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EVANGELICAL TRUTH AND APOSTOLIC ORDER.

# The Western Churchman.

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

VOL. 3—No. 16.

WINNIPEG, DECEMBER, 1898.

PRICE 10c

## Calendar.

DECEMBER.

1. Thursday.
2. Friday. F.
3. Saturday.
4. 2ND SUNDAY IN ADVENT. Morning—Isa. 5; II St. Peter I. Evening—Isa. 11, 1-11 or 24; or St. John 13, 21.
5. Monday.
6. Tuesday. Nicholas, Bishop of Myra in Lycia.
7. Wednesday.
8. Thursday. Conception of the Blessed Virgin Mary.
9. Friday. F.
11. 3RD SUNDAY IN ADVENT. Morning—Is. 25; I St. John 3, 16 to 4, 7. Evening—Is. 26 or 28; St. John 18, 28.
12. Monday.
13. Tuesday. Lucy, Virgin and Martyr.
14. Wednesday. Ember Day. F.
15. Thursday.
16. Friday. O Sapientia. Ember Day.
17. Saturday. Ember Day.
18. 4TH SUNDAY IN ADVENT. Notice of St. Thomas. Morning—Isa. 30: 1-27; Rev. 2, 18 to 3, 7. Evening—Isa. 32 or 33; Rev. 3, 7.
19. Monday.
20. Tuesday. Vigil. F.
21. Wednesday. St. Thomas, Apostle and Martyr.
22. Thursday.
23. Friday. F.
24. Saturday. Vigil. F.
25. SUNDAY—Christmas Day. Pr. Pss. M. 19, 45, 85; Evening—80, 110, 132. Ath. Creed. Prop. Pref. in Com. Serv. till Jan. 1 (incl) Notice of St. Stephen, St. John, and Innocents' Day. Morning—Isa. 9, 1-8; St. Luke 2, 1-15. Evening—Isa. 7, 10-17; Titus 3, 4-9.
26. Monday. St. Stephen, the first Martyr.
27. Tuesday. St. John, Apostle and Evangelist.
28. Wednesday. Innocents' Day.
29. Thursday.
30. Friday. F.
31. Saturday. Sylvester, Bishop of Rome.

TO EACH AND ALL OF OUR READERS WE  
EXTEND THE TIME-HONORED  
GREETING

## A MERRY CHRISTMAS!



### PUBLISHERS' NOTICE.

The Western Churchman is published in the second week of every month. Communications for insertion and copy for advertisements should be in the office not later than the 1st of the month.

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

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

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

"BEHOLD! A VIRGIN SHALL CONCEIVE AND  
BEAR A SON."

## A Christmas Meditation.

Christmas Day, the birthday of our Saviour, the Festival of the Incarnation. How infinite are the lessons which cluster round the manger of Bethlehem!

From the time when God created man in His own image, and imparted something of His Divinity to the father of the human race, and the first voluntary act of man was a direct violation of the Creator's command, the Father and the Son, Who had existed with the Father from the eternal beginning, willed that humanity must be redeemed from the penalty of sin. The result was that the Divine Son emptied Himself of His glory, and took upon Him the likeness of men. He was born of a human mother—born in poverty, unknown, unwelcomed.

The Jewish nation had long looked forward to the coming of Messiah, the Anointed One. They knew every prophecy which told of His advent. And yet they could not recognize Him when, in the fulness of time, He was born into the world. They knew that He would come as Prophet, Priest and King. But they failed to understand that His sovereignty would be over the hearts of men, and that He would rule by more powerful weapons than the sword.

The strange, impressive scene; the busy tourists bound for Jerusalem; the Virgin Mary and Joseph, toiling painfully southward from their Galilean home; the enforced halt at Bethlehem; the crowded village inn; the necessity for some quiet spot where the Child could be born; the stable, with its manger; and the Incarnation of the God-man—every detail, so far as we are privileged to witness this mighty fact, is familiar to us.

We need not be troubled by the criticisms and cavillings of unbelievers. It is enough for the disciple of Jesus to take the truths of Revelation, and offer up a tribute of thankful praise for the privilege of knowing this—the essence of our salvation. At the manger-throne of the infant Jesus, peasant and prince, young and old, ignorant and learned, all kneel together in homage to the Saviour of the world.

Christmas! How much the term conveys to those who are on the threshold of life, full of brightness and of hope, undeterred as yet by the failures and disappointments which so soon overtake us as we attain to manhood and womanhood. Christmas is the time, above all others, for family reunions. The absent members of the family; those who have already embarked on the voyage of independent work; those who are scattered far and wide; all, unless absolutely prevented, return to the old home for the joyous Christmas gathering.

At Christmas, too, more than at any other season, the sympathies of those who are blessed with some measure of this world's goods go out to those in poverty and distress. In the midst of their innocent mirth, surrounded by all that can make them bright and free from care, they must, if they do not shut out from the gaze the picture of the

manger at Bethlehem, think of those who are suffering from poverty and privation, and gladly, joyfully, give of their abundance to their suffering fellow-creatures. Every Christmas there are thousands upon thousands of men, women and children, half dead with cold, scantily clothed, and without sufficient bread to sustain their poor, emaciated forms. Many of these might be relieved if the attention of their more favored brethren were directed to their claims.

There is another class, too, who need special consideration and sympathy at this festive season. These are the men and women who are travelling down, on the last stages of the journey of life, alone. They can remember the time when their hearts were full of joy and gladness, when they were the merriest of the happy home circle. But one by one the companions of their earlier days have fallen out of the ranks. As Christmas comes round, another and another empty chair stands waiting for one who will never return; and at last they are left to brood over the past. They live in the days that are gone, until the present, with its aching voids, shows them the loneliness of the evening of their life.

To the young and innocent, happy in the enjoyment of the present; to the poor and suffering, for whom grinding poverty or wasting disease darkens with cruel shadows the very fact of existence; to the desolate and bereaved, whose lot is dark indeed; to one and all the arms of the infant Christ are stretching forth, beckoning them to take refuge in the brightness of His infinite Love. Love—the attribute of Divinity—can check the boisterous mirth, can bring a smile to the pain-drawn face, can call up the soothing tears of remembrance. Love can draw out the generosity and sympathy of the weak to the strong, of the happy to the sorrowing, of the rich to the poor. The God of love proclaims His message to the world—'Peace on earth, goodwill towards men.'



### Diocese of Rupert's Land.

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

Residence—Bishop's Court, Winnipeg.

### PORTAGE LA PRAIRIE.

The Rev. S. Macmorine and his people are arranging for the occupancy of their new church. The finishing touches are now being put on the interior, and it is hoped that the seats will arrive in a few days. It has been decid-

ed to hold the opening services on Thursday, Dec. 29, when His Grace the Archbishop will be present. The congregation will take actual possession of the new building on Jan. 1. The church, which is of stone, is one of the handsomest and most substantial edifices in the province, and marks a decided advance in the activity and energy of this important parish.

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#### BRANDON.

On Wednesday, Nov. 23rd, the residence of Mr. Jonathan Mansfield was the scene of an auspicious event, viz: the marriage of that gentleman's two daughters, Rose and Annie, to Mr. George Burton and Mr. Henry Armstrong, respectively, two prosperous young farmers in the Forrest district. The officiating clergyman was the Rev. M. Harding. The bridesmaids were Miss Minnie Burton and Miss Emma Mansfield; while the bridegrooms were attended by Messrs. George and Charles Mansfield. The brides were attired alike, in white cashmere, trimmed with pearls. At the dejeuner after the ceremony, short but happy speeches were made by Rev. M. Harding, Mr. Thomas Burton and Mr. Mansfield. The numerous presents received by the young people show the high esteem in which they are deservedly held.

