

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Western Churchman.

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

Vol. 3—No. 15.

WINNIPEG, NOVEMBER, 1898.

PRICE 10c

Calendar.

NOVEMBER.

1. Tuesday. All Saints' Day.
2. Wednesday.
3. Thursday.
4. Friday. F.
5. Saturday.
6. 22ND SUNDAY AFTER TRINITY. Leonard, Confessor. Morning—Dan. 6; Titus 3. Evening—Daniel 7, 9 or 12; St. Luke 23, 26 50.
7. Monday.
8. Tuesday.
9. Wednesday.
10. Thursday.
11. Friday. St. Martin, Bishop and Confessor.
15. Saturday.
13. 23RD SUNDAY AFTER TRINITY. Britius, Bishop. Morning—Hosea 14; Heb. 7. Evening—Joel 2, 21; St. John 3, 22.
14. Monday.
15. Tuesday. Machutus, Bishop.
16. Wednesday.
17. Thursday. Hugh, Bishop of Lincoln.
18. Friday. F.
19. Saturday.
20. 24TH SUNDAY AFTER TRINITY. Edmund, King and Martyr. Morning—Eccles. 11 and 12; Heb. 12. Evening—Haggai 2, 1-10 or Mal 3 and 4; St. John 6, 41.
21. Monday.
22. Tuesday. Cecilia, Virgin and Martyr.
23. Wednesday. St. Clement I., Bishop of Rome and Martyr.
24. Thursday.
25. Friday. Catherine, Virgin and Martyr. F.
26. Saturday.
27. 1ST SUNDAY IN ADVENT. Notice of St. Andrew. Morning—Isa. 1; 1 St. Peter 1, 1-22. Evening—Isa. 2 or 42; St. John 10, 22.
28. Monday.
29. Tuesday. *Vigil. F.
30. Wednesday. ST. ANDREW, APOSTLE AND MARTYR. Athan. Creed.

* Day of Intercession for Missions. The Eve of St. Andrew or any day of the week in which the Festival of St. Andrew falls.

PUBLISHERS' NOTICE.

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

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

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

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



Commemoration Day.

Leaving out of sight the fact that St. John's College was re-opened on an All Saints' Day, there is a peculiar significance in the choice of this Festival for the Annual Commemoration. It is most desirable that the students of the present time should feel themselves in touch with those whose college days are done, and that both should be united, in spirit, to the good men who, in the early days of the college, were its friends and benefactors. The doctrine of the Communion of Saints is one of the most comforting truths of our most holy faith. It must ever be comforting to feel that those who have "finished their course", and have entered into rest, are one with us, and

The Church Depository.

(AT RUSSELL'S BOOKSTORE, WINNIPEG)

Has just received a large consignment of

Prayer Books, Hymn Books,

Bibles, Catechisms, etc., etc.

Prayer Books from \$1.00 per dozen, up. Prayer and Hymn Books combined, from \$1.75 per dozen, up.

Write for order-sheets and price lists.

Clergy and Congregations can save money by buying their supplies from the Depository.

we with them; thaa there is only one family, one brotherhood, one church, one army,—although

“Part of the host have crossed the flood”.

When we consider the youthfulness of Manitoba, and the Church of the North-West; and, when we remember the many and serious difficulties that have had to be faced, we may well thank God that we have among us, such an institution as St. John's has been for so many years, and continues to be.

It is an easy thing for one who has been brought up in Great Britain, or in one of the Eastern Provinces of Canada, to criticize and desiderate our Manitoban Church College; but it is not a fair and just thing to do.

The colleges of the “old land” are the growth of many centuries; during these centuries, untold wealth poured in upon them; they were nursed by the princely generosity of generations of monarchs, and nobles, and wealthy men; generation after generation of learned men endowed them with a prestige which could only come with the passing of ages. The same thing may be said, in a less degree, of the colleges in the East.

If St. John's College goes on developing during the next 30 years, as it has done since its new foundation in 1866, the Churchmen of the North-West will not desire any better education for their sons and daughters, than that provided in their own Church College.

In giving to our readers, the order of service observed in the commemoration on All Saints' Day, 1898, and the inspiring sermon preached by His Grace the Archbishop, we desire to call attention to the piety and beneficence of the men and women of a former generation, and to counsel the churchmen and churchwomen of to-day to emulate their example.

We, with them, have “one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all”. May we be one with them in our care for the work of Christ and His Church; may we deny ourselves, that the work of Christian Education may be carried on with efficiency

His Grace calls attention to the great need there is at St. John's for a College Chapel, where the services of the church may daily be carried on in decency and order. Too much cannot be said in support of this. A college where so many of the students are in residence, is incomplete without a chapel. It would be impossible to estimate the far-reaching influences of the collegiate life at Oxford and Cambridge on the social life of the country at large. The men who have had the advantage of such a training, have been the backbone of the nation. In this new land, we need such men; and, if we would see the gradual building up of a pure and refined social life, we must lay the foundations in an education, that is hallowed by a religious atmosphere, and cemented by the bond of regular and frequent common worship.

THE ARCHBISHOP'S SERMON.

“Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying: Hitherto hath the Lord helped us.”

This was an act of commemoration on the part of Samuel. By this Ebenezer or “stone of help” he commemorated the goodness of God to Israel. He intended this stone to stand out in the future as a memorial to bring back to remembrance the mercies of the past. Israel had been in deep water. They had suffered great reverses. They had been crushed in battle. The ark of God had been taken. But now all was changed. Under the guiding hand of Samuel the people had humbled themselves before God for all their past sin and ingratitude, and God had wonderfully delivered them. The storms of heaven—the thunder and lightning—had fought for them and now when the day was over, and the yoke of the uncircumcised was cast off, Samuel raised this memorial to the Lord.

This day on which we have met, is a great memorial day of the church of God. It is called All Saint's day, because we remember on it the many saints of God, who having obtained a good report through faith, have entered into rest. They are a great multitude, so that no man can number them. They are all nations, and kindreds, and people, and tongues. St. John in the Revelations that he received, saw them standing before the throne and before the Lamb clothed in white robes and with palms in their hands. With loud voice they proclaimed “Salvation to our God, which sitteth upon the throne, and unto the Lamb.” The church calls on us to-day to seek grace that we may follow these blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which God has prepared for them that unfeignedly love Him.

And this is also a memorial day of our college. This is the birthday of its new foundation. On this day 32-years ago it once more opened its doors. It had a previous history, of which it may well be proud. For many years it filled a most useful place in this community. It represents the first English school in this country. What this means only those can appreciate who know the ignorance, roughness, almost heathenism, that it found. Governor Semple, who fell in the conflict at Seven Oaks, near this, thus des-

We carry the largest variety of

FINE STATIONERY,

WRITING TABLETS,

MEMO BOOKS, &c.

to be found in the City.

WINNIPEG STATIONERY & BOOK Co. Ltd.

(SUCCESSORS TO HART COMPANY, LTD.)

364 MAIN STREET, - WINNIPEG, MAN.

cribes in 1815 the state of things: "I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades, but none of a place of worship, even upon the smallest scale. I blush to say that over the whole extent of the Hudson's Bay territories no such building exists." And there was no school. He did not live to see the change, but in 1820 the first English clergyman, the Rev. John West, came to the country. He was a chaplain of the Hudson Bay company, and also a missionary of the Church Missionary society. In many respects he was a man far in advance of his times. He planted the first church and the first school, and thus commenced a companionship which I trust will never cease. The education of the soul should never be divorced from that of the mind. Religion deserves our best. Education should be its handmaid. Our worship and service of God may be advanced and elevated by the cultivation of our mental and intellectual powers. The more our view is widened, enlarged and corrected by accurate knowledge, the more we should realize the infinite attributes and love of God. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." And then, on the other hand, moral and mental gifts and thoughts require the restraining, purifying and strengthening influences of religion. *Otherwise, the story of man's sin in the past, in some new form may be repeated.* "They became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools." Yes, the influences of religion must be sought to govern and guide our life, if that life is to be healthy and agreeable to the mind of God. The Archbishop of Canterbury, speaking lately to the boys of Rugby School, on the position which the soul should be educated to hold in our life, said that in the first place, it was the duty of the spiritual to govern the material; that in the second place it was the duty of the spiritual to educate, elevate, refine and sanctify the material and that in the third place, it was the duty of the spiritual to do these things in such a way that the whole man should be presented, as a whole offering, to God. That is the full object of religious education. Thus religion was united to education, in St. John's, at the outset, and I hope the union will ever continue. We have difficulties in giving religion its rightful place. We want helpful accessories for encouraging in worship, a reverent and devotional spirit. A tasteful chapel, conveniently situated for the college, would be a priceless boon. But we have started early. There are always pressing necessities for the secular teaching and our people are not yet able to help largely. But in God's good time, all will come, if we follow on. When Mr. West started the school, he had the highest end in view. He meant it to be a school of the prophets. At that time spiritual effort may be said to have been confined to the natives of the country. Indian lads were brought in who might be trained to teach their people. Long years after, a spiritual awakening among the Spokane Indians in the far West, was traceable to the teaching in this school in those first days. One Indian clergyman, the Rev. Jas.

