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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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PUBLISHERS' NOTICE.

The Western Churchman is published every Three days. Communications for insertion, and copy for advertisements should be in the office not later than 5 o'clock Tuesday morning, to insure insertion.

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CONTENTS.

Christmastide.
Western Church News.
General Canadian Church News.
Anglo-Catholic Church News.
American Church Notes.
Infant Class Teaching in Sunday School.
Literary Notes.
Brotherhood of St. Andrew.
Correspondence.
Varia.

PREPARATION FOR CHRISTMAS

In this great western land where there are so many Englishmen, it is only natural to expect that such a festival as Christmas should be almost universally observed. During the first week of the old year and the first week of the new, festive gatherings, in the city, as well as in the country district, follow one another in rapid succession, and greetings suitable to the season are exchanged on all hands. So far as outward appearances go, everyone seems to be keeping the festival; but, what does the observance amount to? Do we for one moment believe that the great doctrine of the Incarnation is so universally appreciated, that men feel compelled to give outward expression to their gratitude

for the blessings which it has brought to men? No, the fact is a sad one, but nevertheless true, that only a very small proportion of the people ever dream of associating the joys of Christmas with the blessed truth which Christmas commemorates.

The season is traditionally a joyous one; but, far too many forget to ask why this is so; and so it becomes the faithful Catholic Churchman to do all that in him lies to dissipate this cloud of indifference to spiritual things which so envelops those around him.

Why does the church call upon us to keep Christmas tide? Is it not that she may ever keep before our minds the most important historical fact in the universe—the fact that God the Son became man, that He who was Divine, Self-existent, the source of all existence, actually condescended to divest Himself for a time of the glory which He had with His Father before the world was,—simply and solely out of his great love for poor, frail, sinful humanity? Is it not that she may continually remind man, that, though he has sinned, yet God's mercies are still as much alive as ever they were? Is it not that she may tell to her children the wondrous Story ever new—yet ever old—of the birth of the Babe of Bethlehem, whose life, and work, and teaching have revolutionized the world? Surely the teaching of the church, at this Holy Season, is clear, definite, and distinct; and Churchmen are wanting in their duty, if they do not realize this truth for themselves, and seek by every means in their power to help others to its realization.

How does the church expect her children to keep Christmas? In the first place, by carefully preparing for, and reverently receiving, the Blessed Body and Blood of Christ, in the Holy Communion. All through the Christian ages, the faithful have observed Christmas in this way; indeed, so eager were men of old to give to their Master Christ the first fruits of their devotion, that they held their only night communion at midnight on Christmas Eve, and so began the day of Christ's nativity—at Christ's altar. Surely, if there is any occasion when the Holy Eucharist should be offered, it is at the Feast of Christ's nativity; for, is not the Holy Eucharist a pledge of the fact that God once "taber-

nacled" among men, aye, and more than that, is it not the assurance that He, who is the same yesterday, today, and forever—even now deigns to come down to earth, in a spiritual manner, and dwell with "his own?"

But more the church calls upon her children, at this time, to remember the poor and lowly condition of the Blessed Babe of Bethlehem—Born in a stable—cradled in a manger—and, remembering that, she bids them seek out the poor, and the friendless, and the desolate—and succour them, for the Master's sake.

Yet, once more—on the first Christmas Eve, the Angels, that hovered over the "holy fields of Bethlehem," sang "Peace on Earth," so, our mother—the church—says to us "Strive at this time to be at peace with all men; try to minimise your differences; seek to be in love and charity with everyone; realize the fact that every good gift comes from God, and that He, who is Love, wills his gifts to be distributed broadcast."

Until the church fully realizes the fact that the majority of men keep Christmas and they would a heathen Saturnalia, and never for a moment think of the wondrously comforting truths which this season teaches, she will not be fulfilling the function which the Master has given to her.

We cannot insist too strongly on pressing home the great doctrine of the Incarnation of the Eternal Son of God. Upon it depends the whole fabric of the Christian Faith; without it Christianity would simply be a faith—one of many—nothing more than the systems of Buddha and Confucius.

So keenly did St. Francis of Assisi feel the importance of impressing the doctrine of the Incarnation upon the popular mind, that he introduced into the church—Christmas carols—all of which, in language more or less crude, appealed to the popular ear, and kept alive the fundamentals of the Faith. And we do well to follow his example. Indifferentism and agnosticism are everywhere rampant, and have to be met. Keep the strains of "The old, old story of Jesus and His love" ever ringing in people's ears, and some will listen.

A Christmas spent in this way must have good results.

Gloria in excelsis Deo!

NEWS FROM WESTERN DIOCESES

DIOCESE OF RUIERTSLAND

CHURCH SOCIAL.

On Thursday, Nov. 24, Mr. and Mrs. F. Rimer, gave a church social at their home on Smith street, Winnipeg, in aid of the floating debt on Carleton church, in that city, of which Mr. Rimer is church warden. For some considerable time before, preparations had been being made, and, on the evening in question, everything was in form for an excellent gathering. A special musical programme was prepared, in which the following took part:—Mrs. H. Fry, M. S. Campbell, Miss Fraser, Miss Mathias, Miss Morgan, Miss Pace, Miss Anderson, Miss Burgess, Mr. F. Pace and Mr. S. G. Chambers.

It was very hard to particularise amid such a galaxy of talent; suffice it to say that the guests were more than delighted, and many of the artists had to give encores. A rich and supper, purveyed under the able management of Mrs. Hampel, whose work on this occasion is worthy of all praise was served at 11 p.m. The large dining room was most tastefully decorated, the tables were, as Mrs. Hampel's tables always are, all out in the most artistic and tempting manner, and the viands provided were of the choicest. Mrs. Rimer was aided in her onerous duties by Mrs. Henry Powell, whose devotion to the work of her church deserves the strongest commendation. The whole evening was a brilliant success, and over \$100 was handed over towards the funds of the church. It is impossible to over estimate the spirit in which the entertainment was given, and the energetic zeal of Mr. and Mrs. Rimer, which brought about such excellent results. Over 80 were present.

RAT PORTAGE—ONTARIO.

