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The Western Churchman

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EDITORIAL.

THE ARCHBISHOP OF CANTERBURY.

The death of the Archbishop of Canterbury is a great personal loss to the whole of the English church. By the width of his sympathies by his goodness and impartiality, by his rare tact and profound learning, he added to his exalted office an influence which was felt and respected throughout the church. It is no exaggeration to say that among the English bishops he was unique in the possession of qualities which go to the making of a great archbishop. And the loss to the Anglican church throughout the world seems at the moment irreparable. The circumstances of his death, so sudden and so beautiful, illustrate the wideness of his sympathies. The primate of England had just made a first visit to Ireland, the guests of the archbishop of Dublin, to attend the opening of the newly restored cathedral of Kildare. It was a brotherly and gracious act that has been and will be

deeply appreciated. On his return he was staying with his old friend, the veteran statesman by whom he was nominated fourteen years ago for his high office. The Queen's high estimation of the archbishop was testified by her telegram of sympathy to Mrs. Benson, in which she speaks in touching words of "the dear, kind, excellent archbishop, of whom she was so fond." At such a moment it is the sense of personal loss that fills the heart of the aged Queen, who is, we remember, nearly ten years senior to the late archbishop. And may we not say that the death itself was a witness to the holiness and humility of his life. His reception of the holy communion at the early service, and then the humble kneeling with his old friend's son pronounced the absolution which was the signal for his departure. "That the rest of our life, hereafter, may be pure and holy; so that at the last we may come to his eternal joy."

In speaking of the late archbishop's many great qualities, we think we may fairly put in the first place his great learning. He was emphatically a scholarly archbishop, and particularly in studies bearing upon sacred things, the holy scriptures and the history of the church. Next his learning was so woven into his life that it only ministered to his practical wisdom and great breadth of view. His original works are not numerous, yet those who have read them feel at once the solidity of his knowledge and the exhaustiveness of his reading. There is an article on "St. Cyprian" in the dictionary of Christian biography which is a masterpiece of character writing, and an essay on "The place of the cathedral chapter in the work of a diocese" written when he was chancellor of Lincoln, which of itself, is sufficient to justify the wisdom of his election to a bishopric. It simply exhausts the whole history and literature of the subject from the primitive ages to the present day. In his later days, filled with the arduous work of Truro and Canterbury, he had no leisure for separate writing, but the charges issued from time to time were always valuable, and the marvellous store of learning displayed in his judgment in the trial of Bishop of Lincoln, has, without exaggeration, laid the church under a vast obligation. It was said, in that case, that Sir Horace Davey, counsel for the prosecution, knew nothing about the case, Sir Walter Phillimore for the Bishop of Lincoln, knew

something about it, Mr. Jeune, his junior, knew more about it, and the archbishop simply knew everything.

One would like to say something of the personal life of the archbishop, in which doubtless we are to find the secret of much of his great power and influence. Whilst in no way an ascetic, he was yet a man of deeply spiritual mind and religious habits. He was an early riser, leaving his bed regularly, even in the depth of winter, at half past six, and spent three quarters of an hour at his private devotions. It was this looking in the face of God day by day that gave him the wonderful sweetness and influence which every one felt who came in personal contact with him. His manner in social intercourse was always friendly and sunny, making all the more impressive those serious moments when he would bring his hearers face to face with the eternal verities.

Yet the greatness of the archbishop as a churchman is no doubt to be found in his statesmanship. How wise a ruler he has proved to the church will be for those to estimate who come after us. The great work of his archepiscopate has been undoubtedly the delivery of the Lincoln judgment, which from every point of view, was a noble achievement. What terrible ruin and wreckage a weak archbishop at such a time might have brought upon the church, it is impossible to say. But Archbishop Benson rose master of the situation. His unfolding of the difficult has been accepted as decisive, not merely by the whole church, and by every party in the church, but also in every particular by the Queen's Privy Council, which simply contented itself with saying that the archbishop's judgment left nothing more to say. When we regard the peace of the church to-day, its strength, and vital growth, we do not always realize the debt due to the wise archbishop who has guided and inspired the church's councils and missionary progress. And in all this we do not think Archbishop Benson has been the archbishop of a party, but the archbishop of the whole church. He was not a low churchman, certainly, as the phrase goes, nor was he in any party sense a high churchman; he was rather, in the word which he himself commended, a "deep churchman"; a true churchman with sympathies with all that was good and true, but loyal to the core to the history and principles of the church of England,

In which he saw the continuous claim of the imperishable scriptural and catholic church of Christ.

We would like to speak of the archbishop as the stalwart defender of the church of England against Roman claims, assuring church people of the impossibility of any reunion with Rome as long as that church held her distinctive errors; we would like to speak of him as the constant supporter of Christian missions, which he held to be rather the united duty of the church, than work to be conducted by irresponsible committees and individuals, but space forbids. Again, his work as a Christian educationalist, and reformer of the difficult questions of discipline and patronage in the Church of England, deserves our mention, no less than the dignified fulfilment of his duty as president of the Lambeth conference, and of those great state functions in which he had to undertake the most important part. We had looked forward to seeing again that dignified presence, that noble countenance, in the grand services of the sixtieth year of the Queen's reign, and in another conference of Canterbury and Lambeth, when all the bishops of our great communion would meet in the thirteenth hundredth anniversary of the coming of Augustine under his wise guidance and courteous welcome. But these things are not to be. Other men take up the work. The great archbishop rests in the peace of God. So may he rest until the day dawn and the shadows flee away.

F. V. B.

ORATORY FROM THE PULPIT,

Sermons are naturally the subject of criticism. The habitual church-goer listens, and as he listens, should learn somewhat to ponder upon. If the speaker fails to interest, the fault must lie with the occupant of the pulpit, or the deafness or denseness of the listener.

When the congregation melts away after the close of the service, there is conversation.

Should it turn to the conduct of the service, the prayers—the hymns—the anthem for the time; after that, the talk will be of the sermon. Then, an argument upon the discourse just delivered, is in order. It must be for the welfare of the church that all sermons should bear the keen but kindly discussion of cultured hearers. They have heard. They want next interchange of thought. Our church is one amongst many, professing Christian creeds. The wondrous advance in education in A.D. 1800, tends to make all gatherings of humanity critical.