Settee, is still living in advanced years, who came to the school in 1823, shortly after, Mr. West left for York Factory on his return to England.

Mr. West was here for too short a time, only three years. *Under the excellent men that succeeded him, changes seem to have been made.* We cease to hear of a school for training workers among the Indians. There was an elementary parish school, and a higher school for the children of those in better circumstances, chiefly officers of the Hudson's Bay Company. The higher school came under the care of a teacher of very special ability, the Rev. John Macallum, a Master of Arts of King's College, Aberdeen. Many of the pupils rose to the highest positions in the Hudson's Bay Company's service, as Chief Factors McMurray, the Hardisties, McKenzies, Bell, and others. One of his pupils, Dr. Isbister, held an eminent position as a scholar, being head master of the Stationer's School, London, Dean of the College of Preceptors, and an editor of the Educational Times. He always took a most lively interest in the country, and left his fortune to the University.

The Bishop^{ric} of Rupert's Land was founded in 1849, when the crown nominated as the first Bishop, Dr. David Anderson, scholar of Exeter College, Oxford. The country was still so isolated, that he had to come by Hudson's Bay. The ship left the Thames, in the beginning of June, and arrived at York Factory on August 29. The Bishop reached Lower Fort Garry, on Oct. 23. On the same day Mr. McCallum died. The Bishop felt that he must take the headship of the school, and for seven years it enjoyed the privilege of his accomplished scholarship. The Bishop now gave the school, the name of St. John's College, and chose for it the admirable motto, "In Thy light shall we see light". There was no foundation for scholars in those days, but the Bishop and some others gave annual gifts which were awarded from year to year to year, as scholarships. It may be interesting to you to have read the list of scholars, which was kept up to 1854, inclusive.

The election took place yearly, on the 29th of May, the anniversary of the consecration of Bishop Anderson. This was at that time kept as the commemoration day, and was celebrated as now, with a special service and sermon. The scholars were:

Colin Campbell McKenzie, afterwards scholar of St. Peter's College, Cambridge, and for many years, superintendent of Education in British Columbia.

Roderick Ross, who was for a short time also at St. Peter's College, Cambridge, and became a Chief Factor of the Hudson's Bay Company.

Peter Jacobs, who became, I believe, a clergyman and Indian Missionary.

James Ross, scholar of University College, and a gold medalist of the University of Toronto.

Robert McDonald, now Archdeacon McDonald, of the Diocese of McKenzie River. He has translated the whole

Bible into the Tukuth, the language of the Yukon Indians. He is an Honorary Fellow of the College.

William Inkster, brother of Sheriff Inkster, a young man of great promise, who died young.

Henry Budd, also of much promise, who afterwards went to the Church Missionary College at Islington and took holy orders; but also died young.

The late Thomas Cook, who took holy orders, and was Rural Dean of Marquette.

The late Henry Cochrane, who also took holy orders, and possessed distinguished ability and attractiveness of character.

Archibald James Anderson, eldest son of the Bishop, who went to Woolwich and became a colonel in the Royal Artillery.

Benjamin McKenzie, now in holy orders.

William T. D. Coldwell, son of Colonel Coldwell, governor of Assiniboia, now Fellow and Bursar of Corpus Christi College, Cambridge. He was at one time Colonel of the Cambridge University Volunteers, and is now Colonel of the Third, or Home Battalion of the Gordon Highlanders. He is also an Honorary Fellow of the College.

Last on the list, but not least, is John Norquay, for so many years premier of this province, and whose early death in the midst of health and strength, was greatly lamented, not only by his friends, but by the whole country.

There is no record of the scholars elected in the last two or three years of the College, under Bishop Anderson, but I believe they included David Anderson, the second son of the Bishop, afterwards scholar of Trinity College, Cambridge, now rector of St. George's, Hanover Square; Alexander Murray, at one time speaker of the Legislative Assembly; and Thomas Norquay, a member of the Legislature, who died some years ago from the effects of an accident.

The bishop went to England in 1856, and soon after the college was closed. When I succeeded to the bishopric in 1865 there were signs of coming change, and from the first I felt there would be need of a higher school. But my friend the venerable secretary of the Church Missionary Society, the Rev. Prebendary Henry Venn, who had been commissary for my predecessor, was doubtful from the experience of the past of their being sufficient assurance of a succession of pupils; but the society left the matter to my judgment, when I should have been some time in the country. Time only strengthened my opinion, and, after a few months the Church Missionary society made an effort practicable by voting £200 a year for tuition, and £250 for the support of students to be educated as missionaries, catechists or teachers for its Indian missions, if needed. The Society for Promoting Christian Knowledge renewed a vote of £300 towards an extension of the school buildings, being the balance of

an old grant of £1,000 made to Bishop Anderson. The Hudson's Bay company voted me £100 a year for several years. The college was re-opened on All Saints' Day, November 1, 1866. I had secured as warden a very old friend and almost inseparable companion in King's college, Aberdeen, Dr. John McLean, afterwards the first Bishop of Saskatchewan. His career in his university was most distinguished, a scholar or bursar of his college, a prizeman in every subject of study. Our college staff was as follows: the warden took Latin, Greek, Systematic and Pastoral Theology. I took Mathematics, Ecclesiastical History and Liturgiology. The Rev. Samuel Pritchard took English, arithmetic and book-keeping. I knew well that a high school or college, unsupported by the state, can only exist if there is endowment. I therefore at once began the collection and investment of funds. My first gift for the professorship of Systematic Theology was peculiarly grateful to me. It was £100, the result of a missionary basket by the ladies of the little parish of Newton, near Cambridge, which I served for three years before I became vicar of Madingley. I cannot, however, take you along all the way, in which God has blessed the school by raising up a continued succession of friends. Some of the kind donors, who have entered into rest, will be commemorated in the service to-day; but some of the larger sums, that will not be mentioned there, may be stated. The Society for the Promotion of Christian Knowledge gave £500 for each of three Theological professorships, £1,000 for the building of the new college, £1,000 for the general endowment fund, and it has promised £500 for the Machray Fellowship, to meet £4,500. It has also for many years given yearly three or four studentships for encouraging study for the ministry. The Society for the Propagation of the Gospel gave first £1,000, and then £500, for the general endowment fund. For many years it has helped the college with £170 yearly through the College and Cathedral mission. It gives yearly £50 for Theological studentships. Last year it set apart from the Marriott bequest £2,000, producing £50 annually as an endowment for the college.

Lord Strathcona gave \$3,000 for the General Endowment Fund, and lately, \$1,000 for the Machray Fellowship. I have now in hand for that Fellowship, \$19,359.64 bearing interest. I believe about \$3,500 has been promised in the diocese, not yet collected. I hope a sufficient part of this may be received this winter, to enable me to claim the £500 from the S. P. C. K. There has been many gifts of smaller amounts in money and in books. Large gifts of books have come from the Universities of Oxford and Cambridge. The latter university gave us 96 volumes this year. The Society for Promoting Christian Knowledge, the Bray Associates, the British Government, Professor Major, Mrs. and Miss Macallum, and Mr. Alexander Macmillan. The Queen has graciously given us the books published by Her Majesty or under her patronage. A very valuable gift of old books was given last year by the Rev. Dean Greatorex.

THE REV. R. C. JOHNSTONE,

Editor of *The Western Churchman*

IS PREPARED TO TAKE

Lecture Engagements.

Special Terms when proceeds are for Church purposes

Apply to Editor, Box 310, WINNIPEG.

N. J. HALPIN,
Dispensing & Chemist,

OPEN DAY AND NIGHT.



Rosser Avenue, - - BRANDON.

