and 25. Clergy present were, Rev. Rural Dean Hill, Boissevain, Rev. R. F. Nix, Deloraine and Rev. H. Broacham, Killarney. Lay delegates

Mr. Jas. Johnson, M. P. P. and Mrs. Johnson and Mr. Brooks, Boissevain. Mr. J. M. Johnston, Secretary of the Provincial Sunday School Association, and President of the Winnipeg Primary Teachers' Union, was also present to address the Convention on Sunday School work. The first session opened at 10.45 a.m. and was occupied by hearing reports from the incumbents of the various parishes.

At the Second Session, 2 p.m., the matter of Sunday School Organization was discussed and the following resolution passed:

"That this Rural Deanery, recognizing the very great importance of the Sunday School department of the Church work, and believing that it would be in the interests of this department to organize the schools of the Deanery into an Association, do hereby resolve to form such an Association according to the scheme laid down by the Church of England Sunday School Institute." Moved by Rev. H. Beacham, seconded by Rev. R. F. Nix.

Mr. J. M. Johnston then addressed the meeting on the subject, "The Relation of the Sunday School to the Church" as follows:—"The Sunday School is one of the giant forces that is bound to civilize and Christianize the world. The printed Bible and the Sunday School are the two arms of the Church for carrying out the injunction "Go teach all nations." The Sunday School is the teaching department of the Church. Hence it follows that the Churchmember has a duty:

- (a) He should be connected with the Sunday School as a teacher or a learner.
- (b) If a teacher he should be a Christian.
- (c) As a church school it is the servant of the church which is responsible for its government, discipline and methods.

## **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. Sure, I cannot say too much for the Evan's Cure. I am now a regular attendant at Westminster Church, and Rev. Mr. Hiblado 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,  
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(d) As a school it requires to have qualified teachers and appointed methods.

Its organization :

(a) Its authority comes from the Church. The ruling power is not in the Sunday School.

(b) The pastor is the overseer.

(c) The Superintendent is an officer of the Church.

Its relation to the Church :

(a) It should teach the doctrines and history of the Church and in a loyal spirit.

(b) It should prepare and train workers for the Church, in discipline, singing and methods.

(c) The Church should provide liberally for the Sunday School and equip it properly.

(d) The Church should provide officers and teachers for the Sunday School and exalt and honor their service.

Its purpose :

(a) To convert the pupils This it owes to Christ, the Head of the Church.

(b) To properly instruct those already Christians. This it owes to its pupils.

(c) To develop Christian workers. This it owes to the Church.

(d) To train future teachers for the School. It is the Church college.

The fourth session opened at 7.30 p.m. After singing and prayer, Rev. J. Tozeland read a paper on the subject, "Christ, the Model Teacher." This was a very excellent paper. In substance it was as follows :

Christ is the Model Teacher, "I have given you an example," he says.

It was as a teacher he most impressed men of his generation. The multitude declared, "never man spake as this man."

Points to be noted :

(a) He loved the souls of men.

(b) He interspersed His teaching with stories.

(c) He adapted his teaching to the needs of His hearers.

(d) He studied the capacity of those He had to teach, giving milk to the young, etc.

(e) He was patient and forbearing. Ceaseless in prayer.

A short address was also given by Mr. Polson, of Winnipeg, on "The duty of training a child.

Excellent solos were sung by Miss M. Shannon and Mr. E. Hysop.

Mr. J. M. Johnston then gave an address on "The Importance of Primary Teaching, and Modern Methods in the Primary Department."

"We live in an age when the education of children is of primary importance, we are dealing with the springs, the very foundation of character, for character is generally admitted to be formed before the age of fifteen.

"The Primary Class :

"The most important time to the Primary Teacher is the half hour before the session. This is the time for becoming acquainted with the little ones, and making friends

It is necessary to know a little of the home life of each. Ascertain when their birthday is and remember it by sending a little card. Systematic giving should be encouraged. In teaching, see above all things that reverence is inculcated. Take one central truth, only one, and press that home. Beware not to abuse the use of sand maps, etc. They are means, not ends."

