

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, DECEMBER 20, 1900.

[No. 48

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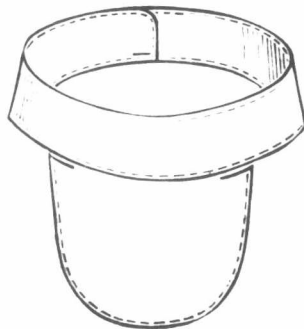
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TO OUR READERS

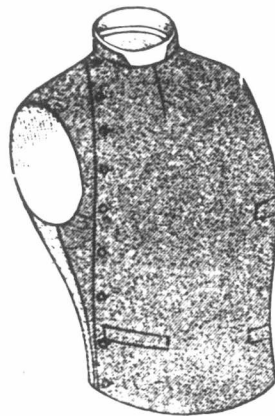
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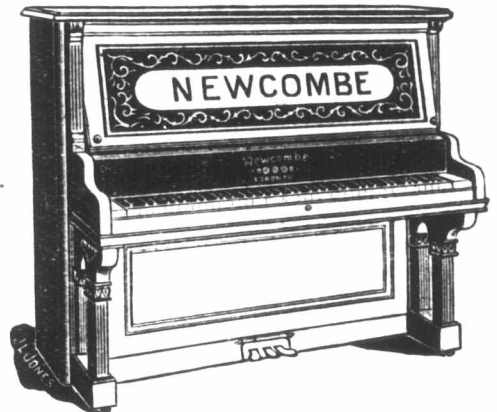


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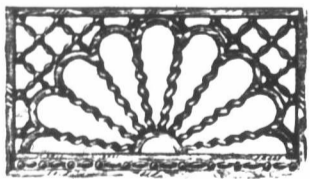
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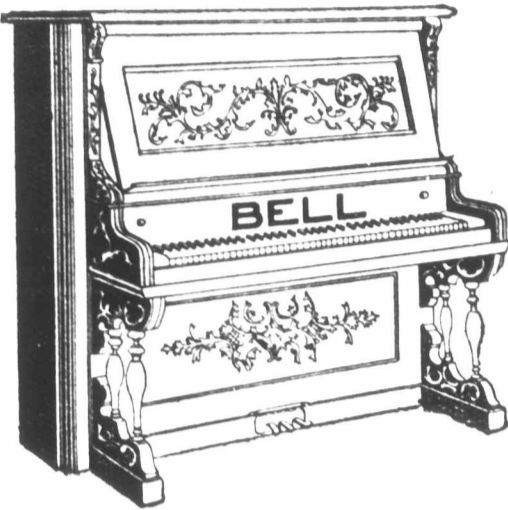


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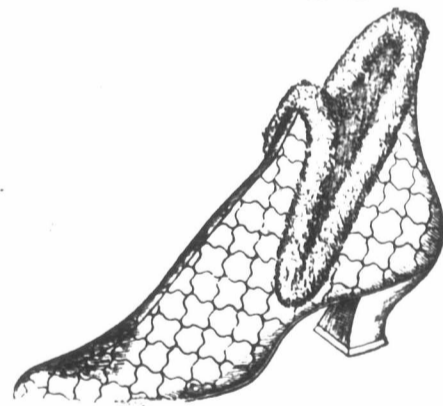
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Canadian Churchman.

TORONTO, THURSDAY, DEC 20, 1900.

Subscription. **Two Dollars per Year.**
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LESSONS FOR SUNDAYS AND HOLY DAYS.

FOURTH SUNDAY IN ADVENT.
Morning—Isaiah xxx., 19-27; Rev. xi.
Evening—1st John xxi. or xxxiii., 2 to 23; Rev. xii.

Appropriate Hymns for Christmas Day and First Sunday after Christmas Day, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

CHRISTMAS DAY.
Holy Communion: 101, 316, 482, 557.
Processional: 56, 59, 60.
Offertory: 55, 61, 484.
General Hymns: 62, 63, 483.

THE SUNDAY AFTER CHRISTMAS DAY.
Holy Communion: 69, 320, 529, 555.
Processional: 58, 59, 60, 180.
Offertory: 57, 61, 166.
Children's Hymns: 320, 333, 335, 341.
General Hymns: 62, 72, 483, 484.

The End of the Old Century and Dawn of the New.

This most solemn period, which should be observed by everyone with heart-searching care and a prayerful determination to enter the new century and continue to live therein better, nobler and more Christian lives, is being prepared for in all parts of the world. In London it will be marked at St. Paul's by two services, the first at 7 p.m., on Monday, December 31st, which will be specially arranged for the occasion with the sanction of the Bishop of London, with proper Psalms, lessons, collects, and hymns, and a sermon, probably by the Bishop of St. Andrew's. The other will be on Tuesday, January 1st, at 10 a.m., and will consist of Matins, sermon by the Dean of Windsor, and a choral celebration of the Holy Communion. Doubtless in other centres similar services will be held. We trust that the num-

ber of them will not by their very frequency deaden the wished-for effect.

Is This the Result of Secular Schools?

The correspondent of Church Times, in Hamilton, is responsible for this statement: According to a recent return, one-third of the criminals of Ontario are below the age of twenty-one. Secular education has been in force in that province for about thirty years. This is a horrible state of affairs, and it is beginning to attract widespread attention. The proportion in the province of Quebec, so often despised by Ontario, as being "unprogressive" and "priest-ridden," is a little more than one-half. It would be interesting to know the exact proportion among the purely French. We know nothing about the truth of the above paragraph, but we well remember that a few years ago an assize in Hamilton was marked by the number of young, depraved criminals. Straightway the grand jury brought in a fierce presentment against the importation of young outcasts by societies, and so lowering the morals of the community. But Mr. Justice Street had enquired for himself, and had found that the accused had all lived and been educated in or near Hamilton. The discomfiture of that grand jury was complete, but the school law is unchanged.

The St. Andrew's Brotherhood.

From our old friend, the Rev. Dr. Gam-mack, we hear, in a round-about-way, through the Scottish Guardian, an interesting item of news of the convention at Richmond. He says that nothing could have been healthier than the tone of the convention of the Brotherhood of St. Andrew. It was especially a layman's convention, and the tone was decidedly missionary. The influence of the Brotherhood has been beneficial in many ways to the interests of the mission field: eleven clergymen, who were formerly laymen in the Brotherhood, are now in the missions of China and Japan, and three Brotherhood men are now medical missionaries in Japan.

The Rev. Dr. Roper.

Through the same source, we learn that the Missionary Seminar of the General Theological Seminary, N.Y., conducted by the Rev. Dr. Roper, will take up, in regular order, the various missionary districts and make an exhaustive study of them. Carefully prepared papers will at the same time be read by the students, treating of both the natural and religious conditions of general missionary efforts within the district, and the Church missions and missionaries. Especial attention is to be devoted to the lives and personal work of the great Church missionaries. Africa has been chosen for the general topic of this year's work.

Bazaars.

At the convention of the Scottish Episcopal Church recently, of which we had hoped to lay a report before our readers, but unfortunately had no space, the chairman, the Bishop of Moray, delivered an able address, in the course of which he was specially severe upon bazaars. Nothing daunted, the Bishop of Edinburgh, Dr. Dowden, with his Irish combativeness and humor, gives the argument on the other side, in opening a bazaar in Edinburgh. The Bishop, in his introductory remarks, said that lately, from a very high quarter, there had been something—he would not call it censure—of the nature of unfriendly comment passed upon bazaars in the city by a very distinguished Bishop. He did not know whether it was because he was suffering from some moral obliquity of vision, or living on a lower ethical plane, but somehow or other he had never found the slightest reason for feeling any objection to a properly conducted bazaar. Furthermore, he thought a bazaar had this great advantage, that it afforded opportunities to those who were perhaps not embarrassed with wealth, to do what they could to help a good object in other ways. Therefore, he commended this bazaar very heartily, because the mission would fulfil a very useful purpose.

Aggravating.

The Rev. Mr. Molesworth, the Scottish-Episcopal chaplain in South Africa, mentions that the principal chaplain, Watson, was chaplain with the Khartoum expedition, and I questioned him about his action with respect to the Gordon memorial service. To satisfy me he has written an account of the matter as it really occurred. All I have been told before about it is absolutely untrue. Why did he not tell us what really occurred?

A Divine Church.

The second of these theories is that held by all the great historic Churches, that is to say, those Churches whose past stretches back to Apostolic times, and goes upon an entirely different assumption. They deny that the Church is a mere voluntary organization, but affirm that it is a divine Kingdom, organized by Christ Himself, for the planting of the divine life in the human soul, and for the development and nourishment of that soul during its earthly career. It is a company who are to be the visible manifestation of the Christ, to carry on the work that He did while upon this earth. It is to be the Ark of God, into which all must enter who wish to be safe. Just as the ark of Noah saved those who entered in, so does the Ark of the Church save those who come into her portals and remain under her protecting care. It is to be the perpetual witness to the Divinity of Christ, and must in its outward organization be one as the body of Christ was one.

Organized by Christ.

During Christ's ministry, He speaks again and again about this Kingdom; and begins its organization by gathering about Him a band of faithful workers, apostles and disciples, who are to be the nucleus of its citizens. It is this band who on the day of Pentecost go forth preaching the Gospel, and when many were pricked to the heart, they were not told to form any new organization, but were received into an already organized and founded body, called the Kingdom of Christ, the entrance into which was by a regular and visible method. Baptism by water. They were then born again into the family of Christ, made citizens of the new Kingdom of God on earth.

Power Through the Church.

