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The Western Churchman

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

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WINNIPEG, DECEMBER 17 & 24, 1896.

Price 5c



For unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace,

Christmastide

To each and all of our readers we heartily extend the time-honored English greeting;

A MERRY CHRISTMAS!

Wrapp'd in His swaddling bands,
And in His manger laid,
The Hope and Glory of all lands
Is come to the world's aid:
No peaceful home upon His cradle
smil'd,
Guests rudely went and came where
slept the royal Child.

But where Thou dwellest, Lord,
No other thought should be,
Once duly welcom'd and ador'd,
How should I part with Thee?
Bethlehem must lose Thee soon, but
Thou wilt grace
The single heart to be Thy sure abid-
place. —KEBLE.

CHRISTMAS THOUGHTS.

Christmas bells are ringing out the sacred, weird, hallowing tone which belongs to the day. A waft of the old Christmas hymns and Christmas carols and Christmas texts comes with them: there is that cadence of "Wonderful Counsellor, the Mighty God, the Prince of Peace;" there is the chorus—burst—"unto us a Child is born, unto us a Son is given;" there is that ever-fascinating story made weirdly real today, the story of the silver star in the East, guiding those grave, wise kings to that manger where the Divine Babe lies among the oxen. Oh! that Eastern night! we have often heard of it, but now, on Christmas Eve, it seems as though we had seen it; the broad, still moon—the piercing stars,—the heavy, drooping palm-leaves,—the grey, stunted olives,—the clustered or scattered sheep,—the shepherds, some asleep and some half drowsy. And suddenly that unearthly light, that makes the moon's bright, severe rays turbid and dull; that sweet and marvellous solace, a voice, in satisfaction and in suggestion infinitely beyond earth's utmost perfection speaking for the first time those good tidings, the Gospel, the Birth at last of the Saviour of the world! And suddenly—something as the full peal bursts into the air from the solitary bell—voice or two in the tower—suddenly, at the word, the irrepressible angel—host, unable, simply unable to hold back their ecstasy

of congratulation—a gleaming throng, whiter than moonlight, but not so cold,—making the moonlight dim—a full radiance on earth—a spiral radiance, lighting up the heaven—a scattered dazzling gleam, flashing down here and there, and then that ecstatic chorus—

"Peace and goodwill, goodwill and Peace,
Peace and goodwill to all mankind!"

Yes, of all that wondrous Life, the beginning has, naturally, the greatest charm for us.

Let, then, this day, and this season, be to us holy days as well as holidays! Let our employments and enjoyments never be antagonistic to, but rather suggestive of the season's religious rejoicing. Let us strive to give Christmas that charm to the young—that one charm of which older years can never rob it; and, amid the brotherhood assembled round the fire, shut not out that Brother who was slain on Christmas Day; amid the friendly circle, let us give the place of honor to Him, who, by solemn words and solemn deeds, has preferred His claims to our love. Thus, and thus only, can we hope to have a Happy Christmas!

CHRISTMAS CUSTOMS.

Christmastide has, for so many centuries, been surrounded by the golden halo of romance, that it is now no easy task to separate fact from fiction, to distinguish between the real and the ideal. The great truth which this season commemorates—the Incarnation of the Eternal Son of God—is itself so entirely beyond human comprehension, that there could hardly fail to be associated with the festival much that partakes of the supernatural. Man is ever hankering after an understanding of the mysterious; and so it has come to pass that, in his efforts towards that end, he has evolved certain notions and beliefs, which as one age succeeded another, gathered to themselves accretions, till the original truth was well-nigh obscured. Everyone is familiar with the quotation from "Hamlet:"

"Some say, that ever 'gainst that season comes

Wherein our Saviour's birth is celebrated,

The bird of dawning singeth all night long;

And then, they say, no spirit can walk abroad:

The night's are wholesome; then no planets strike,

No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time."

These lines of the great dramatist give in a most remarkable way the glow, the tender warm light, the almost weird fascination, with which, to the English mind at least, the idea of Christmas is haloed about. In a special sense this festival may be called the English feast, more universally regarded and more joyous than even Easter. To a great extent, this is owing to its close connection in the minds of Englishmen with the gathering of kindred and the dearness of Home;—but, there are also many quaint, old-world traditions, which help to make an English Christmas a something to look forward to, a something to think about after it is past.

The history of the keeping of Christmas is a very interesting one. In pre-Christian days, the great feast of Saturn was observed in December, when the heathen temples were decorated with evergreens; and, when Christianity took the place of heathenism, many old customs were adapted to the new Faith. Among the northern nations of Europe, the Holly Tree was used in the adornment of the temples; after they came to know Christ, that tree was called "Christ's thorn," and special significance was attached to the fact that the holly put forth its bright scarlet berries at the very time of Christ's nativity.

Who has not heard of Santa Claus? What child has not hung up his stockings on Christmas Eve, to be ready for the gifts that the benevolent old gentleman was expected to bring? Wisacres sneer at this childish credulity, and never think of asking how the custom originated. Again we turn to the Teutons of the north of Europe and their Russian neighbors; and we learn that St. Nicholas, whose festival occurs in December, used in his lifetime to throw purses of money in at the windows of poor maidens, to be used by them as marriage portions; and, in time, as the greater festival overshadowed the lesser, it also absorbed its customs.

The Christmas tree, which takes an important place in the religious ceremonies of the Danes and Scandinavians and which plays no inconsiderable part in our social functions, is not of Christian origin, but comes from Egypt, where it is found at a date long anterior to the Christian era.

The term Yule is often used as syn-

onymous with Christmas, especially in Scotland and among the Norse peoples. It also is Scandinavian in origin. They regarded the winter solstice as the turning point of the year—the beginning of renewed life, and the activity of the powers of nature, and hence Yule, which signifies "the turning" was closely associated with the festivals of the gods, who were, after all, only symbolical personifications of the powers of nature. The custom of burning the Yule-log is taken from the Danes and Norwegians. In fact, through the Middle Ages, and down to the period of the Reformation, every mark of rejoicing given to Christmas was engrafted on the Pagan rites of Yule.

The use of the mistletoe at Christmas-time is a relic of the old heathen worship of the Druids, whose sacred tree was the oak, from the Latin term for which they took their name (drus—an oak.)

Sir Walter Scott, in his beautiful metrical romance of "Marmion," describes a custom which is peculiar to Christmas, when he says:

"On Christmas Eve the bells were rung,
On Christmas Eve the mass was sung.
That only night, in all the year,
Saw the stole'd priest the chalice rear."

In the ancient Roman use, three masses were provided for Christmas Day, one for the dead of night, one for the early morning, and one for the day; and, from very primitive days, it has been universally held that only at midnight on Christmas eve is the Eucharist to be celebrated after Sunset. Evening celebrations have not early authority to warrant them, and, in very many English dioceses are strictly forbidden—save on Christmas eve.

So much for customs that are peculiar to Christmas time. Many, as we have shown, are heathen in their origin; but, as now followed, they are quite innocent and harmless, and in no way conflict with the religious aspect of the season. They serve to give a tone to our social life, without which Christmas would not be Christmas as we have always known it.

"And still around these good old times

We hang like friends full loth to part;
We listen to the simple rhymes
Which somehow sink into our heart,
Half musical, half melancholy,
Like childish smiles that still are holy,
A masquer's face dimmed with a tear,

For Christmas comes but once a year."

We cannot close these few simple remarks without another quotation from Scott:—

"Heap on more wood! the wind is chill,
But let it whistle as it will,
We'll keep our Christmas merry still.
Each age has deemed the new born year
The fittest time for festive cheer;
And well our Christian sires of old
Loved when the year its course had rolled
And brought blithe Christmas back again,
With all its hospitable train.
Domestic and religious rite
Gave honor to the Holy night . . .
All hailed with uncontrolled delight
And general voice, the happy night
That to the cottage, as the crown,
Brought tidings of salvation down."