This lecture was illustrated by the use of a sand map and other Sunday School requisites, and was specially interesting and instructive.

On Friday the fourth session opened at 10.00 a.m. with a paper from Mr. E. Hyslop on "The Best Means of Encouraging Regular Attendance and Diligent Study in the Sunday School." Some very important points were touched in this paper :

(a) Make best use of present attractions, such as library, S. S. papers, etc.

(b) Give the children something to do.

(c) Study the child as well as the lesson.

(d) Be a friend to the scholar, recognize them when you meet.

(e) Make the lesson interesting by using maps, etc.

(f) Encourage competition. Offer reward.

Mr. Johnston did not approve of prize giving. The naturally bright scholar carried off the reward every time, whilst the "plodder" never received anything and became discouraged in time. "Honor," he thought was the only reward that should be offered.

Rev. R. F. Nix, of Deloraine, then read a paper on "The Sunday School Library and How Best to Manage It."

(a) Books should be properly bound.

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G. W. DONALD, Sec. W. B. College.

- (b) Aim at quality rather than quantity. The authors, not the books, should be studied. Do not have a book in the library whose author you could not admit to your home.
- (c) The teachers should not be overlooked in selecting books for the library. The management of a library requires business capacity. The librarian should know all his books.

The fifth and final session was occupied with an address from Mr. Johnston on "The Importance of Normal Training."

"Our education system is good because we have trained teachers. This is an age of specialists. We must have trained hands to perform our work. Above all things training is necessary in the work of the Sunday School. The best material we have for School work, is that we now have. There is no such thing as unqualification. The Normal Class shapes the material for use.

Its aim:

- (a) A systematic study of the Bible.
- (b) To train the teacher for efficient service.

The session closed with a vote of thanks to Mr. Johnston for his exceeding kindness in gratuitously devoting so large a portion of his time to the Convention, and for his very interesting and instructive lectures.

#### Diocese of Qu'Appelle.

Bishop—Right Rev. J. Grisdale, D. D., D. C. L.  
Residence—Bishop's Court, Indian Head, Assa.

**MOOSEJAW.**—The bazaar in aid of the funds of the English church, which was held in the C. P. R. dining hall on St. Patrick's Day, was a success in every respect. There was an excellent display of ornamental and useful goods provided by the assiduous energy of numerous ladies and gentlemen of the town, and a splendid selection of gifts from distant friends, which were eagerly purchased at the very moderate prices put upon them. A delightful programme of musical selections—piano, violins, cornet—and vocal music by first rate local talent; a gramophone kindly exhibited by a Calgary gentleman and a gratuitous supply of tea, coffee and eatables liberally given by Mr. Smith and ladies, filled in a pleasant and profitable evening. The proceeds, after the expenses were paid, amounted to \$150. To all who so willingly supplied gifts, preferred their service or in any way helped to make the sale a success, hearty thanks are hereby given.

#### Diocese of MacKenzie River.

Bishop—Rt. Rev. W. D. Reeve, D. D.  
Residence—Fort Simpson.

It has been stated that the only ordained native clergyman within the Arctic Circle is the Rev. John Tessietla, who works under Bishop Reeve, of MacKenzie River. This gentleman is maintained entirely by the missionary zeal of a single congregation, that of St. James', Bath. A letter from him has just been received, in which he gives an account of the weddings he has celebrated among the

Indians of his flock. Among those who have entered the holy estate are "Stephen Rabbit-Skin Cap to Eliza Wants to-keep-it-longer." Mr. Tessietla reports that there has been great distress among his people during the winter, and that fourteen persons, eleven of them children, had died of starvation.