Those who believe that the Church is the divine Kingdom of God on earth, think there is every reason why men should become members. For as the Church was organized by Christ as the regular channel of His gifts, all those who are desirous of receiving these must become members; and as she is His body, those who wish to be saved must become a part of this Body, so that they may partake of His life-giving blood. Then as a very part of His Being, His Holy Spirit will necessarily flow into each member, as the blood flows from the heart over the whole human body, or as the sap flows from the trunk into every branch and leaf of the vine, giving power to its members to overcome the world and be heirs of eternal life. To this divine Kingdom, Christ gave extraordinary powers, for when speaking to St. Peter as the representative of the Church He says: "And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven." And for fear lest men, in future ages, might think that this power was given only to St. Peter, He reaffirms the gift to all the Apostles as rulers of the Church: "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained." Here is a wonderful power given by Christ to His Church, so that she may, through her ministry, unlock for mankind the gates of Heaven. Christ also definitely promised that however dark things might seem, the Church should always prevail, Matt. xvi., 18. And if the Church as a corporate body shall never be conquered by the powers of Hell, the promise must also include all the members of the Church, who are thus definitely assured, by becoming citizens of His Kingdom and continuing faithful in the same, that they shall never be lost.

Only One Church.

This divine Kingdom must also be one, as there can be only one Body, one outward manifestation, one Bride of Christ. And the Master lays down this unity as the test of His divinity, John xvii., 21, 22, 23: "That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be

one in us; that the world may believe that Thou hast sent Me." Now it is not sufficient to say that Christ meant a spiritual unity which must necessarily be invisible; for how could that cause the world to believe in Christ? But a great Kingdom in outward unity, held together in the bonds of brotherly love, would be a standing and perpetual witness to the Christ.

Membership Necessary.

Now, if the above reasoning is correct, it is necessary for everyone to become a member of the Church; for it is only as members of His living Body that they receive the power to overcome sin, and the gift of eternal life. And this power, humanly speaking, cannot be obtained outside the Church. It may also be seen that no one can found a new Church; for if Christ founded a Church, it must be Divine, and exist throughout all ages. There is, then, no need of any new organization; indeed any other body save that founded by Christ would in its very nature be in opposition to Christ's Kingdom. So that it is necessary not only to become members of a Church, but of the Divine Church of Christ.

The Church Offers.

It is the Kingdom of God that the Church has to offer. Not a mere human organization for the pursuit of holiness, such as are the Protestant denominations, all of which have been founded within the last four hundred years, but a part of that Divine Kingdom, founded by Christ, nearly nineteen hundred years ago. She comes as the Historic Church of the English-speaking peoples, to give that which was founded and given of Christ.

The Two Ideas.

Every seeker after truth is confronted, then, at the very outset of his quest, by these two ideas of the Church. The one which says that it is but a human organization and therefore its form does not matter as long as the members are well intentioned, neither does it matter whether the Church is one or many. The other, which says, that as the Church is the Body of Christ, it is Divine and was established as the Ark of safety, therefore it is vitally necessary to enter this Church. And as the Church, if Divine, must have weathered the storms of the ages, it is here on earth, and it must be of the greatest importance to enter that Church which has come down from the Apostles as the Church of the living God.—The Kingdom of God.

CHRISTMAS THOUGHTS.

It is probably more difficult to realize the deep, spiritual lessons of the Incarnation than those of any other Christian season. The reason for this is twofold; first because the world has appropriated Christmas for its own purposes; and next because the carrying out of many and varied schemes of seasonable benevolence involves a great expenditure of time, energy, and forethought.

The majority of Churchworkers cannot escape either of these sources of distraction, and it is not desirable that they should do so; for one great object of the Incarnation was to bless social life, and inculcate a spirit of love which should issue forth in deeds of kindness; but it is well for us to recognize the danger which lurks within these legitimate and necessary activities, in order that we may be on our guard. We read that when our Lord appeared in human form, as the Babe of Bethlehem, there was no room for Him in the inn; not that He was rudely refused admittance, or that any hostility was manifested, but simply "there was no room." Is not this a true description of many hearts? We do wilfully exclude the Christ-child; we like to sing the story of His birth in bright hymns and tuneful carols; but family claims are so numerous, household cares so heavy, and the needs of our poorer brethren so pressing that they crowd the Lord of Christmas out of our hearts. This neglect on the part of those engaged in the Master's service must surely grieve Him very deeply. Those touching words, which occur in the Gospel for Christmas Day, "He came unto His own, and His own received Him not," find fresh fulfilment every year.

We may talk very glibly about the sacredness of home life and human affection, and think that in so doing we throw the mantle of religion over our half-heartedness in spiritual things; but let us remember that if we are to worship the new-born King in the beauty of holiness, there must be hours in which we forget even our own people and our Father's house. The first phrase in the heavenly anthem is a prayer that from the bosom of humanity glory may rise to God in the highest heaven; and this glory ascends not in songs of praise, however beautiful, nor through acts of beneficence, however generous, unless they are accompanied by the fragrant odour of the heart's best affections.

Christ has, indeed, blessed every innocent source of earthly enjoyment, but among them all He claims the pre-eminence. "We must learn the art of tasting the various blessings with which God crowns our cup, without being engrossed or taken up with them, without suffering them to quench the high aspirations of our soul after communion with God." True Christmas joy is independent of worldly circumstances and surroundings; and if we feel that the withdrawal of any or all of our temporal gifts would completely wreck our happiness, we may be quite sure that we are cleaving to them with inordinate affection, which is idolatry, and that Christ does not occupy the throne of our hearts. The incident of the angel appearing to the shepherds on the first Christmas night is full of useful teaching to all, who, in however humble a capacity, tend the flock of Christ. The message itself is threefold: (1) a word of cheer; (2) the announcement of the good tidings; (3) a sign given.

God often speaks to us in similar accents. Maybe we are weary and disheartened because our work does not seem to prosper, and evil influence counteracts our good en-

deavours. We labour on, but all the while our hearts are failing us for fear, and we are ready to ask, "Where is the promise of His coming." Then the message of encouragement is sent; we are reminded of the glad news which has become so familiar to us that we can scarcely grasp the joy and hope which it brings, and God graciously vouchsafes to our weak faith a sign of the truth and power of the Incarnation. Perchance He leads us to discover the case of one, who, in spite of many difficulties, mocked and hindered by friends and foes, is yet striving to walk uprightly; and as we behold the Christ-like thus manifested amidst environments most unfavourable, as we think, to its development, we cannot but see in this fact a wonderful testimony to the potency of grace Divine. Or the sign may be of a strictly personal character, as the following illustration will show:

A man falls a prey to infidelity, and consequently becomes lax in principle and conduct. At last, by some of the various means which a merciful Creator is constantly employing to bring His erring creatures into union with Himself, a faint spark of faith is rekindled in his breast, and by its light his spirit goes forth in search of the God Who alone can satisfy its yearnings. Tossed upon the sea of perplexity and doubt, beset by difficulties within and without, he yet yields himself to the influence of the Holy Spirit, and strives to do God's will, while he prays to be shown His doctrine. In the success, which crowns his efforts thus radically to change his mode of thought and conduct, God grants to him an unmistakable proof of the reality of those truths which he once doubted; and Christ, Who has, indeed, been reborn within his heart, though long bound in swaddling bands, i.e., crippled in action by the meshes of sin and unbelief, at length becomes to him the power of God unto salvation.

Truly signs are not wanting to those who, like the shepherds, are willing to search for them and to accept them when found. Those simple herdsmen did not refuse to believe in Jesus as the Messiah because they discovered Him in such an unexpected place and amidst such humble surroundings; but we often decline to recognize the Christ in those whom we presume to deem unlikely subjects for His grace. As we kneel in thought this Christmas beside the manger-cradle of Bethlehem, let us consider if we are making full use of the glorious privileges which are ours through the Incarnation. Christ became human that we might become divine. He taught the magnificence of prayer, and enlarged and enriched that wonderful power of correspondence with God, and made us to be kings and priests.

What does all this mean to us, an empty sentiment or a splendid reality? We sing very heartily that line in the well-known hymn, "God and Sinners Reconciled;" but if we realized more fully the significance of those words, we should prostrate ourselves in spirit before the great Reconciler in fervent adoration, and the language of the Gloria in Excelsis in our Communion Ser-

vice would be the utterance of our hearts. The shepherds were the first evangelists, for when they had verified the truth of the wondrous tidings, they began to publish them abroad. This teaches us to beware of selfishness in spiritual things. Every bit of Divine knowledge which we possess must in some way be made useful to others. We should not shrink even from relating our most sacred experiences if we have any ground for hope that by so doing a soul may be led to the Saviour.

The last thing we have to notice about the shepherds is that they returned to their ordinary tasks "glorifying and praising God for all things that they had heard and seen." So we too have to go back from worshipping our Lord, and teaching high spiritual truths to our brethren to fulfil our commonplace duties, and we must take care to carry with us the echo of the angel's song. Christ opened out a totally new range of thought concerning every phase of social life, and raised the lowliest occupation into a means of Divine service. "We cannot remove the conditions under which our work is to be done but we can transform them. They are the elements out of which we must build the temples wherein we serve." We should regard all our surroundings as outward signs of spiritual realities, for "the invisible things of Him (God), are clearly seen, being perceived through the things that are made."

Let us then give ourselves, as well as our service, as a Christmas offering to our King, and He will assuredly bestow upon us the best of all gifts, the peace which passeth understanding; and in this quietness and confidence we shall find a great increase of strength for our active ministrations.

CHURCH MUSIC—THE USE AND MIS-USE OF THE ORGAN.

(Continued).

Hymns, Versicles, Prayers, Etc.