CHRISTMAS CHARITY.

"Good will toward men" is the all-pervading sentiment of Christmastide. It is the time to bury unkind thoughts and petty jealousies. It is the season for loving deeds and kind remembrances, a day of general amnesty, a time to forgive and forget, and with a mantle of Christlike charity to cover the follies and frailties of our fellows.

The sentiment of common brotherhood should predominate. It is a sentiment that does not lessen the tender ties of friendship, but broadens and ennobles its possessor. The man who confines his Christmas charity to his own family circle misses the purest and holiest pleasures of the day.

The custom of giving Christmas presents is said to have originated on all pilgrimages and visits. Thus in the Oriental practice of bearing gifts the wise men of the East laid gifts at the feet of the infant Christ. With us the custom has, or should have, a higher and nobler significance.

The act of charity or the testimonial of friendship and esteem should be entirely spontaneous. To bestow gifts with the hope of return or reward or to propitiate friendship or interest, is to masquerade selfishness in the guise of generosity.

The Oriental idea of charity was reciprocal, to exchange benefits for favors expected. Christ inaugurated a nobler system, the principle of brotherly love—"Peace on earth, good will toward men."

CHRISTMAS CAROLS.

Ecclesiologists are not altogether agreed as to when Christmas began first to be observed in the Church. The general impression seems to be that in very early days, probably as early as the end of the second century, a general festival of the manifestation was kept, in which were blended together the ideas that enter into the festivals of Epiphany as well as Christmas. Since the middle of the 4th century, however, the two festivals have been separated; although even now it may be said that the one is a sequel to, or completion of the other.

From primitive days, hymns peculiar to this season have been in use in the churches; Christmas carols, properly so called, were introduced in the twelfth century by St. Francis of Assisi. These were simply sacred ballads, rude in form, yet often striking in character, and it is generally a recognized fact, that the use of these carols did more than anything else to keep alive, among the masses of the people, a belief in the doctrine of the Incarnation. Carols, like secular ballads, belong to the childhood and youth of a people, hence their sweet simplicity. There is no attempt at lofty ideas and fine language—"Men" simply, "dressed in numbers, for the numbers came"

The name "carol" originally was a term applied to a dance, or a song sung to a dance; afterwards it came to mean any festive song and eventually the meaning got to be narrowed down to a Christmas song. In France, to mean any festive song. In France, "noels," as they were called were common at an early date. In England the practice of carol-singing only goes back to the 15th century. The first English carols, in a collected form, came from the press of Wynkyn de Worde, in 1521. When the Puritans came to have power in the land, they discouraged the use of carols; they even went so far in their sanctimonious bigotry, as to forbid the celebration of Christmastide. In Scotland this was carried to great extremes, as we learn from a work of the period. Mr. John Hamilton, in his "Facile Traict'sz" says: "The ministers of Scotland, in contempt of the other holy days observed by England, cause their wives and servants to spin in open sight of the people upon Yule day; and their affectionate auditors constrain their tenants, to yoke their ploughs on Yule day, in contempt of Christ's nativity,—which our Lord has not left unpunished,—for their oxen

ran mad, and brake their necks, and laured some ploughmen, as is notoriously known in some parts of Scotland. However, at the Reformation, Christmas-tide was again kept, and the practice of carol singing was restored. Some of the carols peculiar to Devonshire and other outlying districts of England, were very quaint, and in some cases almost grotesque in their quaintness. There is a large store of Manx Carols or carols, only a very few, however, have been printed. Wales, too, was rich in carols; the "Llyfr Carolan—a book containing 65 Welsh Christmas carols, was printed in 1740. Russian literature is very rich in carols. The earliest specimen of a medieval carol is to be found in M. S. in the British Museum. It is written in Norman French, and belongs to the 13th century. Among the carols printed by Wynkyn de Worde in 1521, the following has come down to us, and is a general favorite especially among the young folks.

When Christ was born of Mary free,
In Bethlehem, in that fair cite,
Angels sang there, with mirth and
glee,

In excelsis gloria!

Herdsmen beheld these angels bright,
To them appearing with great light,
Who said—God's son is born tonight,
In excelsis gloria!

This king is come to save mankind,
As in Scripture truths we find,
Therefore, this song have we in mind
In excelsis gloria!

Then, dear Lord, for Thy great grace,
Grant us the bliss to see Thy face;
That we may sing to Thy solace
In excelsis gloria!

Evidently Christmas carols were a feature of the times of Bp. Jeremy Taylor, for we find that saintly prelate saying, in his "Great Exemplar," "As soon as those blessed choristers had sung their Christmas carol, and taught the Church a hymn to put into her offices forever in the anniversary of this festivity, the angels returned into Heaven."

Such are a few historical notes concerning Christmas carols, which the writer has collected from time to time as the opportunity offered. Their study is an interesting one, and this short paper will have served its purpose, if it helps others towards an intelligent interest in these quaint old songs, that have helped to make

Christmas a joyous time to generations of Churchmen.

NEWS FROM WESTERN DIOCESES

DIOCESE OF KUIERTISLAND

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

PORTAGE LA PRAIRIE.

The Ladies' Aid of St. Mary's Church held their annual sale of work in Pratt's Opera House on Thursday, Dec. 10, and will admit that it was the most successful that they had ever had. The ladies had a splendid assortment of both plain and fancy work for sale, and nearly every article was disposed of. The candy table, on which were piled loads of delicious sweetmeats, all home-made, was presided over by Mrs. D. A. Macdonald and Mrs. W. J. Cooper, and they report that business was very brisk throughout the afternoon and evening, so brisk, indeed, that they had sold out every morsel before the evening was over. The dolls and brownies' table was very prettily decorated, and was in charge of Mrs. Redmond and Miss Francis Hay. Mrs. W. Garland, Mrs. Webster, Mrs. Cadham and Mrs. F. L. Newman presided over the fancy goods stall, while Mrs. Morrison, Miss Morrison and Mrs. (Dr.) Keele took charge of the plain goods stall. The refreshments were under the supervision of Mrs. J. G. Rutherford and Mrs. R. H. M. Pratt, and this department was largely patronized throughout the evening. The children's entertainment, under the direction of Mr. Dixon, was successful, and was much appreciated. The proceeds of the sale made a grand total of about \$250.

ALL SAINTS', WINNIPEG.

The celebration of the Christmas festival was ushered in at All Saints' by the singing of carols on Sunday evening before Christmas. "The Angels and the Shepherds," a fine composition of Edward H. Thome was sung as an anthem, and after the sermon the following new and old carols were given—"We Three Kings of Orient are," (Hopkins); "Emanuel, God with us," (Gadsby); "Christmas Night," (Arthur H. Brown); "The Christmas Celebration," (E. Prout), and "The First Nowell," (Traditional). For Christmas-day the Church will be decked with the customary green wreaths and suitable texts, to usher in the commemoration of the Saviour's Birth with fitting joy. The Holy Communion is the centre of all the services. The celebrations will be at 7:30, 8:30 a.m., and at the 11 o'clock service, which will be rendered chorally. The rector will be assisted by the Rev. Canon Coombes, of St. John's Cathedral, who has so often helped

at All Saints' at Christmastime. The music will include the grand old Christmas' hymns—"Adeste Fideles, and "The Herald Angels;" Te Deum—Tours in F, Creed and Gloria, by Marbecke. Some of the carols will be repeated on the Sunday after Christmas.

CHRIST CHURCH—WINNIPEG.