A number of the clergy were present at the deanery meeting at St. John, Diocese of Fredericton, March 1st. A service was held in St. James' church, conducted by the rector, the Rev. A. D. Dowdney. There were some interesting papers read and discussed at the business session afterwards. The library of the Church of England Institute was re-opened Feb. 28th. A noon-day service for men during Lent, has been conducted by the Ven. Archdeacon Brigstoke, in the Institute.

The new Church of the Ascension, Outremont, diocese of Montreal, was opened on Feb. 19th. with dedication services and addresses by the Bishop, Rev. Rural Dean Sanders, and others of the clergy. The choir was composed of students of the Diocesan Theological College. Among the gifts to the new church, are a fine organ and a silver Communion service. Daily Lenten services have been held in Christ Church cathedral, with addresses by the city clergy. The cathedral is open every day from nine till six for private prayer. Noon-day services are being held for men in Lent, in the Mechanics' Institute, Montreal, under the auspices of St Andrew's Brotherhood, and are very well attended. Addresses are given by the city clergy. The annual meeting of the Diocesan Sunday-School Association was held in the Synod Hall, Feb. 28th, Bishop Bond presiding.

The Bishop of Quebec held a Confirmation at Forestdale March 2nd. He has been giving a course of meditations during Lent, in the chapel attached to his residence in Quebec. The Bishop presided at the meeting of the Central Board, Quebec, March 15th. In a letter to *The Church Times*, Bishop Dunn proposes the creation of a new diocese, taking for the purpose a part of the diocese of Quebec and part of Nova Scotia. The college chapel, Lennoxville, was opened for service again on Septuagesima Sunday. The new woodwork on the stalls and western wall give great satisfaction. The committee for the extension of the college has under consideration a plan for a new building, to contain 18 rooms for students, with probably other improvements. Nothing can be finally decided till the Easter meeting of the University Corporation. Bishop Dunn visited Lennoxville College in February, and gave lectures to the students on "Vocation."

A series of sermons were given during Lent in St. Mary's parish, diocese of Huron, by the Bishop. Bishop Baldwin gave an address at the annual missionary meeting in St. Paul's Cathedral, London. The wardens report that the envelope system which has been adopted there, has been much more successful than was anticipated. A special course of sermons has been given during Lent by the city clergy in Memorial church, London, on "Present Day sins." The 11th annual meeting of the Huron diocesan branch of the Woman's Auxiliary was held in Cronyn Hall, London, March 29th - 31st. A late addition to Memorial Church is a handsome new room, between chancel and schoolroom, to be used for choir and Bible Class. Bishop Baldwin held a Confirmation in Trinity Church, Blenheim, the first Sunday in March. The Church at Bismarck has been enlarged and renovated. It was re-opened the last Sunday in February. A generous collection for the diocesan mission fund was made at the special services in St. George's Church, West London, Feb. 27th. A fine new organ has been purchased for St. John's Church, Morpeth by the efforts of the Ladies' Guild. The debt on St. Stephen's Church, Courtright, recently opened, is not more than \$850, so that the Bishop hopes soon to be able to consecrate the building.

The Rev. H. C. Dixon held a successful Mission lately in St. George's church, Hamilton, diocese of Niagara. The Rev. H. G. Miller, formerly principal of Huron College, and since, rector of St. Thomas Church, Hamilton, has resigned his charge. In a sermon on "Christian Giving," by the Rev. Canon Forneret, of Hamilton, preached in Christ Church, Nanticoke, lately, he condemned the practice of raising money for Church purposes by socials and similar methods.

A good number of the clergy were present at the 20th session of the rural deanery of West Simcoe, diocese of Toronto, which met at Stagner in February. A discussion took place on the subject, "Should Canadian Churches give most to foreign or domestic missions?" Rural Dean Kingston presided. Bishop Baldwin, of Huron, conducted a Quiet Day on the 17th, for the deanery of Toronto, in St. George's Church in that city. There were more than 300 members present at the annual entertainment of the Church Boys' Brigade, held lately in Toronto and the Brigade now numbers 67 companies in Canada. A short noon-day service was held in St. James' cathedral every week day except Saturday, during Lent. The 29th anniversary of St. John's Church, Port Hope, was celebrated recently with appropriate services.