The editor of the Western Churchman spent a few days lately in this romantically situated town, and during his stay, he naturally gave a good deal of time and attention to the work of our church in the neighborhood. For the benefit of those who do not know Rat Portage, he now records his experiences:

St. Alban's church is a really fine frame building, in early English gothic, built on a splendid foundation of stone taken from the quarries in the district. In the basement, which is excellently lighted, are a chapel for week-day services, and a large hall for Sunday school, guild, and other meetings. The chapel is furnished with a neat, properly vested altar, lectern, font, reading desk, etc., all provided by the guild of St. Agnes (for girls) at a cost of \$300. The hall, which is comfortably heated from the furnace which heats the nave of the church, is furnished with benches and chairs for about 300 people.

The church, consisting of ap-

sidal chancel, organ chamber, vestry, and nave, is without exception the most commodious and churchlike of its size in the diocese of Rupert's Land. The altar, as well as all the other fittings, is of oak, and is duly vested according to the ancient English use. The whole chancel floor is covered with a fine Brussels carpet of an ecclesiastical pattern, and everything is arranged as it ought to be in a well-fitted church. The seating of the nave is all in oak. The whole of the internal fittings of St. Alban's were provided by the Ladies' Aid, at a cost of over \$2,000.

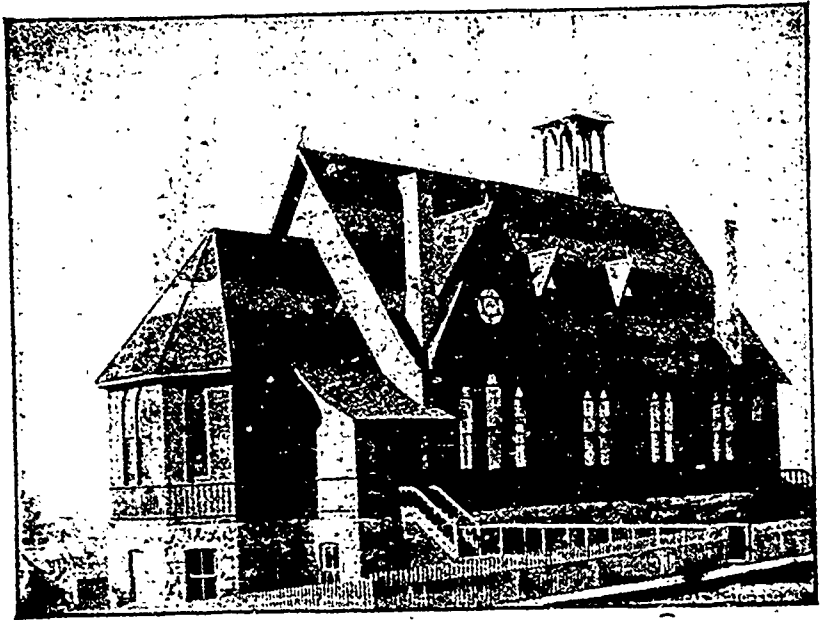
A short time ago the "tiny tots" of the congregation, consisting entirely of children under the age of ten, gave a kindergarten concert, which realized the sum of \$18.50, which sum was spent on tinting the walls of the chancel a lovely pale blue.

The rector, Rev. J. W. B. Page, M. A., B. D., a distinguished alumnus of St. John's college and the University of Manitoba, is not only an able preacher and parish organizer, but is a man beloved and revered by the

remembered with affection and respect. In the chancel there are two fine stained glass windows, one with a figure of our blessed Lord as "The True Vine," and the other with a figure of "St. Cecilia." These have been erected in memory of Mrs. Stunden, whose death was caused by the fall of a gasoller in the church, which set fire to her dress and caused injuries which proved fatal. Rev. Mr. Fortin, held the charge for two years, and Rev. Mr. Page has now been its rector for four and a half years.

There is a good mixed choir, and the services, though plain, are hearty and congregational. At evensong, when the psalms are chanted, the service is most hearty. Mr. G. H. Reid is a painstaking and devoted choirmaster. There are about 180 names on the roll of communicants; the average attendance at matins is about 140, and at evensong about 200.

From the care and attention given to Sunday school work, it is evident that Mr. Page believes the future of our beloved church to depend largely on



ST. ALBAN'S CHURCH, RAT PORTAGE.

whole community, because of his excellent life and work. Under his ministry, the charge has made rapid strides in numbers and efficiency, in respect of church work; and he is ably supported in his efforts by his energetic and cultured wife. Around them, Mr. and Mrs. Page have gathered a noble band of earnest church workers, whose labors would be a good example for many a congregation of far greater pretensions. A visitor to Rat Portage cannot help being struck with the loyalty to their pastor which characterizes every section of this very mixed congregation.

The first English church services in Rat Portage were taken by Right Rev. Bishop Grisdale, who was also the pioneer of many other parishes in the diocese of Rupert's Land. The first rector was Rev. Mr. Stunden, a good, sound churchman, who did excellent work, and whose name is still

the training given to the young in church principles. The writer had the great pleasure of taking Mr. Page's place as superintendent, for one session of the Sunday school; and, after an experience of twenty years, he ventures to say that St. Alban's Sunday school is far above the average as regards efficiency and attendance. The lessons are based on the leaflets of the Sunday school Institute. The singing, which is very hearty, is accompanied by organ and cornet. Every week the rector holds a teachers' meeting, at which the lessons for the coming Sunday are carefully gone over; notes are given, and difficulties are explained. The Sunday school roll contains 245 names, with 16 teachers. The average attendance is 175. Every visitor to this Sunday school must be struck with the excellent Bible class, the members of which are young men and women,

whose ages range from 17 to 24. On the occasion referred to, 14 were present in this class.

Connected with the congregation are several guilds, etc.: the Guild of St. Andrew, with 30 members; the Guild of St. Agnes, (for girls) with a roll of 70, and an average attendance of 45, the Boys' Brigade, with 30 members, and the Ladies' Aid, which has on its roll 60 names of paying members. This last named society, of which Mrs. Plither is the esteemed and energetic president, has done noble service for the church. For several years after its inception, it collected annually a sum of \$300, for the last few years its annual receipts have been over \$500.