If the tune is "given out," as a solo, care should be taken to have a suitable combination for the accompaniment, and especially in the pedals. I once heard a hymn played with a small flute on choir organ for the solo, a stopped diapason on swell (swell shut), for the accompaniment, and an open diapason on the pedal. Imagine the effect. Another anomaly was that of an organist who gave out the hymn: "The Church's One Foundation," as a solo on the Oboe, using the tremulant meanwhile. What could be more ridiculous than this? Personally, I do not admire the old-fashioned, and, I believe, almost universal style of "giving out" hymn tunes. I once had the pleasure of being organist at a church where the hymns were started right away (the numbers were put up on boards for the congregation), and the result was no waste time; and the method imparted a certain amount of vigour to the service which frequently is wanting. Over-phrasing often causes a most painful result. If we must phrase, to make clearer the meaning of the words, let it be done only after mature consideration, and with due regard to what alteration the phrasing will

effect. A word concerning processional hymns. Why should hymns used in procession be sung fortissimo all the way through? I have heard even penitential litanies shouted. And why should the organist regard a processional hymn as a good chance for firework display? Some men never forget themselves but when a processional is being sung, and then they do all sorts of funny things by way of accompaniment. The writer considers the organ misused when harmonized versicles, such as Tallis' responses, are accompanied. And yet they are sung with organ accompaniment in the majority of churches. As to giving notes for the priest to recite upon, most emphatically I think that the originator of this miserable practice is responsible for much misuse of the organ. Cannot the organist and choir sing their "Amen" on the same note upon which the priest finishes the prayer, and so do away with that most irksome squeaking of the organ which is kept up throughout the service? Some clergy will ask: "What note will you give me?" I always reply: "You take your own note; I will follow you." And when they have seen how easily and smoothly this worked, they have given up worrying about F. G. or A. It will be said that some priests would take a note impossible for the correct choral harmonization of the versicles, but I think that, after a while, this difficulty would be overcome; and if it were not, I would prefer simply Merbecke's responses in unison to that miserable squeaking system of "giving the note;" and the "Amens," if pitched too high or too low by the priest, can likewise be sung in unison. Last Lady Day, I attended the evening service in a well-known church in a large American city. Here is what I heard: The giving out of the note was managed thus: "G" was given first on the stopped diapason, on the swell; then the note, still being retained, the open diapason was drawn; then the principal, and then a reed; and finally, the swell coupled on to the pedals. Of course, the stops were drawn quickly; but one could distinctly hear the pipes being opened one after another. The monotonous creed and paternoster were accompanied with the same combination as above, with the addition of another reed, and really the effect was alarming. The man seemed to have a mania for reeds; and if the registering was novel, it was but on a par with the accompaniment, which consisted of crude scale passages in the right hand, accompanied by noisy left-hand chords, and an occasional pedal note put, drawn as if by accident. But look at the serious side; the Lord's Prayer accompanied thus: What can be said of such behaviour? And this organist had a large teaching connection, and was held in high esteem. What a bitter mockery of the awful solemnity that should pervade a church (and on Lady Day, too). Did the player really realize what the occasion was? Did he think that his noise was a tone picture likely to suggest the gentle attributes of the Blessed Virgin? I could not bring myself to attend service at this church again during the remainder of my stay in that

city, and do not think anyone can blame me. Next week we will take up "Interludes," and "suggested remedies." H. C. W.

(To be continued).

BETHLEHEM.

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to night.

For Christ is born of Mary,
And gathered all above;
While mortals sleep the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King
And peace to men on earth.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His Heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

Where children, pure and happy,
Pray to the blessed child;
Where misery cries out to Thee,
Son of the mother mild;
Where Charity stands watching,
And Faith holds wide the door—
The dark night wakes, the glory breaks,
And Christmas comes once more.

O Holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

—Phillips Brooks.

"A CENTURY THANKOFFERING."

"Better late than never," and yet it will not be too late if the movement, originating in the rural deanery of Toronto, is earnestly and conscientiously carried out. Stimulated by the noble and generous action of the religious bodies which have raised their Million Dollar Fund, and encouraged by the success of the venerable diocese of Nova Scotia, Toronto deanery passed a unanimous resolution at its November meeting, requesting the Bishop to call upon the children of the Church throughout the diocese to bring as a thankoffering on the last Sunday in the year (December 30th), one average day's income, from whatever source derived, to be devoted to the Church's pressing needs. Three objects are specified on the envelope provided for the purpose, and, as there may be some misapprehension, or rather that there may be no misapprehension as to the intention of the contribution, let us remark for the information of all:

No. 1.—Reduction of Church debts, means the reduction of the local parish or mission church debt, where there may be any, or if there is none, a gift to some other parish or mission that has a debt.

No. 2.—A Central Mission Fund—This is not the creation of a new Mission Fund, but means that all contributions so marked (not to be designated), are to be sent into the existing Mis-

sion Fund of the diocese, the committee of which will expend the same where need is the greatest. This fund, therefore, is to be the centre towards which all such gifts are to flow, and from which they will again be distributed.

No. 3.—To Supplement the Beneficiary Funds of the Diocese, that is, to help the Superannuation and the Widows and Orphans Funds, both of which are long-since in a state of healthy condition, and are a means for the general good of the Diocese.

There is at this time a splendid chance for all to show their gratitude to the Giver of all good, for the innumerable blessings of this marvelous century now drawing to a close. It should commend itself to every fair-minded man and woman, as a moderate demand, within the ability of all, as an easy worked method for affording all the opportunity, not only to give, but to give to that object any one of the three above mentioned, which appeals most to his or her sympathy, and the gift being anonymous, the act of devotion is done, as it ought to be, between the soul and its Creator. May there be such a response as shall gladden the heart of the Lord of the Church, as shall remove the reproach that the Church alone is doing nothing to mark the passing century, and give our work for God a new and added impetus in the dawning of the Twentieth Century. God grant it.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

WIDOWS' AND ORPHANS' FUND.

By way of an attempt to wipe out the deficiencies of both Widows and Orphans' Fund, as well as that of missions, I would suggest that at Christmas, the adult members of the numerous Anglican churches in this diocese should deny themselves in the way of personal Christmas gifts, say in the proportion of one-ninth or at least one-tenth less, than are usually given at this gift season. Even the children might be asked not to expect the usual number of Christmas gifts, but to be willing to help in answering this appeal. It would be an acceptable offering to God, the Giver of all good gifts, especially at this season, when He gave His only beloved Son to die for the sins of the whole world. If even the adult members of the Anglican churches in Toronto alone, were to act upon this suggestion, it would make a goodly sum for both objects. Comparatively, I am poor, but enclose \$2, hoping that some who are able to expend their hundreds or fifties on the members of their own families, may contribute in like proportion. I am, sincerely yours,

AN AUXILIARY WOMAN.

Toronto, December 4th.

The above is a most timely letter, and we hope it will be liberally responded to. We shall be pleased to make acknowledgments in the Canadian Churchman.—[Ed. C. C.]

TORONTO WOMAN'S AUXILIARY.

The Board meeting for December, which was held on the 13th inst., in St. Thomas' school-house, was very largely attended, and proved that cold weather and the many engagements of a busy season do not detract from the enthusiasm of members of the W.A. A cordial welcome was extended to the visitors by Mrs. Cartwright, and the parochial clergy showed their interest by being present nearly all day. The devotional reading at the noon-hour was conducted by Rev. J. M. Davenport, who read in an impressive man-

ner, St. John xvii, and then in explanation of this passage spoke strongly of the need for increased self-sacrifice and willingness to serve among all Church people. The corresponding secretary reported that since the last board meeting, three new branches have been formed; these are St. Jude's, St. Paul's, girls, and Chester, girls. The meetings held by Miss Jennie Smith have passed off successfully, in all, thirteen have been held in this diocese. The positions of head nurse and matron, at the Blackfoot Hospital, are still unfilled, and applications will be welcomed by either the president or the corresponding secretary. The death of Mrs. Strachan, a life member of the auxiliary, an active worker and a dearly loved friend of many members, was sorrowfully mentioned. The treasurer's receipts from Nov. 8th to December 12th, were \$530.02; the P.M.C., \$170.73, divided as follows: Diocesan missions, \$153.39; Algoma, \$4.95; North-West, \$5.90, and Foreign, \$0.49. From Dorcas workers, who are particularly busy at this season, thirty bales of goods and six parcels have been sent to missionaries and Indian schools. The junior department is making good progress, the number of branches having recently been reinforced by new ones at Millbrook, Shanty Bay, and Baneloro. From Qu'Appelle diocese comes news of a junior diocesan auxiliary being organized there, and the children can feel that new links are being forged in the chain of busy little mission workers throughout our wide Dominion. A number of very interesting letters were read; among them were particulars regarding the three appeals for the E. C. D. Fund. These were church buildings at Birch River, Rupert's Land; Coppercliff, Algoma, and Zenana missions. After a resolution and two amendments were brought in, the fund, amounting to \$01.79, was divided between the two church buildings. Mrs. Broughall read the three-minute paper upon "Diocesan Missions," which is one of the subjects for reading and prayer this month. Her intimate knowledge of the working and needs of the Minden mission made her address very interesting. During the afternoon session, Miss Etchis, of the C.M.S., was introduced to the meeting, and Mrs. Heber Hamilton gave a short account of the work in which she and her husband have been engaged in Gifu, Japan. An asylum for the blind, which was established by Rev. James Chappell, has been carried on by them, and is productive of most wonderful results. The blind, who are especially numerous in that part of Japan, are there instructed according to the most modern methods of teaching, and are also being brought to a knowledge of the Christian faith. A resolution was unanimously carried in favour of commencing the New Year with a celebration of Holy Communion and special sermon on January 10th, the monthly meeting to be held the same afternoon. Further particulars will be announced later. The offering on that occasion will be added to the Nineteenth Century Fund. The New Year offering of 5 cents from each W.A. member, for the Chinese in British Columbia should be forwarded to the treasurer at an early date, as it is hoped the general remembrance of this small donation will result in a large sum for this important work.

As a delegate to the Provincial Convention of the King's Daughters and Sons, lately held in Kingston, I wish to say, through your columns, how deeply our order appreciates the kindness shown to us by the clergy in Kingston. The interest they took, in coming to our sessions, and giving us kindly words of cheer and encouragement, are highly valued. We love to feel that the dear old Church of England wishes us God-speed in our aims and objects, which was evidenced by Bishop Mills, in his busy hours, taking interest enough to come to our sessions and speak words of counsel and hope; and also, that that beautiful organ recital, on the afternoon of the "consecration day," was given, in compli-

ment of the King's Daughters and Sons, special printed programmes, which our delegates will keep as happy reminders of the sympathy and kindness of St. George's Cathedral people, and, also, in providing so many of us with tickets to the consecration. That morning's service will ever remain with us as a token of the intimacy and grandeur of the Church of England, and Bishop Bond's words will, we feel sure, bear fruit unto the glory of His Name, "in Whose Name we minister." It is, above all things, the desire of the order to so live that His Name may be glorified before men in the lives of our members.—Alice Brooker, Stratford.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John. Several of the committees of the Synod met in the Institute rooms, Germain street, here, the last week in November. At one of these, the Rev. J. de Wolfe, Cowie, the organizing secretary of the Synod, was elected to fill the vacancy in the secretaryship of the Board of Home Missions, caused by the death of G. A. Schaffel.