EMPRESS TEA LASTS LONGER

than most other teas, because it's a pure Indian Tea. It has a rich, full flavor and does not contain any of the weaker China Tea used in many packet teas. It is sold only in one pound air tight lead packages that retain the strength and flavor of the tea. We sell "Empress" to consumers at the wholesale price, 35 cents per pound, and if it does not give as good or better satisfaction than other 50 cent teas, you are at liberty to return it at our expense and we will cheerfully refund the money. Your name and address on a post card will bring you our full grocery catalogue and show you how you can save money on other goods as well.

SMITH & BURTON,
GROCERS, BRANDON, MAN.

Brandons' Exclusive Furniture Store.

ANYTHING IN FURNITURE AT PRICES UNSURPASSED IN MANITOBA.

An elegant Bed-Room Suite, \$12. Also excellent value in Dining-Room Suites, from \$18, including Sideboard, Ex. Table and six Chairs.

We manufacture all our Upholstered Goods and Mattresses.

MECHANICS TO DO PICTURE FRAMING.

Our Undertaking Department is the most complete in the Province. We are the only certified embalmers in Western Manitoba. No expense has been spared to give the best of satisfaction. Yours for Trade.

CAMPBELL & CAMPBELL, Brandon, - Manitoba.

If you want a good

PHOTOGRAPH

One that is well finished and stylish, WILL NOT FADE, and one that will give you perfect satisfaction, go to

'BROCK'S City Art Musee'

WM. FOXALL, Fleming Block, Brandon.

S. W. McINNIS, D.D.S., L. D. S.,

President Manitoba Dental Association.

P. O. BOX 292,
COR. ROSSER NINTH ST.

BRANDON, MAN.

For _____

Choice, Fresh Groceries

PROVISIONS, and FRUIT,

CALL AT.....

A. M. PERCIVAL'S,

Rosser Avenue, - Brandon,

HEADQUARTERS FOR BLUE RIBBON TEA.

FARM AND GARDEN SEEDS OF THE BEST QUALITY.

COSMOPOLITAN RESTAURANT

9th Street, Brandon.

Comfortable, well-arranged rooms for boarders.

MEALS AT ALL HOURS.

Reading-room, with Daily Papers, Magazines, etc.

CLOSE to Railway Station, C. P. R.

ROBERT HARDEN, Proprietor.

I have thus briefly traced the history of the College, and recorded some of the gifts that have been showered upon us. Others will be noticed in our future service. We may well raise an Ebenezer in grateful thanks for God's goodness in the past. Friends have been raised up from time to time, as need arose. We may hope that it will be the same in future. As the country grows, there will be new calls. We need not fear, if we have as our aim God's glory, and if we seek His blessing. That is what we should labor for in all we do. "Except the Lord build the house, their labor is but lost, that build it." "Except the Lord keep the city, the watchman waketh but in vain." "They that put their trust in the Lord shall become as the Mount Zion, which not be removed, but standeth fast for ever."

ORDER OF SERVICE.

And now, according to our bounden duty and following the pious example of the older Schools and Universities, who thankfully commemorate before Almighty God, their pious Founders and Benefactors, by whose noble liberality the glory of God hath been advanced, Christian religion, and good learning propagated, and their mother Schools and Universities endowed with special benefits and privileges, we now publicly recite the names of our departed benefactors;

The Reverend Henry Wright, M.A., Prebendary of St. Paul's, and Honorary Secretary of the Church Missionary Society, who gave in his lifetime, £2000 to St. John's College Ladies' School.

The Reverend Frederic Edward Wigram, M.A., Prebendary of St. Paul's, and Honorary Secretary of the Church Missionary Society, who, in addition to various gifts to the Church in the Ecclesiastical Province of Rupert's Land, gave in his lifetime, £1000 to the Chair of Exegetical Theology, and left directions by which, on his death, the College was released from £500 of a loan by him to the College.

The Reverend Thomas Cochran, M.A., who left \$500 to the Cochran Scholarship, and certain shares in the Bank of Montreal, the proceeds of which, after satisfying a life interest, have gone to aid the formation of a fellowship in the College.

Miss Caroline Hutton of Lincoln, who in addition to

other gifts to the College and Diocese, gave £700, which forms part of the General Endowment Fund.

Dr. Isbister, a former pupil of the School, and Honorary Fellow of the College, who by his will, left a large bequest to the University, for Scholarships and prizes, and in his lifetime gave £100 to the College Endowment, and £200 for prizes to be administered by the College.

Miss Massingberd of Lincoln, who left £200 to the General Endowment Fund of the College.

Dr. Adam Thom, formerly Recorder of Rupert's Land, and an Honorary Fellow of the College, who gave various gifts of books to the College, and St. John's College Ladies' School, and was otherwise very helpful, and in memory of whom, a medal has been founded by his son.

Besides, we would gratefully record the Scholarships and prizes, which have been established from time to time, to preserve among us the memory of those who have left us examples of excellence in their several kinds, and whose names are now recited, namely:

The Venerable William Cochran, Archdeacon of Assiniboia, one of the earliest ministers of the Church of England in this country, and who was pre-eminently distinguished during a long ministry of forty years in this land for the devotion of his life and the energy of his character, in whose memory has been founded the Cochran Scholarship Fund.

The Reverend John McCallum, M.A., formerly head master of St. John's College School, then known as "The Red River Academy", a most faithful and successful master, in whose memory, the McCallum Scholarship Fund was founded and in whose memory and that of a daughter, the McCallum Library and various valuable instruments were given by his widow.

Mr. Chief Factor Charles, in whose memory the Charles Prize was founded, which is at present attached to the Scholarship Funds.

Dr. Bunn, a physician highly respected in the country, in whose memory the Bunn Scholarship Fund was founded.

Mr. Inspecting Chief Factor William MacMurray of the Honorable Hudson's Bay Company, a former pupil and tried friend of the College, in whose memory the MacMurray Scholarship Fund was formed.

The Venerable Abraham Cowley, D.D., Archdeacon of Cumberland and Corresponding Secretary of the Church Missionary Society, a valued missionary in this land for nearly half a century, in whose memory, a prize has been founded for knowledge of Holy Scripture, open to all pupils of St. John's Colleges and its associated schools.

And the Reverend W. R. Flett, M.A., former scholar and master of St. John's College School, and afterwards a Foundation Scholar of Sidney Sussex College, Cambridge, in whose memory, a Scholarship Fund was bequeathed by Miss Clouston.

These are our friends and Primary Benefactors, whose names we have thus publicly recited to the service and

We Aim to Sell

The best \$1.50,
\$2.50, \$3.00 and
\$4.50 BOOTS in
Manitoba.



A. G. MORGAN, A few doors North of
McIntyre Block, Winnipeg.

glory of God, to the perpetuating of their memory and to the testifying of our thankfulness.

It now remains that we bless and praise God *for them all*.

Anthem or Hymn.

CHANCELLOR.

The memory of the righteous shall remain for evermore.

ANSWER.

And they shall not be afraid of any evil report.

CHANCELLOR.

The Lord be with you.

ANSWER.

And with thy spirit.

CHANCELLOR.

Let us pray. O Lord, we glorify Thee in these Thy servants, our Benefactors, departed out of this present life, beseeching Thee, that, as they, for their time, bestowed charitably for our benefit the temporal things, which Thou didst give them, so we for our time may fruitfully use the same to the setting forth of Thy Holy Word, Thy laud, and praise, and finally, that with those, who have departed this life in Thy faith and fear, we may be partakers of Thy Heavenly Kingdom, through Jesus Christ, our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. Amen.

Giving Too Much.

Bishop Whipple says that Bishop Clarkson loved to tell this story: "A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation, that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish well-to-do man in his congregation said to him before the service, 'Yer gwine to kill dis Church ef yer goes on saying give! give! No church can stan' it. Yer gwine to kill it. After the sermon the colored minister said to the people: 'Brother Jones told me I was gwine to kill dis here church ef I kep' a asking yer to give; but my brethren, churches doesn't die dat way. Ef anybody knows of a church dat died, 'cause its been givin' too much to the Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on the walls of dat church, under de llght of de moon, and cry, 'Blessed am de dead dat die in the Lord.'" "The Church News." (American.)

CORRESPONDENCE.

Dear WESTERN CHURCHMAN,—

I was greatly interested in your article on the question "Why many of our thoughtful laymen do not attend church."

No doubt there are more reasons than one, but undoubtedly one contributing cause is that which you point out, viz.: The need of better preaching from the clergy.