The first point that appeals to the hearers is the length of the oration.

On this point, an American writer, and the present emperor of Germany seem to be agreed.

They both stick fast at the time of fifteen minutes.

The emperor has sent forth an edict that when he is present this time must not be exceeded.

Mr. Fillings wrote years before:

"If a man can't strike me in fifteen minutes, he has either got a bad gimlet or he is boring in the wrong place."

Many anecdotes have been published, which give to the clergyman who is too long winded, plain, nay even, cruel hints, as to brevity.

Most of us have heard or read of the old dame who, when reproached by her pastor for the facile manner in which she dropped off to sleep each Sunday during the sermon, answered: "I can't keep awake."

"Then," quoth the preacher, "take some snuff."

"Why don't you put some snuff into your sermon," retorted the aged snorer."

It is true—alas too true that enough care is not always given to the preparation of and the delivery of a sermon.

In all the branches of the Christian service there exist men who violate the maxim, "Bis dat, qui cito dat." Montesquieu was truthful when he wrote:

Such an interest leads to study. Such dissection by listeners creates knowledge of the subject, that you are handling.

Logic must be the base of all effectual oratory.

Illogical sermons can never be a success. Condensed sentences strike home, where involved periods are irksome to listen to and have no more effect than a douche of cold water on the tattooed back of a Malay.

Condensation implies study—earnest at that—revision, reduction of superfluous words, kicking out of verbiage.

Canon Matheson, a short time since, gave a most valuable address on the preparation of sermons.

I do not know if it is printed in pamphlet form.

If not, it should be, and a copy be handy on the working table of all our clergy.

Is it not related of Sidney Smith that a sermon, upon which he had given many an hour of anxious thought



ST ALBAN'S CHURCH, RAT PORTAGE, DIOCESE OF RUPERT'S LAND.

"What the orators want in depth, they give you in length."

I do not mean that there are not many of our Anglican clergy who do not preach so closely to the hearts and minds of their congregations that one can and does listen with genuine delight and profit to a sermon of an hour, but it is not to be expected that all can combine the great qualities of parish organization, visiting, and conduct of the grand services of our church, with vast eloquence.

Hence, the more reason for preparation, care, and brevity.

Men will argue with truth "but I cannot work out, or thresh out the subject in less than half an hour."

My dear clerical brother, divide—divide.

Preach from the same text but give it:—decease.

You will interest your hearers, who will read up your chosen subject between the different periods of its delivery, be better able to follow you, and gain more—because their interest and memory is aroused

was lost, or stolen from him?

Years after, he was one of a congregation in a strange church, and to his intense surprise listened to his own last sermon. The preacher was young Sidney Smith went to the vestry after service, introduced himself to the then proprietor of his own work, and asked him, "How long does it take you to prepare such a sermon as that you gave to us to-night?"

The answer came, with ceremony. "Oh! I knock off one of those in about twenty minutes."

"Young man," retorted the witty divine, "it took me three weeks to think out, prepare, reduce, and finally write that identical sermon."

There are few men who can preach a high class extemporary sermon.

And these men write it out first, commit to memory, study gesture and delivery, then preach.

In looking over these fragmentary notes I am reminded of another advocate of the fifteen minute address.

I was a member—a small item of

juvenility of a congregation in the Old Land.

It was in the days before the church restorer had converted the ancient square pews, by cutting down their lofty sides, sweeping away the brass rods which had supported the faded green curtains on three sides of the horse box receptacle and increased the seating capacity of the sacred edifice by economising the space of the sittings. The owner of one of the largest of these pews was a Mr. Charles Ashleigh.

In those days offertories were not taken up at each service on a Sunday, except the offertory for the poor prior to the holy sacrament on the first Sunday in each month. A few Sundays in each year, a collection would be made at the doors as the congregation left the church.

These would be for a special object such as the S.P.G. or for one of the societies.

Mr. A. had a hard and fast rule which he adhered to.

Twenty-one shillings in silver were placed in his pocket ready for the plate.

If the preacher exceeded fifteen minutes, he deducted one shilling a minute for overtime.

This was done, with an audible clinking of the coin as he transferred the forfeited shilling from the one hand to the other, as the old clock in the organ gallery ticked away the time. On one occasion he was plainly heard to say, as the preacher came to "lastly."

Mr. A. "Too late! Time is up."

The small avalanche of silver shot back into Ashleigh's pocket. I do not defend such a practice, but the S.P.G. or C.M.S. lost £11s.

CECIL.

SOME NEWS ABOUT THE DIOCESE OF CALGARY AND SASKATCHEWAN.

The following was taken from the Mission Field, and is the bishop's account of the Dioceses of Saskatchewan and Calgary.

The record of work in these two dioceses for the past year is decidedly one of progress, notwithstanding hard times. In Saskatchewan the number of clergy is still twenty. The Rev. H. Foote, who was ordained a deacon last spring has won a warm place in the affections of the people of the parishes in the Prince Albert district. Large congregations attend the churches, large classes of candidates were presented for confirmation, and the people of St. Paul's parish readily responded to the efforts for the erection of a parsonage. This is all the more satisfactory, because these people many of whom are English half breeds are owing to poor harvests and other reasons, much worse off than they were twelve or fifteen years ago.

At Wingard, the people, who are in most respects like Mr. Foote's parishioners, built, with the aid of a grant from the S.P.C.K., a nice mission church, which I had the privilege of dedicating on the first Sunday in November. On the preceding day,

the missionary at Duck Lake and Wingard, Rev. J. E. Chilcott, M.A., presented a class for confirmation. He is working hard and doing well. He hopes to erect a church at Duck Lake during the present year.

At Battleford the work has gone on forward as well as can be expected in a place so far from the railway, and where, it was once the seat of government for the Northwest, there has been so much to dishearten and disappoint.

