

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, JANUARY 2, 1902.

[No. 1.

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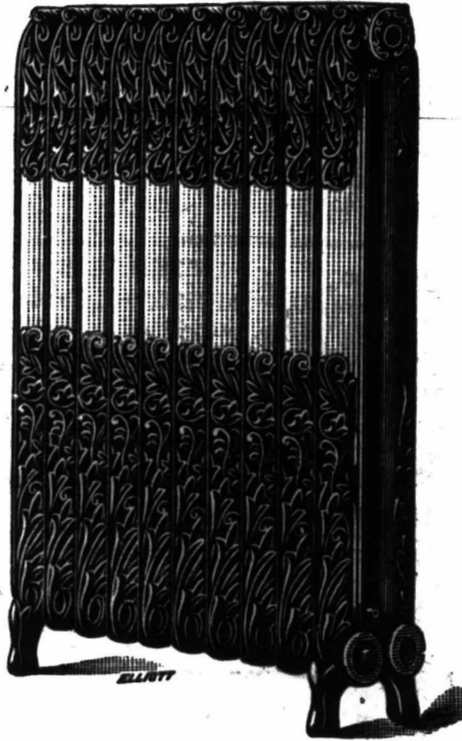
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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning or the following week's issue.

Address all communications,

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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY AFTER CHRISTMAS;

Morning—Isaiah XLII. ; Mat., IV. to 28.

Evening—Isaiah XLI I., or XLIV. ; Acts III.

Appropriate Hymns for Epiphany Sunday and First Sunday after Epiphany, 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:

HYMNS FOR EPIPHANY OF OUR LORD, SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 173, 318, 322, 355.

Processional: 76, 79, 81, 601.

Offertory: 78, 486, 488, 544.

Children's Hymns: 75, 177, 331, 332.

General Hymns: 77, 178, 179, 294.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 220, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General Hymns: 79, 214, 290, 534.

A New Year's Greeting.

In beginning a new year we feel it right to start with a few words of greeting to our friends. To our subscribers we give our grateful thanks for the promptitude with which they have remitted their subscriptions, and the pains that many have taken to increase our list. Without the sinews of war this paper could not keep up, and as our price is so low, when paid in advance, this small sum ought to be punctually paid. We ask those who have overlooked this duty, to remember our necessities by clearing off all arrears at the beginning of the year. Advertisers are reminded that our circulation is not only a large, but an unusual one—that the Canadian Churchman goes to a

greater variety of families than any ordinary newspaper, and is often passed into many hands and perused from cover to cover. Consequently it is unusually well fitted as an advertising medium. If the Canadian Churchman is not as satisfactory a church paper as all our readers would desire, they must remember the variety of tastes to which we have to cater in a limited space. There is one department which we wish improved, and that is Diocesan News. We have always found it a difficult one. Having taken our readers into our confidence, will they justify that confidence by making it a personal matter to write to us on occasion, and when any local festival of any kind takes place, to arrange that the duty of sending a notice to the Canadian Churchman is devolved on a willing and ready penman, or, perhaps better, penwoman. And now to all subscribers, advertisers and readers of the Canadian Churchman, on behalf of the staff, we wish God's blessing and a Happy New Year.—

National Churches.

We recently took exception to some comments on the Irish Church which seemed to us to be uncalled for and unsupported by facts. True, the members of that church, like those of every National Church that has any real life, must be Home Rulers. We use the word in the loyal sense. The Irish Church is exactly in the position of the Church in the United States, in Canada and in Scotland. It controls its own affairs without the domination of any foreign church and is in close brotherly alliance with the other Anglican Churches the world over. Like ourselves and the Church in Scotland it is a missionary church and many of the clergy emigrate or go west or south. An enquiry was recently made in Scotland as to what proportion of students recently trained remained in Scotland after the expiry of the statutory two years demanded by the conditions of their bursaries. Of those who have been ordained to the diaconate in the years 1892 to 1899 inclusive, 28 were still serving in Scotland, 2 working in connection with their own foreign missions, 1 had become an army chaplain, 2 in Canada, 1 in Australia, and 20 in England. That is out of 54, thirty remained directly connected with the Scottish Church, 3 had joined the colonial Churches, 1 was in the government, and the remaining 28 had gone to England. But of these 28 probably one-third would go elsewhere. Then it must be remembered that there was also an influx into Scotland of English and Irish trained clergy. What takes place there occurs in every country where the Church exists and so prevents stagnation or isolation. A danger which is more to be avoided is the assumption that any one national Church is perfect and that any other which differs on any minor point is necessarily wrong.