Christmas Day and the Sunday after will be observed at Christ Church with elaborate musical services. There will be three celebrations of Holy Communion at 7:45, 8:30, and a full choral celebration after Mattins at 10:30. The music at this service will be: Hymns A and M, 60-323-62, Venite-Tallis; Te Deum—Steggall; Psalms 19-45-85, Jubilate—Hopwood; Anthem, "Break Forth Into Joy," T. M. Patterson; Communion in G—Steggall. Responses, Tallis' Festival.

The Sunday after Christmas there will be a repetition of this music in the morning. In the evening there will be the following anthems: "There Were Shepherds," C. Simper; "It Came Upon the Midnight Clear," Sullivan, responses, Tallis' Festival, Magnificat and Nunc Dimittis in B. flat; Hymns 60-67-288-73.

After the service the following carols will be sung:

"Good King Wenceslaus,"

"Cradle Song,"

"Good Christian Men, Rejoice."

The midnight service will be held on the last night of the old year, as follows:

Introit, 321.

Before sermon—72.

Offertory—315.

Communion—311; Pt. 2.

After Communion—324.

After Benediction—316 Nunc Dimittis.

DIOCESE OF QU'APPELLE.

Bishop: Right Rev. J. Grisdale, D. D.,
D. C. L.
MISSION WORK AMONG SECTION
MEN.

The following deeply interesting account of a mission trip is contributed by a well known Western clergyman:

"Qu'Appelle diocese comprises exactly the province of Assiniboia and the part herein referred to lies to the extreme south and west. This part of the country is, roughly speaking, entirely unsettled, and is a vast sea of rolling prairie. It is commonly known as the "Dry Belt," being subject to drought and hot winds. Plenty of grass grows as a rule, but the absence of water makes even ranching out of the question. This country is traversed by the Socx or Sault Ste-Marie railroad, which leaves the C. P. R. main line at Pasqua, near Moccasin, and runs in a southeasterly direction to Minneapolis, entering the United States territory at Portal, a small town on the boundary half Canadian and half American. On this road from Estevan, 25 miles northwest of Portal, to Pasqua, a distance of 145

miles, there is no station, no one being required owing to the unsettled and barren state of the country. As the road, however, requires to be kept in order, the company has erected section houses at intervals of 10, 15, 20 miles, in each of which a station of railway employes live. The staff usually consists in the summer season of two section foremen, with five or six men under them. A section of the road, usually ten miles each way from the house, is allotted each way to the staff or gang. One foreman takes half of the section "hands," and starts out in the morning on his hand car, which is pumped by some of the men, to some faulty spot on his beat. The other foreman does the same, in the opposite direction. They take out their dinner with them, and do not meet again until night.

They lead lonely lives, as may be imagined in this desolate country, the express rushing past once a day, or an occasional freight stopping to replenish their water barrels, or leave them provisions, are the only breaks in their monotonous lives. Church—there is none to attend, and unless the "missionary" penetrates their solitude, to administer to their spiritual needs, they may pass weeks or months without a public service, or a word spoken to guide or help them in their daily life, or to teach them the first principles of the Christian faith.

It was with the object of doing such work as this that I undertook the journey in October last, through this country, by trail, if trail it can be called. I left Estevan on Oct. 5th and reached Pasqua on the 14th inst., being six days on the road. A more lonely trip I never took. From the time of leaving one of the houses in the morning to "making," another at night, nothing was to be seen but a trackless desert, swept continually by high winds, a low line of blue to the far south—the Dirt Hills of Dakota—being the only landmark. The whole country had a short time before been ravaged by prairie fires, so its dreary condition can be imagined. It was sometimes with difficulty that I could find a little patch of dry grass that had escaped the fire for my horse to feed on at noon.

Most of the country is of a "hum-mucky" description, such as may be seen here and there in small patches in Manitoba. Viewed from the windows of a railroad car by a casual observer, when it is covered with grass, it may look fair enough, but attempt to drive over it! One might just as well attempt to drive over a town of ant hills; and, even going at a walking pace, the process is most painful, and hard on both horse and rig. This may be some solution to the railroad traveler of the somewhat unaccountable sight of a trail running in the railroad ditch, almost touching the rails on which his carriage runs, and causing him to wonder what the prairie traveler sees so attractive in such close and dangerous proximity to a road constructed for vehicles of a different mode of locomotion, and one that is usually carefully avoided. The

fact is that the soft clay at the bottom of the railroad ditch, uneven as it is, forms a far better service for rigs to travel over than the "hum-mucky" prairie. This condition of the ground is really caused by the nature of the soil, which is of the kind known as "gumbo." It is pure clay; there is no surface soil or black loam, and it cracks with the heat of the midsummer sun.—the fissures gradually forming permanent depressions.

Very little travelling is done here by rig, consequently there is little or no trail; and if, one summer, some little track is formed, it is completely obliterated the next. The ditches being full of water half the summer, a fresh crop of weeds spring up as it dries.

The houses visited were six in number, and although the services were of the simplest description, they were evidently appreciated; and, there was often a greater reverence shown than is sometimes the case on more formal occasions. A chair or two, an old box, or even the foot of a staircase served for seating accommodation,—the "kitchen table for prayer desk and pul-

pit. It was a touching sight to see the rough men, in soiled overalls, on their knees in prayer, and it was pleasing to see the attention with which they listened to words of explanation, exhortation, and pleading of the simplest kind,—in reality a mere talk, and an attempt to bring some of the beauties of the faith and the love of Jesus into the roughness and loneliness of their uncultured lives.



ST. PAUL'S CHURCH, REGINA.

pit. It was a touching sight to see the rough men, in soiled overalls, on their knees in prayer, and it was pleasing to see the attention with which they listened to words of explanation, exhortation, and pleading of the simplest kind,—in reality a mere talk, and an attempt to bring some of the beauties of the faith and the love of Jesus into the roughness and loneliness of their uncultured lives.

One time, a foreigner, who understood little English, had, owing to violent toothache, remained in a distant corner of the room, but for all that joined reverently in the service. When it was over, he came and pressed a quarter into my hand as his contribution to the offertory. The offertories on these occasions were always good; as much as \$2.25 being sometimes given by a congregation of six or eight men.

It was indeed a relief, after six days spent in these wild solitudes, to drav-

near to Pasqua Junction, and a few miles further on to the thriving town of Moosejaw, a place with about a thousand inhabitants. This is essentially a railroad town,—a divisional point on the C.P.R. There are large repair shops and an engine house; and, the numerous and often pretty little brick and stone villas, are the residence of railway employes. The Church is built of brick, and is roomy and well-furnished, while a cosy parsonage stands near at hand. I spent a week here, and was able to assist at the harvest services, and to enjoy again the convenience and accessories of well-ordered ritual.

I drove from here to Regina, some forty miles. This is the capital of the Province, and the largest town in the diocese; and, it is a matter of thankfulness that we have here a church worthy of the place. St. Paul's has only recently been built, and is a handsome structure of brick and stone, —lighted by electricity, and handsomely furnished. There is no chancel as yet; but, the internal arrangements are such that the absence of it

is not so noticeable as it might be. The vestry on the north side, and the organ chamber on the south, reduce the width of the Church at the east end, and form a temporary sanctuary. The Sarum colors are in use here, and seem to be taking precedence over the Roman throughout this diocese.