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#### MANITOU MISSION.

Our Harvest Thanksgiving Services were held on Oct. 16th and 23rd. All three of our churches were tastefully decorated, more pains being taken in the matter this year than ever before. The congregations were somewhat larger than usual and the services more bright and hearty.

At La Riviere our Annual Harvest Tea and Concert was held Oct. 19th. The committee are to be congratulated on the excellent programme they provided. The audience were in splendid spirits throughout and marked their appreciation by repeated encores. Notwithstanding the very bad roads and the stormy weather there was a fairly good attendance.

One of the most regular attendants of St. Paul's Church, La Riviere, Mr. Christopher Carlton, was stricken with paralysis of the left side on Oct. 29th. He is now somewhat better, and we hope to see him quite well again soon.

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The repairs to the Rectory are still far from being completed. The plasterer began his part of the work Sept. 30th, and is still at it (Nov. 10th). The Incumbent and his family will have to occupy "The Refuge," a rented house, for a while longer.

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#### CLEARWATER MISSION.

Very successful Harvest Thanksgiving Services were held at St. Lawrence, Oct. 9, and Pilot Mound, Marriehurst and Clearwater, on Oct. 16. The Rev. H. T. Leslie was the preacher on the latter date and celebrant of Holy Communion.

The services were bright and hearty and the sermons full of thoughtful vigor. The necessities of the H. M. field were ably set before the people and the results most encouraging, considering the difficulties our people are laboring under this fall. The Thanksgiving offerings were some \$78. St. Paul's Church was nicely decorated for the services, as was the school at St. Lawrence. Our thanks are due to the ladies who so kindly furnished materials and aid for this purpose.

A subscription has been raised in Clearwater for the purpose of putting in two Rochester lamps, and we expect they will shortly be in position.

The Incumbent deeply regrets to chronicle the departure from among us of Mr. and Mrs. W. M. Duncan and family. Loyal and devoted to the church, their aid was ever freely tendered, and their sympathies were in every good work. For many years Mr. Duncan has held a lay reader's license, and has rendered valuable assistance to the clergy in charge. We trust that their journey may prove beneficial to the health of Mrs. Duncan, and assure them that they will long be cherished in the hearts and remembered in the prayers of the people of Clearwater Mission. It is proposed, if suitable arrangements can be made, to hold during the first week in Advent, a Mission in St. Paul's Church, after which confirmation classes will be formed.

At a meeting of the congregation of St. John's, Pilot Mound, it was decided to build as early as possible in the approaching spring, a church. The need of a church building has been severely felt in this place, but, judging from the unanimity and enthusiasm of the meeting, our dearest hopes will soon be realized. We hope to be in a position to let the contract in February, so that material may be placed on the ground during the present winter.

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#### CARTWRIGHT MISSION.

##### PARISH STATISTICS.

BAPTISMS—Oct. 5th, 1898—Annie, Minnie, Rosy Edith May, Lilly Victoria; children of John and A. S. McKelvie. Oct. 16th, 1898—John Russell, infant son of George H. and M. Walker.

We are pleased to be able to record the long looked forward to visit of Archbishop Maclray at Cartwright on Oct.

30. In the morning the Consecration service took place. This consisted, firstly, in the reading of a petition by the Incumbent, accompanied by the two Wardens (Mr. A. W. Bagnall and Mr. A. Allen) requesting His Grace to consecrate the building. The Archbishop, having acceded to this request, all the parties mentioned walked in procession through the church repeating alternately with His Grace the verses of the 24th Psalm. This ceremony having been performed the deed of consecration was read by the Incumbent, when prayer was offered by the Archbishop for the blessing of God on the various offices hereafter to be used in the church. Morning prayers were then read by the Incumbent. The service was concluded by the reading of the ante-communion office and the preaching of an appropriate sermon by the Archbishop.

The Confirmation Service was held in the afternoon. The following are the names of the candidates:—Firmstone Heath, Hugh Laughlin, Joseph Turner, Frederick Ireland, William McKelvie, Mary Ann McKelvie, Helen Stuart, Madeline Stuart, Elizabeth J. Turner, Mrs. George Cluff, Catherine Caldecott.

The Litany and Lesson having been read by the Incumbent, the Archbishop gave a short address to the candidates, after which he put to them the all-important question in regard to the renewal of the baptismal vows. Then followed the apostolic rite of the Laying On of Hands, after which the hymn, "Jesus, I Have Promised," was sung, and the rest of the service was read by the Archbishop. His Grace then gave a second address to the candidates and afterwards dismissed the congregation with his blessing.

The collections at both morning and afternoon services, amounting respectively to \$5.40 and \$4.60 (total \$10) will serve as the nucleus of a fund for the improvement of the church.

A large congregation assembled in the evening, when the Archbishop spoke for the third time. Every one was pleased with the earnest, simple and kindly way in which His Grace talked. We are glad to note that the musical portion of the services was well rendered and much enjoyed. Our thanks are due to those kind friends who so kindly helped us in this respect.

It is most gratifying to think that we have now a beautiful and substantial stone church, well furnished, free of debt and duly set apart from all profane and common uses, and consecrated exclusively for the services of Almighty God. Let us show our thanks for these mercies by a regular attendance at the courts of His house, and a constant participation of His holy Sacrament, which is after all the highest act of Christian thanksgiving. Now that Cartwright has been so well supplied with the requirements for public worship, we trust that the time is not far distant when the neighboring town of Holmfeld will also be in possession of a building designed specially for the worship of God. What has been done can certainly be done again. Our part of the mission will not be favored more than another. We are only waiting until the congregation at the

Holmfeld point is sufficiently strong to warrant the commencement of such an undertaking. In the meantime let all who are in favor of such a project turn out regularly to the services. If this is done it will not be long before another church is built.

By the time that these words reach the eyes of our readers it is probable that Rev. J. A. Richardson will have paid us a visit on behalf of the Home Mission Fund.

#### SWAN LAKE MISSION.

The Harvest Festivals at Altamont and Somerset were as successful as those held at other Parishes in this Mission.

At Altamont the schoolhouse was appropriately decorated, and a small choir had been organized by Mr. and Mrs. Brownlow. Under their leadership the canticles were chanted at this service for the first time for some years, and the hymns sung more brightly as a result of practice. The offertory and pledges for the Home Mission Fund amounted to \$12.70.

At Somerset the service was very bright and the church looked very pretty. The offertory and pledges amounted to \$15.25. This brings the total for the Mission up to \$53—\$3 more than the assessment. There are still some from whom we hope to receive something towards the fund.

The new carpet for the chancel of Somerset church and the matting for the aisle are now in their places, and a wonderful improvement they make to the appearance of the church. The ladies are now speaking of falls for the pulpit and prayer desk, and a new altar cloth. The Guild has also erected a porch at the front door of the parsonage out of the proceeds of their Fair Day undertaking. This will no doubt be a great comfort during the coming winter. The Swan Lake Guild has also voted \$5 to be expended on some much-needed improvements in the parsonage.

On Friday evening 21st ult., the Ladies' Guild of Swan Lake held a sale of work and gave a tea and entertainment in the schoolhouse. In spite of unfavorable weather there was a very good attendance, the schoolhouse being filled to its utmost capacity. The whole undertaking was the most successful and reflects great credit upon the zeal of the ladies of this parish. The proceeds amounted to about \$30. This will be expended, in part, on a porch for the church, part was disposed of as already mentioned. Bad weather and roads have seriously interfered with the church's work this month.