By this we mean, not sensational preaching and noisy ranting; let not this be mistaken for *good* preaching. Nor is it long and learned essays on deep points of divinity; these are admirable in a university chapel, but almost valueless in a general congregation. By good preaching we mean intelligent, helpful, practical thought put before our people brightly and sympathetically, making them hear, and striving to make them learn and understand.

In this sense all our clergy ought to be good preachers; nay more, all our clergy can make themselves good preachers by study and careful endeavor.

The "gifts of teaching" of the Christian ministry are to be fostered and developed, humanly speaking, by two chief means: by the foundation of a thorough college course, and by the perseverance in a life-long habit of theological study. How must we apologize for those clergy, then, who, as you point out, neither lay the necessary theological foundation nor persevere in any system of reading?

We are glad to hear, Sir, that St. John's College is making some effort to provide for its students a post-graduate course in theology. Whilst most of us would agree with you as to the value of university training, it does not of itself qualify men to become teachers of religion. A year devoted exclusively to theological studies is the very least that should be considered necessary. This will give a very fair foundation on which to build our future reading.

Then what can be done to help our clergy to keep up their study? I know the vast amount of secular work that falls to the lot of our country clergy. But I have also known, I am glad to say, some shining examples of men who have made time regularly for systematic theological reading; men who buy judiciously the best new books, men whose library if small is wisely chosen, and best of all, faithfully used. But such men are few.

But that Summer School for Clergy is surely not impossible for us. It would keep alive our interest in study; it would bring us in touch with fresh lines of thought. I had the pleasure of attending the sessions one summer at Oxford in company with another priest of our own diocese. The lectures lasted a fortnight, including one Sunday. Lodgings were provided for the clergy at one of the colleges. Some four or five lecturers formed the backbone of the staff, and gave each a continuous course on some well-chosen subject. In addition to these, other lecturers, specialists in their department, gave one or two lectures each on their own subject. The influence of such

GIRLS' HOME OF WELCOME, 272 Assiniboine Avenue, Winnipeg. Girls coming strangers to Winnipeg, either to obtain employment or otherwise, will be accommodated here for 40 cents a night. Registry office attached.

a course of lectures was most stimulating. Canon Gore, Canon Bright, Mr. R. L. Ottley, Judge Phillimore, and the Bishop of Colombo were among our lecturers. Their voices and thoughts live still in the minds of those who heard them. What could we do in Winnipeg? We have St. John's College for a centre, our professors I am sure would help. I know one or two clergy in this diocese who are admirably fitted to give stimulating and scholarly lectures. Then why should we not obtain the services of a visitor? A professor from Trinity University, Toronto, or one of our American brethren from Faribault. Bishop Whipple, *clarum et venerabile nomen*, has before this spoken encouraging words to Rupert's Land. It would be a bright thought to bring us all in touch with the larger outside world.

With you, Mr. Editor, I believe such a plan to be feasible for us, and I am sure it would be a valuable help in stimulating our ministerial studies, to which we are pledged by our ordination vows. I only hope we may see it realized.

F. V. BAKER.

—o—

Editorial Comment on THE PIONEER LIMITED.

"Nothing richer has ever been produced by any railroad."—*St. Paul Pioneer Press*.

"It's a world beater"—*St. Paul Globe*.

"The 'best thing' the railroad world can produce."—*St. Paul Dispatch*.

MAYOR OF CARBERRY

TO THE

EVANS' Gold Cure for Drunkenness.

Carberry, November 3, 1898.

Manager, The Evans Gold Cure Institute,
58 Adelaide St., Winnipeg.

Dear Sir,— Some two years ago five patients went from this town to your Institute to be treated for drunkenness, and though each had apparently reached the extreme limit of alcoholic degradation, yet all returned cured, highly respectable citizens, and have ever since so remained. From this and what I have seen and heard elsewhere, I have no hesitation in recommending your Institute to any unfortunate needing a cure for inebriety.—Yours sincerely,

(Signed)

M. DICKIE.

Mayor of Carberry.

There is hardly a town, village or hamlet between Rat Portage and the coast which does not contain at least one graduate from the Evans Institute. Over 500 men and women have been successfully treated, many of them relapses from other Institutes. For circulars, etc., (sealed), address—Evans Institute, 58 Adelaide St.

"Prominent and discriminating people marvel at the creation of elegance and comfort wrought by modern car builders."—*Minneapolis Tribune*.

"The PIONEER LIMITED stands to-day perfect in construction, gorgeous in finish and the acme of luxury and comfort."—*Minneapolis Journal*.

"The closest inspection bewilders and takes the breath away, for the magnificence and beauty of it all is simply tremendous."—*Minneapolis Times*.

"The PIONEER LIMITED leaves Minneapolis at 7:30 and St. Paul at 8:10 every evening in the year for Milwaukee and Chicago, via Chicago, Milwaukee & St. Paul Railway. (No extra charge on this train.)

For tickets, berths or information, apply to any ticket agent, or address,

J. T. CONLEV,

Ass't Gen'l Pass. Agt.,

St. Paul, Minn.

—o—

News from the Mission Field.

[It gives us great pleasure to publish the following letter which we have received from The Bishop of Athabasca; and we would earnestly ask for the good Bishop's noble work the prayers and alms of our readers.—Ed.]

Athabasca Landing, Alta, N.W.T., Oct., 1898.

The Editor, WESTERN CHURCHMAN.

My Dear Sir,—

It is with great pleasure I once more take up my pen to write some account of our work in the diocese this year. As it had been thought advisable for Mrs. Young to visit Wapuskow, she started March 18th with dogs. Her companions were Messrs. Bruce and George, assistant missionaries at St. John's Mission, who rendered her every assistance during the journey. Shortly after my return from Peace River via Wapuskow early in March, a fresh outbreak of the Wetigoo trouble occurred; it was accompanied with a revival of their former heathen rites by some of the Indians. Led by an old medicine man, Wapoos, the medicine tent was set up and conjuring practised over the affected man, and two dogs were sacrificed.

As there was reason to fear the man becoming a dangerous lunatic, and so the possibility of a recurrence of the Trout Lake tragedy, on the representation of the H. B. Co.'s clerk and our missionary, a mounted policeman and interpreter were sent out. They availed themselves of the mission party for guidance. The kindness of Sergeant Anderson rendered Mrs. Young's trip more endurable than it might otherwise have been. The trip was a hard one, as the comparatively mild weather in the early part of March changed to a cold stormy time. On account of a blizzard on Sandy Lake, the party had to

take shelter in a deserted house for a day and night. The monotony of their stay was relieved by the roof being twice on fire. Mrs. Young being at Wapuskow necessitated a change in my proposed route for the summer visitation of missions. I left the Landing May 30 in my "Chemong" canoe. Early the third day we reached Pelican Portage. Here a couple of Indians were waiting for us. Canoe and provisions had to be portaged up a steep hill and across a series of muskegs, about six miles, to the Pelican River. Everything was over by noon next day. Embarking in my canoe and in a birch bark, we started up the river, which might be described as consisting of various sized stones and a series of small rapids, necessitating the men being as often out as in the canoes. Heavy bush fires were burning on every side. The air was often dense with smoke, the only benefit arising from it being that the mosquitoes were almost nil. A soft clear summer's evening, with its lights and shades in the sky reflected on the calm water, made the crossing of Pelican Lake very pleasant. With the exception of duck and wild fowl, our two canoes were the only moving objects on the lake.

We reached the mission about 5 p.m. on Monday thankful to find all well, and Mr. and Mrs. Weaver rejoicing over the safe arrival of a son. On Tuesday morning the Indians gathered for service. Including Mr. Weaver's baby, six were baptized, four being from ten to fifteen years old. Addresses were delivered by myself and Mr. Murdoch Johnstone, a fluent Cree speaker. The afternoon was enlivened by some athletic sports got up by our young missionaries and the traders, running, jumping, throwing the stone, etc. The rest of the week was spent in visiting the tents and houses.

Sunday, June 12, was a day of continuous and very interesting work to myself and Mr. Weaver. During morning service I inducted Mr. Johnstone as lay reader. He comes from St. Peter's Indian reserve, and has acted as catechist at points on Lake Winnipeg. He is very faithful and earnest in his work. In the afternoon, assisted by Mr. Weaver, I administered the Holy Communion, and together we visited the tents, inviting the people to evening service, which was very well attended. Our hearts were gladdened by the baptisms of a man and his wife, together with their two children, the former having just emerged from heathenism. Later the same evening, two children were baptized at the tents.