Mr. Page, who has in this the valuable aid of Mr. R. Fletcher, B. A. (as layreader) carries on effective work at Keewatin and Norman.

WEDDING BELLS.

On Wednesday, 25th inst., a pretty wedding was celebrated at the Sioux Mission church, Griswold, when Miss Emily Margaret Hooper was united in marriage by the Rev. W. Robertson to Lewis Gordon McLeod, of Alexander.

Miss Hooper is a daughter of Rev. G. H. Hooper, Shoal Lake. Miss Hooper taught the Indian school here for the last four months and was much beloved by her pupils. May they have a long and happy life.

MEETING OF THE RURAL DEANERY OF PORTAGE LA PRAIRIE.

An interesting meeting of this Deanery was held at Portage la Prairie on the 18th and 19th inst. Besides the Rural Dean, there were present the Revs. Girling, Cheunev, Nie and Garth. Divine service was held in St. Mary's church on the 18th. On the 19th there was early communion, followed by morning and afternoon sessions of the chapter, in the vestry. Each of the clergy read a paper, which was followed by discussion. It was decided to hold the next meeting again in the Portage, leaving it to the Rural Dean to fix the date. An expression of opinion was asked as to the prospective effectiveness of the "Western Churchman" and it was agreed that if it was to be made interesting to the ordinary reader, the clergy generally of the Diocese and the west must regard themselves as in some measure responsible for its

success, and see that the edition is kept supplied with the necessary news.

The chapter meetings were interesting and helpful, and every matter brought up for consideration was discussed in a thoroughly Christian spirit.

A. C. GARRIOH,
Secretary.

MELITA.

A meeting of the members of Christ Church, Melita, was held on Nov. 9 to decide whether a church should be built. A building committee was appointed to prepare plans and specifications. It was decided that on finding the approximate cost of a church capable of seating about 125 persons, tenders should be invited, and a subscription committee appointed to solicit subscriptions. That when such subscriptions and promises insure building free of debt, the work shall be proceeded with at once.

On Sunday, Dec. 6, His Grace The Archbishop of Rupert's Land, will hold a confirmation in Christ Church, Winnipeg, at 11 o'clock. The service will be Litany and confirmation service. The choir will render the anthem, "What are those that are arrayed in white?"—Stalner. Morning prayer will be read in the Church at 10.

DIocese OF COLUMBIA.

The bishop has appointed Rev. R. A. Bosanquet, M. A., vicar of Brightwell, with Foxhall and Kesgrave, Ipswich, to the rectory of St. Alban's, Nanaimo, British Columbia.

DIocese OF CALGARY.

The bishop has appointed Rev. G. H. Hogbin to the principalship of the Calgary Indian Industrial school. Mr. Hogbin has been for some time the S. P. G. missionary at Battleford.

GENERAL CANADIAN CHURCH NEWS

DIocese OF TORONTO.

A most interesting Sunday school convention was held lately at Millbrook, for the rural Deanery of Durham and Victoria, in the Diocese of Toronto. The convention opened with a celebration of the Holy Communion in St. Thomas' and an address by Rev. Canon Farncomb, of

Newcastle, on the benefit of systematic reading of Holy Scripture. The afternoon meeting was held in the town hall, when papers were read and discussed as follows:—

1. By the Rev. E. Daniel, of Port Hope, on "The Recognition of the Sunday School by the Church." He considered the Sunday school a department of church work, and that as such it should be duly reported upon at the Easter vestry meeting. He argued that it is advisable to appoint a regular deputation or committee at the Easter vestry meeting whose duty it should be to visit the school from time to time and report the result of their inspection.

2. By Miss Jennette Osler, of Toronto, on "For Whom do we Teach in Sunday School?" Miss Osler said that doubts would often arise in the minds of Sunday School teachers over the mixed motives which impel to work in the Sunday school, and that such teachers are often discouraged by people insisting that devotion to Christ should be the only motive. Miss Osler showed very clearly from our Lord's example and teaching, that there are many less lofty motives which are allowable and good, and which may be used as stepping stones to lead to better. Such motives as "For the sake of the church"; "For the sake of the clergyman"; "For the sake of a friend"; "For the love of children"; "For the good of the nation." But while these are good and allowable, Miss Osler urged that the teacher should not be content with these, but by prayer, Holy Communion and constant reading of God's Word, should strive to draw nearer to God and to learn of Him.

3. By Mr. W. W. Needler, of Millbrook, on "Mutual Relations of Teachers and Scholars." The relations chiefly depend upon the teacher. There should be mutual confidence and respect. The teacher should know the scholars and should try to be to them an ideal teacher.

4. By Miss Twamley, of Lindsay, on "An Ideal Teacher." A teacher should be an earnest Christian, should always teach by example as well as precept. Should be regular in attendance and always on time. The lesson should always be thoroughly prepared, so that it can be brought before the class clearly. Love and sympathy for the children are also needed. Teachers should take every opportunity and also make opportunities of learning to know their scholars. Lastly, the ideal teacher must be a "praying teacher," taking all the difficulties to God and receiving guidance from Him continually.

5. By the Rev. R. H. A. O'Malley, of Cameron and Cambray, on the "Relation of the Home and the Sunday School." The Sunday school should never be allowed to take the place of the homes, where the religious teaching of the child should always find its chief place. The success of the Sunday school depends very largely upon the home, whether the parents take an interest in the Sunday

school or not. See that the children are regular, that they learn their lessons, and thus in many ways help the Sunday school.

In the evening at 7.30 there was service in St. Thomas', with a sermon by the Rev. Rural Dean Cooper, of Campbellford. Mr. Cooper took as his text, Exodus II. 9, and urged the great responsibility resting on those who in any way had to do with the training of the children. The convention closed with this service.

The third conference of the Archdeaconry of Peterborough was held at Cobourg, Ont., on Nov. 17 and 18. There were present 80 clergy and 25 laity. Holy communion was celebrated in the morning, after which mattins was said by Rev. Canon McNab, of Toronto. Ven. T. W. Allen, M. A., addressed the conference, and at the conclusion of the first session Rev. H. Symonds, M. A., was re-elected secretary. The proposed division of the Diocese of Toronto was discussed and it seemed to be the general opinion of the meeting that such a division should be made.