#### Correspondence.

DEAR MR. EDITOR.—I have been very much interested, both in your recent editorial on "The Training and Reading of Our Clergy" and in the interesting letter on the same subject from Mr. Baker in your issue for November. These called to my mind some valuable thoughts contained

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in a memorable charge addressed by the late Bishop of Rochester to his clergy. Bishop Thorold says:—"Hard as it may be to find time for study; harder as it may prove for some of us to be at school; let us see that only a living mind can reach living men. There is such a thing as a dead mind. It is always a loss, sometimes a sin. By a dead mind I mean a mind which has lost the power of assimilating new truths, which refuses to consort with minds alien to itself, which suspects new ideas, resents new adventures, never reads a new book, seldom opens an old one. Such a mind will not attract the young, nor help the doubter; nor stem the tide of unbelief; nor greatly swell the jubilate of the saved. With all our hearts and minds let us keep off, as long as we can, mental deterioration. Let it never be said of us, their ignorance measures all things. Let us be young in intellectual freshness, though we may be waxing old in physical decay. Beware of a petrified theology. Keep well in the van of the church; be thinkers still."

I earnestly trust, sir, that we shall soon see some practical results from this discussion, and that steps may be taken for the inauguration of a summer school of Theology for the Diocese of Rupert's Land. Now is the time for the inception of such a scheme, so as to give ample time to the lecturers for the preparation of their lectures.

I am, dear Mr. Editor, yours etc.,

A WESTERN PRESBYTER.

## Marriage and Divorce.

BY THE VERY REV. THE DEAN OF LARAMIE.

It has been said that America has supplied the highest ideal of womanhood, and that much credit for this is due to the influence of the exalted ideals of the Church, which has scripturally honored and revered the marriage state, which has stood for and protected what Dean Church called the 'domestic type of happiness.' She has been called on to oppose with all her power and influence the criminally lax marriage laws of certain States, to correct popular and degrading views of matrimony, and to attack the divorce 'mania' wherever it is found, among high or low, rich or poor.

For one cause only has this Church ever permitted the severance of the marriage tie and the contracting of an-

other marriage, and it was believed by those favoring the new legislation that the time had now come for the ideal to be adopted—that the indissolubility of the marriage bond must be enforced by the rubrical or canonical law, opposed to solemnising the marriage of either party to a divorce during the other's life. Many, both within and without the Church, had hoped for its passage at this time. But if not now, then at no distant day. Let all be glad and thankful that the Church is endeavoring to more emphatically harmonize her practice with her formularies, to reflect and enforce the language of her marriage service, 'Till death do us part.'

The divorce question is a woman's question. The divorce courts would do a less thriving business if in all walks of life women would make up their minds to reject, for themselves and their daughters, the attentions of men who, however plausible, rich, or handsome, were not morally wholesome. I know society condones in man what it does not in woman; that there is—oh, grievous wrong!—a double standard. But woman can remedy this by demanding 'purity for two'—the single, rational, godly standard raised by Christ and His Church.

It is woman's question, because, married or single, she holds the power to keep this standard aloft. Many centuries have rolled away since that grand eulogy recorded King Lemuel as the words 'that his mother taught him,' fell from the lips of a noble matron; but her ideal of true womanliness is as attractive now as then, and should still be an inspiration to all the sex: 'The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She worketh willingly with her hands, she stretcheth out her hand to the poor. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. Strength and honor are her clothing, and she shall rejoice in time to come.'

The description, quoted here only in part, is a model for the ages. What nobler conception of womanhood could be penned today? Upon her brow sparkles the crown of virtue. She cherishes her children, loves and reveres her husband, governs her household with diligence and prudence; to those outside the home circle she is affable and courteous, and to the needy 'she reaches forth her hand.' Happy is the child with such a mother! Happy he who possesses such a wife! Blessed among women she who exemplifies this scriptural ideal of the 'womanly woman.'

It may be asked whether too many women do not in these days give way to some such feeling as this—that the 'average woman' cannot attain to such exalted and rare ideals. The 'up-to-date' woman too often imagines that her life, under present conditions and standards, can have very little in common with those ancient and glorious matrons. True, the 'new woman' has a very different lot from that of her sisters of other days, but it is also true that the same garden of the soul remains to be cultivated—it may be with modern implements and methods in a try-

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ing age; but the seed to be sown is the same, the old principles may be adapted to the new conditions, and the harvest of virtue in any and every age is attractive and beautiful. 'A handsome woman is a jewel, but a good woman is a priceless treasure.' Beauty of form, a distinguished presence, rare accomplishments—all these, desirable though they be, are fleeting fading gifts, but sweetness, purity, gentleness, these abide forever, and these be the bonds by which all true men are ever willing to be bound.

We are justified in our alarm at the prevalence of loose principles regarding love and marriage, and may we not account for the low tone of morals in this regard by going back to the immediate causes? The 'outward and visible,' alas! we see on every hand. To what shall we trace this inward moral obliquity but to tainted moral atmosphere?

Who does not believe that impure literature is the fruitful source of moral pollution? The young are today constantly exposed to this peril. Sin and sensuality are bedecked with flowers, and too often the unsuspecting and pure girl is brought suddenly face to face with forms of evil that, in real life, she is guarded from and would shrink from in terror. This stuff exalts vice, makes heroes of the vicious, and spreads a gloss over crime, and this moral contagion is everywhere. Mothers should know what their daughters read.

Again, with all our boasting as to the emancipation of women, with all our efforts to open up the avenues of usefulness and support for her, we still have in America a false idea of the dignity of idleness. The parents of many girls will have much to answer for. Not a few seem to have forgotten the old rhyme of their own childhood—something about Satan finding mischief still for idle hands to do. False views of life have led to much foolish indulgence on the part of many parents; the mother toils early and late in order that her daughter may keep her hands white and pretty, and that she may perfect her education and marry well. The highest purposes of life are ignored, and the girl is taught to conform to an erroneous and even dangerous code of manners and accomplishments that are in a multitude of cases worse than useless.

Another distressing thing that the modern girl has to encounter on entering society is its obvious moral taint. The atmosphere of much of our social life shocks and enervates. Nobody pretends that its moral tone is what it ought to be. Society smiles at the letter and spirit of the decalogue. Society tolerates the most vulgar display of wealth's resources, in lavish and all but criminal entertainment; and worst of all, it not only tolerates but welcomes the man who, as a 'man about town,' may be a moral leper, but who if he has 'influence,' financial or otherwise, will be smiled upon and speculated upon by the match-makers of Vanity Fair. Ostracism should be the fate of such men, but society places the hands of its fairest and purest daughters in theirs, and that, too, at the altar, knowing full well that 'what God hath joined' man can easily, through divorce courts, put asunder.

This brings us back to the delineation of the true

woman's highest vocation, namely, domestic or married life. Said Mme. de Staël, 'Love to a man is an episode; to a woman it is the whole history of her life. The man has a thousand and one pursuits that go to make up his life, but the one absorbing, all-conquering devotion of a woman's being is love.' This is not a rhapsody, an exaggerated and highly colored romanticism; love is indeed the dream of her youth, the reminiscence of her old age, the one fresh and beautiful thing that transforms this cold matter-of-fact age into a dream of poetry.

And the end, the culmination of love is marriage, and it looks forward to the training of children as a natural and blessed work. But that this is by no means the ideal for many who have entered the holy state of matrimony is a painful and humiliating fact. How women, in many other respects irreproachable perhaps, can become thus wicked and rebellious is passing strange. In the light of the Incarnation surely a woman might rejoice in the sacred risings of the magic word 'mother.' A writer said recently: 'The woman whose heart does not melt with tenderness merely at the thought of little arms outstretched to her, in the first dumb recognition of her love, should be spoken of compassionately, as one who is grievously afflicted—one who has been deprived of the greater good in life.'