Having procured a reliable French half-breed as guide for the route I proposed taking, I purchased in addition to my Chemong, a birch bark canoe. We started on a fine day, which enabled us to cross the lake, in comfort. On entering the Wapuskow River, the difficulties before us were soon apparent. The unusually low stage of water rendered navigation (at the best of times, arduous) almost impossible. The river consisted of a series of rapids, increasing in force and volume the further we went. Our guide and an Indian who accompanied us, were soon discouraged. On the third day, we met a brother of the form-

er, who told us we could not get through. I also received a note from my former host at Trout Lake, Alec Kennedy, who was some fifty miles down the river, urging me to return. I had to insist with great firmness on going forward. In fact it was almost impossible to do otherwise, as all my arrangements would have been upset. But a mutinous spirit showed itself, and every fresh difficulty was triumphantly paraded as a proof of the folly of going on.

On the ninth day things came to a crisis. Our men insisted on going to shore for no apparent cause, telling me in six days they could reach Wapuskow Lake on foot. I answered them that they could do as they liked, giving them ten minutes to consider, and telling them that in any case we should go on. The Indian who had drawn half his pay and had evidently never been so far away from home, turned back. The French half breed, though the ring leader, being reminded that he would lose all his pay, and possibly get into serious trouble for breaking his contract and deserting us in the wilderness, at last agreed to go on. He took the stern of the birch bark, Mrs. Young having to sit in the bow. I placed my son in the stern of the other canoe and took my place in the bow. As he was young and active I felt sure that he would be able to pole better than I. He justified my opinion and proved himself an expert steersman, his powers being put to the test as the lower rapids were strong and dangerous. Our supplies of provisions got very low. The track of game however, especially of bear, were plentiful. A moose jumped into the river close to the canoes, our Indian fired but missed. Ten minutes later a bear deliberately crossed in front of us, our guide bowled him over with a bullet in the neck. We camped there and spent a day in drying the meat, never was fresh meat more welcome.

Heavy rain storms raised the river a few inches, rendering navigation a little less difficult.

On the sixteenth day we reached a camp of our Vermillion Indians, receiving a hearty welcome from some of our old scholars. A pleasant time was spent with them, interspersed with singing, reading and prayer. With the assurance on their part that they would follow us to Vermillion we continued our journey and that evening reached the mouth of Loon River, so called after its junction with the Wapuskow River, some seventy miles up its course. On several occasions our hearts were saddened by evidences of the customs which are still practised by the Wood Crees among the recesses of this vast country.

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

A. E. MAYCOCK,

520 Main Street,

WINNIPEG.

At points on the river where their camps had been, poles were painted in rings, and offerings of fur, horns, etc., were placed.

Two days up stream brought us to Vermillion, endeared to us by the fact that for four years it was our home. The Rev. M. Scott was away visiting Indian Camps near the Little Red River, but Mrs. Scott welcomed us, bright and cheerful as usual, though we were sorry to find her more crippled than ever.

The Rev. A. J. Warwick was preparing for a visit to England.

The death of Mrs. E. J. Lawrence last March has caused a sad blank in our community at the Mission Station. For many years she assisted her husband in the Irene Training School, of which he was Principal. Since his resignation they have settled at Vermillion, Mrs. Lawrence's amiable disposition and her hospitality endeared her to all.

Our second Sunday here was a busy one, especially for Mr. Scott. Early in the morning he had to row about two miles up the river in order to bring over candidates prepared for confirmation, who, during the absence of their father had no means of crossing the river. In the meantime assisted by Mr. Warwick, I held a service in Cree for our Indians, making a special point of impressing on them the need of reading God's Word, parts of which are printed in clear Syllabic characters and obtainable by all. At 11 a.m. all had gathered in church.

Mr. D. Curry, a former student of Huron College, who, for the past three years has acted as School-master and Catechist in the Diocese, was admitted to Deacon's Orders after which I held a confirmation and Holy Communion was administered. Mr. Curry takes charge of Christ Church Mission in place of Rev. H. Robinson who is commencing a mission among the Beaver Indians near St. John's on the Upper Peace River.

On July 19 we started by canoe for Chipewyan, a distance of 300 miles, reaching our destination on Friday, 29. As I expected to be here about a fortnight, I held a confirmation on the 31st, giving notice that Holy Communion would be administered on the following Sunday. But the arrival of the S.S. "Grahame" on Thursday necessitated our departure the next day. We were thus deprived of the pleasure of participating in their first Communion with those who had just been confirmed, having previously been most carefully prepared by the Rev. J. R. Lucas. We lose his services with great regret. He has proved himself a good linguist, and possessed of an accurate knowledge of the Chipewyan language.

We welcome the return of the Rev. C. and Mrs. Holmes to their old Mission at Lesser Slave Lake. Mr. Holmes, since his return, has written very cheerfully about the work and its prospects, as also about those of the School.

The Rev. W. G. White, whose absence has been much felt by the Indians at White Fish Lake, has now returned to his Mission, accompanied by Mrs. White and their little

daughter. He is building a small church and is in much need of help to complete it.

For those of our friends who are disposed to further our work, I subjoin the following list of our chief needs.—

Assistance: 1. In meeting the salaries of the Rev. H. Robinson, Rev. D. Curry and Mr. Murdoch Johnstone. This represents at least \$600.

2. Towards the erection and completion of churches at Wapuskow, White Fish Lake and Christ Church Mission.

3. Towards the clothing and board of Indian children at Wapuskow (one Sunday school in Eastern Canada has already generously offered to support a child there, at a cost I have named of \$40). We receive no Government grant there.

4. Towards the expenses of the Boarding School at Lesser Slave Lake.

The following is at present the list of Clergy and Missions in the Diocese.—

Rev. J. R. Lucas.	St. Paul's Mission, Chippewyan.
Rev. G. Holmes.	St. Peter's Mission, Lesser Slave Lake.
Rev. M. Scott.	St. Luke's Mission, Vermillion.
Rev. A. J. Warwick.	Irene Training School "
Rev. C. Weaver.	St. John's Mission, Wapuskow.
Rev. W. G. White.	St. Andrew's Mission, White Fish Lake.
Rev. H. Robinson.	Mission, St. John's Peace River.
Rev. D. Curry.	Christ Church Mission, Peace River.

We cannot sufficiently thank our friends for their kind help so liberally shown in subscriptions and bales during the year, and duly received through the Missionary Leaves Association of England and the Woman's Auxiliary of the Church of England in Canada,

In conclusion, I would add in the words of St. Paul, 1 Thess. 5. 25: "Brethren, pray for us."

Yours sincerely,

RICHD. ATHANASIA.



The Shining Lady.

A FAIRY TALE.

Far away in the Western Rockies there once stood a most beautiful castle. When and by whom it was built no mortal being knows, but legend says it was of magic structure, and was once the home of some powerful fairy. No matter the origin, suffice it to say, the palace once

existed and raised its mighty walls and battlements so high, that it could look right over the tops of the neighboring mountains.

Down in the valley beneath there lived a cloud and her only child, a daughter. The mother was old and gray, bent and stiff with long and never-ceasing toil: for every morning she drew up from the valley golden buckets full of moisture; and at eventide, in the purple twilight, she lowered them down again, gently tipping them, till their contents fell as dew over the parched and thirsty flowers. But the little Baby-Cloud had a gay time of it; she did nothing all day but run around and frolic, playing hide and seek behind her mother's fleecy petticoats. Then, folding her rosy-tipped hands at night, she slept peacefully till morning dawned.

Often, often, as the little Baby-Cloud frolicked in the sun, she used to wonder and wonder and wonder what that big castle was, and who lived there. It seemed such a long way off, that she never thought of going to see. However, one day a passing stranger told her, he had just been up to the palace and seen a lady with beautiful golden hair and a shining silver dress all trailing behind her; she was wandering through the castle grounds and ever crying plaintively for just one drop of water. "I could not stop to give her any," said he, "for already my buckets were nearly empty, I was late for my work in the valley."