The Coronation.

We all read with interest the details of the service which are being prepared after inaction

for over sixty years. The quaint ceremonial has more than an antiquarian interest. There is the attempt to mould the mediæval ceremony into the life of the present day, to put new wine into old bottles. We read that it is proposed that the Archbishop of Canterbury shall crown the King, and the Archbishop of York the Queen. Had it been Edward the VI, and the circumstances the same as now, this proposal would have been the correct one. But it is Edward VII and his Queen, and the circumstances are different. The one was King of England, the other is King of the British Dominions. Without saying a word derogative from the position or dignity of the Archbishop of York, he is only a prelate of the second rank, and the one who should crown the Queen ought to be a prelate of a nation. Here in Canada we can claim that renown. Our people are descended from Britains, who in all the reigns since Edward the Sixth's time have settled in America. When the rebels were victorious, our ancestors left the United States stripped of land, money, everything but allegiance to the Empire. They sacrificed everything and fled to the then wilderness of Canada with absolutely nothing but freedom, loyalty and devotion to the Crown. God has blessed them and enabled them to bequeath to us who are their successors their principles and love of freedom. As the representatives of all the British beyond the sea, and as the embodiment of the principles of United Empire Loyalists, as the spiritual Head, the prelate who should rank next the Archbishop of Canterbury is the Archbishop of Rupert's Land, the Primate of Canada.

The Abolition of Santa Claus.

The connection of St. Nicholas with the giving of children's gifts on Christmas Eve dates from the Dutch settlement of New York. But in modern times the existence of the real and the mythical giver of all good gifts has been confused in the children's minds, and so the movement to abolish the tradition as misleading has grown, and among other reasons the Sunday School Times gives the following:—"Christmas is the day observed in commemoration of the human birth of our Lord and Saviour. It is fittingly observed by the giving of gifts, as Jesus was the Gift of gifts. The watching for gifts at this season, and the wondering what they may be, meets the pleasant imaginings of the children. The securing and trimming of a Christmas tree, and keeping the sight of it from the children until Christmas Day, or the hanging and filling of the stockings of various members of the family after night has shut in on Christmas Eve, gives added play to the imagination of the little folks. But if the children be previously told as a reality that St. Nicholas, or Santa Claus, comes in his sleigh drawn by reindeer to the house-top, and then comes down the chimney to give his gifts, or fill the stockings, that is a falsehood, as distinct from a fancy as to an imaginary personality, and there is harm, and only harm, in the deception." With this we quite agree. Our

people cannot be too careful to avoid instilling into the children's minds any worship except that of the God of all truth. It is pitiful and shocking to read the addresses of letters posted to Santa Claus. No Christian could read these without horror.

Our Immigrants.

In another column we reprint from the St. Andrew's Cross a letter written in the spirit of our appeal to the Brotherhood to advance. In a very courteous editorial Mr. Carleton acknowledges the importance of the subject, but refuses to leave his own little corner. He suggests the formation of another missionary society. He seems to treat, as the Toronto Council did, our appeal as one to step out of the line of duty and to act independently of the Bishop of a diocese and the rector of a parish. Such an attitude is uncalled for. We are always harping on the need of men to aid the clergy in their work. While the daily papers are announcing the arrival of immigrants in Winnipeg and other places, we look in vain to see that they are meeting Brotherhood men and that arrangements are being made for their spiritual welfare during the most critical period of settlement. These are services which the most captious must admit fall directly to Brotherhood men.

St. Andrew's Day.

This festival having been so long purely a Scottish one, it is not unnatural that there should be some confusion and that it should be recorded that Bishop Potter officiated at a festival with the accompaniment of bagpipes in New York.

Dr. John Munro Gibson.