The Indian Industrial School, of which the Missionary, Rev. E. Matheson, received last spring the appointment of principal, is located at Battleford. Although wholly supported by the Indian department of the Canadian Government, it is intended to be a Church of England institution. There are upwards of 100 pupils in it, drawn from different reserves in Saskatchewan. Mr. Matheson is expected to do well. The number of pupils is increasing since he took charge of it. Since 1891, the Indian department has built during the past summer a very fine brick building, on a site within three miles of Calgary, which is to be an Industrial school, under the auspices of the Church of England, for pupils from four reserves in the Diocese on which we have for some years been working. This school will be shortly opened, and Mr. G. H. Hopkins, the principal at Battleford, has been offered the principalship. His training and experience as a teacher, in England and in Emmanuel College, Prince Albert, and his general fitness for the post seemed to mark him as the right man when our two most experienced Missionaries among those Indians, viz., Ven. Archdeacon Tims, and Rev. H. W. G. Stocker, declined it.

Emmanuel College, Prince Albert, is now, and has for the past few years been, a training school for Indian boys with a view to their becoming teachers, catechists, etc. Ven. Archdeacon J. A. Mackay, D.D., is the warden. In the present circumstances of the country, with its excellent system of primary and secondary education within the reach of all, this seemed the only course to take. At the same time we look to St. John's College, Winnipeg, the University of Manitoba, and Trinity College, Toronto, as the two institutions best calculated to supply men for the ministry in these Dioceses, and and continuing to receive a steady supply from them.

In the Diocese of Calgary the progress is more marked, and owing to the fact that nearly all the immigration to the Territories during the past three years has been to Northern Alberta, it is more needed. The total number of the clergy holding the licence and at work in the Diocese is twenty-three. During the past year churches have been built at Lamerton, Wetaskiwin and Edmonton. All Saints' at Edmonton, is an excellent brick building, very handsomely furnished, and in all respects suitable for the congregations of the present and the near future, for which the old log building erected upwards of twenty years ago is entirely inadequate. The new church was dedicated on January 12. On that day there was seven clergy taking part in the services, all of them

working in the Deanery of Edmonton (although one is not yet licensed), and one is absent. Without grants from the S.P.C.K. church building would be impossible.

WEST KOOTENAY.

The whole of this district is developing so rapidly, and the population is so scattered over its vast extent, that it is impossible with the present staff of clergy to keep pace with the work, much less overtake it. Up to six months ago the incumbent of Nelson was appointed for the whole extent of the country lying between Nakusp, the Slocan country, and Kaslo, on the north, to the international boundary line on the south—including amongst other places, Nelson, Kaslo, Sandon, New Denver, Nakusp, Trull, Rossland, Elliot Bay, Balfour. Nakusp is, however, temporarily being worked from Revelstoke, while the Rev. H. Irwin has been stationed at Rossland, which with Trull on the east, and the boundary country on the west, forms a district much too large for one man. Nelson, now a town of about 2,000 inhabitants, should have regular Sunday services, and undoubtedly could support its own clergyman, but the latter still has Kaslo, with the intermediate points to look after, while the whole of the Slocan country is completely neglected by our church. Here is a splendid field for some young and active man, who for a time would be content with nothing more than would cover the actual expenses of living and travel. Such a man making Kaslo, a town of about 500 inhabitants, his headquarters, could travel—by rail—all through the Slocan country, and visit the towns of Three Forks, Sandon, New Denver, Silvertown, Slocan City and Nakusp. Anyone willing to volunteer for this very urgent work can have full particulars by applying to the Bishop of New Westminster, or to the Rev. H. S. Akehurst, Nelson, B.C. At Kaslo, a commodious church has been built, which at present is only used one Sunday in the month. Balfour possesses the only consecrated church in the district. It is dedicated to St. Michael and All Angels, and is a very complete and pretty building, erected at a cost of about \$1,600, by an English lady. Unfortunately the population does not at present warrant very frequent services. At Nelson we have a mission church capable of holding, when packed, about 100 persons. With a view to building a more commodious and substantial church at no very distant date, the congregation have just purchased from the government two lots adjoining the present property. Should Nelson continue growing this move will become almost immediately an urgent necessity.

At Trull and Rossland there are no church buildings yet, but the Rev. H. Irwin is doing a splendid pioneer work making his influence widely felt.

The Ladies' Guild of Christ Church, Winnipeg, are ready to undertake to make cakes or supplies for clergymen or choirs. Terms or Application to Christ Church Rectory, Winnipeg.

HARVEST THANKSGIVING SERVICES.

ALL SAINTS.

The Harvest Festival was held at this church on St. Michael and All Angels' day. The services were Holy Communion at 8 a.m. and 10.30 and Choral Evensong at 8 p.m. At the last service, the Archdeacon of Winnipeg, (Ven. O. Fortin,) was the preacher who who took for his text Psalm, XCII., v. 1 "It is a good thing to give thanks unto the Lord." The rector preached on the following Sunday, when the festival services were continued. The church was very tastefully decorated. There was a confirmation held on the Sunday afternoon, (October 4th,) when seven candidates were confirmed by the Arch bishop of Rupert's Land.

Christ church, Winnipeg, held the Harvest Festival services on September 27th. The Rev. Canon Matheson preached in the morning and the rector in the evening. There were very few communicants at the 8.30 celebration, but at the second celebration there were sixty who partook of the Sacrament of the Body and Blood of Christ. The offerings in cash and pledges were on behalf of the Home Mission fund, and amounted to \$163.00.

St. Paul's Middle Church, October 12 —The annual Harvest Festival services were held in this parish last Sunday, October 11th. The faithful and willing hands of St. Paul's church had spared no pains in making this pretty little church a meet evidence of their gratitude to the Most High, as also to do honor to His Holy Name, by beautifully decorating it with fruits and flowers and produce of the earth. When the church was lighted for the evening service, the handsome altar-cloth and the frontals with suitable emblems upon them, together with the very neat decorations of grain on all sides, made the church look beautiful.

The first service began with Matins at 11 o'clock in the parish church, St. Paul's. The edifice was crowded and the service was choral throughout, the Rev. Silva White, Incumbent, officiating, whilst Dr. O'Meara, of St. John's College, preached an able and eloquent sermon from Ep. V., 20. The preacher dwelt upon the many lessons of thanksgiving, pointing out the duty the occasions, the subjects and the expressions of thanksgiving. The offertory at the service amounted to \$17.35, which was as is usual on such occasions, given to the Home Mission Fund of the Diocese.