### CORRESPONDENCE.

To the Editor of the WESTERN CHURCHMAN.

Dear Sir:—Will you be good enough to publish in the CHURCHMAN the following extract from a letter which I have lately received from the Rev. J. Frederick Renaud, Secretary and Immigration Chaplain, The Andrew Home, Montreal:—

"The Andrew's Home is a distributing centre, as you know, for all our Canadian dioceses, and strongly supported by your own Archbishop. We meet all immigration trains. The janitor looks after and passes through the Customs their baggage, if necessary. If they remain over the night they are brought to the Home, the necessary provisions bought for them, and we see them off on the train the following day. We will be glad if you will inform your clergy that we are ready to assist them in all ways possible by caring for and forwarding on with letters of commendation or otherwise, those going through to the Northwest. This is essentially church work, and our revered Bishop has placed this Home and our work at the disposal of the Bishops and Church in Canada."

I am, Mr. Editor,

Very Sincerely Yours,  
O. FORTIN.



Beautiful hands are they that do  
Deeds that are noble, good and true,  
Busy with them the long day through.

### The Queer Little House.

I saw the queerest little house the other day. It had no windows or doors, and the roof had no shingles. I looked inside and I saw neither a fireplace, a chimney nor a stove, yet strange to relate, the children living there are always as cozy and warm as can be. But what struck me as being particularly strange was, that this little brown house moved all by itself from place to place; this would be very inconvenient if the children were not so obedient and good, but they never wander very far away from home and they always answer as soon as their mother calls them. Just about seven o'clock they all begin to feel dreadfully sleepy and then their mother tucks them up warm in a soft feather bed. I have seen this queer little house so often, I am sure you must know it just as well as I, especially if you have ever lived in the country. If you would like very much to see this queer little place, just watch an old hen covering her chickens with her downy wings.

### A Little Hero.

His father was a soldier,  
And he would be one too;  
He'd go forth to the battle,  
Heroic deeds to do;  
And now, in mimic warfare,  
He waved his sword on high,  
And fancied he was going  
To conquer or to die.

Years passed and he was lying  
Upon a bed of pain,  
To rise from it a cripple—  
Never to run again.

Gone were the dreams of glory  
Upon the battle-field:  
Not his to die or conquer,  
But his to live and yield.

And yet his brave heart quail'd not,  
He still had work to do,  
Work for his suffering brothers,  
Work, noble, manly, true.  
Not his to head an army,  
In fore-front of the fray,  
But his to live for others,  
And save lives day by day.

And struggling on glad-hearted,  
Fighting 'gainst woe and sin,  
Risking his life full gladly  
A brother's life to win,  
He seemed to me a hero,  
Unselfish, true and hold,  
Far more than in fulfilling  
The boyish dreams of old.



Ven. Archdeacon Cooper, D. D.

The Ven. Archdeacon Cooper, D. D., who lately went home to Ireland, to assist his aged father in the care of his parish, has for a number of years been Rector of the English Church at Calgary, where he was esteemed and beloved by the whole community. On his way to Europe he stopped off at Winnipeg to say good-bye to his many friends. On the Sunday he preached at All Saints in the morning, and at Christ Church in the evening. There was an excellent gathering at All Saint's to hear Dr. Cooper's farewell sermon. He took as his text, St. Mat-

thew XII, 36 and 37: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

These verses, he said, were a revelation from Christ on a subject of the deepest importance. He tells of the procedure of the Day of Judgment, and what it is in each man's life, which will be enquired into, and which will decide his everlasting condition. "By thy words, etc." There were other revelations on this subject; the general teaching of Holy Scripture is that judgment will be according to works. This teaching had sunk into the consciousness of Christians. Not so with the teaching of the text—Most men say in their hearts "Our lips are our own, who is Lord over us!"

