

The Bishop of Lincoln has appointed Mr. G. J. Talbot, son of the Right Hon. J. G. Talbot, M.P., and a nephew of the Bishop of Rochester, Chancellor of the Diocese of Lincoln in the place of Sir Walter Phillimore, Bart.

H.R.H. Princess Christian will pay a visit to Chatham shortly in order to take part in the ceremony of the dedication of the Victoria Tower at the parish church, which has been built as a memorial of the Diamond Jubilee.

A Church Nurses Guild has been formed to promote Christian fellowship amongst those nurses who are members of the Church. The Rev. A. E. Barnes-Laurence, Vicar of St. Michael's, Blackheath, is the chaplain of the guild.

It is proposed to fill one of the windows in the restored nave of St. Saviour's, Southwark, to the memory of John Bunyan, which is to contain scenes from "The Pilgrim's Progress." This is to be a special offering from children.

A very beautiful pulpit which has been placed in the parish church of Scarborough to commemorate the Diamond Jubilee, was consecrated by the Bishop of Hull on Christmas Day. The pulpit is made of wrought-iron, and its cost was £130.

At a public meeting held at Cardiff lately, presided over by Lord Windsor, it was decided to place a recumbent effigy of the late Dean Vaughan in Llandaff cathedral. This will be the form which the diocesan memorial to the late dean will take.

Dr. Rendall, the new headmaster of Charterhouse school, has been for some time past principal of University College, Liverpool. He was educated at Harrow and Trinity College, Cambridge, of which foundation he was for some years a Fellow. He is 46 years old.

The Rev. Thomas Loxham, who for the past 47 years has been rector of Great Rever, which is a suburb of Bolton, Lancs., has given the sum of £12,000 for the purpose of building a new church and schools at Rishton Lane, which is a thickly-populated district nearby.

The Dean of Gloucester has made a beautiful gift to Gloucester cathedral in the form of a magnificent altar cloth, which has cost some sixteen months of unremitting labour. It was first used at the early celebration in the cathedral choir on Christmas Day.

The officiating clergy at St. Paul's cathedral on Christmas Day wore the same copes which they wore at the service held on the steps of the cathedral on Jubilee Day. The Dean, who preached, wore a cloth-of-gold stole, and his consecration robes beneath his surplice.

A memorial, which is to take the form of a school-house for native boys, is about to be erected in Sierra Leone, to the late Prince Henry of Battenburg. The Bishop is particularly anxious that the schoolboys of England's Public Schools, both past and present, should contribute to this memorial.

For father and son to play the organ for eighty-six Christmases without break at one parish church constitutes, as we should imagine, a "record." Sir Walter Parratt's father, Thomas Parratt, became organist at Huddersfield parish church in 1812, and fifty years later was succeeded by his son, Mr. Henry L. Parratt. From 1812 to the present day the father, and afterwards the son, have never missed playing at the Christmas services. And as Mr. H. L. Parratt is only about sixty, there is every reason to hope that he will, fourteen years hence, complete the tale of 100 annual services.

—Whilst men remember that Christ is their Saviour, let them not forget that He is their God. Whilst they rejoice in what has been done to save them, let them recollect that they are not out of danger.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

CHRISTMASTIDE "THEN" AND "NOW."

Sir, I thank the Rev. Frank V. Baker for his very friendly reference to my article in your last special Christmas number, and equally so for his supplying my lack of knowledge respecting the carols, of which I could only give a line or one and two lines of the other. I cannot put my hand upon my copy of the Christmas number, nor the rough manuscript, but I think if what Mr. Baker quotes is read with the context, it will be found I was not only thinking, but writing about some very bad examples, not of singing, but of making a noise in the name of carol singing. It was to this "making a noise" I referred when I wrote, "the custom would be more honoured in the breach than in the observance," not as my own view only, but the view of the intensely music-loving and musical people of Yorkshire, as they not only have the singing of carols, but sing them in a manner that cannot be excelled, if equalled, anywhere else. I am not a Yorkshireman. I name this lest I should be considered too prejudiced in my opinion. The practice I referred to when such gangs of youngsters—boys and girls—mostly the lowest, roughest class of Irish, who used to make evenings hideous by discordant noises, and to whom it was useless to cry, "Don't make a noise or else you'll wake the baby," or to appeal to them on behalf of the sick. Let us remember this happened fifty years ago.

GEORGE WARD.

N.B.—The dialect word in Yorkshire for Christmas is "kersemas," not "seu," as printed in my article.

THE PHILOSOPHY OF BELIEF.