All that night the little Baby-Cloud could not sleep; she kept hearing a plaintive voice calling ever, over and over again, for just a drop of water. At last the child could stand it no longer; so getting up softly for fear of waking her tired mother, she wrapped herself in her white fleecy coat, and taking one of the buckets full of water she began her long journey. Higher and higher she climbed, till at every step her burden seemed to grow heavier and her weary arms almost refused to bear the weight. Still she struggled on, for that sweet plaintive voice was ever ringing in her ears. Just as the first faint tinge of morning lighted up the eastern sky, she perceived she was truly in the castle gardens, and the voice, hitherto imagined, had now become a reality. There before her was the beautiful lady, but now her trailing gown was thin and threadbare, her hair tossed and matted, and her voice so weak as to be almost a whisper: "Will no one give me a drop of water?" Then the plump little Baby-Cloud answered eagerly, "Yes, I will. I have travelled all night to bring you some." She was in such a hurry to do something for the thirsty soul that she jumped, bucket and all, right into the Shining Lady's outstretched arms. Old Sol told me the story, and he said, as soon as the little Baby-Cloud was gathered into those arms, he could see her no more, but he heard such a noise: a sort of waving, dashing noise, and turning he saw the Shining Lady running through the garden as fast as her dainty feet could carry her, tripping over stones and boulders, trailing her skirts along the widest paths, often falling headlong over walls, nothing stopping her in her mad career. And all the time, above the noise of loosened stones and broken trees, could be heard her voice, once

plaintive and pitiful, now peremptory and arrogant: "Give me of your waters, O passing clouds."

But down in the valley the Mother wept for the loss of her baby-child, and though she knew nothing could bring back the dead to life, she journeyed every evening to the castle on the hill and wept bitter tears into the grave of her little one. Through these thousands and thousands of years her mother-tears have been falling so thick and fast that they have worn away parts of the palace walls and turned all the woodwork into stone. Forever and ever, as long as time shall last, the Mother keeps her faithful watch, and by reason of her falling tears shrouds the castle in a perpetual evening mist.

Up to the present day, people passing through the Rockies will be shown the Castle Mountain, its walls and battlements, its gardens and its terraces, and running through the grounds, forming in one place bold cataracts and falls, a swiftly flowing mountain stream, which perhaps will bear for my readers some faint resemblance to the Shining Lady of this fairy tale.—M. E. A.



Diocese of Rupertsland.

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

Residence—Bishop's Court, Winnipeg.



ST. MATTHEW'S, BRANDON.

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

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor.

Churchwardens—G. R. Coldwell, Esq., B.A., Q.C.; W. R. Harcourt, Esq., M.D.

Sunday services—H. C., 8.30 a.m.; H. C. (choral), 2nd Sunday in month, 11 a.m.; H. C. (plain), 4th Sunday in the month, 11 a.m.; on all Sundays, Matins and Sermon, 11 a.m.; School and Bible Class, 2 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 p.m.; 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 Church was the scene of an interesting ceremony on Wednesday evening, when Rev. McAdam Harding united Miss Annie Rhodes and Mr. Edwin Daw, in the holy bonds of matrimony. The bride was becomingly gowned in a dress of cream corduroy and silk, with pearl and lace trimming. She was assisted by Miss Maud Smyth, who wore a pretty dress of myrtle green. Mr. Thomas Daw, brother of the groom, was best man. After partaking of a recherche wedding breakfast at the residence of Dr. Fisher, the happy couple left for their home in Rossland. A large number of friends assembled in church to witness the ceremony.

St. Matthews' Guild held its usual weekly meeting on November 7, when a very interesting entertainment of beautiful lantern views was given by the Rev. S. Ryall.

The choir boys of St. Matthew's Church have organized a football club with the following officers:

Ernest Unicum, President; Alfred Sheather, Vice-President; Reginald Unicum, Captain; Roney Hesson, Treasurer; James Grey, Secretary.

The colors the club has selected are white jerseys, with red white and blue badges. Practice has already commenced, and as there are many strong players among the choir boys, it is expected they will make a good showing on the foot-ball field.

CHRIST CHURCH, WINNIPEG.

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

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

The Rev. S. G. Chambers is very busy preparing for the Choir Concert, which will, we hope, take place in the early part of next month. There are several new members of the choir amongst the men, and the music this winter ought to be quite up to the mark of the past.

The sanctuary walls have been painted and stencilled by Mr. Chivers, and are a very great improvement. It is hoped that little by little all the walls of the east end will be painted and decorated, as at present it is looking very bare.

The rector has been preaching a course of sermons on the Lord's Prayer on the Sunday mornings and evenings,

and on Wednesday evenings taking up the subjects introduced by the Archbishop of Canterbury in his charge: 1. "The Holy Eucharist"; 2. "Prayers for the dead"; 3. "Confession"; 4. "Invocation of Saints" and 5. "Ceremonialism."

The churchwarden's report at the last vestry meeting showed an increase in the envelope fund and also in the open offertory, for the first six months of the year.

The Annual Harvest Home Tea held in Christ Church School House on October 20, was a very great success. There were four hundred people who had supper and a large number were present at the programme given by the Girls' Guild of the Good Shepherd, and other friends. The Ladies' Aid must have netted about ninety-four dollars by this entertainment. During Advent, we hope to see more communicants receiving the Holy Communion at the early celebration at 8.30 a.m. During this year, the number has been larger, at this service, than last year, but there is still room for more, to be partakers of the Holy Eucharist of the Lord.

The Archbishop has agreed to keep the second Sunday in Lent, for our confirmation at 3 o'clock. The classes will be held regularly, after the Christmas season.

A ONE SIDED CHURCH.

Notes of a sermon by the Rev. F. V. Baker, preached at All Saints', Winnipeg, on Sunday, after All Saints' Day, 1898.

Text. Rom. XII, 6. Prophecy according to the proportion of the Faith.

There is a danger of being one-sided in our religion. The Church is complete on every side: complete with the whole circle of truth; teaching the whole Faith: supplying the needs of all men. We believe in a Catholic Church. Do not take a little narrow Sectarian out-look. Keep the advice of our text, "Prophecy according to the proportion of the Faith."

Thanks be to God who has brought us the blessings of the Catholic Religion through our reformed and purified branch of His Holy Church, The Anglican communion

PICNIC CARTS,
—HAMMOCKS,
 Velocipedes, Tricycles
 Express Wagons, Doll Carriages,
 Cradles, etc. Picnic Plates, Baskets.

A. E. MAYCOCK,
 520 MAIN STREET, WINNIPEG.

by the blessing of God has grown to be quite a large part of Christendom. She has had a long and chequered life from her first beginning to the present day. Two hundred years after Christ she began her career as a national Church. As time passed on she embraced the English as well as the British tribes within her fold. Then for hundreds of years she preserved a fraternal communion with the Continental Churches and with the East, but not in a position of subordination. Then came the encroaching power of Rome, and with it the addition of novel doctrines, and the lowering of the standard of Christian Life. The proportion of the Faith was being lost sight of. The Church of England there upon claimed her Reformation: the casting off of an unrighteous and usurped supremacy: the restoration of primitive doctrine and a purer faith. To this end she set forth her Prayer Book in the English tongue just three hundred and fifty years ago; and with this she made provision for setting forth in all its fulness the teaching of Holy Scripture, thus safeguarding for all time the "Proportion of the faith."

God has blessed her. See to-day her wide extension her powerful influence for good, She holds out to the rest of Christendom an example of Apostolic Order and Evangelical Teaching. She hopes in time the broad Catholic platform on which she stands may form a meeting ground, for the ancient Historic Churches, when purged from mediæval and superstitious error, and for Protestant Christianity, when it shall recognize the value of the historic organization and the definite teaching of the primitive Church. Her platform is broad, as wide as the needs of man, broad as the proportion of the Faith. Her enemies cannot understand her width and liberality. They make complaint "Join one or other of the opposite camps of Christendom." But she declines. She stands for the old paths, the primitive Faith, the Proportion of the Faith," neither adding to nor subtracting from the Faith of the Gospel.

We read in our papers stories of a possible split in the Church of England. It is not possible; do not believe the cry. Within so comprehensive a communion some emphasize one portion of the faith more than another, granted but the mass of the people are neither high nor low, but simply Churchmen in the best and truest sense, and this too are the most of our Bishops, the wise and trusted leaders of the Church. Such men can see the good in both parties, and such men best represent the mind of the Church. They hold fast the apostolic order and discipline: and they recognize the vital importance of the personal approach of the individual one to God. If we are unable to recognize both these truths, we lose the "Proportion of the Faith," We cannot be good Church people. We might make good Romanists on one side or good Quakers on the other; but we should be too much one sided for Church people. We should have lost the idea of the Catholic Church.