"The early church, our pattern in the organization of a diocese," was spoken upon by Rural Dean Cooper, M. A., S. T. B. The topic of "What are to be the limits of the new diocese?" was ably dealt with by Mr. A. L. Colville of Campbellford. What amount of money is required, and how it can be raised," was discussed, John D. Burnham, Q. C., Ashburnham, and F. E. Hodgins, Toronto, each having fifteen minutes to address the conference on this topic.

DIOCESE OF HURON.

The Sixth Annual Convention of the Huron Anglican lay workers and Sunday school teachers was held at Clinton, Oct. 28th and 29th.

Interesting papers were read by Mr. Thomas Scullard, of Chatham, on "The Teaching of Elder Scholars;" Rev. Rural Dean Sweeney, D. D., of Toronto, on "The Child in the Church;" Mrs. A. J. Broughall, of Toronto, on "A Higher Ideal of the Way of Life;" Mr. Charles Jenkens of Petrolia, on "Lay Help;" Miss Sadler, of Hamilton, on "Woman's Work in the Church;" Rev. Fred. W. Howitt of Hamilton, on "The Training of the Young;" Mrs. A. K. Griffin of Brusse's, on "The Clergyman's Wife in the Parish," and His Lordship the Bishop, on "Church Choirs."

DIOCESE OF ALGOMA.

The consecration of Rev. Canon Thorneloe, of Sherbrooke, as bishop of Algoma, in succession to Bishop Sullivan, will take place in the Cathedral of Holy Trinity, Quebec, on Jan. 6.

ANGLO-CATHOLIC CHURCH NEWS

St. Paul's Cathedral will probably be the scene of the great Thanksgiving service in commemoration of the completion of the Queen's sixtieth year on the throne next June. Westminster Abbey was chosen for the jubilee service in 1887, largely because of its association with the Queen's coronation, but St. Paul's is historically the place for all special occasions of royal thanksgiving. The first religious service held within the present building took place in thanksgiving for the peace of Ryswick, in the reign of William III. The presence of the Queen in St. Paul's on June 21st, 1897, would give opportunity for a splendid pageant in the heart of the city.

The Bishop of Liverpool, in addressing his Diocesan Conference, said, on the very difficult and thorny question of Education, we were suffering from two huge political mistakes—that the Government had not insisted in 170 on the Bible, the Creed, the Lord's Prayer and the ten Commandments being taught in Board schools, and that some years ago free education, which nobody wanted, had been introduced. The result has been a perpetual grievance about religion in Board schools, and worry about money in Church schools.

THE CHURCH AND FOREIGN MISSIONS.

Canon Scott Robertson has completed his twenty-fifth annual summary of moneys voluntarily contributed in the British Isles by all sections of Christian people to the work of foreign missions. It shows that for the year 1895 the total sum so contributed amounted to £1,387,665. The channel of contribution selected by the supporters of foreign mission work in 1895 were as follows:

Church of England societies..	£544,232
Joint Societies of Churchmen and Nonconformists.....	184,210
Nonconformist Societies in England and Wales	445,847
Scotch and Irish Presbyterian Societies	200,455
Roman Catholic Societies	12,665

From this total are excluded all dividends, all interest, all foreign contributions and all balances in hand at the beginning of the year.

AMERICAN CHURCH NOTES

The Rev. Dr. Isaac Henry Tuttle died on Nov. 20th at his home in New York. He had been ill for more than a year. Dr. Tuttle was rector emeritus of St. Luke's Episcopal church, and was the oldest Episcopal clergyman in the city, having been born February 5, 1811.

It was through the influence of Dr. Tuttle that St. Luke's home for indigent Christian females was established in New York. He also founded the new church of St. Luke's parish and the home for old men and aged couples, both in this city.

Dr. Tuttle graduated from Trinity college, Hartford, in the class of 1836. He was ordained deacon by Bishop Brownell in 1839 and was received in the priesthood in 1840.

In the House of Bishops, at its recent meeting in New York, John D. Morrison, D. D., L.L. D., archdeacon of Ogdensburg, N. Y., and rector of St. John's church in that city, was elected bishop of the missionary jurisdiction of Duluth. Dr. Morrison was born in Canada fifty years ago, and graduated from McGill university. He received his degree of L.L. D., from Union college in New York state. His first charge after leaving Canada was as rector of Christ church, Herkimer, N. Y., and he remained there about six years, when he went to Ogdensburg, where he has been ever since.

Bishop Satterlee (of Washington) spent part of his summer vacation in Russia. He had audiences with the Empress Dowager, in the course of which he presented memorials on the subject of the Armenian atrocities. The Empress Dowager gave the Bishop a very cordial reception, and showed much interest in the memorials and in the Bishop's statements in support.

In the 27 years from 1863 to 1895, the number of communicants in the Protestant Episcopal Church of the United States has increased from 195,000 to 614,000, or more than 215 per cent. During the same period, the population of the country increased but 85 per cent.

The Bishop of Edinburgh (who is the Bishop Paddock lecturer this year) gave his course of lectures in the chapel of the General Theological Seminary, New York last month. His Lordship has taken for his general subject, "The Theological Literature of the 16th, 17th, and 18th Centuries." The Bishop discussed the writings of Archbishop Cranmer, and Bishops Ridley, Latimer, and Jewel, dwelling upon the general tone of the literature of the Church of England in the Reformation period.

MISSION WORK IN ALASKA.