The next service was evensong at 3 p.m. in the Bird's Hill school house, which building was taxed to its utmost by the number present. The service was all that one could desire as an act of thanksgiving and honor to God. The Rev. Doctor preached, and \$0.50 was subscribed by this small congregation as its share towards mission work.

At 7 p.m. St. Paul's church was again filled, in fact, this time the building was packed. The service began with the grand old processional hymn, "Come, ye thankful people, come." The prayers were read by Rev. J. H. Fairlie the new principal of the Indian School and the preacher was the Rev. Dr. O'Meara who took as his text the 10th verse of Luke VII. The preacher

spoke of the similarity of seed as a type of the Word of God planting out the dissemination of the seed and the grand results springing from small beginnings.

This principle was illustrated in the church of Christ by the early history of the church, the Reformation, the C. M.S., Bible society, and our own work in this Diocese. The Rev. Doctor then concluded by an earnest appeal for the Home Mission Fund, the result being another handsome offering of \$25.40 to the fund. Altogether the magnificent sum of \$83.25 was subscribed to the Mission Fund which is highly satisfactory and most gratifying.

G. O. Taylor assistant organist of the parish church played at all services on the new double manual organ just received from the Doherty company in Clinton Ontario. As all music was special and the service choral, this young organist fulfilled his task with great credit and satisfaction to all. The choir too are to be congratulated upon their efficient rendering of the various services.

OUR QUEEN.

What a work of interest to the Anglican church could be dictated or written by Her Majesty.

Since the day of her coronation, it has been her good fortune to number amongst her friends,—and Victoria has many friends, who have been received as such in her quiet family circle,—no less than twelve English Archbishops.

What interesting reading,—what a link in church history,—could not be filled, if we could know her personal reminiscences of these twelve apostles of the Lord?

They are all dead.

Dr. Benson made the sixth Archbishop of Canterbury who has died during the Victorian era. Six Archbishops of York have gone to their well earned rest during the same period. The history of our church in this century is much interwoven with these twelve great men. The Queen could strengthen church biography.

CECIL.

WHAT IS MAN ?

Extracts from a sermon by the Very Rev. W. Lefroy, D.D., Dean of Norwich.

Psalm VIII., 4.—"What is man."

These words, my brethren, are found in the first book of the Psalter. They may claim nothing else, I think than a millennium of years before the birth of our Lord and Savior Jesus Christ. Nor is it too much, I think to say, that they are older than any social or political institution at present in existence, if we except the single institution which is the oldest of all—I mean marriage. And when we turn from Christianity to the Hebrew economy this claim that we make for their antiquity is not only amply justified, it is seriously reinforced for the words are older than the advent of Christ, older than the arrival of John the Bap-

tist, older than the centuries of silence, older than the captivity of Israel and of Judah, older than the abolition of the monarchy under Rehoboam. And thus they come to us with all the freshness and clearness' sake I call it trans-They appeal to us tonight, not only because of this, but because they ring out to us a voice that has been heard for these cycles of centuries, and that voice is as strong tonight as it was three thousand years ago, when first the voice uttered the inquiry, "What is man?"

The first thought is the sense that man seems to have of the reality and existence of an invisible Being. The most rudimentary form in which this consciousness exists is in the child's terror of being in the dark; and, if you were to trace that thought along, from infancy to childhood, from childhood to youth, you would find it expressing itself in a variety of ways, but the most rudimentary of the universal idea is, as I have stated, the dread of a young child, innocent and devoid of actual sin, being in the dark. But throughout the ages, and in all the races of men, you see that it is the same thought displaying itself in a variety of ways, generally in fear, frequently in terror, in the scare of some invisible power. This is seen in the savage appalled by the roll of thunder—panic-stricken, so that he falls on his knees at the flash of lightning, clasping his hands at the diapason of the floods as they roar across the plains, terror-stricken at such a sight of electricity. And this terror, this fear, is, as I have stated, universal. Pope expresses it in well-known words:

Lo, the poor savage whose untutored mind,

Sees God in clouds and hears Him in the wind.

The second fundamental thought is the dominance throughout the world of wrong—or I should say, to speak more accurately, the consciousness of wrong. Call it guilt, call it transgression; and I do not mean to give the theologian any advantage if for plainness and clearness' sake I call it transgression; but there is everywhere, there there is some cause of apprehension for wrong which has been done. This is expressed in a variety of forms. This dissonance that is in man, this discord, this want of peace, this sense of wrong it is expressed in Homer. Homer speaks of it as self love, and he uses a stronger term, he calls it infatuation. Plato regards it as self-love, as madness, as ignorance, and the lamentations of all poets and of all philosophers in the past before Christ are concerned with the internal conflict there is between the moral sense of that which is good and the evil passions which challenge the moral sense. And one of the greatest philosophers that ever lived says that the evil in man is radical. Plutarch said long ago that man's evil passions are not brought from without, but that they are within; that they create a discord, and but for the restraining influences that are brought to bear upon him, Plutarch says, man would be as untamed as the wildest of beasts of the earth. Here, then, is the second fundamental thought.

And the third fundamental thought is the universality of sacrifice. There is not a nation under heaven that has not engaged in sacrifice in some form or other. Sometimes it is the fairest child of the family, sometimes it is the strongest man in his youth, sometimes it is the oldest man in his age, but, whatever the object, the universality of sacrifice is a great and most suggestive fact. And in connection with this there is a series of thoughts very important for our study. Amongst them I find these: the practice of sacrifice to secure pardon of a wrong that has been done—that is to say, expiation through sacrifice—the idea is the same through the same principle. And then there is the further thought that when the sacrifice has been offered, and the expiation has been made, and the pardon has been bestowed, there is a sense of reconciliation and peace with that invisible Being, the source and terror of unevangelized races. And here are these thoughts universal, age-long, peculiar to man. The thoughts I re-

fleets its terrible woes upon those who are victimized by it. A man may be brought back by the power of the Holy Ghost, so that he will not be only pure but holy, but nature's debt must be paid; she holds her lash high in the heavens over him, he does not see it, but it will fall, as God is God, and as nature is the expression of God. Nature knows nothing of forgiveness. Tennyson grasps the idea —

Nature, red in tooth and claw,
Shrieks against his creed.