Have you noticed the difference between a caricature and a portrait? Caricature exaggerates particular features.

There is a point of resemblance, but the likeness is absurd, because the drawing is out of all proportion. This is like the error of those who fall into sectarianism. They exaggerate certain good points of religion, but they forget certain other truths of the Gospel; equally needful for man's salvation. For example, the Quakers say, the Christian dispensation is intended to be spiritual. It is true that this is the vitally important point about Christianity; true religion is dead without it. But when they say, therefore there is no visible Church, there is no ministry; there are no Sacraments; no outward ordinances: we say, either the Quakers have never impartially read the Bible or they ignore part of its teaching. Nothing can be plainer to us than that man can be most easily approached by external means and ordinances; and secondly the New Testament fully recognizes and supplies this need of man.

Look at the Bible if you would see how free the Apostles were from onesidedness. St. Paul boasts of being all things to all men, and he certainly was so, to a degree that is even startling. But he was so intensely loyal to the Spirit of Truth; that he was not afraid to be apparently inconsistent in matters of outward ritual. Again take the different aspects of religion brought forward by the four Apostles, St. Paul, St. Peter, St. James and St. John; each entirely different in point of view, yet uniting heart and soul in the same Apostolic decisions. And the Church of Christ collecting the writings of the four Apostles, as she had before collected the writings of the four Evangelists has handed them on to us. Knowing that we should find in them differences, which amount sometimes to apparent contradictions. Is not this to tell us that the Church is broad, the Church is catholic, the Church is four-square. That Truth is many sided and variously colored, yet that in spite of, the Church is one, united in one Holy Bond of Truth and Peace. of Faith and Charity

ST. JOHN'S COLLEGE NOTES.

The Literary Society has issued a very neat programme of events which will take place during the coming winter.

Our annual sports were held on Oct. 7th. The weather was not altogether favorable, but an enjoyable time was spent. In the evening there was a musical programme, coupled with the distribution of prizes won at the sports.

Oct. 25th, The Rev. R. C. Johnstone delivered under the auspices of the Literary Society his popular lecture "Wit and Humor in Song and Story." There was a large and appreciative audience.

Nov. 1st was Commemoration Day, no invitations were issued, but all friends of the College were invited.

At the present time of writing the intercollegiate sports are not over, owing to the wet weather the condition of the track would not permit of the bicycle races, these will take place later on. Messrs Brett and Cunsford were the leading men of our college. The former, at the pole jump, had the misfortune to break his wrist. The greatest

surprise of the day was the tug-of-war, as everyone expected that the Medicals would win it; but our men tugged admirably, and at the end of the allotted time it was found we had gained a foot on the Meds. The second tug with the Wesleys was easily won in 2½ minutes. One of the Medicals was heard to remark on the field, "We couldn't pull the Church." The men who have the honor of composing The Inter-Collegiate Tug-of-War Team are: L. Swalwell (anchor), W. Taylor, S. Smith, H. Belford, W. H. Cassap, J. Brisco and G. Fox.

During the illness of the Rev. M. Custance, the services at Keewatin are supplied from the college.

The Rev. H. A. Gray, of Edmonton, has been staying in college for a few days.

The Church Society has arranged for a series of lectures for the winter. The Rev. C. C. Owen is shortly to address it on "The Knowledge of God."

RAT PORTAGE.

On Wednesday, October 26th, Mr. Thomas Cathcart, of Beaver Mills, and Miss Nora Asmus, of Long Point, Minnesota, were married by Rev. J. W. B. Page, in St. Alban's Church. The bride was dressed in white-organ-die with tea roses, and the bridesmaid, Miss McRitchie wore cream muslin. Mr. J. L. Hackett supported the groom. The happy couple left by steamer on Wednesday evening for Beaver Mills where they will reside.

MANITOU MISSION.

The repairs to the rectory are still in progress. The plasterers are now at work, so it is hoped the building will be ready for occupation by November 1st.

The incumbent would remind the Sunday school scholars, the teachers and the parents, that the Advent Sunday school Examinations are drawing nigh. This is the time to thoroughly review the year's work and prepare for the examination. Will the teachers kindly see that no portion of the work assigned each class on the programme of studies is omitted by any scholar. Sometimes it happens that a scholar has learned well all the work assigned his class except a few Bible verses or a small portion of the Catechism. According to the rules under which our examinations are conducted such scholars must wait another year and complete the work before he can draw the prize for that class. A little more care on the part of parents and teachers, and harder study by the scholar, would overcome this difficulty and produce results more gratifying to all concerned.

St. Matthew's is this year the banner Sunday school of this Mission. Which of our Sunday schools is to win the banner and hold that honor for next year? Parents, teachers and scholars, you are all interested in this matter. Remember it is the quantity of work thoroughly done that counts in this competition.

Mr. George Winram has been elected people's church warden for St. John's parish, Manitou, instead of Dr. H. H. Black, who has resigned that office.

CLEARWATER MISSION.

In connection with the reduction of grants to the Missions throughout the Diocese, would it not be advisable to form in each Mission a board to control, or at least to apportion, among the various parishes the amounts to be raised for general Mission purposes: as for example, clergymen's stipend and synod offertories?

It is intended to form such a board in this Mission, and we trust, by bringing the various parishes together, a more united and successful effort will be made.

Why do not our people respond better in the services? Surely there is nothing undignified in any creature giving thanks and praise to His Creator. There is no reason why our voices should be nearly inaudible. It is for the purpose of worshipping we attend church, to pay our homage to our ever-blessed God and Father. Then let us, with clear voices and thankful hearts, join in the praise of His Most Holy name.

CARTWRIGHT MISSION.

On the invitation of the incumbent, the Rev. H. Beacham, of Killarney, exchanged Sunday duty on October 2, for the purpose of conducting the Annual Harvest Thanksgiving Services. Unfortunately the weather turned out to be most unpropitious, and in consequence of this, though Mr. Beacham had driven through the rain to make his appointment the day before, the service at West Derby had to be abandoned. He was, however, able to officiate at Holmsfield and Cartwright, at both of which places there were tasteful decorations. An unusually large congregation assembled at Cartwright, and a very enjoyable service was held.

SWAN LAKE MISSION.

On the 25th ult. the incumbent held the first service at Pembina school house at 7 p.m. The congregation was too large for the building, several having to stand outside. The service was very hearty, and as the majority present were church people the prospect for this point is very encouraging. We were glad to see several of the Swan Lake people present. The next service will be held on the 23rd inst.

Fair Day was a busy day for the Somerset Ladies' Guild. Dinner, tea, and a sale of work kept the members engaged during the whole day, and right well did they do their work. It was pleasing to have the voluntary assistance of some ladies not connected with the parish, one a Presbyterian from Swan Lake.

In the evening the concert, for which we had been practising for the past month or so, passed off very well. The programme consisted of an instrumental piece, glees, songs, the time-honored but ever-fresh farce, "Box and Cox." In the Musical portion we had the kind assistance of Mesdames Hawkins, Evans and Corbett, and Messrs. Grant and Day, from neighboring parishes. Of our own, Mesdames Smith and Girling, and Messrs. Coley, J. Longbottom and Girling took part, while Messrs. Coley and Flaxman took Box and Cox respectively, assisted by Mr. Grant and Mrs. Bouncer. The audience seemed to appreciate the whole programme, and behaved in a model manner all through.

The proceeds from the whole day amounted so \$60, of which \$40 will probably be clear profit. A carpet for chancel and matting for the aisle of the church will form part of the outlay of this money, and will be a great improvement to our pretty church. The adornment of the house of God is a very worthy object for our labors.

Sunday, the 9th instant, was set apart in the parish of Swan River, Norquay and Somerset for the harvest festival and appeal for the Home Mission Fund. The Rev. S. Macmorine, M.A., rector of Portage la Prairie, kindly drove over to preach on the occasion. The day opened favorably and good congregations gathered at Swan Lake and Norquay. The services passed off very brightly, and the sermons were eloquent and instructive. The result was most satisfactory, \$14 at Swan Lake and \$11.45 at Norquay being contributed towards the fund. Most unfortunately a heavy rain storm prevented us from holding the service at Somerset.

Diocese of Qu'Appelle.

CONSECRATION OF ST. COLUMBA'S CHURCH, BUFFALO LAKE, MOOSEJAW.