O woman, faithful through evil and good report, true when all around are false, patient amid suffering, poverty and loss—strive by every means, religious, political, social, to wipe away our reproach and danger; for let us remember that the nation's life is threatened. 'Home life and public life are twins,' and this evil is sapping the life of the country!

—o—

### St. John's College Notes.

We desire to tender our best thanks to the editor of the WESTERN CHURCHMAN for his kindness in supplying the following weekly church papers to our reading room:—"Church Bells," "Illustrated Church News," and "The Churchman's Family Newspaper."

We were all pleased lately to see again the genial face of our old fellow-student, the Rev. E. A. Davis, B. A., now stationed at Melita. He evinced his loyalty to the college by joining in our festival on commemoration day.

A debate was held in the college dining room on Nov. 4th. The subject for debate was:—Resolved, That the mental capacity of the sexes is equal. Messrs. Cassap and Fox supported the affirmative, while Messrs. Brisco and Bruce upheld the negative. The vote was 22 to 20, in favor of the negative.

Thursday, Nov. 10th, a public debate was held in the school-house. There was a large attendance. The subject for debate was—Resolved, That the management of Railways should be under control of the Government. Messrs. Fortin and Brisco were the speakers for the affirmative; Messrs. McMorine and Buttium for the negative. The affirmative won by a large majority.



The Revs. E. A. Davis, Belford, Littler and Middleton paid the college a visit during the past month.

Mr. Fea, who has charge of Arden, is taking an Arts course.

Mr. Wimberley, who has charge of Hartney, is taking the B. D.

—o—

## The Church House.

(LONDON ENG.)

### APPOINTMENT OF SECRETARY FOR DIOCESE OF RUPERTSLAND

On the recommendation of His Grace the Archbishop of Rupert's Land, the Rev. H. T. Leslie, M.A., has been appointed Hon. Sec. for this Diocese of the Church House, London, Eng. As the best way of explaining this new arrangement, we publish the letter sent to Mr. Leslie by the authorities of the Church House. It is as follows:—

Church House, Dean's Yard,  
Westminster, London, S. W.  
24th Oct., 1898.

MY DEAR SIR,—I have to thank you on behalf of the council for so kindly consenting to undertake the duties of Hon.-Secretary for your Diocese.

As my letter to the Bishop points out, the council are very anxious that the Church House should be of real use to the clergy of America and the colonies, and it is chiefly with this view that the appointment of Hon.-Secretaries for each Diocese of the Anglican Communion has been desired.

At the outset I would ask you not to hesitate to mention any means by which you think this object of the council can be best attained, and any suggestions you may make will receive very careful attention and consideration.

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## MAYOR OF CARBERRY

TO THE

### EVANS' Gold Cure for Drunkenness.

Carberry, November 3, 1898.

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

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

(Signed)

M. DICKIE,

Mayor of Carberry.

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

I hope it will be fully understood by all that we are most anxious to supply any information we can with regard to Church matters which may be desired by any of the clergy or laity who may apply through you or direct to me.

I send enclosed a list of the various documents relating to the Diocese which we have here, and we shall be very glad if you could complete the set, and also send us future reports as published.

Apart from the Diocesan Records the following items of information would be of great use to us, and if you could supply me with any of them I should be grateful:—

1. A list of the clergy of the Diocese, with statistics as to the value of the livings and the church work of each parish if possible.

2. A list of the church societies and institutions in the Diocese, with the names of their officers and regular supplies of their reports, etc.

3. If a Diocesan magazine or paper is published we should be pleased to receive a copy regularly, and also copies of any church papers published in the Diocese.

4. A copy, at least once a year, of the time tables of the railways running through the Diocese (if any) so that we may be in a position to advise any of the clergy or laity who may be going out, as to route, &c.

5. If possible, a map of the Diocese, showing the exact boundaries.

6. It is also very useful that we should be advised when the Bishop or any of the clergy, whose movements may be known to you, come to Europe and their addresses there.

I frequently get letters to forward, and considerable delay has often been experienced in obtaining the correct address.

I hope you will get a notice inserted in the Diocesan Magazine and church papers that you are the Hon.-Secretary for your Diocese, and that you will be glad to give information to any who desire it.

I am sending you under separate cover some hand-bills descriptive of the Church House and its work, for distribution. Any further quantity you may want, I shall, of course, be pleased to send you.

It was not intended that the Hon.-Secretaries should be appointed with the object of collecting funds for the Church House, but at the same time we are anxious to increase our membership, and you will doubtless receive some applications for admittance as members or associates of the corporation. The terms of membership are a donation of at least ten guineas, which constitutes life membership, or an annual subscription of at least one guinea. Associates are admitted on a subscription of five shillings a year, and they have the use of the library, but no powers of voting on the affairs of the corporation. Associates must be recommended by some member or Secretary of corporation.

Thanking you for your very kind assistance in this matter, and trusting that if at any time I can be of any service to you, you will not hesitate to call upon me.

I am, my dear sir,

Yours faithfully,

SYDNEY W. FLAMANK,  
Secretary.

# The Jewelry Store of — Canada.

Wherever civilization has gone it has long been customary to exchange greetings and gifts at Christmas and New Year; and as the years roll on it may be observed that the custom grows more extended.

One has only to walk along the main street of any city at this holiday season to see evidences of this in the gaily decorated and well-filled windows of the stores.

Since the re-building of the McIntyre Block and adjacent



buildings in Main Street, Winnipeg, there have been opened a series of stores that it will be hard to beat in any city in Canada.

Speaking of the best of these, the store of Messrs. Barre Bros., Jewellers and Goldsmith, a gentleman from Eastern Canada said to the writer the other day, that he believed the store of Messrs. Barre Bros. was second to none of its kind in the Dominion. At the present time it is particularly worthy of a visit from every lover of the beautiful.

The store is situated at the extreme north end of the McIntyre Block, and covers a floor space of 150 feet deep by 23 feet in width. The size of the main show room is 35 feet by 50 feet. In the basement is the clock room, which is filled with clocks made in Canada, England, United States, France, Germany, Switzerland and Italy. There are some very valuable and very old fashioned time pieces to be seen in this room.

In the main store it would be almost impossible to enumerate and describe the valuable collection of articles of

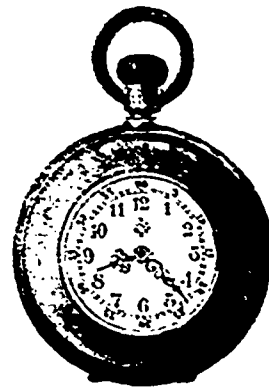
vertu shown. There is jewellery of all kinds, silverware, and the other goods which go to make up an up-to date and first-class business. The fittings are most handsome, the woodwork being of dark walnut, which acts as a perfect foil, and shows to advantage the goods contained therein. The room at the back end of the store is well named the art room, for in it are placed samples of lovely marble



statuary, bronzes, hand-painted plaques, crystal glasses, vases, candelabra, lamps and many other beautiful articles of vertu, too numerous to mention. Altogether Messrs. Barre Bros., by their enterprise, as shown in the past, and more than emphasized in their new store, fully deserves the many congratulations showered upon them, coupled with best wishes for a successful business career.

The firm have made every preparation to meet the big rush of business which will undoubtedly reward their enterprise.

On the day of the opening fifteen employees were busy with the visitors, and we are informed by Mr. Barre that thirty more will be employed at the New Year's time, thus making one of the largest and best equipped businesses of its kind in Canada. In order to give the best of satisfaction to their patrons, Messrs. Barre Bros. have engaged the ser-



vices of two expert watchmaker, one of them being Mr. T. F. Foster, a certified English watchmaker, who for four years was a professor in horology, in the Horological institute in London, England, and the other gentleman is an expert Swiss, and the other watchmakers and repairers also, the whole department being under the supervision of Prof. Foster.