GENERAL NEWS.

The Lord Bishop of Qu'Appelle leaves very shortly for England, where he will visit the various members of the Qu'Appelle association before his return. The last sermon preached by His Grace the late Archbishop of Canterbury, was strangely enough in Ireland at the reopening of St. Brigid's Cathedral, Kildare. His text was indeed appropriate—"Let brotherly love continue."

Among the noted men who have recently visited this country are several distinguished Scotchmen. Bishop Dowden, of Edinburgh, is at the General Theological Seminary, in New York, having been invited to deliver the Paddock lectures for this year. His subject is "the Theological Literature of the 16th, 17th, and 18th Centuries." Dr. Dowden is one of the most learned of Scotch Bishops. He is perhaps best known for his liturgical researches, especially in connection with the Scottish Communion Office, upon which he has published a work which is the chief authority on the subject.

We regret to announce the death of Archdeacon Favell, of Sheffield. A cultivated mind and much charm of manner were in him united to great personal devotion and a firm grasp of Evangelical principles.

WEAK-MINDED ABSTAINERS

"I won't abstain, because none but weak-minded people ever do sign the pledge." Such is the unreasoning reply with which we are frequently met when endeavoring to persuade others to a life of total abstinence. Perhaps the following list of some of the "weak minded" people may be useful:—

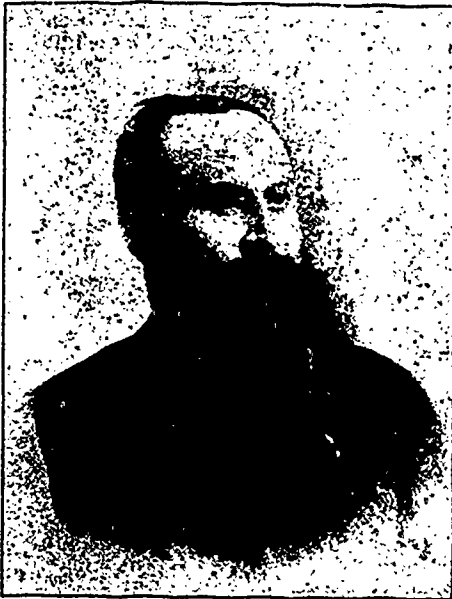
- Charles XII. of Sweden.
- Abraham Lincoln.
- Dean Hook.
- John Wesley.
- Albert Barnes.
- Dr. Thomas Guthrie.
- Garibaldi.
- Sir Henry Havelock.
- Commodore Goodenough.
- David Livingstone.
- Sir John Franklin.
- John Milton.
- Dr. Johnson.
- George Cruikshank.
- John Howard, (the prison philanthropist.)
- Richard Cobden.
- John Bright.
- Sir Henry Thompson.
- Sir B. W. Richardson.
- Benjamin Franklin.
- The Bishop of London.

The foregoing list might be lengthened indefinitely; but as it is, it clear-

ly shows that total abstainers can claim some men who are certainly quite as talented as those who so glibly say—"I won't abstain, because none but weak-minded people sign the pledge."

CHURCH TRUTHS.

Many persons question as to the place that Baptism holds in the Church of England. The answer is very plainly set forth in the Catechism. That the church holds two sacraments as plainly necessary to Salvation. And the reason why there are only two is because Our Lord Jesus Christ only ordered mankind to hold two. The Church of Rome errs by bringing in as sacraments what are really only rites and calling them sacraments. The various denominations although holding as a rule one sacrament, namely, the supper of the Lord, seem to disregard the first that He gave. Bap-



REV. CANON MATHESON, HEAD MASTER, ST. JOHN'S COLLEGE.

peat, are these three: the sense of the invisible, the consciousness of wrong, the universality of sacrifice, and the consciousness of forgiveness arising out of the sacrifice.

Now the question arises, Whence has man received this sense of forgiveness through sacrifice? Not from nature, for nature never forgives. My brother men I ask you to bear in mind that it is as true as God that nature never forgave yet. Nature's law binds sin and punishment, and binds punishment and sin, by an adamant chain that God himself does not dissolve. And we see this, again and again, as we go to our work in daily life. The man who is the victim of intemperance may for a short time sow his wild oats and take up the creed of the rouse, "A short life and a merry one." He may by the power of the Holy Ghost be restrained. He may be brought by faith to Christ his Saviour. But his repentance and his faith do not undo the mischief already done to his physical nature. Impurity in-



REV. CANON COOMBES PRECENTOR, ST. JOHN'S CATHEDRAL.

tism. Baptism holds a strong place in the affections of church people:

1.—It is a sacrament, holy because commanded by Christ.

2.—Because the evident desire of Christ was that the infant and child should be gathered into this fold at a tender age. Therefore the church enrolls the lambs of the flock as well as the sheep.

3.—Because it is evident that if we have knowledge concerning the will of Jesus Christ and do not follow that will out, we are in a certain degree of

The question of giving up Baptism touches the root of religion, as the date of institution of the sacrament of Baptism is older than that of the Holy Communion. What has been said on this subject is drawn from Scriptural teaching and from no outside teaching whatever. References: S. John iv., 2. To baptize in Judea is given to all disciples. S. Matt. xvii., 19. The direct divine command for universal baptism. Acts ii., 38. The Signification of Baptism. Also Rom. vi., 2, 4.

HOLY TRINITY.

Holy Trinity held its Harvest Festival on the eighteenth Sunday after Trinity. The church was beautifully and profusely decorated with flowers, grain and vegetables. Mrs. J. C. Gordon, assisted by a large staff of willing workers, presided over this important part of the preparation for the day. Once more we are indebted to our friends of St. James, Mr. Salter, Mr. Mitchell, Mr. Riddell and others for generous contributions of grain and vegetables. The musical part of the services was under the able management of Mr. Tuckwell, the choirmaster, and reflected much credit upon him and his large choir. The morning sermon was preached by the Bishop of Qu'Appelle, who based his remarks upon the parable of the rich fool—the second lesson for the special service. Before speaking on the subject itself, he said he was glad to have the opportunity of saying goodbye for a time, to the people of Holy

Thermopylae, Havelock in India and Gordon in Khartoum.