The Rev. J. P. McKim, rector of St. Luke's church, St. John, North End, is forced to take a rest, owing to over-work. He is at present quite ill, and his services are being taken by several of the clergymen in the city, in turn, until a permanent supply is procured.

St. George.—This parish is still vacant. The Rev. C. E. Maimann, who lately resigned to renew his labours with his own people, on the Danish settlement, lately paid his old friends a visit.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Stirling and Frankford.—This parish was visited by the Right Rev. William Lennox Mills, D.D., Bishop of Kingston, and Coadjutor of Ontario, on December 7th and 10th. On the 7th, the Bishop was in Stirling, and on the 10th in Frankford. Confirmation was held in both places and 30 candidates in all were presented by the incumbent, the Rev. J. H. H. Coleman, for the Apostolic Rite. The Revs. W. E. Cooper, B.D., of Campbellford; J. H. Nimmo, M.D., of Rawdon, and A. L. Geen, of Belleville, took part in the service at Stirling, and at Frankford there were present the Revs. F. W. Armstrong, of Trenton, and E. Costigan, of Deseronto. The Bishop's sermons and addresses were impressive and he at once found his way to the hearts of the people of the parish. Informal receptions were held by both congregations, and addresses of welcome to His Lordship were presented. The Presbyterian, Methodist, and Baptist ministers of Stirling were present at the reception in that place, and made cordial speeches of welcome. The Frankford church has been recently enriched by a new chancel window, the work of J. C. Spence & Sons, of Montreal. It is a large and beautiful window, and makes a wonderful improvement in the appearance of the church. In addition to many other repairs and improvements made to the parsonage at Stirling this year, a furnace has been put in, which greatly increases the comfort of its occupants.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont. Arnprior.—The reopening of Emmanuel church on Sunday last, after having been closed for over

four months for the purpose of restoration, was an occasion of great joy to the members of the congregation. Unusual interest had been manifested in the work undertaken, partly because it had not been contemplated previous to the coming of the new incumbent, and because it was carried out on a larger scale than had at first been anticipated. Nor were the highest expectations disappointed, when the doors of this now comely edifice were thrown open for public services on Sunday morning. Many were the exclamations of surprise and gladness at the transformation which had been effected when the congregation assembled for worship. The services of the day commenced with a celebration of the Holy Eucharist at 8 a.m. Rev. T. J. Stiles, the rector, being celebrant. There were forty-two communicants. Long before 11 o'clock, the church was filled to overflowing, many persons having come a considerable distance to take part in what proved to be an inspiring service. Mr. L. Stafford presided at the new pipe organ, and opened with a voluntary, at the close of which hymn No. 179 was sung as a processional. The newly-vested choir wended their way from vestry to chancel, followed by the rector, the Ven. Archdeacon Bogert, and the Lord Bishop of Ottawa, bearing his pastoral staff and wearing a mitre. No one could help being impressed with the dignity which the Church's uniform, worn by the choristers, lent to the occasion. As soon as the procession had reached its place in the choir stalls, the Bishop commenced to dedicate the organ, and in fitting words of prayer and supplication set apart this beautiful instrument to the glory of God in accompanying the praises of the congregation. The Venerable Archdeacon then read the morning service to the close of the third collect, which was followed by a second celebration of the Holy Eucharist. His Lordship being celebrant, assisted by the rector, as Epistoler, and the Archdeacon reading the Gospel. After the Nicene Creed had been recited, the Bishop proceeded to dedicate the handsome brass pulpit, the gift of a most interested and generous member of the congregation. His Lordship then ascended the pulpit and gave an earnest and instructive address based upon the words of Jacob, Gen. xxviii., 17: "How dreadful is this place! this is none other than the house of God, and this is the gate of Heaven." At the close of the sermon the office of Holy Communion was continued, sixty-one persons partaking of the Blessed Sacrament, making a total of one hundred and three communicants for the day. In the afternoon, the Bishop addressed the Sunday school scholars, making special mention of the self-sacrificing efforts of the junior branch of the Woman's Auxiliary in sending a bale of most useful articles of clothing, toys, etc., to the children of the Indian home at Piegan Reserve, N.W.T. He then baptized the infant son of the rector (Cyril Edwin), this being the first baptism in the new baptistery. The Archdeacon of Ottawa, Mr. R. E. Hicks (uncle of the child), and Miss Frances Slack acting as sponsors. Evensong was said at 7 o'clock by the rector, the lesson being read by the Bishop, the Archdeacon preaching from the text, St. Matthew xxvi., 8, 9: "But when His disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much and given to the poor." After the Benediction had been pronounced, a solemn Te Deum was sung as a hymn of thanksgiving to Almighty God for His goodness in permitting His servants to restore the house of prayer. Thus ended the services of a day which will long be remembered by those who were present; a day which we venture to predict will form the beginning of a new era in the history of Emmanuel church, Arnprior. It is estimated that four hundred persons were at the evening service—many having to go away unable to obtain admittance. Concerning the improvements made to the church, they are complete in every particular, no expense or care having been

spared to make this one of the most attractive and comfortable churches in the diocese. It is quite within the limits of possibility that within a few years further space will be required to accommodate this growing and prosperous congregation, but in the meantime bright and reverent services will not fail to attract and benefit those who are privileged to worship within the walls of this beautiful house of prayer. It is interesting to notice the growth and improvement in the history of the Anglican Church in Arnprior. Going back to the time before there was a resident minister in charge, we find from records which have been carefully kept, that the first clergyman who ministered to the spiritual needs of the Church of England people was the Rev. Mr. Morris, who resided at Fitzroy Harbour. He held a monthly service in Arnprior and received by way of remuneration \$4 per service. Then followed a succession of clergymen, who have been identified with the ills and prosperity of the congregation down to the present rector, whose enterprise and interest have been awarded by the existing most satisfactory state of parochial affairs. Rev. T. Bowsfield, 1861, who held services first in private houses and then in an Orange hall, over a blacksmith shop; then in a school-house, where the first confirmation was administered in the year 1863, by the newly-consecrated Bishop of Ontario, Dr. Lewis. Rev. Hackett, who came from South America during the Civil War, in needy circumstances. Rev. Dr. Schaffernach, who ministered more particularly to the German population. Rev. C. T. Denroche, 1867—70, under whose incumbency the church and parsonage were built. Rev. E. W. Beaven, 1870—78, who planted the trees and built the fence around the church grounds. Rev. K. L. Jones, 1878—84, parsonage veneered with brick. Rev. A. Ford Echlin, 1884—86, who built the chancel, vestry and tower, leaving a debt of \$1,400. It was during Mr. Echlin's administration that the mission grant, a sum of money given annually by the Synod to augment the contributions of the people for clergyman's support, was relinquished and the parish became self-sustaining. This most zealous and efficient priest contracted an illness during the first improvements to the fabric of the church which resulted in his death, and he is buried in Arnprior cemetery. Rev. T. Bailey, 1886—90. The good work inaugurated by Mr. Echlin was carried on by his successor, who completed the church by having the interior painted and by providing many necessary accessories to the reverent rendering of the services. In fact, the church, as it was, immediately before the recent restoration, was practically as Mr. Bailey left it. It was during this gentleman's incumbency that a considerable portion of the debt was paid. Rev. D. D. Mercer, 1890—92. Rev. A. H. Coleman, 1892—99. This brings us to the time when the parish was cleared from all financial incumbrance, and a steady growth of the congregation was witnessed. Rev. T. J. Stiles, the present rector, conducted his first service in Arnprior on November 26th of last year, and from that day to this has persistently directed his efforts towards the work which has been so happily and successfully accomplished. That so much has been done in so short a time is phenomenal, and we heartily extend our congratulations to the rector and congregation; for nothing but large faith, abundant hope and unity of purpose, backed by a liberality deserving all praise and commendation, could possibly have achieved what is now cause for devout thankfulness. We are pleased to know that, as far as possible, local men were employed upon the alterations in the church fabric. Mr. George Grant had the general contract and has carried out his work in a thorough manner, giving general satisfaction to the Improvement Committee. The spire, porch and organ chamber materially affect and improve the appearance of the building, whilst the interior work affords at once comfort and beauty. Mr. Rudd supplied the seats and other church furniture and was fortunate in

securing the services of Mr. George Bushfield, lately foreman of the City Valley Steaming Co., Dundas, in his new department in Mr. Ruff's business, and Mr. Bushfield would give no better advertisement of the enterprise than an invitation to inspect the work lately accomplished by him. It is exceedingly well executed, and has called forth remark and satisfaction. The choir stalls, prayer desk, and general seating of the nave, all of oak, with ash judiciously blended, are strictly ecclesiastical in design and highly finished. The plain painting was done by Messrs. Murphy & Son, Ottawa, and Mr. Robert Spence, of Arnprior; C. J. Spence & Sons, of Montreal, supplying the new glass-work and artistic decorations. The pipe organ was built by Casavant Bros., of St. Hyacinthe, Que. The J. E. Pease Co., of Toronto and Ottawa, putting in the new coal furnace. Last, but by no means least, is the chastely executed brass pulpit by Pritchard & Andrews, Ottawa. This is particularly beautiful, and we go so far as to say the chief adornment of the building. It is doubtful if any Anglican church in the diocese can boast of a finer pulpit, the gift of a much valued, deeply interested and generous member of the congregation. Indeed, the members of Emmanuel church should be very thankful, as we know they are, for the stimulating kindness and assistance they are receiving from the same direction, and with this aid they cannot but prosper. As the events we are chronicling will be of historic interest, we wish to place on record those persons who have chiefly figured in the recent work and first services. They are as follows: Rector—Rev. T. J. Stiles, of St. Augustine's College, Canterbury. Churchwardens—Dr. J. G. Cranston, Sr., and B. V. Stafford. Church Improvement Committee—The rector, churchwardens, Messrs. Claude McLachlin, Dr. Armstrong, J. A. Simpson, Armon Burwash, and George Hubbell. Architect—Mr. J. W. H. Watts, R.C.A., Ottawa. Ushers—Messrs. J. A. Simpson, R. McCormick, C. H. Merrick, and Frank Walton. Choristers—At introduction of surpliced choir: C. Fraser, Edgar Burwash, Cecil Scrim, Kello B. Stiles, Eric McLachlin, R. Drysdale, W. Gauthier, J. McPhee, W. Brigden, G. Baker, W. J. Hammond, choir-master; L. Stafford, organist; Mrs. Stiles, Miss Slack, Miss D. Cranston, Miss F. Moles, Miss Pansy Price, Miss Ena Armstrong, Miss Maud Merrick, Miss Lulu Slack, Miss Carrie Hudson, Miss Etta Howard, Miss Martha Seemark.