## A Yuletide Sang for the Bairnies.

BY THE REV. M. B. HUTCHISON, M. A. OXON.

Dreepin' on the drookit yird,  
 Fa's the wearie rain;  
 Clouds come curlin doon the hill,  
 Mist creeps up again.  
 Nae a breath o' haksome life—  
 Caller air there's nane;  
 Nature sabs hersel' asleep  
 Ovre the year bygane.  
 But there's licht i' the sheiling,  
 And licht i' the Ha':  
 And there's music and dancing  
 For great and for sma';  
 For Ane's cam' amang us  
 Frae realms far awa,  
 And the Bairn that is born  
 Is the Brither o' a'.

—o—

## How Christmas is Observed in Germany.

Perhaps in no other country do we find so much of the true Christmas spirit as in Germany. The delight in the day is not confined to any set or class, but its celebration is universal. Even after the children have left the home, the old people continue to celebrate it. For weeks before the day arrives, it is the general topic of conversation. The papers are so full of it as almost to exclude all other news.

In the cities everything is bustle and stir. The sidewalks are nearly obstructed by the numerous booths, presided over by the gaily dressed peasants. Here can be found curios from all parts of the world. Every available nook and corner is filled with Christmas trees until it looks as though a forest had grown up by magic in the heart of the city.

In the confectionery windows you see the chocolate slips out of which St. Nicholas is supposed to feed his *sold*. The fancy cakes are also a special feature of a German Christmas. They are cut in forms to represent cats, dogs and horses, cows, elephants, tigers, &c., and are placed upon the trees as decorations. They are about as indigestible as the real animals would be.

Going up and down the streets of the city are bands of peasant children, who go from house to house, singing their Christmas carols and gratefully receiving the pennies thrown from the windows above.

About a week before Christmas St. Nicholas visits the homes with his basket of fruit and candles and his bundle of birch switches, to inquire into the conduct of the chil-

dren. One question he always asks: "Can the children say their prayers?" If they cannot, he gives them a switch and some good advice for the coming year. To those who know their prayers he gives the candy and nuts. As the day draws near the enthusiasm increases. Little German children all over the land are busy fashioning presents for their parents, while the elders are planning for their amusement. There is always a mysterious room from which the children are excluded, and into which many curious packages go.

The Germans have three days which they celebrate—called first, second and third Christmas. The first Christmas is our Christmas eve. This is the children's day, All day long the "haus frau" has been busy preparing all kinds of German dishes for the grand dinner in the evening. This is an exceedingly busy day, but at about six o'clock the good time begins. The Christmas tree has been decorated, and the many candles upon its branches are lighted up until it is resplendent with tinsel and lights. All the animals of Noah's Ark are represented by the little cakes hanging from its branches. At the top of the tree is a large star—the Star of Bethlehem—and somewhere on the tree or below it is the Christ Child in His cradle. The presents are not on the tree, but below it or on tables in the room.

When all is in readiness the door is thrown open and the bell is rung for the children, and no second bell is needed. They first inspect and admire the beautiful tree, and then the presents are distributed. Later the children gather in a semi-circle around it, and sing the beautiful Christmas carols that they have been taught, for the Germans all love and understand good music. The dinner then follows, and, after a pleasant evening, the first Christmas is ended.

The second Christmas is a very different day. In the morning the children give their presents to their parents; many of the presents have taken days of patient toil, for these gifts are made and not bought. This day is a religious holiday. Those who attend church no other day of the year will be present on this day.

The third Christmas, Dec. 26, is much like Sunday, but ending with many balls and entertainments at the theatres and other public halls

### ORIGIN OF THE CHRISTMAS TREE.

The German Christmas tree was at first ridiculed by other nations, but it has gradually worked its way into

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

**A. E. MAYCOCK,**  
520 Main Street, - WINNIPEG.

popular favor nearly everywhere. No German peasant is too poor to have one. If he cannot have one entire, he will have a branch and put his candles upon that, but a tree of some kind his children must have

America began to imitate the Germans' example in 1830, and England in 1840. The old legend as to the origin of the Christmas tree is as follows :

One starlight night Martin Luther was going through a dark forest of fir trees. He was king of the blessed Christ Child, and involuntarily looked up to the heavens above. Through the dark branches of the fir trees he saw the myriad of twinkling stars shining down upon him, which he interpreted as the love of Christ coming down to the earth. He was so impressed by the beautiful scene that he determined to make an object lesson of it for his children. Upon his return home he brought with him a fir tree ; and on Christmas Eve he placed upon its branches innumerable candles to typify the stars, and calling his family about him he read to them the beautiful story of the Nativity. Such is the German legend of the Christmas tree.

The thing that impresses us most in the German observance of this festival is the perfect abandon with which they enter into its enjoyment. Neither pecuniary condition nor station in life excludes any from this national rejoicing. Neither envy nor jealousy nor the love of display steps in to change its nature, and it is what they universally name it, "A joyous Christmas."

—o—

### Editorial Comment on THE PIONEER LIMITED.

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

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

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

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

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

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

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

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

J. T. CONLEY,  
Ass't Gen'l Pass. Agt.,  
St. Paul, Minn.

## A Christmas Carol.

"Unto Us a Child is born."—Isa. ix, 6.

I.

HAIL ! all hail ! most Holy,  
Come from Heaven above !  
Born of mother lowly,  
All the earth to move  
With Thy sympathy and love.  
Lord of Heaven, we bless Thee,  
And worship and adore ;  
Here we now confess Thee,  
And love Thee evermore :  
Heal the wounded hearts and sore.  
Anguish comes, and sorrow,  
Grief, and woe, and pain.  
Joy from Thee to borrow,  
Pardon to obtain :  
Jesu ! take Thy power and reign.

II.

Sympathy He bringeth  
From His Father's throne,  
See ! an angel wingeth  
The Heavenly depths alone,  
To tell the Christ will all atone.  
Hark ! redemption's story  
Hosts of angels sing :  
'In the highest,—Glory  
To our Heavenly King :  
Peace and goodwill to men we bring.'  
Concord, peace, and union,  
Justice, mercy, love,  
Righteousness, communion,  
Earth and Heaven above,  
Are all by Jesus Christ in harmony inwove.

*Redcliffe-on-Trent.*

JOHN CULLEN, D.D.

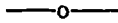
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### Family Worship.

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There is wondrous educating influence in the daily assemblage of the family for prayer. Think how much actual knowledge of God's Word the repeated reading brings ; and how much instruction is gained also in prayer and converse with God. Family worship is a training institution ; it impresses the children, and at an age when impressions are the most lasting : it gives a practical and personal turn to piety. It brings religion home to parents and children. It gives to the father authority, dignity, honor, in the eyes of the household. It brings God into the home life in a real and impressive way. It gives eternal things importance, and thrusts back the trivial follies and fashions of the world to the places where they belong. The members of the family are bound together as they would not otherwise be, and the precious memories of the family altar

linger while life lasts. There is an elevation of tone that would not otherwise come into the household. There is a spirit of obedience that would not otherwise be engendered. There is nothing else that so sweetens home life. True family worship is a fountain that brings streams of holy influences into every part of the daily life. It softens asperities. It quells anger. It quiets impatience. It settles differences. It subdues evil passions. Hearts that are drawn together at God's feet every day cannot get very far apart. The frictions of the day are forgotten when all voices mingle in the same upward-breathing petitions. As the tender words of inspiration fall with their benign counsels all feeling of unkindness melts away. Family prayers puts new strength into every heart. It comforts sorrow. It is a shield against temptation. It smooths out the wrinkles of care. It imparts strength for burden-bearing. It quickens every religious sentiment, and keeps the fires burning on every heart's altar. There are no drawbacks whatever to the influences for good that come in the train of devout, regular family worship. The best image of heaven which this earth can afford is found when a household is gathered to hear God's will from His Holy Word, to raise the voice of song or praise in honor of His name, and to hold communion with Him in prayer. Every family can thus breathe the air of heaven every day, and all the way to heaven becomes heaven like.