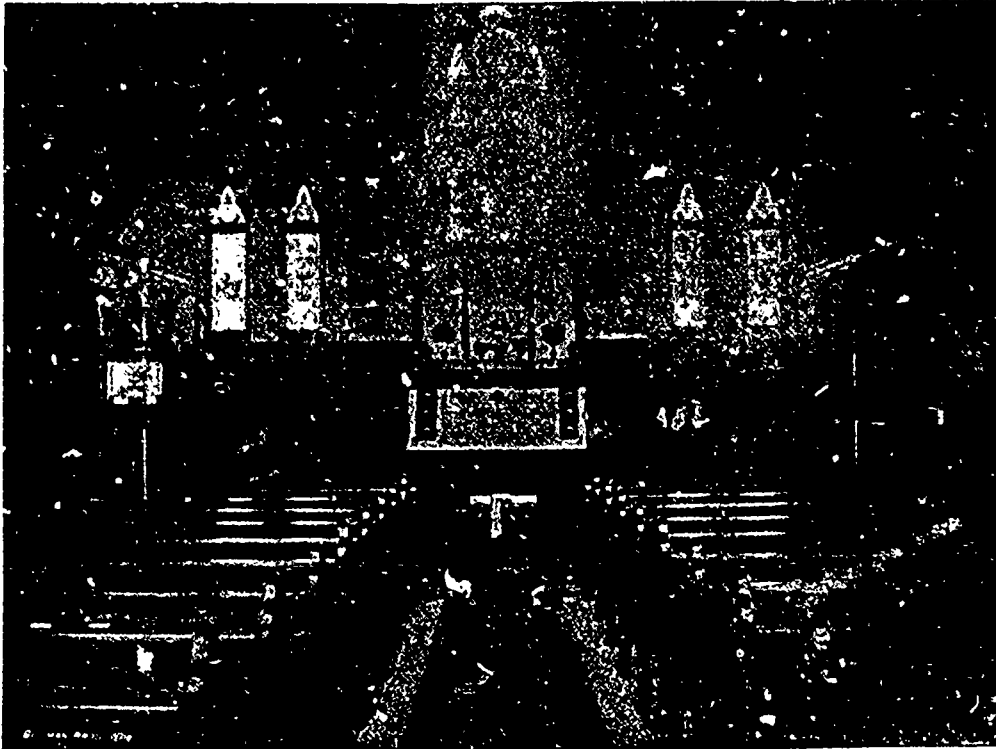
The work here on Sunday is very severe—too much for one man. The Sunday I spent in Regina, there was an early celebration at 7.30. Immediately afterwards we hurried back to the vicarage, in our cassocks, for breakfast. Before we had the kettle boiling and the tea made, the team appeared to take us to the barracks of the N. W. Mounted Police for the 9 o'clock service. We arrived two or three minutes late, and the soldiers had marched in, and taken their seats. The musical part of the service was well rendered,—the organ being accompanied by other instruments played

by members of the band. A siddle read the lesson.

As soon as this service was over, the team raced back to town with us for the 11 o'clock service, and we were again a few minutes late. After

and, as we moved in procession up the body of the Church, singing one of the sweet familiar hymns, the setting sun shed its parting rays upon us, casting a gentle light upon the scene, seeming to tell of God's blessing and of God's

on your space; but recollections and reminiscences crowd upon the mind. and, in bringing the recital of them to a close, may it be with the prayer that the good work in progress receive no check, that the band of faithful



ST. PAUL'S, REGINA, INTERIOR.

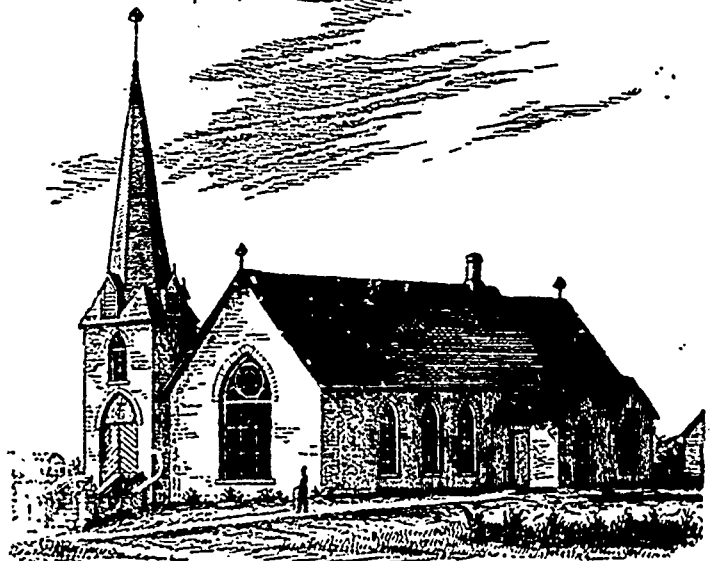
dinner, we drove out to a country service, and back again for Evensong at 7. The country service occurs once a month; on the other Sunday afternoons there is a service at the jail at 2 p.m., a Bible Class at 3.30, and Evensong at 7.

My next visit was to Qu'Appelle Station. St. Peter's Church here is the Cathedral of the diocese. Two miles away, is the old college and the former residence of Bishop Anson. In the cemetery near by lies all that is mortal of our late beloved Bishop in his lonely prairie grave, in the centre of the diocese for which he worked so hard. The memorial costing some \$ 00 entirely subscribed by the voluntary offerings of the people is to be created over the grave in the spring.

I next stopped at Indian Head. The extensive wheat fields of the Bassey farm are passed through before the village is reached. Bishop's court looked deserted and desolate, and it was painful to contrast the scene with that of a few short months before, when we were all gathered at the Diocesan Synod in the handsome Church close by. All the Synod delegates, lay and clerical 40 in number, were invited that day to lunch at Bishop's Court, the repast being presided over by the late Bishop and Mrs. Burn. The service, in the evening when the Synod was over, was one that will be long remembered by those present. The heavy rain that had been falling through the day, had ceased and the clouds were passing away.

peace upon the assembled Church. Long, too, will be remembered the earnest words of the Bishop, when he spoke to us and all who were assembled with us, of loyalty to the Church of Christ,—loyalty to the cause,—loyalty to the Church inseparably connected with the history of the Em-

workers of the diocese may have grace to hold together and persevere, helped by our new Bishop. May God the Father pour down upon us the continual dew of his blessing; may God the Son be always with the Church which He purchased with His own Blood; may God the Holy Spirit ever



PRO-CATHEDRAL, QU'APPELLE.

pire, and the history of our individual ancestors,—and yet, most of all, because she holds, and teaches, as we believe, most purely, "the faith once delivered to the saints."

I fear I have trespassed too much

encourage, strengthen, and vivify Her, as when on that first Pentecostal morn in the Upper Room at Jerusalem, He gave Her life, and she received her birth.

M. H. W.

WHITEWOOD.

On Thursday, Christmas eve, there will be a midnight service, with carols and short addresses, at 11.15 p.m.; Holy Communion will be celebrated immediately after midnight. On Christmas Day, there will be choral matins, and second celebration of Holy Communion at 11 a.m.

DIOCESE OF CALGARY.

Bishop:—Right Rev. C. Pinkham D.D.
D. C. L.

Residence:—Bishop's Court Calgary.

Calgary Industrial School.

On Dec. 5th the new Industrial School erected on the banks of the Bow River, four miles to the south-east of Calgary, was formally opened by His Excellency the Earl of Aberdeen. Two years ago, the municipality of Calgary gave to the Crown a quarter section of land, as a site for an Industrial School, to be under the control of the Lord Bishop of Calgary and a committee of the Church of England Indian Missions, under the supervision of the Indian Department. The Dominion Parliament made a grant for the erection of a stone building for the purpose last year. Plans were prepared by Messrs. Child and Wilson; the contract was given to Mr. Underwood of Calgary. The building was completed last summer. It is intended as a nucleus for a series of buildings, to be erected as they are needed. The children to be trained will be drafted from the English Church boarding Schools, now in operation on the Blackfoot, Blood, Piegau and Sarssee reserves. In order to provide more lands for agricultural purposes, the Crown this year acquired another quarter section. The School at present will take in 50 pupils, and will be large enough for a year or two. The building is substantial, well planned, comfortably heated, and provided with all modern conveniences.