Sir,—May I ask you to correct one word in your otherwise accurate report of the Deanery meeting at Thorold? Modern science in verifying the surmises of earlier ages attributes to a Divine Being conceptions of life, which preclude all possibility of "fortuity, not "posterity," as you have it. That the world is not a "fortuitous concourse of atoms" is an argument that scientists admit, and that even agnostics may acknowledge.

WELLANDER.

THE OTHER WORLD.

Sir,—I respectfully beg to call attention to the teaching of the Bishop of Nova Scotia, according to the report in your contemporary, the "Mail and Empire," of his Lordship's address on the occasion of the annual meeting of the Trinity College Missionary Society. The "Mail and Empire's" statement is that the Bishop spoke "most interestingly, ably, and eloquently upon * * their responsibility for the sending of the Gospel to the other world." Perhaps, after all, it is only one of the absurdities perpetrated almost daily by the reporters.

G. M.

THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—The powers that be are ordained of God." If such delegated powers are used to God's glory, surely they will tend to the "advancement of their own salvation," just as much as the misuse and misdirection of those same powers might be said to stand in the way of "their own salvation." If, as your correspondent, "Another Observer" says, is the case, that in the Diocese of Huron the clause "to the advancement of his own salvation" is elim-

inated from this prayer, it is a grievous mistake, and spoils the intent of the prayer, which seeks, I presume, both the temporal and spiritual welfare of his Excellency, and we cannot deny that his soul's salvation is a matter in which all are concerned. Even our brother Churchmen in Huron.

ROCKY MOUNTAINS.

WHO WILL HELP?

Sir, I am interested in a young man, nineteen years old, who is actively interested in Church work, and is desirous of getting an education by which he will be able to earn his own living, and eventually prepare for the Christian ministry. He is willing to do the odd jobs that must be done on a farm mornings and evenings, for the privilege of going to the Public school, during the day and getting board and clothes. He is a good, steady, reliable lad. A few months ago I sent him to my brother on these terms, and the arrangement proved very satisfactory to both, and the lad made very good progress in his study in this short time. The arrangement was unexpectedly ended by the sudden death of my brother's wife, after which he sold his farm. Both privately and in this public way we are endeavouring to secure him some other good home, where he may continue his school work as before. I invite anyone desiring such a lad on the terms stated to write me at once. Address Rev. T. G. A. Wright, Millbank P.O., Ont. December 28, 1897.

Family Reading.

SYMPATHY.

O there are those bowed low beneath their crosses,
Who never had a friend to give relief;
O there are hearts sore bruised with many losses,
Who never knew the balm of sympathy in grief.

O there are those we meet with white, wan faces,
Whose souls are heavy and whose hearts are sad;
And there are those in life's dark, desert places,
Whose hearts are longing still for love they never had.

O there are those who weep when none is near them,
Whose hearts are breaking for a friendly tone—
O brother mine, have we no song to cheer them?
To those who cry for bread can we give but a stone?

O there are those whose hearts are worn with sighing,
Because of hopes that never, never come;
And there are those beside us, drooping, dying,
And yet our hands are closed, and yet our lips are dumb.

Alas! the world is full of lamentation
From hearts all sore and desolate to-day,
God pity those who know no consolation,
And we who give them none, God pity us, I pray!

THE WONDERFUL LIFE.

Should we be better without the discipline of trial, no temptations to overcome, no difficulties to master? What would be the general effect? Speculate a little. Suppose there is utter absence of evil in any form, no sense of danger, no need for prudence in the management of our life, nor requirement of strenuous effort. At a year's end our bodily health might be fairly maintained; not our mental faculties, they would be weakened. As we could not hurt ourselves, had nothing to fight against, no supremacy to gain over evil, our intellect would become torpid; and though we might move correctly as machines, there would be no spur for physical, mental, moral energy; though wide-awake at first, we should soon be half asleep. It might not be possible to play the fool, but none could be wise-

hearted;
lar, we n
an icicle.
sleepy m
danger a
good, mi
is not on
sin, not
though i
strives, i
man, to
his feet.
purified
Lord's i
describ
image, (C
law of d
If this
have to
I have
are behi
which a
for the
Christ J
taining
grand a
your cal
calling
sure.
do you
sustain
with th
the rig
Reynold

WJ

Or oug
itself de
Feeding
it must
per not
the blo
this wa
appetite
health.
pneum
at this

WHY

Beca
Body c
27.—C
(John
dom of

Beca
ness at
the Ho
purpos
the Tr

Beca
and ho
tinual
munio
Christ
eterna
ceive t
soul's
ordain
Myste

Bec
power
declar
tent,
sins."

And
privile
with
certain

—
Mass.
the sk
and I
peculi