## The Office and Work of the Chorister.

*A Sermon preached at the Annual Choral Festival, St. Anne's Dunbar, 1898.*

BY THE REV. W. J. CLARKE, M. A.

[We have much pleasure in printing the accompanying sermon which we have lately received from a friend in Scotland, believing as we do, that it will tend to magnify the office and work of a singer in the sanctuary.—ED.]

EPH. v, 19—*"Singing and making melody in your heart to the Lord."*

"Music, both vocal and instrumental, has, in all ages of the world, and in all the varied forms of human belief, been found as the hand-made of religion, and as the special medium of showing forth God's praise, and those who are acquainted with our traditions as a church, and with our incomparable treasury of Catholic devotion—the Book of Common Prayer—know what ample provision has been made in the arrangement of our services for this most important element of Christian worship.

The orders for morning and evening prayer, with their versicles, canticles, psalms, litany, and such like, to which may be added the hymns, those sweetly devotional outpourings of prayer and praise in rhythm, which are frequently wedded to equally beautiful music, and the anthems, those 'veritable sermons of sound,' which embody and express the religious thoughts and high aspirations of our

most inspired and competent composers,—all of these afford so many means of offering praise to the honor and glory of God, and of 'singing with grace in our hearts to the Lord.' And the festival in which we are taking part to-day should be regarded as an additional opportunity of setting forth by a special act of worship God's most worthy praise, of singing to the Lord, and also of giving to God not only ourselves and our prayers, but our alms.

And here in the presence of those who more than others are engaged in the ministry of song for the House of the Lord, may I venture to say a few words upon the office of a chorister and choir work generally. By a 'chorister' we understand one who is especially engaged, more or less trained, and also more or less efficient in the musical rendering of the choral portions of Divine service. One who at least beyond many others is employed in ministering before God in sacred things, in the awful presence of Him before Whom the holy angels ever veil their faces in reverent awe because of the glory before them. One who wears the white surplice, a fitting emblem of that innocence and holiness without which no man shall see the Lord, and the distinctive badge of office as an authorized servant in the House of God.

That many of our most devout, earnest, and efficient choristers recognise their office to be one both of great privilege and great responsibility, and also account it high honor to be members of a church choir, one cannot but believe. Yet are there not too many, on the other hand, whose highest conception of their office is at most to please the clergy or choir officials, to attend the services and practices just when inclination serves, and also perform the tasks allotted to them in that coldly, mechanical, or perhaps thoughtless and slovenly fashion, which is the outcome of duty performed with no heart in the work, and which cares not a jot whether the singing of God's praises be acceptable in His sight or not, so long as they are paid for their services, or can gain some temporal advantage?

'Singing with grace in your hearts to the Lord.' Of how many church choirs and their members, both adult and juvenile, could it be said that this high ideal for the Christian worshipper, whether clergyman, chorister, or layman, is not only reached, but in any way kept in view and aimed at. In most of our churches (town and country) a choral service of some sort is attempted, sometimes with conspicuous, frequently with more or less varying, and too often with doubtful success.

The text should certainly inspire each one of us, whatever our state of musical proficiency, with a supernatural motive for our sacred, responsible, and noble work as choristers, so that each one, from the oldest to the youngest, might be actuated by a noble ambition not to offer before God in the sanctuary that which absolutely costs us nothing, but in a truly religious and devotional spirit to serve God with willing heart and soul, and voice, so that 'we sing with grace in our hearts to the Lord.'

But in order that this high aim may in the least degree be attained to, it is absolutely necessary for all those who

are officially connected with and responsible for the work of the choir, to see to it solemnly that they themselves are doing their utmost to foster and illustrate this noble ambition.

Let the clergy be especially determined that none but the upright and worthy are admitted to the ranks of their choir, so that, if they cannot obtain those who by heredity or education and sympathy are churchmen and communicants, their men and boys are at least blameless in character, reputation and conduct. Let them, whether competently musical or not, attend the choir practices in order to stimulate reverence, and so check, by precept and example, all that is unseemly in the House of God; and also to encourage, in every way, the efforts of the choir towards greater proficiency in their work of praising God.

Let our choir masters, upon whom so much depends, and who frequently—too frequently, as I would humbly suggest—hold in addition the office of organist; let them see to it that the church music, which they have to select and perform, is in every respect the very best that can be produced; that the choir, men and boys, are thoroughly trained and practised, not only in the proper method of voice production and culture, and in the general theory and practice of music, but in every single part of the church service, so that they, as a matter of conscience and principle, vigorously refrain from putting off the choir with that hideous and miserable farce of meeting in the vestry or practice-room for one night in the week, in which the whole proceedings seldom extend beyond the half-hour, being late begun and as quickly as possible ended, in order to betake one's-self to a more congenial sphere or more attractive appointment, and which consists in that rapid, jaunty, careless run through the Sunday chants and hymn tunes which is considered sufficient preparation for singing in the presence of the Most High. Such a thing as this cannot be dignified with the name of a practice, and the inevitable and awful result of such disgraceful indifference and neglect is that slovenly, blundering and halting rendering of the Divine service, which is positively an insult to the majesty of God.

Let the organist, perhaps the most responsible of all choir officials, and with the power certainly to make or mar a service, also see that he is truly what he professes to be, doubtless, a competent musician—one who, with full knowledge of his noble craft in all its branches, knows how, with out blunder, noise, conceit and selfishness, to accompany the service, and that in a reverent devotional and intelligent spirit, which would never seek to make the service in God's House a medium for the exhibition of his powers of execution, or of the extent of his theoretical or practical knowledge, and which would recoil in horror from the thought of pandering in any way to the ignorant or depraved tastes of those who can appreciate as music for the church the productions of the theatre, opera, concert halls or drawing room, or the worthless effusions of fifth-rate composers.

And let each individual chorister, old and young, also lay to heart St. Paul's injunction to the Christians of Colosse: 'Singing with grace in your hearts to the Lord.' Let this supernatural motive permeate every department of our choir work. As singers 'to the Lord' let us in the choir-vestry, as much a portion of God's House as any other part of the building, be filled with that sense of solemn reverence and responsibility which must check the trifling and playing, the loud talk upon topics totally alien to the place and occasion, the bustle, confusion and noise attendant upon the careless garbing of our distinctive vestments, which so often mark our assembling and robing for Divine Service, and which are so unseemly.

Let us, before taking our places, seize the opportunity of collecting and settling our thoughts so that in all sincerity we may chant our Amens—so may it be—to the preparatory vestry prayer for cleansing and purification. With reverent mien let each one proceed from vestry to choir and there in silent prayer again invoke the blessing of God upon their labors, so that the 'O Lord, open Thou our lips,' with its response, 'And our mouth shall show forth Thy praise,' may be no meaningless though musical expressions to commence the choral portions of the service, but earnest prayer in ordered harmonious sound for heavenly aid and grace.

And with the thought before us that we are 'singers to the Lord,' let there be none of that uncouth, unintelligible, senseless gabbling or monotonous drag and drawl which so often mar our service of song—none of that careless, irreverent attitude or behavior, the playing, laughing or talking so common among some of our younger choristers, all of which ought on every occasion in the House of God to fill our minds and mark our outward deportment.