Whitney.—The first vestry meeting in this part of the mission of Killaloe was held here on Thursday evening, December 6th; its object being first to organize as a vestry; second, to consider the work of putting in proper seats in the mission building; thirdly, to arrange or adopt the best method for procuring a stated amount of stipend for the mission priest. The wardens elected were Messrs. George Sherman and C. Bradley. The work here, which was well begun some time ago by Rev. Mr. Leech, and carried on by Rev. W. P. Garrett, B.A., is now being ably looked after throughout this very extensive mission by Rev. J. R. H. Warren, B.A., late of Trinity College, Toronto. The Sunday school, which was first opened two years ago, on Advent Sunday, is being successfully carried on by Mr. Carson Bradley, superintendent; with Mr. Hugli, Miss Arley Anderson and Miss Ethel Hamilton, as teachers. The choir, which was organized this summer, is being successfully looked after by Mr. W. G. Scrim, late of Arnprior, and Miss Edith Sherman, as organist. In conclusion, it is safe to say that although working under many untold disadvantages, the work for God and His Church seems to be going on slowly but intensely sure.

—The evil deed that you do hurts you a great deal worse than it can hurt the man at whom it is aimed.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

York Mills. St. John's. A large congregation assembled in this church on Thursday, December 14th, to witness the institution and induction of the Rev. R. Asheroit, M.A., by the Lord Bishop of the diocese, to the parish of York Mills. The Form of Institution having been carried out by His Lordship, the Rev. Canon Welch read the mandate of induction, after which Mr. Smith, one of the churchwardens, handed the keys of the church to their new rector. Evening prayer was said by the Rev. T. W. Powell, the lessons being read by Rev. Canon Osler and the Rev. T. W. Paterson. The sermon was preached by the Rev. Canon Welch, rector of St. James' Cathedral, Toronto, from 2 Cor. v. 20: "Ambassador for Christ." Having pointed out the various names used in the Bible as designating a minister of Christ, each bearing a distinct idea, he dwelt upon the word, "ambassador," as indicative of (1) one sent; (2) a representative; and (3) as being clothed with authority to act in the Sovereign's name. The relationship of clergy and people and their mutual responsibilities having been touched upon, Canon Welch warmly commended to the congregation their new rector, who has been his colleague for nearly twelve months, and of whose faithfulness and devotion to duties he could not speak too strongly. He bespoke for him a warm reception at their hands, and asked for their prayers and hearty support in everything pertaining to the well-being of the parish. A striking feature of the service, which must have warmed the heart of Mr. Asheroit, was the hearty responding of the congregation, nor must we omit to mention the good work done by the choir.

"A Century Thankoffering."—Rev. and Dear Brother.—The rural deanery of Toronto, at its last monthly meeting in November passed a resolution to the following effect: "That, whereas the efforts to raise a 'Century Fund' throughout the diocese have not been successful, and whereas it is most important that the century should not close without some effort to mark the passing of another great epoch, a century without parallel in every department of religious and secular activity, therefore resolved:

"That this deanery respectfully requests His Lordship, the Bishop, to issue a pastoral, calling on the various clergy to request their people in every parish and mission of the diocese to bring as a thankoffering, on Sunday, December 30th, 1900, one average day's income, from whatever source derived, to be devoted, according to the wish of the donor, as indicated by putting a mark opposite one or more of the objects printed on the special envelope provided for the purpose."

As a substitute for a "Century Fund," the plan has my warmest approval; and I earnestly ask you to afford your people an opportunity to give as suggested, and to urge them to make this reasonable return for the many blessings vouchsafed to them during that portion of the century in which they have lived. Let the mercies of God, mercies of life and substance, mercies to country and Church, to family and individual, appeal for some such recognition; and let the noble and generous examples of those Christian bodies, which have raised enormous sums for the advancement of their interests, stimulate us, so that the response may, in some measure, be worthy of the great Church to which we belong. Your faithful friend and Bishop,

ARTHUR TORONTO.

Bishop's Room, Toronto, Dec. 1st, 1900.

N.B.—It is recommended that all offerings be anonymous. Kindly notify me as soon as possible as to number of envelopes you will require.

The Rev. C. H. Coles, honorary-secretary of the Brotherhood of St. Andrew, in Jamaica, in the name of the Archbishop of the West Indies,

has invited the Rev. H. C. Dixon, diocesan missionary, to assist in a parochial mission, which is to be held for two or three weeks, next March, in the city and neighbourhood of Kingston, W.I. On account of Mr. Dixon's engagements for missions during the winter and spring, he is, however, unable to accept.

Longford.—Allow me to acknowledge, through your columns, the receipt, by this mission, of a generous parcel of books, \$20 worth, from the Church Bible and Prayer-Book Society. These include hymn books, for a new service just started, and a replenishing for five older services; also some very charming books for our two Sunday schools; in one other congregation there are Union Schools, already provided with good libraries. We are very grateful for this kind help. Charles H. Brooks, incumbent.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton. Mrs. Fessenden, widow of the late rector of Ancaster, has been appointed curator of the proposed museum at Dundurn Castle, Hamilton. Mrs. Fessenden, who is the originator of Empire Day in our Public Schools, is also the convener of the O.H.S. Flag Committee, and secretary of the W.H.S., as well as of the "Daughters of the British Empire."

Haldimand.—A meeting of the chapter of this deanery was held at Dunnville, on Wednesday, December 5th. There were present the Revs. Rural Dean Scudamore, P. L. Spencer, W. Bevan, T. Motherwell, rector; and A. W. H. Francis, secretary. Service was held in St. Paul's church on Tuesday evening, 4th inst., at which addresses were given by the Rev. P. L. Spencer, on "The Coming of Christ," and by the Rev. W. Bevan, on "The Church's Preparation for the Coming of Christ." The Holy Communion was administered next morning at 8 o'clock, the Rural Dean being celebrant. The Revs. W. Bevan and A. W. H. Francis were appointed the missionary deputation for services throughout the deanery during the winter, and Sunday changes were arranged for with the exception of Caledonia, where the next meeting of the chapter will be held on Feb. 6th, and the evening service preceding will take the place of the Sunday exchange. The correspondence in the Canadian Churchman, evoked by Mr. Spencer's question as to the object of "pardon," in the absolution in the Communion Office, was read and discussed. A discussion also took place on the various extra-parochial collections, and the interchange of ideas on this very practical subject was, we think, useful and helpful.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—Rev. H. J. Hamilton, of Gifu, Japan, has been visiting, during the months of November and December, various places in Huron diocese. For example, the London churches, Windsor, Chatham, Essex, Glencoe, Thamesford, Lakeside, Granton, etc. Up to the present he has visited some one hundred places since his return from Japan. Nothing could better illustrate the splendid organization and good business methods of the Church Missionary Society than their deputation work. The D. and F. M. Board allow their missionaries to return, and make little or no effort to arrange trips for them, or to secure them opportunities to present the claims of their work on the Church. The C.C.M.A., as well as the parent society, C.M.S., deem deputation work an important part of their system, and not only has Mr. Hamilton lectured some one hundred times already, but engagements have been made for visits to Nova Scotia, New Brunswick, and

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Prince Edward Island, and the dioceses of Toronto, Niagara, etc.; and these visits will take up several months of the New Year. His lecture on Japan, and on the work in Gifu, under his care, is exceedingly interesting, and is well illustrated by a couple of dozen beautiful limelight views.

Lucknow. The people of Lucknow and St. Helen's have given a cordial welcome to their new clergyman, Rev. C. H. P. Owen. Besides numerous smaller attentions, he has been presented with a cutter and a supply of oats for the winter. Such attentions are very cheering to the clergyman, and might well be followed in many parishes.

Sarnia. On Tuesday evening, November 27th, the annual missionary service was held in St. George's school room. The rector gave an address on "Diocesan Missions." The Rev. Canon Richardson gave a most interesting address on the "State of the Church in England." He spoke of full churches, of bright and hearty services, of the great work of the Church in the slums of London, and, above all, of the great interest taken in the missionary work of the Church in foreign lands. His address was full of information, and was pronounced one of the best ever delivered in Sarnia on the subject of the Church's missionary work.

Sunday, December 2nd, was a busy day for the Bishop. In the morning, he confirmed sixteen candidates in St. John's church, South Sarnia. The church was filled in every part; the services were hearty, and the Bishop's address to the candidates could not fail to make a deep impression. As this was the first confirmation service held in this church, the event was looked forward to with great interest by both pastor and people. The congregation was recently separated from St. George's church, Rev. V. M. Durnford, incumbent. At 3 p.m., the Bishop visited St. Peter's church, on the Indian Reserve, and confirmed six candidates. There was a good congregation present, and all were delighted to see their Bishop and hear his words of counsel. At 7 p.m., confirmation service was held in St. George's church. Long before that hour, the church was full, and after chairs were placed in every available place many could not gain admission. The Bishop preached in his usual earnest and forcible manner, taking as his text Rev. iii., 20, and his subject, "Lukewarmness." The rector presented twenty-two candidates for confirmation.