It was much to be regretted that owing to the muddy streets and the falling rain there were so few present to listen to the Bishop's words.

In the evening, the rain having ceased and the streets being more passable, there was a large congregation present. The rector preached from Jeremiah V., 26: "Let us now fear the Lord our God that giveth rain, both the former and the latter, in his season: He reserveth unto us the appointed weeks of harvest."

He spoke of the fear of the Lord as the beginning of wisdom, as the foundation of all religion. But the fear of the Lord was not the abject cowering of the slave, nor the superstitious dread of the idolator. No, it was expressive of homage, veneration and love, everything in fact that enters into a complete idea of worship.

We should praise God with grateful hearts. Praise is comely. It fills the courts of Heaven. The Cherubim and

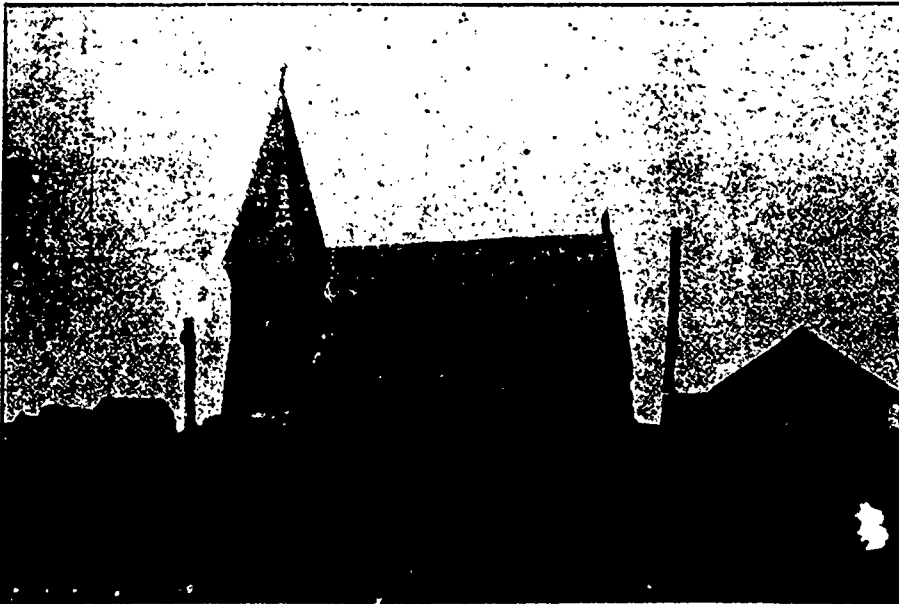
now happily being averted. He said that whilst we can never surrender our admirable system of national schools nor ever consent to their secularization, for that would be an act of treachery to our God, and a staggering blow to the future of our children as well as to the country at large, yet he thoughts some arrangement could be arrived at which, whilst not granting all that individual sections of the community may desire, will yet be generally fair and satisfactory.

He also spoke of the General Synod which had so recently closed a most harmonious and beautiful session in the city. From the Atlantic to the Pacific, our Fathers in God, no less than eighteen in number had assembled with leading clergymen and laymen from all parts of the vast field, in order to devise means for the development and building up and consolidation of the glorious heritage which the church had received in this great Dominion. Much had been done, but the most important, the most vital question which had been discussed was the mission work of the church for which a committee had been appointed. Diocesan lines should fade away more and more, and the mission work of the church should be one from ocean to ocean. Just as Italy had only acquired the power and dignity of a nation when Victor Emmanuel, through the sturdy arm of Garibaldi and the sagacious counsels of Caerver had succeeded in wiping out of existence the petty principalities which had before divided its soil, so the church in Canada would never rise to the position she ought to occupy, until, forgetting all sectional interests and ambitions, she focused all her energies upon these points which most needed attention from year to year. Thus her union would mean something real and tangible. Thus she would move on with mighty impetus and stretch out her cords to the farthest settlements of this expanding Northwest, and in distant years, future generations would stand up and call her blessed.

The close of the sermon was devoted to an appeal to those present for the fostering of a generous missionary spirit in the Northwestern church. This, doubtless is the great immigration field of the Dominion. It is in the Diocese of Rupert's Land and parts adjacent that the chief energies of the church must be expended for some years to come. If then we wish others to give us a helping hand, let us loyally, courageously, gladly, do all we can, and then when we apply to our friends for aid, we shall have an argument that no one can gainsay or resist.

The end of our life is God; the rule of our life duty; the obstacles our bad passions.—Lacordaire.

As to true friends, choose them with great care, and let their number be small. Have no friend who does not fear God, who is not wholly governed by the truths of religion. To friends like these open your heart without reserve, and keep nothing secret from them but the secrets of others.—Fenelon.



ST. PAUL'S CHURCH, REGINA, DIOCESE OF QU'APPELLE.

Trinity, to whom he had ministered a short time before the present rector came to assume charge of the parish twenty-one years ago. He briefly recalled the various steps which the church had taken in its onward march, and congratulated the congregation on its really magnificent church and the warm, effective services which are held within its walls. He expressed the hope that the rector might long preside over the work which has grown so wonderfully under his ministry.

Then he passed on to analyse the character of the rich man of the parable. He pointed out two flaws in his life and conduct. First,—The idea that material and temporal things can minister to the wants of the soul. Second,—Selfishness. In well chosen sentences he warned his hearers against these two dangers, and drew a picture of the greatness, beauty and nobility of love and self-sacrifice, mentioning as notable instances of devotion the few Greeks who perished at

Seraphim continually cry: Holy, Holy, Holy!" and should not the saints on earth make refrain and say: "Worthy art Thou, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they are and were created?" The season of harvest invites us to special songs of praise. When the prophet desires to express something specially jubilant, he says: They lay before Thee according to the joy of harvest." Therefore, should we extol the great name of our God with the best members that we have. The year has been one of untold blessings. What more could the Lord have done in our country that he has not done in it. We have dwelt in peace and safety. No war or political disturbances have filled our people with anxiety and fears or disturbed our institutions.