At 12:30 P. M., on the 9th, Lord and Lady Aberdeen, accompanied by Lady Marjorie Gordon and Hon. Archibald Gordon, attended by their aides-de-camp, Capt. Sinclair and Inspector McPherson, and escorted by a detachment of the N. W. Mounted Police, under the command of Insp. Harper, arrived at the School, and were received by the Bishop and Mrs. Pinkham, by whom they were conducted to the dining hall where the distinguished visitors and a number of citizens were entertained at luncheon. The following Indian Chiefs were presented to their Excellencies:—Running Rabbit, Eagle Rib, White Pup, and Big Road, all of the Blackfeet tribe, and Jim Big Plume, a Sarcee Chief, who with some other Indians and fourteen boys and six girls from the Sarcee boarding School were in attendance. A hymn was then sung (Rev. W. F. Webb presiding at the harmonium), a Scripture lesson was read by Rev. G. H. Hogbin, Principal

of the school, and prayers were offered by the Lord Bishop of Calgary. The Bishop then in an eloquent speech, gave an account of the history of the building, and said that the opening day had long been looked forward to by members of the English Church in Alberta; and, in conclusion, asked His Excellency to formally open the school.

Lord Aberdeen said that they had met together to inaugurate a great work, a national work, a work that implied a discharge of national responsibility. For himself, he had now two Indian names—being a chief of the Six nations, and as such he welcomed his brother chiefs, as he was sure they wished success to the institution. He went on to give a resume of the history of the Indian Industrial Schools, and the difficulty there was at the outset of getting the Indian chiefs to countenance them. As illustrations of their success, he drew attention to the fact that Indian schools provided the music at the Regina Exhibition, and that the Indian boys at Regina and Elkhorn had earned \$1,000 in one season harvesting for neighboring farmers. He eulogized the system under which the Indian department administered the schools, and paid a well deserved compliment to Commissioner Forget, for the impartiality exercised by him in discharging the difficult functions of his office. His Excellency concluded his interesting speech by formally declaring the school open for the reception of pupils.

His Lordship the Bishop thanked His Excellency for his presence there that day; and after the singing of a hymn, closed the proceedings with the Apostolic Benediction.

Diocese of Saskatchewan.

Bishop: Right Rev. C. Pinkham D.D.
D. C. L.

Residence—Bishop's Court Calgary.

Halero.

Rev. J. F. D. Parker and family expect to move into the new St. Andrew's Parsonage shortly, which is quite near the handsome church, and will be a fine and commodious house when fully completed. Both the parsonage and the church are situated in a lovely place, commanding a magnificent view of the Saskatchewan valley and river.

The lecture entertainment given by H. W. Richardson in the school house, Halero, on Friday night last under the auspices of Rev. J. F. D. Parker, rector of the parishes of Halero and St. Leonards, gave great satisfaction to the people of this neighborhood. Though they expected a good deal from Mr. Richardson as a lecturer, the highest expectations of all were fully met. The lecture was pronounced very bright, humorous, musical and instructive, and was greatly enjoyed by all present. Before the lecture two young men, Thos. Monkman and Alfred Birk, favored the audience with some choice instrumental music. Rev. Mr. Parker sang two excellent pieces. One of the oldest

settlers in that part, the venerable Joseph Halero, rendered a quaint old song very acceptably.

GENERAL CANADIAN
CHURCH NEWS

DIOCESE OF HURON.

Bishop. Right Rev. M. S. Baldwin,
D.D., Residence, London, Ont.
Meeting of Executive Committee of Synod.

A regular quarterly meeting of the Executive of this Diocese was held on December 10th, in Bishop Cronyn Hall.

The Bishop took the chair at 2:30 p.m. and, there were present 28 clergy and 18 lay delegates. The meeting was opened with prayer, after which the minutes of last meeting were confirmed. The report of the Finance Committee was presented, showing the accounts passed, and recommending that the tender of the Southan Printing Company for Synod printing next year be accepted, as being the lowest. Report adopted.

Messrs. V. Cronyn and G. D. Sutherland were appointed a committee to purchase a new furnace for the See House.

The Mission committee report was considered clause by clause, and consisted mainly of assessments on the various congregations throughout the Diocese. The consideration of this occupied the greater part of the session. The list of assessments will show a slight increase in the diocese.

At the evening session consideration was given to the questions referring to the re-organization of the parishes of Barkhill, Forest, Beachville and Tilbury; and the Bishops were asked to appoint a commission in each case to visit and report.

Special grants to the Indian missions at Tuscarora and Moraviantown were continued and a sum placed in the Bishop's hands for the support of services on the Sarnia reserve. Grants to Indian teachers and interpreters were held over until next meeting for further information. No action was taken in regard to the proposed special grant to Brookholm.

The report of the Land and Investment Committee was adopted, it having been shown that the investments were in all respects satisfactory.

The report of the Rev. Canon Smith, Bishop's Commissioner to Port Starley and St. Thomas East, recommended a separation of these two parishes. After a long discussion it was referred back in order to take in the question of the reorganization of other parishes in Elgin.

Mr. A. C. Clark's motion with regard to the proposed new church on Walpole Island was presented, recommending that the petition be granted, and permission given for the erection of a mission chapel. The report was adopted.

The Committee on Income and Expenditure reported that a beginning had been made in the canvass of the diocese for the Mission Fund debt, and the sum of \$6,731 had been already

raised. Report adopted.

The Committee on the Episcopal and Archdeacon's Fund reported progress and was continued.

The Committee on Widow and Orphan's Fund reported that they saw no reason for any alteration. Report adopted after discussion.

A request from the vestry of St. John's church, Sandwich, was referred to the Chancellor to report at next meeting as to the power of the Committee in the case.

The Vestry of Chesley asked permission to raise money on security of church property. Granted, for purposes of the new church.

The Secretary reported the death of Mrs. Wray, a widow on the list.

The Bishop then appointed the following committees:—

In the matter of standing clergymen who have left and returned:—Rev. Canon Young, Messrs. V. Cronyn and R. Bayley.

In the matter of Beachville, etc.—Rev. Canon Young, Canon Smith, and Chancellor Cronyn.

The meeting then adjourned.

AN INTERESTING RECORD.

Very Rev. G. M. Innes, D. D., has just completed twenty-five years' service as Rector of St. Paul's Cathedral, Diocese of Huron. It falls to the lot of but few men, in this more or less democratic country to remain so long in an office, necessarily in close touch with a large number of people, and bearing a great weight of responsibility. Either the people are apt to tire of the holder of the office, or the latter is likely to weary of his people or his work. As regards Dr. Innes neither has happened. His people are thoroughly devoted to the good Dean, and he reciprocates in earnest work and love for every portion of his charge. He has ever been an earnest and devoted worker, and no one has done more to build up the Church of England in the city of London, Ont.

Long before the beautiful churches that now adorn this city were built, Dean Innes was holding services in little chapels and schoolhouses, in addition to his work at St. Paul's until, one after another, costly churches arose, and still stand as the centre of noble work.

When Mr. Innes became rector of St. Paul's in 1871, Christ Church was the only other church of our communion in the city. Since then all the different congregations have been broken off from St. Paul's; and yet, the Cathedral was never stronger than it is today, and this in every respect—spiritually, numerically, and financially.

The Memorial Church was the first of the daughter churches to break off from the mother congregation. Meetings held by Dr. Innes in the little school chapel formed the nucleus of this flourishing charge.

St. James', South London, was the next to have a separate organization, and it commenced in much the same way as the Memorial Church. Services were held by Dr. Innes in a

schoolhouse on the Wharneckliffe Road, and these so prospered that it was deemed advisable and indeed necessary to build a church in the neighborhood.