On Wednesday, November 2nd (All Souls' Day), the Lord Bishop of Qu'Appelle consecrated the recently completed church under the patronage of St. Columba. The congregation for several years during the incumbencies of Revs. W. F. Brown and W. Watson worshipped in a room of a granary, 16 x 12 feet. Obtaining help from friends in England and Eastern Canada, and contributing liberally themselves, they have built the exceedingly pretty little frame church at a cost of \$1,000, complete with nave, chancel, porch, bell tower, gothic windows and arch, raised altar and ornaments. The consecration service was held in the morning, the Bishop delivered an address on the life of St. Columba, and celebrated the Holy Eucharist, assisted by the Rev. W. Watson, rector of St. Vincent, Minnesota, who sang the Litany and read the Epistle, and the Rev. J. S. Chivers, the present incumbent of Moosejaw. After partaking of breakfast at the settlers' homes, the Bishop, clergy and laity returned to the church and evensong was said by Mr. Watson. Mr. Chivers reading the lesson and playing the harmonium, and the Lord Bishop reading one of Bishop Westcott's sermons on the life of St. Col-

umba. The services were well attended by the church folk in the settlement, the day being observed by them as a general holiday, a few people also being present from Moosejaw, 14 miles distant.

Diocese of Rupertsland.

HIS GRACE THE ARCHBISHOP'S JOURNAL FOR OCTOBER.

The Archbishop arranged to hold Confirmations at Holland and Cypress River on October 2nd. These places are on the Glenboro and Souris line, so that in order to spend the Sunday at any station it is necessary to leave on Friday morning with the prospect of not returning till the following Tuesday night. To avoid this delay the Archbishop went to Brandon by the Friday evening express and then to Baldur on Saturday morning by the Northern Pacific. He had then to drive 19 miles from Baldur to Cypress River. The Rev. Wad. Clark, the incumbent of Holland, met him at Baldur. It was a very wet drive, but was pleasantly broken by dinner at Mr. Espin's about half-way between Baldur and Cypress River. The roads were made very bad and Sunday opened with a steady rain. The result was that the congregation was rather thin at Cypress River though increased by the Methodist minister and congregation. His service had been spoilt by the wet day and, as very few were present, they came over to the English Church. Of the thirteen candidates for confirmation one was detained by accident and two by distance owing to weather. The remaining 11 were confirmed 7 males 4 females, most of them adults. The church is very neat and the internal fittings are good. There is still a considerable debt on it. The weather cleared up in the afternoon when Mr. Clarke drove the Archbishop to Holland. The rain came on again in the evening and it was very dark, still 15 out of 16 candidates were present 8 males and 7 females, one of them a married woman. The congregation filled the church notwithstanding the unfavorable weather. This is also a very tasteful church; but there is still debt on it. The parsonage is inconveniently small. There seems a hearty feeling among the members of the church, so that it is hoped that the debt may soon be removed and the parsonage improved. The Archbishop found a most kind host in Mr. Banks at Holland. On October 9th the Bishop held a confirmation at Brandon and was the guest of the Rector, Rev. McAdam Harding. The weather again was very unpropitious—the roads in a very bad condition, and the rain threatening all day came on heavily in the evening. Notwithstanding this there were large congregations both in the morning and evening. Twenty-two were confirmed: several of them were from other Bodies and the majority adults. The confirmation was mainly intended for adults from the surrounding country but several were detained by the weather.

The Church of St. Matthew's Parish has been enlarged and beautified during the past year. There is still a debt on it, but this would have been removed by this time had it not been necessary from time to time to enlarge and improve the building. A good rectory would be a great addi-

tion in this parish. It would greatly strengthen the hands and facilitate the working of the Parish by its indefatigable rector, but the debt has first to be removed. However it is to be hoped that the rectory will be the next effort. The church is tastefully fitted up internally and though externally it is not all that the church people in this growing town would like it should answer for some time. It is likely that a mission room may soon be established in a part of the town needing it. This parish has suffered grievously from the death or departure from the city of leading members. One of the oldest and most helpful members of the church, Mr. Parker, died just before the visit of the Archbishop.

On the 16th the Archbishop consecrated the new church at Melita. This is the 5th church he has consecrated since his return from England in June. Of these Souris has been built for two or three years, but the churches at Florenta, Neepawa and Woodlands had been built within the past year—all of course are free of debt.

They are all neat buildings the churches at Souris and Neepawa being large stone and brick buildings. There were good congregations during the day at Melita. At the afternoon service eight were confirmed four males and four females of whom six were adults.

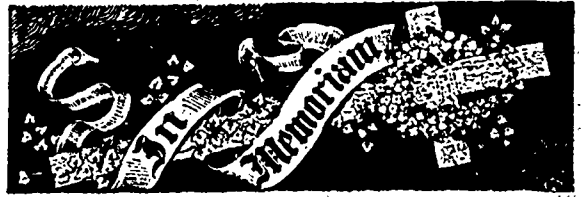
The services of the Rev. E. A. Davis seem very much appreciated. The Archbishop was kindly entertained by Mr. Campbell.

On Friday Oct. 21st the Archbishop visited Treherne and was a guest in Mr. Goulding's hospitable home for five days. Owing to the broken weather he was afraid to drive across the country again and, as no suitable freight train came after Sunday, he had to return by the Tuesday train. The rain kept off on Sunday, and the congregations were good; still they were seriously affected by the roads and the threatening weather. Four candidates two males and two females were confirmed at the morning service at Treherne, and 9, of whom 4 were males, and five females, at Rathwell. There was also an evening service at Treherne, at which the Archbishop preached. There is a good Sunday school at Rathwell but there are only a few children in the church families at Treherne so that the Sunday school is small. There is no debt on the church here. A great need in this mission is a sufficient parsonage; but apparently, though Mr. Goulding seems to have the regard and kind feeling of both congregations, it will be difficult to get the two to combine in one effort in either town. There was unfortunately rather a long vacancy after the late incumbent resigned owing to bad health and the mission was in a weak state. Mr. Goulding by constant visiting has pulled it well together but he has had heavy work. The other out-stations were doing satisfactorily.

On Sunday October 30th the Archbishop consecrated another new church at Cartwright a very tasteful stone church with furnace. In the afternoon he held a confirmation service when 11 were confirmed 5 males and 6 females all under 21. The Archbishop preached again in

the evening. He was very kindly entertained during his stay at Cartwright as on former occasion by Mr. Laughlin. The erection of this very tasteful church free of debt is very creditable to this parish, for though it is improving it is still weak not so much in members as in the means of the people. It is a pretty hard struggle to maintain the mission.

All the churches that have been mentioned have been aided by grants from the S. P. C. K. a society that has given invaluable aid in the building of churches in this diocese. The churches at Neepawa, Melita and Cartwright also had helpful grants from the S. P. G. out of the Marrott Bequest.



It was a great blow to us to receive on Saturday, Nov. 12, the sad news of the death, by drowning, of our erstwhile pupil, dear little Norman Springate. Brimming over with life and spirits, full of merriment and withal most affectionate, Norman was loved by all who knew him. For several years he had been one of the Christ Church choir boys. He was only 11 years and seven months old. Only the other day, the Principal of the School he attended sent in an excellent report of his abilities and conduct. The body was not recovered till Sunday afternoon. On Monday the last rites of the church, sad yet comforting, were said over the mortal remains of the little dead chorister, whose body vested in cassock and surplice, as when he led the choir into church, lay peacefully in its white coffin, covered with lovely flowers tokens of affectionate regard. During the morning, the Rector and Curate of Christ Church went to Mr. Springate's home and conducted a short service with the family. At 2.30 p.m., the funeral procession left for Christ Church, where it was met at the west door by the Rector and choir—vested.

The opening sentences of the burial office were solemnly recited! and on the coffin being placed in the chancel; just opposite the place where the little fellow used to sit every Sunday, the choir sang the 90th Psalm. The Rector read the lesson, and then, after singing the beautiful hymn—"On the Resurrection Morning" (499 H.A. & M.),—the long procession of white-robed choristers and sorrowing relatives left the church for St. John's churchyard. While the choir stood around the open grave, the solemn committal was performed by The Rev. S. G. Chambers, curate and precentor of Christ Church, and the hymn—"Christ will gather in his own" was sung, after which the large crowd of sympathetic followers dispersed to their homes. During the time the service was taking place in Christ Church, the church was filled with members of the congregation and friends of the bereaved family.