The Bishop of Alaska, Right Rev. Dr. Rowe, was well known personally to many people in Toronto while a student at Trinity University, and afterwards when a missionary in Algoma before the days there of steamboats and railways. Since then, as will be remembered, he was stationed for many years at Sault Ste. Marie, Michigan, and has since been appointed by the American Church Bishop of Alaska. The following letter, written by him from Juneau, Alaska, to a personal friend, will, therefore, be of general interest:—

I have only just returned from my long trip through the interior of Alaska. I have been away a little more than six months, during which time I had no news from the outside world. I made in that time by land, river, lake and sea, 5,025 miles. The journey was one of varying interest flavoured with much hard work, danger, etc. The vast territory is very thinly inhabited, and its great loneliness was oppressive. At Forty Mile I had a nice visit with the "mounted police," commanded by Capt. Constantine, and stationed there. The Canadian government is deserving of all praise in providing for law and order away off in this wilderness, by this efficient force. They get great praise from all the miners, American as well as Canadian, for their just and fair conduct, and their good character, and deserve all they get. Here I met another Canadian who splendidly represents Canadian ability and energy, Mr. Ogilvie, D. L. S., who has, it far as Canada is concerned, settled the "boundary question."

Good paying placer gold is to be found in all parts, and the miners are doing fairly well. I think that the prospects are good for considerable development. I had before coming out that they had made rich finds at Krondite, Old "Fort Reliance," which is in Canadian territory.

The Yukon is a marvelous river. It is navigable for 3,000 miles, although river steamers only run as yet 2,000 miles. It is wide, swift and most picturesque. What will take you two weeks to go up, in parts you can go down almost in two minutes. I visited many Indians, held services, established two new missions and returned by Bering Sea in the United States revenue cutter Bear. She took over to Siberia, Dr. Windt, correspondent of The London Pall Mall Gazette, a famous Siberian traveler. I was with him a good deal, and found him a clever, splendid Englishman. I too, visited Siberia and stood on the Asiatic continent.

Our home is to be at Etka, a most beautiful place. I have only been at home four days in seven months. I had to come on here, and am with the Rev. Mr. Beer as I write. He sends kindest regards. He is doing well. Give my best regards to all my Sault Canadian friends.—P. T. Rowe"

INFANT CLASS TEACHING IN SUNDAY SCHOOL

The following interesting paper was lately read at Morden by Mrs. E. G. Goldie Scot:

So much has been written and said on the duties of Sunday School Teachers—their responsibilities—and the self-denial required in giving up some part of their time to this work, that it is surely our own fault if we fail to grasp what is involved in the expression, "Taking a class in Sunday School." To those who teach from love (and it is a truth that some are born with a special aptitude for the work) the duties will be pleasures, the responsibilities bravely and prayerfully met, and the reward out of all proportion to the sacrifice made. For those who teach from a sense of duty, there is great comfort in the words of an old Church of England clergyman in the last century, "Altho' I am no way fit for the work, yet God called me to it, and on Him I depend for strength to do it, and for success to crown it. I utterly despair of doing anything as of myself and therefore the more I have to do the more I shall be forced to live by faith on him. In this view I hope to get a great income by my living."

The work of Sunday School teaching is especially a free-will offering, and no one who undertakes it from a pure motive but will, in time, come to love it and to recognize in it an especial 'call.'

Apart from the necessity of purity of motive, and a high ideal, the two qualities that seem to me most essential to successful teaching are earnestness and sympathy, and these are especially needed in dealing with very young children.

As the Sunday School is the nursery of the Church, so the infant class is the foundation of the Sunday School, and as such to be laid with the greatest care; and to be entrusted to skillful hands.

The idea that "anyone can teach little children" does not chime now with thoughtful minds. An infant class is a greater tax on the energy, the patience and the unselfishness of a teacher than any other class in the school.

It is with the special desire to help those who are interested in the "little ones," that I venture to offer you a few thoughts on this subject, trusting that you will take them in the spirit in which this Teachers' Association is formed, and overlook their deficiencies.

Last spring I heard a woman lecturer from Chicago speak on "Infant Class Teaching." She was a specialist on the subject and had been chosen to represent it at the World's Fair. Some of my fellow teachers will perhaps remember and have been struck by the same idea as I was—namely, that her method of teaching depended largely on having a number of what I may term devices, to attract and fix the attention of young children. She also dwelt strongly on the absolute necessity of a separate room for the infant class, so that they could move about, sing and be otherwise diverted without disturbing older pupils.

The question we teachers have to meet is how to deal with existing circumstances and to make the best of our accommodation. In most cases a corner of a room or more often of the Church or in a Sunday School is held.

Are we then to give you an idea of making our teaching successful? Let us find out how even these cramped conditions can be of themselves turned to advantage.

A child is brought to Church and told to "sit still and not to disturb the congregation." Its training in reverence for God, and respect for others will have begun in that corner of the school where it has learned that it must not disturb the other classes, and the feeling of union with the main body is also a training for its future development.

Many of the modern aids to teaching, blackboard drawings, emblematical figures, charts and pictures, are useful and desirable, but I think that the first element of success lies not in these adjuncts, but in your own magnetic power of drawing together and interesting your class in the simplest way. The tendency of the age seems to be to run to extremes in the matter of illustrating and explaining a lesson. If you give nothing to a child's imagination you deprive it of one of the most glorious privileges of childhood. Say you present to its notice twelve little figures dressed to represent the twelve Apostles. They look "funny" because the child is naturally unable to grasp the idea that the Eastern garb is intended to convey; or to realize that these men who "followed Jesus" were not unlike the dolls it has seen and eagerly coveted in the streets; and so you convey a far less spiritual lesson to the child than if you told it in simple language a part of these men, and left it to picture them in its own mind. The atmosphere of a nursery, which, to a child more especially, surrounds all sacred things should not be too lightly explained away.

The graphic language of the Bible; the word painting, as it may well be called, of our beautiful children's hymns, often convey a deeper impression than that left by realistic illustration of clumsy "object lessons."

Did you ever as a child look at a picture of our Saviour without feeling that it fell short of your conception of what "Jesus was like?" Do you think that the most revolting picture of Satan in any illustrious Bible conveys a more definite or useful lesson than that you learned in the words.—

"There's a wicked spirit
Watching round you still,
And he tries to tempt you
To all harm and ill"

Depend on it the spiritual Satan is

more like the child's own sense of a tempter than the creature in the form of a serpent, or with hoofs and horns.

Little children learning Mrs. Alexander's beautiful hymn by heart will often show by their unconscious adaptation how it suits their needs—

"Do no sinful action, speak no angry word
I belong to Jesus—Children of the Lord"

is not grammatical, but the change of the word Ye to I shows where the reality of the teaching has been grasped.