1. There was some difficulty in understanding what is meant by "Idle" word. He gave a good definition of it thus—"an idle word is a word which does not answer some purpose for which the power of speech has been given." Speech was given (a) For the praise and glory and worship of God. "Man is the world's High Priest—he doth present the sacrifice for all" (*Herbert*.) (b) For the instruction of our fellows. (c) For carrying on the business of life. (d) Also, to divert the mind from the cares and sorrows and toils of life. And so, the text does not condemn pleasantries, etc.—only we must be careful, such may be wrong, when (1) the occasion calls for deeper and more earnest talk, or (2) when the jest is tainted with impurity.

2. The text plainly forbids evil speaking. Some kinds of words are plainly condemned all through Holy Scripture—e.g. angry words, lying words, boastful words, murmuring words, etc. With regard to two kinds of words men are often very reckless. The first of these, profanity, swearing—is condemned by the Decalogue, and by Our Lord in the Sermon on the Mount. Swearing implies a total absence of recognition of God's presence. There can be no religion without reverence. The Second, uncharitable words, slander—is even more prevalent, "Thou lovest to speak words that will do hurt, O thou false tongue." The result is painful—social and family divisions—keeping away from Holy Communion, etc.

We ought to take St Paul's words as the Rule of Life: "Speak evil of no man."

The terrible thing about such speaking is the way the word spreads—it lives and works after the speaker is dead and gone. It is irrevocable, and the results will meet the speaker and condemn him in the day of judgment. In this same passage, Our Lord shows why idle speaking is so evil. It is because words are evidence of heart—more so, often, than acts. "The tongue lies nearer to the heart than does the hand." (*Her.*) This also shows our remedy—The new nature in Christ Jesus—the gift and blessing of the Incarnation—for forgiveness and for guarding. Pray then, "Set a watch, O Lord, before my mouth. Make me a clean heart, O Lord. Let the words of my mouth and the meditations of my heart be always acceptable in thy sight—O Lord, my Strength and my Redeemer."

**Diocese of Calgary and Saskatchewan**

Bishop—Right Rev. C. Pinkham, D. D.

Residence—Bishop's Court, Calgary.

**BISHOP YOUNG'S****Missionary Tour Through the Diocese of Saskatchewan.**

(CONTINUED.)

Standing out on a promontory which overlooks a lake-like reach of the Churchill River is a building of cathedral proportions. I had often heard of this fine church, but it exceeded my expectations. Possibly it owes something to the fact that being situated in the heart of such a wilderness, it breaks like a vision on the traveller's eyes; but it is in itself a fine structure and of noble proportions. The ridge-pieces must be about 40 feet above the floor. The Church has evidently been constructed on plans brought from England and the architectural features, pointed Gothic, have been carefully maintained throughout. The building consists of chancel and nave, with aisles and clerestory. The tower opens out into the nave by means of a high Gothic archway and this is surrounded by a smaller one opposite the window on the outside of the tower filled with stained glass. The space beneath the tower is fitted up for a Baptistery. The corbels in the wall-plate are richly carved. From these ornamented spandrels support the roof. Beams running parallel with the church, truss the corbels. They are unique in design, and highly carved. The whole building recalls accounts one reads of the fine old timber churches in the interior of Norway. It was erected about forty-five years ago by the Rev. J. Hunt. He and his devoted wife still live in the memories of the older people. At this point the Christian Indians gather from long distances at Christmas and Easter and whenever the Bishop or superintending Missionary visits the district. On the evening of our arrival (Saturday) we held service by the dim light of candles which hardly illumined the deep recesses of the church. A large and attentive congregation consisting of men, women, and children, filled the seats in the nave. After shortened Evening Prayer in Cree, with hymns, I gave an address. On Sunday morning the church was again full service consisting of Morning Prayer to 3rd. collect, then my preparatory address, followed by the solemn rite of Confirmation, 21 Candidates being presented. After this, assisted by the Archdeacon and the Rev. R. McLennan, I administered Holy Communion to about 80 Communicants. The service throughout was in Cree. Nearly the whole population assembled again for afternoon service. It was very pleasing to mark the interest the Indians take in their church. The Church-yard graves and tablets are kept scrupulously neat. I may remark here that throughout the country our Protestant Indians never omit family prayer morning and evening, but, owing, I consider, to the lack of books and Gospels in large syllabic characters, reading is not sufficiently general among them.