As singers to the Lord and not under men, let there be none of that desultory and irregular attendance both at the choir practices and church services which is fatal to the efficiency of any choir, however proficient individually its members may be, or perhaps consider themselves to be. For it is only by constant, regular, hard practice together that we can as a choir 'sing and give praise with the best members that we have,' and unless this most vital and important part of their work is so far as possible loyally and cheerfully carried out by every chorister, we cannot honor God with our offering of praise, which will rather prove an

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actual hindrance to the devotion of others, and give pain and disgust not only to the initiated, but to those who, with perhaps less technical knowledge, at least endeavor to worship with reverence in the House of God.

As 'singers of the Lord' there ought to be nothing of that inordinate conceit, unwillingness to learn, love of self-display, petty jealousy, impatience of rebuke and hard rebellion, which are certainly destructive of all spiritual progress, and of that generous feeling of true brotherhood which should exist mutually in and between every member and official of the choir, the absence of which forms a barrier to any musical proficiency.

If we could but banish entirely all these things from our midst, we might one and all be inspired with greater love and loyalty to the God Whom we serve, the church and choir to which we belong, and to those who are placed over us for our instruction and edification, and be further actuated by a mutual desire to set forth God's most worthy praise in a most efficient, reverent manner.

As we separate to-day, each one of us to our several destinations, most of us probably to the more or less remote country charges, where, in addition to the trials of complete isolation, we have to encounter the hard, monotonous and often disheartening work of contending against odds and difficulties unknown perhaps to our brethren in towns,—in the utter lack of interest, sympathy and support shown in our efforts at improvement or still greater efficiency, by any of the members of the congregation—in the adverse criticisms upon all our work by those who, worse than incompetent, are utterly incapable of passing anything but a vicious perverted judgment upon our earnest, best and most praiseworthy efforts—in the dismay and ruin which fall upon every choir by the loss of voice in our most efficient boys, or by the transfer of our most regular and competent men to larger centres for employment, and in the extreme difficulty of filling up vacancies in our ranks—all of which, and other things, involve much care and labor in the work of maintaining and training a country choir for their Sunday and festival work—let us all carry away this thought, let it encourage and nerve us against discouragement, let it spur us on to greater effort—however excellent and artistic, or however humble and simple or choir-boy may be—that it is possible for the earnest, devout Christian chorister to sing with grace in his heart to the Lord.

May every service in the sanctuary find us more and more meet to be partakers of the inheritance of the saints in light, until at length, by the mercy and merits of the Saviour, numbered among those blessed ones who have washed their robes, and made them white in the blood of the Lamb,

And added to the heavenly choir,  
We sing our songs of triumph higher,  
And praise Him in a nobler strain.  
Outsoar the first-born seraph's flight,  
And sing with all the saints in light,  
God's everlasting love to man.

## Christmas Gifts.

The holidays are upon us again, and the people of every condition are thronging the tempting stores to gather gifts for the household, for valued friends and for the children of sorrow. It is the most blessed season of the whole year, cleanses the rust of selfishness from the better impulses of our nature and halts the restless race for fortune or fame to enjoy a sunny rest in the too often forgotten substantial comfort and content of home. Let us all welcome the Christmas holidays; they always leave the world better than they found it.

And let holiday shopping be generous. It should not be wasteful and profligate, but all who are blessed with abundance should scatter happiness in liberal profusion. To the children of every household, the holiday season is the happiness of their often fretted lives. They look forward to Christmas and cherish the beautiful dream of Santa Claus with boundless pleasure and who would destroy the happy illusion? It is the most innocent of all the pleasures of childhood; it is inseparably associated with holy things; it mingles reverence and refinement with the brightest baby faces, and the father or mother who tires of the joys of Christmas among their little ones is to be pitied as strangers to the pleasures which come in profusion to every well-ordered home.

But the pleasures of the Christmas holidays are not confined to the little prattlers who worship Santa Claus. When the light of years dispels that source of happiness, the interest in the holidays which commemorate the birth of the Christian era is not sensibly abated. The boys and girls up in their teens still love the merry season when the world seems to wear its brightest smiles and home is made the altar of harmless pleasures. The more advanced book, the instrument of music, the decorative vase or statuette, or any of the countless thousands of things for mingled ornament and use which the budding man and woman enjoy, are ever fountains of happiness. To these may be added the valued friendship that welcomes the holiday tribute, and not the least in the list of those who made their children glad in the long, long ago, and now have completed the circles to the second childhood that gropes along in the evening shadows.

Then in the profusion of bountiful dinners and grateful gifts to those who are not in want, let not the dinnerless and giftless be forgotten. The poor are always with us; the children of sorrow are about us on every side. Those to whom the plainest food and raiment are luxuries, should be generously remembered in the happy commemoration of the birth of Him, who loved the lowly and ever pleaded for the sorrowing. The Christmas stores which take no note to those who struggle with hunger and misfortune make a mockery of a holiday happiness; and let every man woman or child who has little or much to spare, give as they can spare to those who need food, raiment and shel-

er. There can be no more consistent or satisfying celebration of Christmas than by carrying its sunny smiles to the friendless, the suffering; and let all remember that the holidays which bring no blessing from the poor can command no blessings from heaven.

### To Our Readers

This month's issue closes Vol. 3 of the WESTERN CHURCHMAN. The venture originated in September, 1896, when the General Synod met in the city of Winnipeg. Its founder and first proprietor carried it on as a weekly paper for some months; as there was not sufficient support forthcoming, it was issued, for a time, under the same management, as a monthly paper. In April, 1897, it passed into the hands of the Western Churchman Publishing Company, by whom it has since been published. Church folks in the North-West have not given it the needed support, and in consequence its issue has been attended with many difficulties.

There seems to be no doubt in the minds of many of our best church people as to the need for a paper specially devoted to the interests of the Church of England in Manitoba and the North-West; but hitherto, there has not been that active practical interest which should have been evinced.

Doubtless there has been much cause for censure in respect of the conduct of the WESTERN CHURCHMAN; for want of judgment, and any other fault of which we have been guilty, we are deeply sorry. We have had much to try us and discourage our efforts; but, in spite of all this, the paper lives, and we trust will live.

Last month His Grace the Archbishop kindly sent us for publication his journal for October; and we expect a similar contribution every month. This alone ought to make the paper of value to all who take a real interest in church work. We have no desire to make the WESTERN CHURCHMAN a partisan paper; its columns are open to every loyal member of the Church of England; and we challenge any one to say that we have ever refused a literary contribution on account of the opinions of the writer. We do earnestly desire to give justice to every party; and we mean to continue the policy which has actuated us in the past, of accepting items of news, etc., from every parish which cares to send the same, irrespective of party.

We again earnestly ask churchmen to give us their support in our efforts to provide a good church paper for the North-West; and we would beg those who have not yet paid their subscription for 1898 to do so at their earliest convenience.

We shall be grateful to our clerical friends if they will do what they can to aid us. Commencing with the January (1899) issue, we intend publishing short church stories by well-known writers, and in this way we hope to make the WESTERN CHURCHMAN take the place of the localized English monthly papers that have of late years been in circulation in the parishes.

### The Archbishop's Notes.

On Friday, November 4th, the Archbishop went out to Carman, 57 miles from Winnipeg, which is at present under the superintendence of the Rev. C. O'Meara, Rector of Morden, and is served by his son, Mr. F. C. O'Meara, as lay reader, who attended St. John's College last year. The rector of Morden and his son met the Archbishop, who, during his stay in Carman, was a guest in the parsonage of Mr. and Mrs. O'Meara. The candidates for confirmation were prepared by Mr. F. C. O'Meara under the guidance of the Rector of Morden.