Of course there are children in a class, who seem to be devoid of imagination, and who will gaze at even the most interesting picture with lack-lustre eyes, but, amongs, the little ones especially, this want of interest is rare, and you can often find out and deal with that one so as to bring it in touch with yourself and the rest of the class.

If a child sits through the lesson with eyes and thoughts apparently fixed on self, and only refuses to animation when the cards, books, etc., are distributed, and reaches out a hand for its share, depend upon it there is something wrong with your teaching, and if you take the trouble you can find out what that something is.

An infant class requires great variety in their lesson. A very few minutes is enough to devote to one subject, and if you can contrive to impress one simple fact on their minds, leave it to take root. Say your lesson picture for that day is the Dedication of the Temple, the leading idea you want the children to grasp is that Solomon gave it its beautiful and costly gift to the Lord. You may dwell on the magnificence of the building; you may describe its elevated site—the wonderful treasures it contained—the immense crowd of worshippers assembled in it, but first and foremost you want your class to understand the meaning of the word Dedication, given to the Lord. That idea once grasped, even a child can understand that it is our best we ought to offer to God. You may elaborate the lesson as you will, and for as long as you can interest the children if only you provide them with a definite something that they can remember and put into words for you next Sunday.

Then with the Catechism—the first answer, thoroughly learned and understood by your little class, even if the patient repetition of it last year "A month of Sundays," is a definite gain.

I once heard a Church of England clergyman say that if only we realized our duties and privileges as members of our Church there would be no need at all for such organizations and societies as the Church of England Temperance Society; the Guilds and Brotherhoods that are so numerous in our day. Our Church really embraces all these.

In the same way, that first answer in the Catechism which teaches a child that it is "A member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," surely ought to be an epitome of religion to last it to life's end.

If you have succeeded in engraving the ideas contained in those three sentences upon its mind you have done a good work. As the Jews were told are in the habit of treasuring up every scrap of paper on which a holy thought is written and hiding them away in a safe place, so the man or woman of later years may turn back to that childish page on which some holy lesson is indelibly inscribed, it may be indeed "a lamp to their feet and a light to their paths."

Besides the regular lessons, which ought even with the infant class to form part of the routine; there are ways known only to you as an individual Teacher, by which you can develop in the children, virtues, such as truthfulness, unselfishness, sympathy and other characteristics of the law of Love.

Above all remember that you are to these watchful eyes an embodiment of what you aim to teach—or you are the reverse. To quote the Rev. H. Green: "While you teach with your lips you will teach with equal power by your conduct. See that the one does not contradict the other. The mind of each scholar is a mirror and you will be reflected upon all the mirrors that sit round you Sunday after Sunday."

One great aid to the work of a Sunday School teacher, and one that is too little recognized, I wish now to refer to—it is the duty of visiting the parents of your scholars.

Amongst the series of tracts published by the Church of England Sunday School Institute is one called "Hints on Visiting." This tract deals well and thoroughly with the subject of visiting the parents or homes of your scholars. It points out how helpful and useful this personal intercourse is, how necessary indeed to successful teaching.

If this is true of other teachers, it is specially applicable to those in charge of an infant class.

Little children can, at best, convey but a jumbled account at home of what they learned; and yet everyone who has young boys or girls attending Sunday School know they will convey to their parents some scrap of what they have had taught them, and give in some cases a very false impression of the teacher's meaning.

Sometimes harm is done in this way, or at any rate, even where the lesson is understood and faithfully reported, it does less good than it might were the parents interested, and watching to give encouragement.

Teachers will often say to little ones, "You must ask father or mother to help you learn a little text, or explain such and such a picture on your paper." Surely a request of this kind made to the parents, would help great-

ly both the child and its teacher.

I say nothing here about the duty of parents to the Sunday School. These are practically ignored by the majority of parents, but I say to you teachers—"Visit the homes of your scholars, show the parents your interest in their little ones, and in the work for Christ you are striving to do, and it must help you." The most careless father or mother will recognize that there is some life in your teaching, and the thoughtful ones will meet you half way, by encouraging the children to punctual and regular attendance, and by assisting in this home work. Only be true and thorough and above all tactful and loving in this part of your work also, and you will find "visiting the parents," not only a duty, but a real source of pleasure and comfort.

Then as to your relations with the other teachers. Now that we are recognizing the advisability of organization in this work, there is every hope that Sunday School teaching may become more and more what it ought to be and that teachers will try more and more to make their sphere of work in this, as in more worldly and money-making employments, successful.

Surely ambition is not out of place here—the teacher who Sunday after Sunday can draw around him a class that visibly increases in numbers, and that shows by its attitude its interest in its work, is the greatest possible encouragement to other teachers; whilst on the other hand, the sight of a class falling away by degrees under a listless inattentive teacher is most depressing. You owe it to the body of which you are a member to make your work a success. Rev. H. Green says: "The harmonious working of a Sunday School depends not merely upon the theoretical excellence of the rules, but upon the loyal heartiness with which every teacher carries them out in their entirety."

I have said nothing here about the trials and the discouragements we all meet with in this work, neither do I dwell on the difficulties of attaining and keeping to the high sense of duty that is our only safe guard.

For those who may at times become discouraged, I will end with Keble's words—

Or, if for our unworthiness
Toil, prayer and watching fail,
In disappointment Thou canst bless
So Love at heart prevail.

CONFIRMATION.

What is Confirmation? It is represented in two ways to the Christian. God giving His Holy Spirit to man (Acts viii, 12-17), and man giving himself to God by a promise of Christian life. It does not matter what people say about the precious gift of the Holy Spirit. He comes from God to man, and the Bible certainly and with wonderful clearness says He is given to baptised people at the laying on of hands. That is what the Holy Rite of Confirmation is.

BROTHERHOOD OF ST. ANDREW.