On Monday morning, the Bishop, accompanied by Rural Dean Davis, took the Radial Railway from Port Huron for Algonac—thirty miles distant—crossed the river in a row boat to Walpole Island, where Rev. Simpson Bringham had a class of thirteen Indians prepared for confirmation. There was a large and devout congregation. The Bishop and the Rural Dean addressed the congregation through an interpreter. The work of the Church among the Indians of Walpole Island is promising and hopeful.

Strathroy. In the spring of this year, during the discourse of an able sermon, our rector, Rev. W. T. Cluff, took occasion to remark that he thought the house of God should at least be on a par with the houses of the parishioners, and that in this parish he thought the church could stand some decorations, etc., to bring it up to such a standard. These remarks were well received, and at the Easter vestry meeting a committee of vestrymen was appointed to look after the repairs; and a committee of ladies appointed to collect the necessary funds, which was done in a very satisfactory manner. Mr. J. W. Waltham, of St. Thomas, was the artist engaged, and he has done his work in a very creditable manner. The walls are done in a warm buff colour, with proper ornaments, dado, and borders to harmonize. The chancel presents a very rich appearance, and reflects high honour upon the artist.

Over the chancel arch is the text: "In this place will I give peace, saith the Lord of Hosts." The nave and transepts are lighted by two handsome electroliers, and the chancel by bracket lights. This is a very great improvement over the incandescent lights which were formerly in use. The seats and ceiling are hardwood, with hard oil finish. We feel confident that the interior of our church will now compare favourably with churches of similar towns. The outside was not neglected, but substantial repairs were made to the brickwork and belting. The committee in charge are to be congratulated for the thorough manner in which the improvements have been carried out. The church was reopened for worship on the 20th Sunday after Trinity. Very Rev. Dean Innes, M.A., rector of St. Paul's Cathedral, London, being special preacher, the rector taking charge of the services. The Dean delivered two impressive Gospel sermons from 2. Cor., v., 14 and 15, and 1. Cor., i., 18. The musical portion of the services were rendered by the choir in their usual able manner. The collections and attendance were good, and the services much enjoyed.

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.

THE NEEDS OF ALGOMA.

My Dear Mr. Editor,—

I wish to express my sincere gratitude for your sympathetic and timely note on the needs of Algoma. I need hardly say such words as you have published cheer and encourage me greatly. There is no question that a great future lies before the hitherto despised and neglected region embraced in the diocese of Algoma. Whether or no the Church will have her proper share in the growth and prosperity awaiting us, must depend, under God, on two things: First, on our own people's rising to their opportunities and responsibilities; and secondly, on our being duly supported, during the critical period of expansion, by the Church at large. Believe me, very faithfully yours,
GEORGE ALGOMA.

THE S.P.G.

Sir,—I send to you, herewith, a statement made by a Presbyterian missionary, in Klondyke, in reference to the work of the S.P.G. missionaries in that far-away portion of Canada. It seems well that such a testimony to the beneficent Christening work of this grand old Missionary Society should be published in the year of its bi-centenary celebration.

HERBERT S. McDONALD.

Brockville, 11th December, 1900.

A Presbyterian Missionary on the S.P.G.—
"In my judgment, the objects which the founders of the Society for the Propagation of the Gospel set before them are more true to the Scriptural ideal than any other society with which I am acquainted. (1) To keep Englishmen Christian. (2) To make pagans Christian. These objects are surely in line with Scriptural policy—"To the Jew first," and "beginning at Jerusalem." . . . That the S.P.G. is a Romanizing agency has often been alleged in my hearing in Belfast and elsewhere during my visit to the Home churches. Now, I have no data for India or any other of the British colonies, and so cannot express any opinion, but I can express an opinion as to the

work of the S.P.G. in Dawson City, and far away West and North, in lonely mining camps along the banks of the mighty Yukon, and my unhesitating testimony is that the S.P.G. and its admirable work in these mighty wilds is not Romanizing, it is far from it. The missionaries there (supplied by the S.P.G.), are broad-minded Evangelical men, and keep ever before them in their preaching the uplifting of the Blessed Saviour and the establishment of pure religion and undefiled, in the mining camps and lonely tracts of the great lone land. In my work I have been brought into close contact with the S.P.G. missionaries, and I have always found them helpful to me in my work, kind, generous, just, but above all, humble, earnest Christians, preaching Christ alone and Him crucified. . . . The S.P.G. missionaries are doing a great and lasting work for our common Saviour in the great West of Canada. The future of the British Empire and the world would, I believe, be best secured by the adoption in all the churches at home of the principles of the S.P.G., which would meet the larger outlook of the coming century: 1. To make and keep Englishmen Christians. 2. To make Pagans Christians.

R. M. DICKY,

Presbyterian Missionary in Klondyke.

Sept. 19th, 1900.

THANKS FOR CANADIAN CHURCHMAN.

Sir,—I beg respectfully to thank your kind readers, who have been pleased to send their copies of the "Canadian Churchman" for distribution. I assure you that they have been received and read with interest in the widely extended missions of Gore Bay and Silver Water, but as I am now in charge of the Aspdin mission, Muskoka, may I ask a continuance of this privilege for my new mission? I have already been distributing those forwarded to me from Gore Bay, and I may add that they will be as acceptable here as on the Manitoulin Island.

LAURENCE SINCLAIR.

St. Mary's Parsonage, Aspdin, Muskoka.

BROAD CHURCHMEN.

Sir,—I was much interested in your report of a conference recently held at Cobourg, and the excellent papers therein summarized. But one statement in the sermon of Provost Macklem (if correctly reported), needs rectification, as it fails to do justice to a certain section of Churchmen, very scantily represented in our Dominion. The Provost is reported to have said that to the Broad Churchman "the Church is little more than a human society." I do not know what the Provost's historical definition of a Broad Churchman may be, but most people regard the term as describing that element—for it never was a "party"—which traces its descent from Jeremy Taylor, the "ever memorable" John Hales of Eton, and Stillingfleet (in his earlier and more liberal stage), through the Cambridge Platonists, down to Whately, Thirlwall, Arnold, Maurice, and the great Cambridge "Three." From these great teachers I have learned a very different conception of the Church and Sacraments from that which the Provost attributes to them. And I venture to think that if he will carefully study such books as Hort's "Ecclesia," Maurice's "Kingdom of Christ," and Bishop Westcott's "Incarnation and Common Life," he will find reason to modify his opinion when he next speaks ex-cathedra about Broad Churchmen.
JOHN DE SOYRES.

LAWLESSNESS.

Sir,—Allow me to join "Anglican" in his protest against "every man (in clerical ranks), doing what seemeth him right in his own eyes." He reveals a lawlessness more widely spread in our Canadian Church than I had any conception of. I have no doubt in the world that on the part of

Some of the irregularities which have occurred since the execution of the 14th Canon of the Provincial Synod of 1851, and the possession of a living may be found in the following particulars:—(1) A very few of the clergy, especially of our parishes, are ignorant of the Canons of the Provincial Synod. They have them not in possession in printed form, nor are they brought before the attention of lectures or addresses. Especially is this true of the younger clergy. (2) I will make bold to say that the number of the older clergy, who are acquainted with the older Canons of 1851, are also few. They are looked upon as antiquated, out of date, or gettish of the fact that they are still of authority over the clergy, where they are applicable, and where they have not been cancelled by the regulations of our Provincial Synods. (3) Secondly, this lawlessness, especially in our relations to the Protestant sectarian, is not approved, is condoned in Episcopal quarters. Notice may be likely will be taken if formal complaint is made; but one hesitates to complain of a brother priest, and the complainer does not gain the favour of his Bishop for so doing. In the days of our first Bishops in this "Canada of ours," if such irregularities and breaches of the Canons, reached Bishops Strachan, Farnford, or Mountain, came before their attention, whether by newspaper or complaint, the offending cleric was soon brought to book, and his conformity with the Canons, etc., made imperative. Why is it not so now? Why should a clergyman, licensed to exercise his clerical functions in one sphere only, and given a particular area to exercise his cure of souls in, be allowed to perambulate through the diocese, or part of it (and I have a special case before my mind just now), entering into other men's parishes without so much as saying, "with your leave, sir," and hold novel services of praise and prayer and in Methodist or Presbyterian places of worship, calling such meetings, "consecration services," "Endeavour meetings," "Sunday school Unions," etc., etc. What are these but holding public worship under a form alien to the spirit of the Church and foreign to the Prayer-Book? To-day, there is an outcry in England against extra Prayer-Book services, as unauthorized, but the spirit of the outcry is because those services have more of a Roman cast than dissenting. Services there, and services here, that follow a purely dissenting method and form, are allowed to go unchallenged. Of course this ought not to be allowed, but alas it is. There was formed, some few years ago in Toronto, a "Canadian Church Union;" pray what has become of it? Could it not stir in this matter somehow? I hope the subject will not be allowed to go out of sight until the offenders alluded to mend their manners and bend their minds to a knowledge of what the Church requires of them, and to understand that it is not theirs to will and to do of their own good pleasure.

ANOTHER ANGLICAN.

British and Foreign.

The Bishop of Bath and Wells dedicated the new church tower of St. Nicholas', Henstridge, which has been erected at a cost of £2,000. Six new bells were also dedicated.

At a vestry meeting, held at Crowland, a sister of W. Hill, the late sexton, was appointed to fill that office, which includes the caretaking of Crowland Abbey. The sextonship has been in the same family 200 years.

At present Protestant Christianity in Japan has 493 missionaries, 143 mission stations, 864 out-stations, 11,872 pupils in the mission schools, 196 theological students, 308 native ordained ministers, 714 unordained preachers and helpers, 373 Bible women, 423 organized churches, and an adult membership of 40,981.

The Archbishop of York took part in the dedication of a new Episcopal church at Ayr. The church built to designs by the late Mr. J. E. Thomson, R.A., cost £10,000, exclusive of furnishing. The Archbishop expressed his astonishment at the vigour of religious work in the town.

The Bishop of Pretoria, applying to the Society for the Propagation of the Gospel, for additional grants, writes: "If, with peace, an honest and wise government be established, no words can express the glory and excellence of the prospect before the Church, in a country so favoured by nature, and marvellous in recuperative power."