The next church to be built, taking away a great many of the members of the Cathedral congregation, was St. George's, London West. It also took its inception in simple services held by the Rector of St. Paul's in a schoolhouse, about half a mile northwest of the site of the church.

The Chapter House was the next offspring of the Cathedral. From various causes, this one was not a success, and so the congregation built another church, now one of the strongest in the city, the Church of St. John the Evangelist.

To the unquestionable ability and untiring zeal of the Dean, all these daughter-churches owe their existence and to a great extent their wonderful prosperity.

Dr. Innes' life is full of interest, not untouched with romance. He was born at Weymouth, Devonshire, England, in 1826. His father, Rev. John Bontet Innes, was also an English Church clergyman. The Inneses are descendants from an ancient Scottish military family, the Dean's father being a cousin of the late Duke of Roxburgh. The Mignons, of which family Dr. Innes' paternal grandmother was a member, were Huguenots. Count Mignon de Chasseau escaped from France in 1688, concealed in a soap-barrel.

George Mignon Innes, Dean of Huron, was educated at Mill-hill Grammar School, London; he passed his examination for the army at Sandhurst Military College; and, having obtained a commission in the army in 1849, he came out to Canada. For 12 years he served in the Royal Canadian Rifles, and retired with the rank of captain in 1861.

While connected with the army, he began his study of theology; and, in 1862, he was ordained deacon by the late Bishop Cronyn at the Cathedral, of which he has so long been the honored rector. In 1863, he was advanced to the dignity of the priesthood, and became Rector of Christ Church, London. From 1863 to 1868, he was Assistant Minister of Quebec Cathedral. In the latter year, he returned to London as curate of St. Paul's. On Dr. Hellmuth's elevation to the episcopate, Dr. Innes became Canon and Rector of the Cathedral.

From Bishop's College, Lennoxville, he received the degree of M. A., and later that of D. D.,

The Cathedral today is not recognizable with its former self. It underwent extensive changes in 1869, and a year or two since was transformed into one of the finest ecclesiastical edifices in Ontario.

We conclude this brief sketch by expressing the fervent wish, which is being expressed by all his friends in the East, and indeed wherever he is known, that he may long be spared to go out and in among his devoted people, by whom he is so dearly beloved.

Ven. Archdeacon Fortin,

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ANGLO-CATHOLIC CHURCH NEWS

THE CHURCH AND THE MISSION FIELD.

Speech by the Bishop of Rochester.

If there is one thing which, more than another, gives evidence of the real, living interest taken by our country Church people in the work of the foreign mission field, it is the splendid gathering that takes place in every corner of England, on or about St. Andrew's day every year. On November 26th the annual missionary meeting, organized by the Junior Clergy of London, in connection with the venerable society for the propagation of the Gospel, was held in Exeter Hall, London. Evidently there was a fear lest there would not be room for all; for no sooner were the doors thrown open, than the seats began to be rapidly filled up. A large proportion of the audience had a goodly time to wait till the proceedings commenced; but, they did not allow themselves to get wearied. Mr. H. W. Richards, the talented and devoted organist of Christ Church, Lancaster Gate, played one mission hymn after another, and the voices of the audience, taking up the soul-stirring words, made the whole building vibrate with their heartiness. At 8 p. m., the chair was taken by the Lord Bishop of Rochester, and with him on the platform were the Bishop of Bath and Wells, Bishop Barry (late Bishop of Sydney), Bishop of Rockhampton, Archdeacon Sinclair, Canon Scott-Holland, etc. The opening prayers were said by Prebendary Tucker, secretary of S. P. G.

The Bishop of Rochester then rose and addressed the meeting. He said that the sight of such a meeting as that, with the thought of the subject that had brought it together, was one that might well thrill the heart. He had heard something of these gatherings with his ears, but it was good indeed to see the sight thereof, and to know that what was here doing was going on elsewhere in the country. Londoners might be glad to know that in his old town of Leeds the same thing had happened. There they used to cower in a half-filled Church Institute; now they had gone to one of the great halls of the town, and were obliged to have an overflow meeting. It was a great change from the missionary meeting of the past; it was the change from a duty conscientiously learned to an enthusiasm really penetrating to the heart. It meant that we were slowly learning, very slowly, what a great cause it was which called for our help. Slowly we were learning how great it was in responsibility, in difficulty, but also in opportunity and in privilege. It seemed as though the beginnings of our missionary work as a Church might almost be compared with guerilla fighting. Guerilla warfare, with

its loose order and formation, sometimes did brilliant things. It gave magnificent opportunities for personal prowess and individual distinction; positions were captured, but they were soon lost again; successes were won, but nothing very much, nothing in proportion to the effort made; seemed to follow from them. But if, as the contest proceeded, that fighting developed into regular warfare, then things were done, it might seem, with less of the halo of romance about them, but with infinitely more effectiveness and weight. He could not help thinking that the Church had to some real extent committed herself to this warfare of the Cross against the powers of darkness and the evil that is in the world, and when that happened, then we began to see what the measure of it was. For example, we found that it needed different kinds of troops and different sorts of methods. We felt today, as we did not feel awhile ago, that there must be a steady call upon the Church for wholly devoted and consecrated lives if the bolder ventures of the mission field were to be attempted. We felt again that these lives must in some cases—he would gladly see them multiplied ten-fold—be grouped and gathered together in brotherhoods. (Cheers.) As he said that word might be allowed to pause a moment to say that there had been put in his hand a letter which informed him how that Mr. Whitehead, of the Oxford Mission to Calcutta, had left for India that same morning with five colleagues. (Cheers.)

Well, but we knew also that there must be other methods than those; there must be what he might call the lighter troops—there must be those men who, taking with them the freshness and robustness of their English youth, would go out, say, for five years, and then come back, infinitely stronger and more experienced men, to take their part in the work at home. (Cheers.) We had learned, too, what women could do, and the greatness of their work even in such places as China—the devoted memory of a martyred girl from his own diocese recalled that to him—or, Central Africa, where one would almost think that even the courage of men would shrink back from the deadly climate.

There was room for them there; and we had learned what they could do at home, in organizing support for missions, and in giving their wonderful touch of sympathy to those who were already engaged in the mission field. As we went about this work, and its problems were opening out before our eyes, we felt that, like a great army it needed a great and instructed intelligence department. We knew what we owed in the past to the great societies for what had been laid up in their archives and brought out, as the records of one of those societies had been by Prebendary Tucker, for the help and instruction of the Church. Where should we be without books of that kind? But we had got now the Board of Missions; and though

it was still in a very early stage of its life, even there, largely under the fostering and guiding hand of the Bishop of Durham, we had seen what it was to go with careful and thorough science into the whole matter of missionary work. How the scale of the subject of missions increased as we dealt with it! Was it not true that, as the army increased, there must be a great war-chest behind it? As we were learning that this great work could never be done unless the great law of charity reached the hearts of Churchmen, unless persistent proportionate almsgiving became a habitual practice throughout the Church. But behind all these things, behind the recruiting, behind the intelligence, behind the money, there must be the vital force of the Spirit of God. In the English army what was it that wins? It was English spirit, and English patriotism, and undying zeal for English honor. That was what we must learn—zeal for our Master, zeal for His cause, the conquering and irresistible zeal of those who were really convinced that the gift which He brought into the world was the gift that the whole world needed, and not any section of it alone. So it was that as we had gone about this task with a little more energy, we had begun to learn what was the most difficult of all conversions, namely, the conversion of ourselves. It was the old story that they who were full were inclined to sit still, and be content with doing nothing for others. We had been fed at the table of His dainties, and we had been too much inclined to think that all was well. What was it that was changing in some degree, this lethargic condition? Whence came it? It came, we trusted, by the moving of the Spirit of God over the face of the home waters. But the Spirit of God moved by certain methods, and seized its own occasions and opportunities; and he believed that what was stirring the life of the Church of England and raising it to a higher temperature in this matter of missions, was nothing less than the reflex action of the efforts, small and inadequate as they might have been, made by our fathers for this great cause. It was from the mission field that there came home the life which went out again to rouse and reinvigorate the mission field. Nothing had so convinced us—had it?—of the mission, the meaning, the validity and the truth of our Church as what she had been called to do over the face of the globe in the last half-century—(cheers)—in the extraordinary extension of her work and of her Episcopate which God had granted to her. Nothing so strengthened our faith in Christ and His Gospel than to see how race after race had been touched and become converted. He remembered hearing a Frenchman boast at the outset of the Franco-German War that they would very soon beat the Germans, because, the war beginning in the height of summer, their Zouaves and other troops, who were accustomed to the fierce sun of North Africa, would be able to