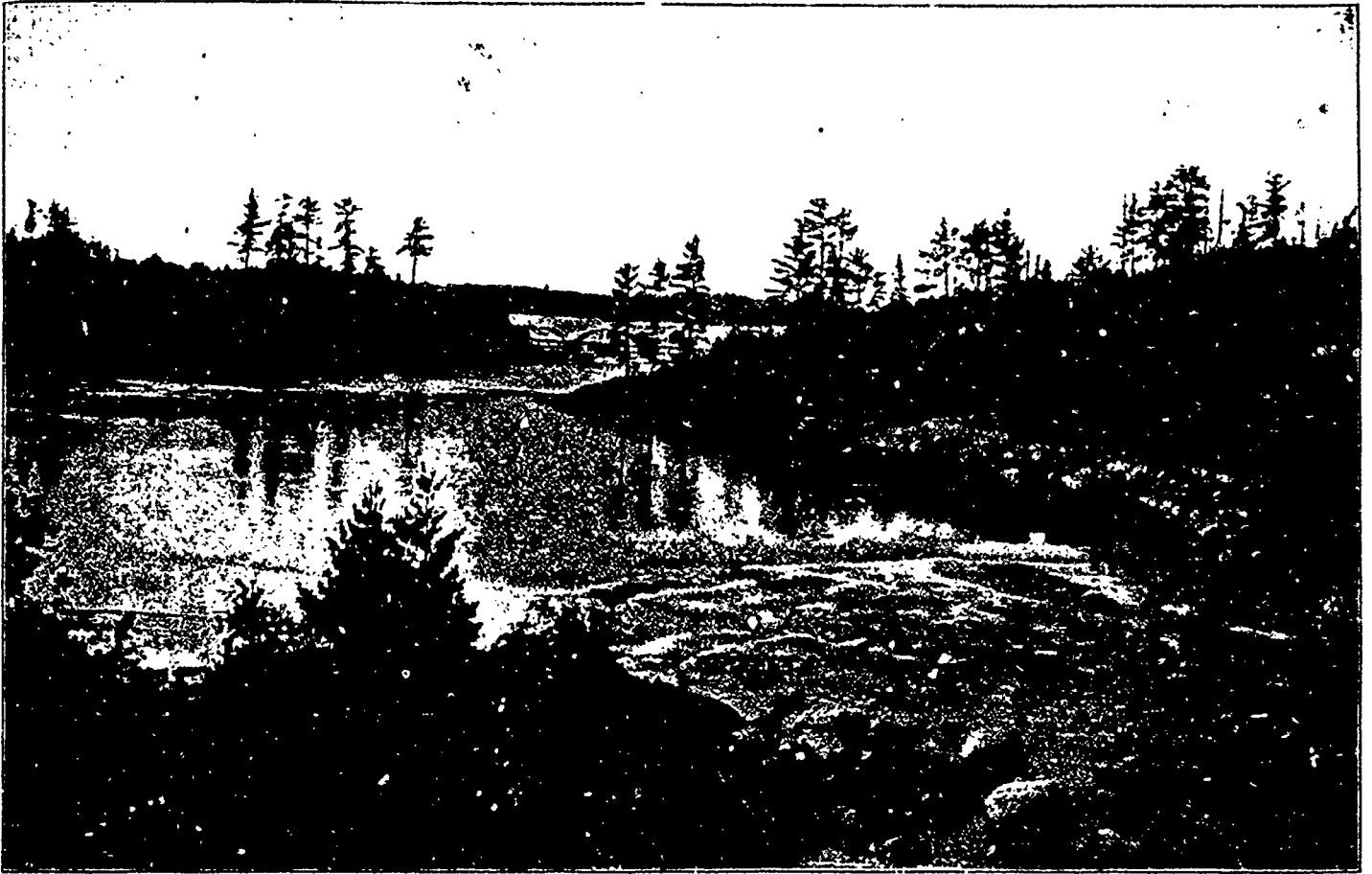
An Emigration Chaplain thus expresses his opinion of the working of this Great Brotherhood in the Dominion of Canada.

The most interesting thing, from a Church point of view, that I came across in Canada, was the Brotherhood of St. Andrew. This is an association, chiefly of young lay Churchmen, whose object is to bring young men under the influence of the Gospel as taught by the Church. For this end each brother is bound every week to make some effort, and to pray daily

trials, and a Secretary to the Brotherhood movement in England. I attended a chapter meeting in the city of Hamilton, and found there about twelve young men assembled, full of zeal and enthusiasm, and discuss the details of their work in a sensible and business-like manner. I felt that here in Canada an example was being set for us in the old country to follow. The Society is thoroughly loyal and bedient to Church order, and the recently consecrated Bishop of Niagara, is, I am told, an enthusiastic patron of it. I felt that with such an organization well worked the Canadian Church is sure to go on and prosper, and to do much in the great cause of Unity, for which the Brotherhood continually prays.

discover on Christmas Day Psalms are appointed for Mattins and Evensong. Mattins is indeed the ancient name for early morning Prayer as the first P. B. of Edward VI. (1549) doth testify, and the word is preserved in our present form of morning Prayer, which is abridged from the old Mattins Lauds and Prime. Similar remarks apply to "Evensong." I. e. Evening Prayer, which is appointed to be said or sung.

Old Fogey further says the term "Eucharist" is used for the Sacrament of the Lord's Supper." I believe it would be more appropriate to say that the comparatively modern term "Lord's Supper" is applied to the Blessed Sacrament of the Altar instead of the ancient and Scriptural



LAKE OF THE WOOLS.

for the work of the Brotherhood. Strangers visiting the Churches are welcomed and taken by the hand, and cards of invitation to the churches are given to strangers visiting the hotels. Newcomers are sought out; and in these ways many a young man has been rescued from indifference or dissent. Though the Canadian Brotherhood was only founded in 1889, it has now 192 chapters. Its chief office is at 40, Toronto-street, Toronto. The Brotherhood was first founded at Chicago in 1886. Its chief office in the United States is at 581, Fourth-avenue New York. There are branches of the Brotherhood in Scotland, and Aus-

CORRESPONDENCE

Dear Mr. Editor:

"Mattins and Evensong," is there any good reason for the use of these terms? A very good reason indeed, "Old Fogey." Both terms are in the Book of Common Prayer and always have been. Turn up to "Lessons proper for Sundays" and you will see that for Mattins on the first Sunday in Advent Isaiah I. is the lesson, and for Evensong, Isaiah II., etc. Again find Lessons proper for Holy Days; on St. Andrew's Day at Mattins and Evensong, the lessons are given, and then try to find the Proper Psalms on certain days, and you will

term "Eucharist," for it is extremely doubtful if the term "Lord's Supper" was ever applied to the sacrament before the Reformation Period, and when St. Paul in the Epistle to the Corinthians says "This is not to eat the Lord's Supper," he is probably referring to the "Agape," but there is little doubt that when St. Paul in his Epistle to Timothy says "I exhort, therefore, that—Thanksgiving be made to almighty God, and use the word 'Eucharista' he is referring to the Sacrament of the Altar and to the name that was thus early given to it, and which continued to be universally used by the Church.