Another short service with address given by Archdeacon Mackay was held on Monday morning, after which I parted from the latter with regret, he returning to Prince Albert from this point, I commencing my further journey in a S. Easterly direction. The Indians throughout his district look up to the Archdeacon. He has won their confidence and his influence over them is quite patriarchal. He is also thoroughly master of the Cree language. It is from this district that a considerable number of the pupils are drawn for the Indian Industrial School, in connection with Emmanuel College. Perhaps this Institution may be said to be uppermost in his interest and affection. He gauges aright the importance of training the growing generation.

We soon bid farewell to the Churchill River on its way to the Hudson's bay. The mouth of this river with its natural rock-quays and deep water channel will one day become an outlet for the vast grain fields of the North West when Canada ceases to dabble in expeditions to prove the practicability of a route which has long been demonstrated old-fashioned sailing ships, and, grasping the fact that this is the shortest route to the great grain market of England and Europe, sets to work in earnest to avail herself of this Canadian "Archangel."

We now passed through narrow channels, with vistas of larger sheets of water to the right or left, these again widening out. So intricate was the net-work of water-ways that one realized how hopelessly one could be lost among them without a guide. Still further, our way lay through a chain of charming lakelets, each embosomed among rocks adorned with pine or graceful birch-trees, the dull red of the rock giving a warm tone to the music drawn over its surface by lichens, mosses, ferns and trailing creepers. Each lake empties itself by cascades and water falls into the next. In one of these channels, our Indians pointed out to us an old rock-painting. The oldest man in the district said, that this had been there beyond the memory of the aged people of his youth. Red earth had doubtless been the material used. On the under side of a rock that overhung the water a conventional figure, viz. a bit of Indian heraldry "depicted a wolf with snarling jaws," reared upon its hind legs: over the head was painted a device—a half crescent with an indicating arrow. On its right side was what might be intended for a fox or a dog, also standing on its hind legs. There was no inscription, Presumably the whole design represented the art of the "powakun" or familiar spirit.

To be continued.

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## 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.

(CONCLUDED.)

## THE ENGLISH CHURCH IN THE PROVINCE OF QUEBEC. THE SAINTLY BISHOP MOUNTAIN.

The successor of Bishop Stewart was, of course, his friend and coadjutor, who had already been consecrated Bishop of Montreal. Bishop George Mountain kept this title for many years, until in fact, the diocese was divided in 1850, when he assumed the more ancient title of Bishop of Quebec. He was 48 years of age at the time of his succession, and is known as a man of beautiful and saintly life. In devotion he followed the example of the Psalmist, 'seven times a day do I praise Thee,' and even rose at midnight to pray and sing praises to the Lord. Some of the noblest incidents of his life centre round the work of ministering to the victims of cholera and fever in the times of pestilence. In 1832 and 1834 cholera swept over Canada. Archdeacon Mountain as he then was, was the leader of those who tended the sick and dying. In two days, at the worst of the plague, he buried over 75 people each day.