endure the heat better than their opponents, whom they would very soon sweep before them. The event showed that he was mistaken; but in our case, those who came back from tropical lands with the fire of missionary zeal in their veins and on their faces breathed into the Church at home whatever it had of the missionary spirit, and we realized, under their inspiration, that what was needful, if this work was to be done, was nothing less than the life of the whole body itself. He repeated that what must do this work, if it was to be done at all, was the whole life of the church, that life in which every one of us made a part, and to which every one could contribute.

The Bishop of Bath and Wells moved the following resolution, and supported it in an eloquent and interesting speech:

That those present, believing that missionary effort is the great fundamental duty of the Church, pledge themselves to do all they can to strengthen and develop the foreign missions of the Church of England.

Speeches were also delivered by Sir Charles Elliott, late lieutenant-governor of Bengal, the Bishop of Rockhampton and Canon Scott-Holland.

The closest attention was paid to all the speakers. The Bishop of Rochester dismissed the meeting with the benediction.

The Church Missionary Society lately held for four days a missionary loan exhibition and sale of work in Bristol, England. After all expenses were paid, there remained at least \$5,000 to be given to mission work. The total attendance was about 25,000, including 10,000 children from elementary schools. Some 600 honorary assistants rendered efficient service, and the whole affair was not only a great success, but an object lesson which other societies may well study and put into practice.

Mr. Ernest T. Hooley, of Risley Hall, Derby, one of the newly appointed lieutenants of the City of London, England, has offered to present St. Paul's Cathedral with a gold communion service in commemoration of the sixtieth anniversary of Her Majesty's accession in June next. The service, which will be manufactured by the Goldsmiths' and Silversmiths' company, will consist of four chalices, four chalice covers and four patens and will contain more than 250 ounces of pure gold.

London, Dec. 22.—In the course of the ceremony today on the confirmation of the Right Rev. Dr. Frederick Temple as Archbishop of Canterbury, Rev. Mr. Brownjohn, formerly chaplain to the Bishop of Bath, rose and startled the congregation by protesting against the confirmation on the grounds that Dr. Temple was a self-confessed believer in the full doctrine of evolution, and that the doctrine was incompatible with fidelity to the Book of Common Prayer and the Arti-

cles of religion. The royal commissioners declined to hear Rev. Mr. Brownjohn. After leaving the church, Rev. Mr. Brownjohn distributed leaflets to a few persons outside of the building. The policemen made them "Move on," as reading leaflets obstructed the traffic. Otherwise there was no disturbance.

THE ANGLO-CATHOLIC PULPIT.

Divorce and Re-Marriage: A Sermon Preached in Duddleston Parish Church by the Rev. J. Phillips Dickson, M. A. Vicar.

"For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."—Mark x, 7, 8, 9.

There are few great questions that are just now attracting so much attention, or are of such pressing importance, as the question of divorce and so-called remarriage.

Happily, it is not a question that requires to be often brought before such a congregation as this, but it is subject that should be clearly understood by the heads of every Christian family in a parish. You have sons and daughters growing up with a little time will go out into life to take their places there—far away, it may be, from your supervision; and upon the training you have given them will largely depend their happiness or their misfortune in this matter. Furthermore, how necessary is it that we should take the side of God and of His law, when we are brought face to face with any instance of the desecration of the sacrament of Holy Matrimony. This grievous crime would in all probability cease out of the land, at any rate it would cease out of the Church, were it not for the lack of knowledge, the indifference, or the faithlessness of those who condone the offence, either out of misguided sympathy, or from motives which are selfish and worldly.

The violation of the sanctity of marriage is one of the greatest calamities that can befall a Christian nation. Marriage is the basis of family, social, and national life; and upon the private and public estimate of it largely depend the moral tone and character of a people. Now, what is the law of God in reference to marriage? Holy Scripture clearly lays down, and therefore the Church clearly says down, that the marriage state is a Divine institution, and that it cannot be dissolved save by death. There may be separation, or divorce, for certain offences, but there can be no dissolution of the bond, and therefore no remarriage. Nothing could be clearer than our text—"The twain shall be one flesh. What therefore God hath joined together, let no man put asunder." In the same chapter

we read, "And in the house His disciples asked Him again of the same matter. And He saith unto them,

Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery." In the sixteenth chapter of St. Luke's Gospel, our Lord again says, "Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." The desire for, and the need of, knowledge on this all-important subject, is no new thing. From the time of our

Lord it has stood in the very forefront of Christian ethics. The Christians of Corinth, amidst the boundless licence and immorality of their city, claimed from St. Paul an exposition of the Divine law, and that exposition he gives them in the clearest terms.

In the seventh chapter of his first epistle to them, he says, "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." In view of this clear expression of the Divine law in reference to Christian marriage, how comes it that we are face to face with the state of morals in Christian England which would contravene this teaching? It seems almost incredible there should be any sane beings who, intent on breaking the marriage bond as here described, should attach the slightest importance to Christian sanction being given to their acts by so-called remarriage in the Church itself. Yet so it is. They would thrust themselves into the Lord's kingdom by force—from what motives we need not stay to inquire—but on grounds which would make Him the author of contradiction and confusion. There are two texts in the Gospel by St. Matthew which they cite in support of their contention. The first is that in the Sermon on the Mount, where our Lord says: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." The candid mind there is not one word here that would justify the remarriage of either husband or wife. The cause which justifies the putting away is told us, and without that cause any future misconduct of the wife rests upon the husband's shoulders; and in the last clause we are clearly told that the woman who is even justifiably put away is not free to remarry. "Whosoever shall marry her committeth adultery." Why? Because she is still the wife of the man who has divorced her—a state which precludes the remarriage of the husband also.

The second text is that in the 19th chapter of Matthew, in which our Lord says, "Moses, because of the

hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Here the same argument holds good. Even if justifiably put away—for the cause of fornication—the wife's remarriage by another is adultery, for the bond still exists which precludes the remarriage of either—clearly showing that the exception made, "except it be fornication," applies merely to the "putting away," and not to the "remarriage" of either husband or wife. Our Lord in the first instance, in the Sermon on the Mount, tells us that the man who put away his wife for any other cause than that of fornication caused her to commit adultery, in other words would be responsible for that sin if she committed it; while in the second text He goes further and tells us that if the husband, in addition, married another, he himself would be guilty of adultery. In view of the importance of the subject, I know you will bear with me if I quote just one text further. St. Paul, in illustrating another subject in the 7th chapter of his Epistle to the Romans, incidentally defines the law of Christian marriage in terms which there is no mistaking. He tells us, "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

We see, then, how clear and binding is the Word of God in reference to this most important matter, and it is not strange it should be so, touching as it does, the very core of family and national life. Many of you will marvel—perhaps for the first time—that in the face of all this there should exist upon the Statutebook of England an Act, which not only legalizes remarriage after divorce, but positively throws open the churches of the land for what must be in truth nothing short of blasphemous service. True, no clergyman is compelled by law to celebrate such a service, but if such a man can be found, the law provides for the use of the church.