Additions and extensions to Leamington parish church were consecrated last week by the Bishop of Worcester. The restoration and completion scheme is from the plans of the late Sir Arthur Blomfield, and will have involved when finished an expenditure of £18,000. During the day (yesterday week), £2,000 was collected towards the completion of the building.

Letters have, it is stated, been received from Bishop Tugwell, dated Ghierko, Hansaland, September 10th. The Bishop and his party were being well received by the local King, and by the people, who had not only sent presents of food to the mission, but had erected for them houses, including a dispensary. Two additional members for Bishop Tugwell's party are leaving England for Ghierko. They are the Rev. G. P. Bargery and Mr. Hanns Vischer, B.A., of Cambridge.

It is announced that the Right Rev. William Moore Richardson, Bishop of Zanzibar and East Africa, since 1895, has been appointed assistant Bishop in the Diocese of Brechin, N.B. Bishop Richardson, who graduated with distinction, in 1869, was ordained in the same year by Bishop Abraham, of Wellington, N.Z., for Bishop Selwyn, of Lichfield, who in that year went out to New Zealand to wind up the affairs of his old diocese of Auckland before finally leaving it.

We understand that the Bishop of Worcester has ordained two laymen of his diocese to the diaconate, on condition that their diaconate shall be perpetual. There is said to be a feeling in the diocese in favour of such ordinations, the opinion being that, by entrusting perpetual deacons with the care of financial matters, parochial clergy would be able to devote themselves more fully to their spiritual duties.

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity upon the Rev. Joseph Barker, Archdeacon of Ladysmith, in recognition of his long services to the Church in Natal, and also of his heroic conduct during the siege of Ladysmith. The Lambeth degree may be considered (says *The Southern Cross*), the V.C. of the Anglican Communion, and we congratulate Dr. Barker upon his well-earned distinction.

In analyzing the Michaelmas ordination lists, the *Guardian* finds that there was a total of 239 candidates (160 deacons and 79 priests), as against 204 (135 deacons and 69 priests), at the same season last year—"an increase which, so far as it goes, is as gratifying as it has been too rare of late years." Of these 239 candidates, 144, or rather more than 60.25 per cent. (as compared with an unusually high percentage of 66.6 last year) were graduates of Oxford or Cambridge, while 191 altogether, or somewhat less than 80 per cent. (as against 82.35 last year), had university degrees.

The Rev. Canon Albert Basil Orme Wilberforce, D.D., has been appointed to the office of Archdeacon of Westminster, vacant by the death

of the Ven. C. W. Furse, who had held it since 1895. This appointment lies in the hands of the Dean and Chapter of Westminster, and in the event of a vacancy, one of the capitular body is always selected. The office is purely nominal, inasmuch as Westminster Abbey being a "Royal peculiar," and outside the jurisdiction of the Bishop of London, the Archdeacon has no area or archidiaconal jurisdiction to visit.

The Bishop of St. David's, addressing the clergy of the archdeaconry of Carmarthen during his primary visitation at Caerarthur, said that a national representative Synod of the Church would give Bishops the moral power desirable, in an age like ours, to vindicate their spiritual authority and to satisfy the reasonable expectation of a law-abiding people that rulers should rule. The Convocations Bill did not appear, to say the least of it, dangerous to the authority of Bishops, nor did it seem dangerous from the same point of view to the independence of the clergy.

Bishop Stuart of Persia has just celebrated his jubilee as a missionary. Fifty years ago he went out to Agra, together with the late T. V. French, afterwards Bishop, famous as the "Seven-tongued Man of Lahore." After some years' work in India, Mr. Stuart went to New Zealand, where he became Bishop of Waiapu, in 1877, but retired in 1894. Although no longer equal to the physical strain of a colonial episcopate, Bishop Stuart, like his old-time colleague, felt able to return to the mission field as a simple missionary. Bishop French died at Muscat, in Arabia, but Bishop Stuart survives to do useful work in Isiahah.

On his return to England, the Rev. Arthur Gadd took a temporary engagement in the extensive parish of St. Simon's, Sheffield, for six months, which was afterwards extended to a year. He has now been appointed curate of St. Paul's Episcopal church, York Place, Edinburgh, and began his duties there the first Sunday in December. St. Paul's is a large and influential church, with eighteen hundred members, while the income last year was £2,100. Canon Rowland Ellis has been rector for sixteen years, and is well known as a writer and dignitary of the Church in Edinburgh. Mr. Gadd will no doubt find ample opportunity for his favourite work among the poor and neglected portion of the population.

A unique bill has recently been found in the British Museum, in London, which gives some interesting items. It is the bill of burning the three heroic martyrs of England, and reads as follows: "Charge for burning the bodies of Cramer, Latimer, and Ridley; for three loads wood fagots, 12s.; item one load furze fagots, 3s. 4d.; item, for carriage, 2s. 6d.; item, a post, 2s. 4d.; item, two chains, 3s. 4d.; item, two tables, 6d.; item, labourers, 2s. 8d.; total, £1 6s. 8d." Furze fagots came high enough, but it cost more than any mathematician can figure to bind men to the stake. It does not pay to persecute.

The Bishop of St. Andrews and the Church in South Africa.—We learn from the last number of *The Southern Cross* (the Monthly Record for the dioceses of the South African Church), that "a suggestion has been made by the Bishop of St. Andrews (Wilkinson), that at the end of the war he should bring out a band of preachers to help to develop and deepen religious life and Church work generally throughout the province. A resolution was passed thankfully accepting the Bishop of St. Andrews' suggestion, and it was further resolved that it was desirable that an "advanced guard" should come during 1901, to make preparation, the best time probably being between June 1st and October 31st, to be followed by the main body in 1902. Besides Bishop Wilkinson, the only name that we have heard of as yet of clergy likely to come, is that of Canon Gore."

A CHRISTMAS CAROL.

"Unto us a Child is born." Isa. ix. 6.

Ha! Ha! ha! most Holy,
 Come from Heaven above!
 Bless our mother lowly,
 And 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.

As grief comes, and sorrow,
 Care, and woe, and pain,
 Joy from Thee to borrow,
 Pardon to obtain;
 Jesus take Thy power and reign.

Sympathy He bringeth
 From His Father's throne,
 So, an angel wingeth
 His Heavenly depths alone,
 To tell that 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.
 —John Cuilen, D.D.

CHILDREN AT CHRISTMASTIDE.

"If there is one day in the year which rightly belongs to the young, it is Christmas Day," writes Edward W. Bok, in the Christmas Ladies' Home Journal. "It should be given over to them, therefore, without stint or reservation. And I think sometimes that parents do not always understand this. It is right and all-essential that restrictions upon the amusements of the young should prevail in every home. But Christmas Day is the one day when these barriers ought to be lifted, and the young given free play. No wholesome liberty nor indulgence should be withheld from a boy or girl on that day. What of it my dear friend, if such liberties do mean a tear here, or a broken chair there? Suppose the boy is particularly noisy on Christmas. What of it? Tell me, if you can, a better sign of strong, young health than the noise from a boy's lungs! Suppose he does throw himself, or even jump or stand, on your best lounge, and soil or rumple your pet tidy! Pass over it, don't notice it, but let the boy have his Christmas Day. And if the little girl does insist upon putting her sticky candy fingers on your dress, what of it? Let her romp and tear all over the house. Give her the joy of feeling that for one day the house is hers in every nook and corner of it. Let her put her smutchy little hands on the white paint of door or wall. I know a home, my dear woman, where the marks of four little smutchy fingers may be seen any day on the white paint of a door, and they are treasured above the costliest ornaments in that house. Nothing could induce the mother of that home to wipe off those finger-marks, and gaily would her heart sing if the little fingers that put them there could make others all over the doors and windows of that house. . . . Let each one of use, who can, give freedom and zest to the dearest treasures of the Christmastide; the young barbarians of our homes. God bless them, I say. May each child in this land of ours have a Christmas Day this year fashioned after his own heart."

THE COMPLIMENTS OF THE SEASON.

O, may this Christmas Season be,
 A happy one, my brand, to thee;
 A season when each one you meet,
 Extends to you a kindly greet,
 That makes your heart with love o'erflow
 For every brother here below.
 —J. H.

THE SAVIOUR OF THE WORLD.

Jesus Christ came down from heaven to reveal to our indefinite understanding some hidden things of God; to "declare" them not only by His words, but by His works. The false religions of the world present, under this guise or that, some symbol of the Creator, but Christianity is the only form of religion which, possessing the true knowledge of the Living God, can impart it to mankind.

Guided by Christianity, we may know God; we may claim Him as our God for ever and ever; we may learn to understand His government of the universe, the nature of His rewards, the certainty of His punishments; and we may watch the unfolding of the great drama of life, which, with all its changes and chances, must ultimately lead to the triumph of Christianity and the salvation of the world, under the all-merciful, all-powerful guidance of God.

If we reject Christ, what becomes of our relationship to God? I do not ask what becomes of our love to Him, but whether we can even think of Him aright, by a wilful rejection of Christ we place ourselves at a distance from God. He hides His face from us, and becomes farther and farther out of our reach. Some abstract, vague idea takes the place of the Living God, in our minds, and we fall from one error into another, till at last we are landed in absolute Atheism; and like the blind, groping vainly in the dark, so the unhappy man, who has lost the true knowledge of God, tries to replace his loss by some erroneous conception of his own brain, each one for himself, as if it would be done as easily as the spider can weave his web.

HE CARETH FOR YOU.