Again in 1837, the ship-fever broke out in Canada. Those were the years of the Irish famine and over 90,000 emigrants arrived at Quebec in one year. The sickness among the starving people was terrible. A quarantine station was established at Grosse Isle and the Bishop took his turn with his clergy in visiting. Most of the clergy sickened, five altogether died of the fever. Over 5000 interments took place on the island during the summer of 1847. But let us turn to some of the more lasting achievements of the Bishop's rule, though none can be more glorious or heroic. In 1839 he had the happiness to see Ontario formed into a separate diocese by the appointment of Archdeacon Strachan as first Bishop of Toronto. The population in that province had been rapidly growing and was getting far beyond the power of one man to oversee. It contained now 73 clergy and at least 150,000 church people. In 1842 a beginning was made in the establishment of Bishop's College at Lennoxville, which has since grown to such noble proportions as a Church University. In the same year, 1842, came the establishment of a 'Church Society,' the beginning of a diocesan fund for the support of the clergy. This institution became increasingly necessary as outside help was withdrawn from the diocese. It was the forerunner in another sense of our diocesan synods which at the time we speak of had not yet come into being.

### A WIDER OUTLOOK.

Bishop Mountain was, however, an eager missionary who thought of needs beyond his own neighborhood. For many years missions had existed in a distant part of North America called Rupert's Land, where the Red River of the North flows towards the Hudson's Bay. In 1844 the Bishop determined to visit this far away settlement, and after five weeks laborious travelling by canoe, by way of Fort William and the Lake of the Woods, found himself at

last at the Indian mission on Lake Winnipeg. The voice of a Bishop was heard for the first time in the wilderness of the great North West and 846 received the blessing of Confirmation. In the year 1849 only five years later Bishop Mountain had the joy of seeing the appointment of the first Bishop of Rupert's Land in the person of the Rev. David Anderson, predecessor of the present Archbishop Machray. The year 1850 saw the founding of the See of Montreal to which was appointed Rev. Francis Fulford. From this time the work of Bishop Mountain was limited to the present boundaries of the diocese. Lennoxville was organized on a solid foundation: the Diocesan Synod met for the first time in 1860, and in spite of some opposition was a great success from the first. In 1861 he was present at the first Provincial Synod of Canada, held at Montreal, under the presidency of Bishop Fulford; and in 1862 he took part in the consecration of Bishop Lewis, the present Archbishop of Ontario, still happily living amongst us, the one living personal link with the saintly Bishop Mountain. The Bishop died on the Feast of the Epiphany 1863, at the age of 74.

### COMPLETING THE WORK.

We cannot follow out in detail the more recent history of the Church in the Province of Quebec. Bishop Fulford of Montreal, First Metropolitan of Canada, was a grand and noble character, whose worthy memorial is the beautiful Christ Church Cathedral in that city. He was bishop 28 years, dying in 1868 after his return from the First Lambeth Conference. The diocese of Quebec in the meantime had been securely built up, spiritually and financially by Bishop Williams, who was elected by the Synod in 1863, as successor to Bishop Mountain. One who greatly helped the Bishop in his work, was the devoted Rector for 27 years of St. Matthews' Church, Quebec, Chas. Hamilton the present Bishop of Ottawa. Here let us say that in his quiet, solid, unostentatious way Bishop Hamilton has done perhaps as much as any living man for the strengthening and upbuilding of the Canadian Church. As secretary of the Synod of Quebec, as Prolocutor of the Provincial Synod of Canada, as Bishop of Niagara, as Bishop of Ottawa, no one Canadian clergyman can show a wider experience of Church life, a deeper knowledge of her work, or gives promise of greater influence in her future progress.

May God spare him long to help forward the important work that lies still before us!

These are some of the pioneers and founders of the Church in the province of Quebec. Different in many ways in their gifts and powers they seem alike in this, that they have not striven to be merely Lords over God's heritage, but in the highest sense have been ensamples to the flock.

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The Rev. R. C. Johnstone, Editor of the WESTERN CHURCHMAN, is prepared to take lecture engagements. Special terms when proceeds are for Church purposes. No spare dates in April.

Apply to EDITOR,

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