

EMMANUEL, GOD WITH US.

O CHRIST, who art enthroned above,
Mid all things bright and blest,
Come to our hearts with peace and love,
And be our Holy Christmas Guest.

O Thou, who at this Holy-tide
Wast born of Virgin fair,
Our thankful hearts we'll open wide,
If Thou wilt come our joy to share.

—Church Guardian.

A BISHOP'S "RESIDENCE" IN SOUTH AFRICA.

The Bishop of Mashonaland writes from Buluwayo:—"Mrs. Gaul is now with me here in two rooms of an iron and wood house, a cross between a canal boat and a cloak room—good enough, I suppose, for a Bishop, though an ordinary Company manager might object, and, I think, would very strongly object. We shall, however, put up with this strange arrangement till October, when we go down to Synod, and then on to Salisbury, where we shall positively have (after three and a half years' waiting) a four-roomed cottage to ourselves. It is not ease or self-indulgence for which one craves, but the most ordinary conveniences, for work and health seem to be a necessity if a married bishop is to continue to preside over this gigantic diocese."

CAEDMON.



MONUMENTAL cross of the old Anglican pattern, erected in memory of Caedmon, was unveiled in Whitby Churchyard, England, lately by the Poet Laureate, says *The Guardian*. It stands nearly twenty feet high and is hewn from sandstone taken from the Roman quarries of Chollerford. On the front, or eastern face, are panels containing the figures of Christ in the act of blessing, of David playing the harp, of the Abbess Hilda, and of Caedmon inspired to sing his first song. Beneath runs the inscription:

"To the glory of God and in memory of his servant Caedmon who fell asleep hard by A.D. 680."

On the obverse is carved a vine with figures of the four great scholars of Whitby introduced into its scrolls. The south and north sides of the cross are filled with wild roses and apple-tree conventionalized, with birds and animals at rest or feeding in the foliage after the manner of Bewcastle and Ruthwell crosses. At the base of the west face is inscribed an English translation of the nine lines that remain to us of Caedmon's first poem. The same nine lines

appear in Runic and in Saxon minuscule lettering upon the borders of the sides. The ceremony, at which Canon the Marquis of Normandy presided, began with the singing of a hymn written for the occasion by Canon Rawnslay, and based upon Caedmon's first hymn of praise. The following special prayer was then read by the Bishop of Hull.

"O God and Father of all, in Whose sight a thousand years are but as yesterday, we thank Thee for the Gospel light, and for the gifts of grace and learning that went forth in olden times from this place to help the world. But most we thank Thee that Thou didst endow with singular power Thy humble servant Caedmon to be a herald of Thy glorious Gospel and a singer of Thy praise. Accept, we pray Thee, this offering from grateful hearts unto his honor and to Thy glory. Prosper Thou the work of our hands upon us. Oh! prosper Thou our handiwork, for the sake of Jesus Christ our Lord. Amen."

THE TEST OF UNSELFISHNESS.



THE object to the statement that foreign missions "furnish the truest test of genuine unselfishness, which is only another name for Christianity." The true Christian will have the desire to spread the knowledge of Christ everywhere and to advance Christian living everywhere. It is an absurd distinction to claim preeminent need for Africa when Mulberry Bend exists at our door.

Wherever men are bringing the life of Christ to bear on the lives of men there missionary work is being done. And we fail to see any distinction between the unselfishness of those who work in the slums of great cities and those who work in schools and hospitals in China or Japan.

There is no distinction, either, to be drawn, regarding their unselfishness, between the man who gives his money for work in New York and the man who gives it for work in China. The selfish man is the one who keeps his money for himself; the unselfish man gives his to help others.

The test even is not in the giving, but lies farther back in the motive, and depends upon the amount of real self-denial and the quality of the desire to spread Christ's kingdom. Surely the place where such money goes can never be the test of the unselfishness, but only of the judgment of the giver.

If a man gives his hard earned and much-needed dollar to help a friend in greater need, he is, to our thinking, more unselfish than if he passed over his friend's necessity and sent his dollar to Africa. There can hardly be any difference of opinion as to the wisdom of his choice. — *The Church*.