On Sunday, November 6th, there was service in the forenoon in the Church of St. John's, Carman. The Archbishop preached and celebrated the Lord's Supper. There were about forty communicants. In the afternoon the Archbishop baptised several children in the church, and in the evening there was a confirmation service. Twenty were confirmed, of whom twelve were males—thirteen were adults over twenty-one. The congregations were large. Good progress has been made in the removal of the debt on the church buildings. Mr. O'Meara's services seem very acceptable, and there is such a hopeful feeling that probably this parish will soon be self-supporting.

The Archbishop returned to Winnipeg on Tuesday, November 8th, and went to Brandon on Friday evening, Nov. 11th, on his way to the Baldur mission, 175 miles from Winnipeg by that route. On Saturday he went out by the N. P. railway to Belmont; and in the afternoon, along with the Rev. W. E. Hobbes, met several of the parishioners, and discussed with them the building of a church at Belmont. As there is a grant from the S. P. G. Marriott Bequests, in addition to the probability of a grant from the S. P. C. K. if the church is built before December 31, 1900. It seems very desirable that an effort should be made without delay, but there was a good deal of hesitation shown, owing to a poor return from the crops this season. The Archbishop preached in the forenoon in the Presbyterian church, which is kindly given up at that time for the use of the English church. There was a good congregation. During his stay at Belmont the Archbishop and Mr. Hobbes were kindly entertained by Mr. Charles Cannon. On Sunday afternoon the Archbishop proceeded to Baldur and held a confirmation in the afternoon in St. Mark's church, which is an excellent building but not yet out of debt. There was a large congregation. Seventeen were confirmed—again, thirteen were adults over twenty-one. This speaks of good and hopeful work. The Archbishop was also glad to find quite a good number of children in the Sunday school. There was again a good congregation in the evening, when the Archbishop preached. Some considerable progress is likely to be made this season in the reduction of the debt on the church. Mr. Hobbes finds the times rather hard in this district from the unsatisfactory character of the crops. The Archbishop's kind hosts were Mr. and Mrs. George Scruton.

On Monday the Archbishop left for Brandon and returned to Winnipeg on Tuesday. On Saturday, November 19th, the Archbishop went out to Shoal Lake, which is 171



miles from Winnipeg. On Sunday morning he held a confirmation service in St. Paul's church, Shoal Lake, when seven were confirmed. The Archbishop also preached in the evening service. The congregations were very good although the day was so stormy that doubtless many were prevented from coming in from the country. The storm was general throughout the province. The bishop enjoyed the kind hospitality of his old friends, Mr. and Mrs. Beeston, and had the pleasure of having as a fellow guest, Mr. Chief Factor Archibald McDonald, of Qu'Appelle Fort, whose hospitality he partook of in February, 1866, when he made a long missionary visitation by dog train. Mr. Hooper seemed very well and possessing the confidence and regard of his people.

On Saturday, November 27th, the Archbishop visited Virden, 180 miles from Winnipeg, and was the guest of Mr. and Mrs. A. B. Stewart, whose hospitality he formerly enjoyed at Kola. At the morning service there was a confirmation, when three candidates were confirmed. There had been already this year a confirmation in April by the Bishop of Qu'Appelle. There was also a service of the Holy Communion, when the Archbishop was celebrant. The Archbishop preached at the evening service in connection with the Day of Intercession for Missions. There was a good attendance at both services. Mr. King continues his earnest work, but the country around Virden has only been moderately successful. The crops for some years have not averaged well. Still the debt on the beautiful church and parsonage is being gradually lessened, and though Virden is a rectory it has well maintained its help to the mission fund of the diocese. The Archbishop returned to Winnipeg on Monday.

### —o— Santa Claus.

Nothing but ice, snow and perpetual darkness. Ice that week by week gets thicker; snow that day by day falls deeper; and darkness that hour by hour casts a heavier pall over the desolate landscape; for the brief northern summer has long since flown carrying the sunshine with her, and now winter holds the Arctic regions in his icy grasp. The air grows colder and colder as the cruel polar wind sweeps with a despairing wail over the monotonous country; save this eerie sound no noise disturbs the solemn silence of the scene. No ordinary human life could exist in such a climate, yet looming up before us is actually a house. True it is entirely cased in snow and ice, till it looks almost like some frost palace, but the fact remains; it is actually a house. In it dwells a very strange old man—perhaps the funniest old man you ever heard of. He is nearly 1900 years old, and yet, as time goes on, his hair never gets one bit whiter, nor his step feebler. No one remembers him as a boy, and yet he has perpetual youth—perhaps because he sleeps so much. I dare say you will think him a very lazy old man, for he sleeps more than eleven months out of the twelve; but when he is awake, he does more work in three weeks than anyone else would do in as many years. Though living in such a cold place, he has no fire, and though he never sees the sun yet the stars

are for him sufficient light. Everyone loves him, particularly the children; and his heart is so large that he has room in it for them all. Because of his goodness they call him "Father," some say "Christmas," some "Santa Claus," others "Noel," it matters not he is one and the same.

Once a year only, can he leave his icy palace, and it is in preparation of this important event that he awakens himself at least three weeks beforehand. There is so much to be done that he is busy all day long; there are presents to be packed up for each of his little friends; and as the latter are very numerous and scattered all over the world, he is often at a loss what to take them. Then, do you know what this cunning old man does? He sends the little snow birds out and they listen at all the windows and doors till they find out what the children want. They often take a long time, for in winter people keep their window shut so tight the birds can hardly hear the whispering voices within. But there are some places, where no trees grow, and where the houses are so dark and dismal that the little birds are afraid to venture. How then, does Father Xmas ever hear about the boys and girls living there? Well, sometimes he never hears, and sometimes children who have nice warm homes think of the little homeless ones, and then the snow birds are sure to hear all about them. Such little feathered messengers as they carry a double burden of wishes, break forth into the sweetest song, whilst flying back to the cold white north away so far.

What a whirring of wings there is around the palace a week before Xmas. Every minute either a letter written in some straggling, unformed hand, or else a feathered messenger arrives and then, of course, there are lots of parcels to do up. The little birds with their sweet songs, who carry so many wishes, please the old man best, and into the packages he wraps a double amount of happiness.

At last, all is finished, the last string tied, and then is heard such a pawing and stamping of the ground, mingled with the merry noise of sleigh-bells. With a big gust the hall door blows open, and then, standing in readiness is a gorgeous red painted sleigh and a pair of beautiful reindeer. The rig is loaded in a trice, and with bells jangling and tinkling Santa Claus starts on his journey. The stars shine brightly in a cloudless heaven; like lightning the steeds glide over the densely packed snow, till they reach the boundaries of civilization. Then they change the mode of travel, for Santa Claus, like a great many other people, hates to be seen doing a good action, he is afraid of meeting human beings, so drives his reindeer through the air, stops on the top of houses, jumps down the chimney, fills all the stockings, and then hurries back again. If wakeful eyes are there to watch him, he will not stop a minute, but leaves the stockings empty. To those, who thinking of others, intrusted a double message to the snow-birds, Santa Claus brings sweet dreams and happy waking thoughts besides the usual share of gifts. He kisses those children on the cheek and promises them the brightest Xmas of all.

Quickly he drives over the hearts of many of the great cities. It makes him sad to see so many weary faces and to find no stockings awaiting him. Still, sadder does he feel, to know he has nothing for them. Now and then in pity for some disappointed face he catches up the owner for a drive with him. She shivers at first, but the northern lights, those guardian angels of Arctic regions, wave and beckon to their heavenly home, and the child, smiling sweetly, falls asleep with her head on Santa Claus' shoulders.

But hark! Those angels in their gleaming robes comprise a glorious host enveloping the whole firmament, and as in the days of that first Christmas, the heavens resound with the grand old anthem:

"Glory to God in the Highest,

On earth, peace, goodwill to men."

—M. E. A.