Such a law was unknown in this Christian country previous to the year 1857, when the Divorce Court with all its attendant abominations was set up. The Bill was carried through both Houses of Parliament almost altogether owing to the persistent efforts of one man, but it never could have become law had the members of the Church realized what the Divine law was, had they understood the teaching of their Bible, or had they known the conditions of holy matrimony as laid down by the Church of Christ.

Now that social vice is being galvanized into ever-increasing activity by the legalized licence of this miserable enactment, thoughtful people are everywhere turning their attention to the subject. They are beginning to realize what it means and leads to. In former days, when our fair young daughters exchanged the sanctity and safety of the early home for the equally sacred and secure surroundings of married life, fathers and mothers were able to feel that God and themselves, their Church and their country, were at one in hallowing and protecting the union that had been entered into. All that is now changed. The State—this Christian State of England—with violent and profane hands throws open the portals of the new home. Intrigue may freely enter, strengthened by the infamous hope that the law of the land will one day enable it to crown its lustful labour with success. The scandal caused by divorced persons attempting to obtain remarriage in the Church and by the Church has indeed been a grievous scandal, but that, too, has not been without its good results. Had they been content with the merely secular contract which they could have entered into before the registrar, the feelings of the nation would not have been disturbed as they have been. No doubt many husbands and wives and fathers and mothers amongst you are in the habit of occasionally reading over the marriage service. Certainly all husbands and wives should read it—and read it prayerfully—at least every anniversary of their wedding day.

Those of you, then, who know what the service is, and what it requires, must surely be shocked and pained to the last degree when you hear of divorced persons attempting to take part in that service when actually living in a state of violation of its vows. What are these vows that have been taken? The husband takes the wife to live together after God's holy ordinance in the holy estate of matrimony. To love her, to comfort her, honour and keep her in sickness and in health, forsaking all other and keeping only unto her so long as they both shall live."

The wife takes the husband "to live together after God's ordinance in the holy estate of matrimony. To obey him and serve him, love, honour and keep him in sickness and in health, and forsaking all other, keeping only unto him, so long as they both shall live." Elsewhere in the service each takes the other, repeating with their own lips the following vow, "I take thee to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and cherish till death us do part, according to God's holy ordinance; and thereto I plight my troth." And, lastly, listen to the prayer that concludes the service: "O God, who didst appoint that out of man (created after Thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never

be lawful to put asunder those whom Thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church. . . . bless them both, and grant them to inherit Thy everlasting kingdom through Jesus Christ our Lord."

I ask, my brethren, can wanton profanity go farther than that persons who have already broken these vows, and are at the moment living in open rebellion against them, should thrust themselves afresh into the presence of God and take part in such a mockery as such a service must be?

As a last word, my brethren, why do I today in God's name, bring this matter before you? Because it is one of the deepest and most far-reaching concerns of your lives. Because the evils I have pointed out are sauntering the foundations of our family, social, and national life; and, finally, because we can all bear a powerful and noble part in creating a pure and holy public opinion, which must in time permeate our nation and our nation's laws, averting, we humbly hope and pray, the just judgment of an offended God, which, otherwise, must surely, sooner or later, overtake us.

ST. THOMAS' DAY—DEC. 21.

Monday, Dec. 21st, was St. Thomas' Day. About the life of this apostle we do not know much. His personal name was in all probability Judas, the name Thomas simply meaning "a Twin." After the dispersion of the Twelve, he would seem to have gone and labored in Parthia. It is generally believed that he preached the Gospel at Edessa, where there is reasonable ground for supposing he was buried. His name is also associated with an ancient Christian church in the extreme south of India, found there in the year 1500 A. D. by Vasco de Gama to whom they maintained St. Thomas was their founder. This church can at any rate be traced back to the sixth century. The feast of St. Thomas was in the first instance, as might be expected, an Eastern one, and may be carried back to the beginning of the fifth century as a local feast of Edessa, and to the middle of the fifth century more generally, when Theodoret speaks of the change of the festivals of heathen gods into those of saints, St. Peter, St. Paul, and St. Thomas being the only names mentioned. As regards the West, the observance of the festival was apparently later, because of its absence from many ancient calendars and liturgies. As has already been said, the Western church observes Dec. 21st in commemoration of St. Thomas. The day observed by the Greek church is Oct. 6th.



A CHURCH OF ENGLAND SONG.

Tune: Loreley

God bless the Church of England
Which kept Thy truth of old
Bring back her wand'ring people
And lead them to the fold.
Away from her they wander,
In waywardness and strife
Bring them back to praise Thee
Who art her light and life

God Bless the Church of England
With every gift and grace
And ever lift upon her
The brightest of Thy face.
For her and all her children,
Thee, Father we invoke;
Keep her, O Lord, for ever
Secure from foreign yoke!

God bless the Church of England,
From error keep her free,
And heresy and schism,
By steadfast faith in Thee!
From all who now assail her,
Without her and within,
Protect her, Heavenly Father,
And pardon all their sin

God bless the Church of England,
Where'er her people be,
On continent or island,
Far over land and sea,
Increase her zeal to labor,
In sending forth Thy Word,
Till every clime and nation
Shall own Thee God and Lord.

God bless the Church of England,
As one may she remain,
With all her daughter churches,
And so Thy power maintain,
Our Mother Church of England!
May Heaven's Almighty hand

For ever guard and keep her,—
The blessing of the Land!

JOHN CULLEN, D.D.,
Vicar of Radcliffe-on-Trent.

IN MEMORIAM — PREBENDARY
ROW.

It is only a short time ago since we recommended the use of Row's Manual of Christian Evidences; now we have to record the death of the author, at the advanced age of eighty years. In recent years the Prebendary was rather a pathetic figure, but he maintained his courage and his industry to the last. Dr. Row was an independent and vigorous thinker. His churchmanship leaned towards the Broad Church School, but he was never led away by any of the ultra broad views which have caused some to come near making shipwreck of the

THE YULE SHEAF.

Christmas is observed with great enthusiasm in the snowy northland of Sweden. The celebration proper extends over four days, beginning on the 24th of the month. A beautiful custom is that of raising a large sheaf of grain on the top of a pole above the house for the wild birds to feast upon. It is said that no peasant will sit down to his Christmas dinner until the yule sheaf is lifted in place for the birds in the snow outside.

SUNDAY OBSERVANCE

If, as a nation, we utilize the first day of the week, which the church of Christ has, all through the ages of the Christian era, kept in commemoration of Our Blessed Lord's Resurrec-



ST. JOAN'S CATHEDRAL, DIOCESE OF RUPERT ISLAND,
RESTORED 1893.

faith. In fact, he led the way into much current thought about the Gospel. He perceived that the historical Jesus Christ is the article of a standing or falling Christianity, and concentrated the stress of argument on the person of Our Blessed Lord. In many books he did this with remarkable force. He commanded a lucid and forceful style, and he knew thoroughly the ground to which he limited himself. His book on Christian Evidences is without doubt the best book of the kind known to us.

tion, for its high purpose of moral education and spiritual vitalization for the rest of the body and the uplifting of the soul,—we can then maintain the supremacy of that "righteousness," which "exalteth a nation," but not otherwise.

The Ladies' Guild of Christ Church Winnipeg, are ready to undertake to make cassocks or surplices for clergymen or choirs. Terms on application to Christ Church Rectory, Winnipeg.