The preacher then spoke of the school question as the only dark cloud that threatened a storm which was

NOTICES OF NEW BOOKS

In a land like Canada where the struggle for the means of existence is so keen, it must necessarily follow that the proportion to those of older countries; still, even here there is a reading class, who want, from time to time, to have their attention called to new books that are likely to live. At the present occasion we desire to call the attention of our readers, especially the clergy, and those laity who are engaged in Sunday School and Bible class work, to a new publication, entitled, "Syria From the Saddle." The author is Mr. Albert Payson Treherne, and the publishers are Messrs. Silver, Burdette & Co., of New York.

Mr. Treherne possesses the powers of observation and acquisitiveness in no ordinary degree, and in his tour through "these holy fields," he has used them to good account. Careful students of the Bible have never rested content without acquiring a certain amount of knowledge of the "lands of the Bible," and, in obtaining this information, they have been most materially assisted by the published records of such men as Sir Henry Layard, Mr. George Smith, of the British Museum, Dean Stanley, (whose "Sinai and Palestine" is so captivating,) The Palestine Exploration Commission, Dr. W. Thomson, (author of "The Land and the Book,") and above all Dr. George Adam Smith, of Glasgow, whose lectures at Manitoba college lately gave so much pleasure and information to all who attended them. In Mr. Treherne's book we have a popular account, in popular language,—in language that is always terse, and forcible, and familiar,—of a most interesting tour through "The Holy Land." While accurate and careful in every statement that he makes, Mr. Treherne has the happy knack of retelling what he saw and learned in the east in such a way as to charm his readers from start to finish. While he ever speaks with deep reverence of the earthly scenes of the Saviour's life, he cannot avoid seeing and relating much, in regard to present life in the east, which is very amusing. His chapters on Jerusalem, and Bethlehem, and Nazareth, are pregnant with care and thought; while his descriptions of the Dead Sea (in which by the way, he was brave enough to bathe,) and of Damascus, Capernaum, and Tiberias are most graphic and entertaining. We cannot think of any book more likely to assist the preacher in making sermons that will interest his people; nor can we imagine any work more calculated to be of more assistance to the conductor of a Bible Class, or the teachers in a Sunday School.

We do want our Church people not merely to know the Gospels as they would know any other book; but, to be able to present before their own minds a vivid mental picture of the scenes in Sacred Story, and from careful study to realize the actual state of things as they occurred. To effect this purpose there is a need for more graphic

word-painting in the pulpit and in the Sunday School, and the materials for such word-painting are to be found in profusion in "Syria From the Saddle."

CORRESPONDENCE.

My Dear Sir:—

There is often a question raised about the hoods that the clergy wear. What are they? What do they denote?

I would suggest that those interested in this matter should refer to "Whittaker's Almanack," which gives a fairly accurate list of Academic Hoods. The frequency of enquiries on this subject, in the papers is, I think, an interesting sign of the times. Forty years ago hoods were seldom seen in parish churches, and then usually only the M. A. Oxon. and Cambridge, of black silk, the former lined crimson, the latter white, or the D. D. of scarlet cloth, lined black for Oxford, and doves breast (shot violet and red,) for Cambridge. The outbreak of the red co-

and Cambridge, they expressed great regret that the clergy, ministering in holy things, should demean themselves by such unworthy deceptions, and agreed as I do, with "M. A. Oxford," in your last week's issue, that it would be better if the clergy, likely graduates in other professions discontinued the use of these badges of educational heraldry. To put the thing on no higher grounds, all but the illiterate in the congregation, will, in these days, quickly find out that "dodges," with very serious consequences to their own influence and prestige. I believe some years ago the Upper House of Convocation gave the kind sanction to the use of a hood, instead of a tippet, with a colored edging for distinction, "so it be not silk," but of black stuff.—Camb.

Character is the raiment of the soul, which every man weaves in his lifetime.



ST. PAUL'S INDIAN SCHOOL.

incided with the use of a more ornate ritual, although the "ritualistic" clergy as a body, view with disfavor the growing tendency to parade a secular and academic vestment, which the hood is. Medical and scientific lecturers, and practising lawyers do not wear the hoods of their degrees, except in University ceremonies, and it would be well, probably, if the clergy followed their examples. The rise of Theological Colleges, was the main cause of the "outbreak," because the graduate clergy liked to wear their University hoods as a distinction from "the decent tippet so it be not of silk," ordered by Canon LVIII. for non graduates. Twenty-five years ago I first saw a newly ordained deacon in a black silk hood lined lemon yellow, and on congratulating him on his status as a D. Sc., Edin., (of which the hood was then of that color,) he owned that his was a "bogus hood," and should have been "a decent tippet edged yellow," for Lichfield. Mentioning this to two bishops, both dons in their day, at Oxford

GENERAL INFORMATION.

The Anglican Communion 100 Hundred Years Hence.

Sir Walter Besant takes an encouraging view of the future of the Anglican Church. Some people think that he is altogether too sanguine, not to say optimistic in his forecast. Nevertheless he sticks to his views, and certainly states them with force. Writing in the Queen, he says: "Some good people have been expostulating with me about my forecast of the Church of England. It is very difficult to make people understand facts. Let us put it in another way. The strength of the Church of Rome has always laid chiefly in the Latin races. At the present moment the Latin race of Europe number about 75,000,000, of whom practically all are Catholics. The English speaking races number 120,000,000, out of whom we must take 15,000,000 Catholics. There are consequently, more than 100,000,000 Protestants of all kinds

who speak our mother tongue. At the present rate of progress, in 50 years there will be 200,000,000 of English speaking people, of whom perhaps 30,000,000 will be Catholics. There will be no great increase in the Latin race of Europe. Now, at present, the better educated the more wealthy, the more desirable people seem for the most part to be becoming Anglicans, and the primate of the Anglican church, is acknowledged to be the Archbishop of Canterbury. Therefore, looking ahead for a hundred years, I see some reason to believe—from my own point of view to hope—that in the year 1936 the head of the dominant christian church will be not he of Rome, but he of Canterbury.