Yours faithfully,

PASQUA.

NOTES FROM ST. JOHN'S COLLEGE, WINNIPEG

Rev. J. C. Dearden, of Treherne, paid us a visit this week.

The Rev. H. Dransfield has left to spend the winter in England.

The college is now looking forward to the Christmas exams, which begin Dec. 11.

Rev. Canon Matheson goes to Selkirk on Sunday to appeal for the home mission fund.

Rev. Mr. Fykes, of McGrath, paid us a flying visit last week. He has been ailing for some time past and was in the city seeking medical treatment.

The Student Volunteer Missionary Society held their regular meeting last Friday. The subject read and discussed was, "The life and labors of Alexander McKay."

The Church Society has been holding its devotional services regularly every week. The fortnightly meetings have not yet been commenced. A list of these will be drawn up for the next term.

The following students take duty on Sunday, Nov. 29: Mr. Bartlett at Whitemouth, Mr. Cassap at Wakefield, Mr. Pritchard at Morris, Mr. Chambers at St. James and Mr. Davis at Emerson.

Dr. Fortin has finished his lectures in eloquence for the present. The theological students have derived great benefit from them; and it is their wish that they be continued after the Christmas vacation.

We welcome as a student Mr. F. W. Tucker, whose varied experience in India and in New Zealand ought to make him a valuable acquisition to our numbers. For some time past Mr. Tucker has been in charge of the creamery at the Barnardo farm, Russell, and during this period he did good church work under Rev. George Gill.

A letter was received a few days back from Mr. Richard Cox, erstwhile a student. He is now resident at the Pas, Devon Mission on the Saskatchewan River. He is among the Cree Indians there acting as school teacher, farm instructor and catechist. He has also recently been granted a license by the Bishop of Calgary and Saskatchewan and often assists Rev. Mr. Finns, missionary at the Pas in his work.

VARIA

The Bishop and the Ghost.—The new Bishop of London has a keen sense of humor. During a confirmation tour in the diocese of Peterborough Dr. Creighton put up one evening in

an old manor house, and slept in a room supposed to be haunted. Next morning at breakfast the Bishop was asked whether he had seen the ghost. "Yes," he replied, with great solemnity, "but I have laid the spirit; it will never trouble you again." On being further interrogated as to what he had done the Bishop said, "The ghost instantly vanished when I asked for a subscription towards the restoration of Peterborough Cathedral."

The bishop of Albany paid a magnificent tribute to the character and memory of the late Bishop Coxe in his sermon preached in Buffalo lately before the meeting of the special convention of the diocese. The sermon is to be published soon. It was worthy of the man and of the occasion.

Miss Millie Morrison was married on Tuesday morning, at St. Mary's church, Portage la Prairie, and at noon left for her new home at Dauphin. The groom was Mr. Neil Ross, who arrived from the north a few days prior. The ceremony was solemnized by Rev. S. Macmorine and witnessed by a number of friends, who afterwards repaired to the family residence on McLennan street, where an excellent breakfast was served and congratulations showered on the young couple.

Dr. Temple, the Bishop of London, in view of his appointment to the primatial see, has announced that he is compelled to resign the chairmanship of the Church of England Temperance Society an organization with which he has been closely associated for many years.

The see of Canterbury will not be legally filled until after the election by the Dean and Chapter, and the "confirmation" ceremony at Bow in the two cases immediately prior to the present vacancy, the see was vacant for nearly three months, and it will, therefore, probably not be before January that the installation of the new Archbishop can take place.

In illustration of the fact that the most thoughtful minds in England are prepared to maintain separate schools we quote from the speech of Lord George Hamilton, at the dedication of the new church schools that have been built by subscription in Northeast London, (England,) who said that nothing since the Education Act of 1870 had struck the public so much as the extraordinary vitality of the Voluntary and denominational schools, and, in spite of the prosperous conditions under which the Board schools were worked, Voluntary and denominational schools had flourished and developed until at the present moment the great majority of the children that were educated in England were taught in Voluntary and denominational schools. But if those schools had held their own in the past, it was due to their being associated with certain peculiarities and characteris-

tics—they were popular because they were denominational and Voluntary, and any proposals that were made must be in such a form as not to eradicate the principle of Voluntary assistance and denominationalism. Could they be sure that the Voluntary schools were aided by the rates the present system of denominational instruction would remain? Of course in the Board schools religious instruction was optional, but he believed it was impossible to give satisfactory religious instruction in schools except upon denominational principles, and, in fact, it stood to reason that all religious instruction must include the dogmas of certain denominations and exclude those of others. It was impossible that they could rely upon proper religious instruction being given in their schools unless they were allowed to appoint their own teachers; and therefore the system of voluntary education, where the managers know the religious capabilities of their teachers, must always be infinitely superior to that which was given in the Board school. If the Voluntary schools were to be maintained in their present strength and vigor the managers must have absolute and complete control in the selection of the teachers, and he doubted whether any system of religious instruction could be complete unless it were given by permanent religious teachers. People who paid rates generally wanted control over the money that was spent. He did not mean to suggest that the objections he had raised against the rate-aid movement were insuperable, but no scheme he had seen was free from them. He felt confident that they would indeed feel foolish if they hastily accepted any relief that ultimately meant the surrender of their principles.

Ven Archdeacon Fortin,

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