It makes all the difference in the world who it is that tells us to throw off care. How often a thoughtless, heedless, but kind-hearted boy will say to his mother, toiling beyond her strength: "How foolish you are to work so hard! Let it go. It does not need to be done." Does this relieve the actual care of the mother, or lighten her sense of responsibility? But, on the other hand, if a truly loving and entirely competent person says to her, "I know this work must be done. I can conduct this affair just as it should be. Let me assume the entire responsibility in your place," then this over-burdened woman may indeed breathe freely and commit her care—something that must be done or borne—to this other responsible burden-bearer. A truly conscientious person does not and cannot cast off care by giving it into the hand of an incompetent, heedless and unreliable person. Herein God's offer to bear our load of anxiety is seen to be incomparable, for who so able, so willing, so all-seeing to perceive the whole of the responsibility, even to the remotest relations and consequences, as God? The gist of the matter in the case of relief offered by God is this: "He shall sustain Thee," "He careth for you," implying that He cares enough for us actually to bear our responsibility as it ought to be borne. His offer is a real lifting of the burden by hands that will never evade the fullest measure of responsibility,

and herein consists the greatness of the offer, because it affords absolute relief to the burdened person accepting it.

TAKE HEED WHAT YE READ.

But, while all this is so, the multitudes read, and read, every day, from morning until night, and long into the night. The old and the young, men and women of every class and degree of education, the poor and the rich. Newspapers almost as multitudinous as the snowflakes, fly all day, magazines by the score; books upon books, free libraries almost in every village. And all this uncounted and inexhaustible matter in type conveys all sorts of facts, truths, falsehoods, opinions, and fancies. The brightest intellects of the day reach millions of minds and hearts by means of the press. The servants of the Lord Jesus can thereby speak to thousands, nay, millions, whom they could never reach by the spoken word. The enemy that sows the tares never had a finer opportunity, and a better instrument. He has access to every house. Words which no mortal tongue would dare to utter within its walls, are secretly read from the printed page. The poison of false doctrine is administered in the most seductive form. Forbidden fruit is made very "pleasant to the eyes," and the tree of knowledge of good and evil is described, in the old way, and by the same old tempter, disguised, not as a serpent, but it may be a popular novelist, as a tree that is good for food, "and a tree to be desired to make one wise." And the Eves and Adams take and eat, to have their eyes opened, and instead of becoming like gods, to find that they are naked, and to make them hide from God.

At such a time it is highly necessary to utter the warning, "take heed what ye read."

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it up, leaving room for the dates to swell a little, but making the string quite tight; boil for two hours, and then turn out on a hot dish. If you want to warm up date pudding, currant or plum pudding, the best way is either to put the whole piece into a steamer over boiling water for a quarter of an hour, or cut in slices, put into a dish and pour some milk over it. Cover, and let it stand in the oven for a few minutes.

READY BEFOREHAND.

"What are you doing now? I never saw a girl that was so continually finding something to do!"

"I'm only going to sew a button on my glove."

"Why, you are not going out, are you?"

"Oh, no. I only like to get things ready beforehand; that's all."

And this little thing, that had been persisted in by Rose Hammond until it had become a fixed habit, saved her more trouble than she herself had ever had any idea of, more time, too. Ready beforehand—try it.

As surely as you do faithfully you will never relinquish it for the slipshod time-enough-when-it's-wanted way of doing.

GIVE YOUR WHOLE LIFE.

Why should you have a divided life—so many years against Christ, so many years for Christ? Ah! If I could bring St. Paul here this afternoon, and ask him "What dost thou regret most, Paul?" he would say: "The years of my unbelief, the years of my persecutions of Christians, and I never can forget I held the garments of those who stoned Stephen." If he could have blotted that out, and had an equal life all the way along, like the life of John the Baptist, like the life of the prophet Jeremiah, then St. Paul would have had nothing else left him to desire in this world or the world to come; it would have been all Christ then, without a past shadow. Why have half a life? Yes, and remember this; lives are not divided like watertight compartments, or like fields with a hedge here and a hedge there, separate and independent of one another. Oh, no; the twenty or thirty years outside of Christ will affect the years that you are in Christ. You sow your field first with tares; then you say, Now I plough it up, I harrow it; that was a tremendous mistake, I am going to sow it with wheat. You sow it with wheat. Yes, I was a farmer once, and I know that the crop of the past can never be entirely grubbed and harrowed out; again and again tares will come up among the wheat, and people will say, Look ye, he sowed wheat, what about the tares? There are Christian men today who are sometimes openly disgraced, but who are constantly privately put to shame before their conscience by habits of speech and habits of action that are the almost inevitable remains of a past non-religious life. Why not have the life running all in one direction? Why not have the life a unity? Why not have it all in Christ Jesus? —REV. JOHN WATSON ("IAN MACLAREN.")

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SADIE'S PROOFS IN THE ROUGH.

Aunt Millie looked up from the book that she was reading, saying: "Come in," as a gentle tap sounded on her chamber door. Her little niece of ten came in eagerly with something which she held very carefully in her hands.

"I've come to show you the proofs of our pictures, auntie," she said. "Uncle Merton said I could bring them up to you."

"What proofs do you mean, Sadie? I did not know you had sat for your photographs lately," said her aunt, as she began to take the negative out of the big brown envelope in which they were placed for protection.

"I didn't either, Aunt Millie," laughed Sadie. "But Uncle Merton says that when he found out that he was going away with his regiment next month he made up his mind to have pictures of Harold and of me that would be just natural, as we are everyday—not prim and stiff, and in our best clothes, as the photographers take us. So he has been taking 'snap shots,' as he calls them, of us whenever he has had a chance."

"He has quite a variety to choose from," said Aunt Millie, looking at the pile in her lap. "He sought to have some satisfactory ones here, surely."

"He's going to finish them all, he says. There's some of them where Harold and I are together, and some

taken separately," was Sadie's reply. Aunt Millie picked up the top one saying:

"This is Harold's. I know that attitude well. He is puzzling his dear little noddle trying to think up some new mischief, I am sure. Here you are both. You can tell me about them, Sadie."

"We were looking at my new book. Our heads are bent down so you can't see much of our faces. There is one of Harold trying to make Kitty Clover eat some baked beans. She just despises 'em. See him holding her nose down on the plate," said Sadie with glee.

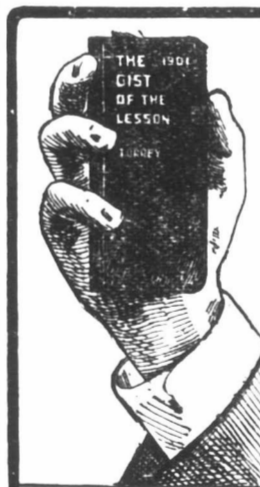
"This is mine. You see I'm making a johnny-cake for dinner, and I was trying to remember whether I had put in the cooking soda or not," she went on.

And Aunt Millie was compelled to laugh at the comical look of perplexity stamped on the little cook who leaned over the table anxiously



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regarding the mixture in the pan before he—

"There is one of Harold going to sleep on his supper, and one to go with it when he peeped over the side of the crib in the morning."

"And here?" Sadie blushed and looked distressed as her aunt held up another one. "Oh, dear! I wish I could throw that one away, but he won't. It is a horrid picture of me."

"What is the matter with it, dear?" asked her aunt in surprise. "Ah, now I see why you do not care for it! But it looks as though the camera gave a faithful reproduction of the scene, doesn't it?"

"Yes, I suppose it is just as I looked then," Sadie reluctantly admitted. "But I wish he could only keep the ones where I look pleasant."

"Tell me about it, Sadie," urged Aunt Millie, gently stroking the downcast head of the little girl kneeling beside her. "What was the trouble just then?"

So the child began her penitent little confession:

"Mamma had gone out to the store, and she asked me to look after

it is to preach Him, but He would be lived every day in the week by those whose free and almost unconscious service would become a divine force among men.—BISHOP THOROLD.

We ask, as we well may, "How can such things be? Almighty God made a little child, the Infinite and Everlasting, born in human flesh, born to die! It would be overwhelming indeed, if we were creatures of simple intellect; but we are creatures who, besides—yes, above intellect—are endowed with a nature which knows what it is to love, to venerate, to rejoice, to adore; which finds, not in its intellect, but in its affections its highest conceivable ideal."

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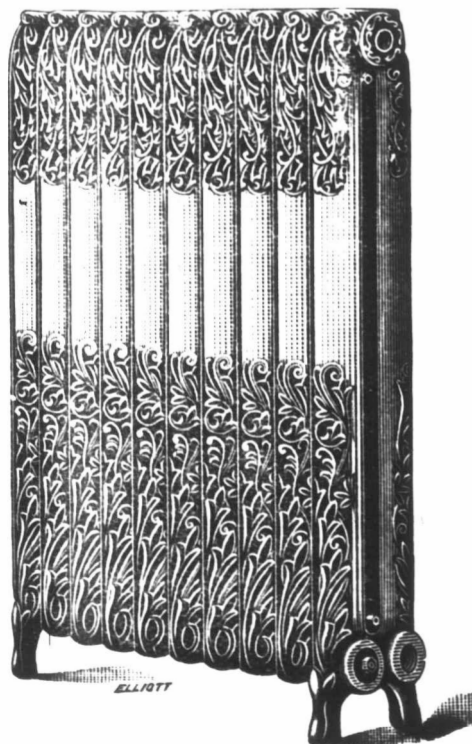
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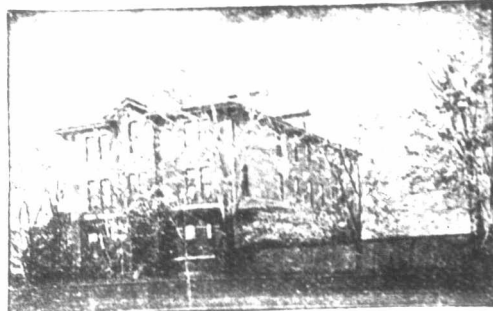
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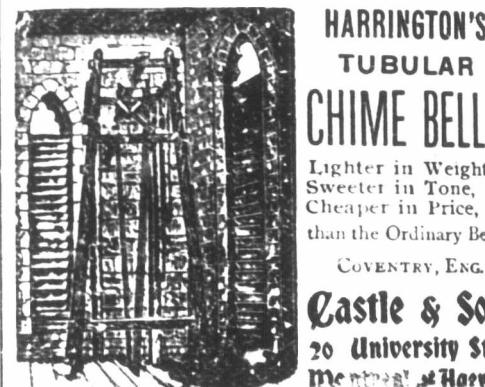
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