TRUE CIVILIZATION.

In his address to the lawyers the other day Lord Chief Justice Russell declared: "Civilization is not dominion, wealth, material luxury; nay, not even a great literature and education widespread—good though those things be. Its true signs are thoughts for the poor and suffering, chivalrous regard and respect for women, the frank recognition of humane brotherhood irrespective of race or color, or nation or religion; the narrowing of the domain of mere force as the governing factor of the world, the love of ordered freedom the abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice. Civilization, in that, its true, its highest sense, must make for peace." Judged by that just standard certain Catholic countries that are not noted for riches or manufactures, are ahead in civilization of other prosperous lands, "where wealth accumulates and men decay."—Catholic Record.

ONE OF HIS FATHER'S SERMONS.

Some time ago the son of a distinguished clergyman, (lately deceased) was requested to preach in the church which his father had been vicar of.

He accepted the offer and preached there.

The next day an old gentleman called on him and abused him roundly for his sermon.

"How shocked," he said, "your poor father would have been to have heard you say what you did yesterday."

"I don't think he would have been very shocked," replied the young man, smiling. "That sermon was one which my father wrote himself just before his illness and never used, so I thought I might as well use it for him."—Answers.

BREVITIES.

Confirmations will be held by the Archbishop very shortly in Holy Trinity and Christ churches.

The formal opening of the new Montreal Diocesan Theological college will be held on Wednesday, October 21st. After the communion service in the new college chapel in the morning an address will be delivered by his Grace Archbishop Machray.

A branch of the English church Union is in contemplation in connection with the diocese of Qu'Appelle.

Man was the highest note in the scale of creation, and when he descended through all nature there followed a corresponding reduction.—Trench.

True contentment is like a peacefully flowing streamlet under a summer's sun! It goes steadily on, in the course assigned to it by natural laws, and is ever being fed from its never dying source.

An every day religion—one that loves the duties of your common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather and improves all opportunities, will best and most healthfully promote the growth of the church and the power of the gospel.—Bushnell.

If there were no enemy there would be no conflict; were there no trouble, there could be no faith; were there no trial there could be no love; were there no fear there could be no hope. Hope, faith and love are weapons, and weapons imply foes and encounters; and relying on my weapons I will glory in my sufferings.—Newman.

The great question involved in the remark of the clergyman at the font, "Name of this child," had a curious turn given to it in Yorkshire lately. The name of Noah was given and the service proceeded, the masculine pronoun being used to designate the youthful Christian. The mother interrupted the clergyman and said the child was a girl. A colloquy took place. "Where is the name of Noah given to a female?" asked the officiating minister. The triumphant father intervened, and opening a Bible at Numbers XXVI., 33, read out, "The names of the daughters of Zelophehad were Mahlah and Noah."

Here is a trifle from across the line; A minister of the Episcopal church was abused for intolerance and bigotry. He had dragged his wife from a revival meeting and made her go home with him. He let the story travel until he had a fair opportunity of giving it a broadside. And then he took the opportunity. Here is his reply:—"In the first place, I never attempted to influence my wife in her views, nor in her choice of meetings. Thirdly, I have not myself attended any of these meetings for any purpose whatever. To conclude, neither my wife or myself have any inclination to go to such meetings. Finally, I never had a wife.

A devout colored preacher, whose heart was aglow with missionary zeal, in the evening an offering would be taken up for missions, and asked for liberal gifts. He had in his congregation well-to-do man who was very hte service, "Yer gwine to k'il bis

church ef yer goes on saying, give, give! No church can stan, it." After the sermon the minister said to the people: Before this service to-night, Brother Jones told me I was gwine ter kill dis yere church ef I kep' a asking yer ter give; but, my brathren, churches doesn't die that way. If dere's anybody knows of a church dat's died 'cause its been giving too much ter de Lord, I'll be v-ry much odliged ef my brother will tell me whar dat church is, fur Ise gwine ter visit it, an' I'll climb up on the walls of dat church, under de light of de moon, and cry, 'Blessed are the dead dat die in the Lord!'—Spirit of Missions.

The Bishop of Grafton and Armdale in an address to his synod lately, whilst briefly claiming for the Church of England its true position, pressed some pertinent home truths upon the clergy and laity. He said: "Every priest of slovenly work and careless teaching, who passes over Advent and Lent, who fails to call his people for Ash Wednesday and Good Friday, who ceases to bid them to their Communion on the great festivals, such as Easter, Ascension, and Whitsuntide, who is no longer jealous for reverence in his congregation, or watchful over his young confirmees who sinks down, in a word, from the position of a trustee for 'the faith once for all delivered to the saints, to that of a minister or a preacher whose sole end is to 'get himself liked' and 'make himself popular,' is, consciously or unconsciously, betraying his Church."

What They Say

Prominent Citizens give their Opinions of the Evans' Gold Cure Institute.

HIS WORSHIP THE MAYOR—"I know of several instances of men cured of alcoholism by your treatment and have great pleasure in testifying to the good work which you have done in this city."

VEN. ARCHDEACON FORTIN—"The Evans Institute has fully established its claims to public confidence. The thoroughness of the cure cannot but encourage sufferers from alcoholism to place themselves under its care. Let its benefits be known far and wide."

REV. FATHER DRUMMOND, S. J.—"I have known where men steeped in the alcohol habit for many years have, thanks to your treatment, come back as it were from the dead, to a new life and a joyous manhood."

REV. C. W. GORDON—"I have personal knowledge of two men whose lives were redeemed through the Evans Institute and heartily commend it to any who feel the need of a help against the taste of alcohol."

HON. HUGH J. MACDONALD—"It gives me great pleasure to testify to the good work you are doing in this city."

REV. F. B. DUVAL—"We should welcome it as a public as well as a private blessing. I heartily commend it."

If you still doubt the efficacy of the Evans Cure drop us a card with your address and we will mail you a list of references and testimonials convincing enough to convert the most incredulous.

EVANS' GOLD CURE INSTITUTE,

626 BALMORAL STREET, WINNIPEG