We sympathize with the graduates of the University of Toronto, and Knox College, and join with them in regretting the unfortunate accident to Dr. John Munro Gibson. So much of his later life has been passed in Chicago and London that it is forgotten that the education of this distinguished man was obtained in Toronto and that his early professional life was spent in Montreal, where he married.

THE OLD AND NEW YEAR.

The flight of time, the transition from one century to another, from the old year to the new, the record of progress or the tale of defeat or failure which it tells, the marking of another mile stone on the journey of life induces reflection, and the wise will profit by the lessons of experience. Nothing is more profitable than a study of the past, whether it be the immediate past of our own recollection, or those things which our fathers have told us, the work that God did in their days, and in the times of old. We live in an age of such intense interest, we are so occupied with the marvellous discoveries of science, and their application to the conditions of modern life, we have become so conceited by the advances made in all departments of human thought and activity that we look with ill-concealed contempt upon the achievements of the past, and are forgetful of history and all that it teaches.

We are proud of the advances of science, and we anticipate still greater achievements in the field of discovery. Nature is yielding up her secrets and we are understanding as

never before the operation of its laws. The wisdom of to-day may seem as ignorance in comparison with the knowledge of the future, and we are taught to be modest by the thought that coming centuries may look down on us with even greater contempt than we bestow on our fathers who knew nothing of steam or electricity or all that science has in these latter days made known to us. Science is changing and changeable, what the human mind needs amid the changes and chances of life is something fixed and stable and permanent. When science fails then religion supplies man's greatest need. It speaks to us of the unchangeable God, of his everlasting word, of His Son Jesus Christ, the same yesterday and to-day and forever. However varied men's condition or environment in the varying centuries of the world's history, human experience in all essentials of sorrow, sin and death remain the same, and man's heart and nature cry out for God, who alone can satisfy the cravings of the soul, and meet the aspirations for a sinless and deathless future.

The year just passed was remarkable as being the first in a new century with all its possibilities. The nineteenth century was marked by the progress of human liberty, the advancement of science, and the promotion of human intercourse and civilization. In it the Church awakened as never since the Apostolic Age in its fervour for foreign missions, in its obedience to the Divine precept to preach the Gospel to every creature. What will the twentieth century have as its most remarkable characteristics? This is a question none can answer. We can only hope that in it the missionary zeal of the Church will increase, and at home and abroad the Kingdom of Christ may be both extended and enlarged, and that in a greater degree than in the past He may have the heathen for His inheritance and the uttermost parts of the earth for his possession. The event which caused most interest and evoked the deepest feeling in the past year was the death of Queen Victoria. Her life and reign had been so beneficent in their influence, and contemporaneous with such enlargement of her empire, and such progress in all departments of human effort, that it seemed to terminate not only an individual life, but an era in the history and advancement of the race. Universally lamented she passed away, leaving a memory which for all time will be both an inspiration and an example not only to rulers, but to mankind at large. During her reign the monarchy was so conformed to the changed conditions of more popular methods of government that it has firmly established the throne, and the present King succeeded without a question as to his right, and with every good augury as to his fitness to fill the place so long occupied by his illustrious mother. In connection with the Royal Family another event of interest and importance was the visit of the Prince of Wales accompanied by his Consort, the Princess of Wales, to the colonies of the Empire. The good effects of that visit just completed in binding the colonies more firmly in their allegiance to the King and to the Mother Country cannot be overestimated. A notable incident also was the assassination of President McKinley. Unhappy as it was in its result in causing the death of so good a man and so wise a ruler, it had no significance

further than to illustrate the danger which at all times besets kings and rulers from the fanatical and anarchistic element which exists in almost all countries. The war in South Africa which a year ago it was hoped was about over, has continued in a guerilla fashion till the present, and its end it is hard to forecast, but we may hope that ere long the misguided men that continue still in arms may see the folly of their conduct, and that South Africa again in the enjoyment of peace may be blessed with a stable government and in the renewed development of its abundant resources. The year 1901 has been marked by great commercial prosperity and expansion of trade, and in the abundant harvest in Manitoba, as well as in the increase of our exports and imports, we have proof that Canada has shared with other countries the good times which have generally prevailed. Each year has its long record of those prominent in Church and State who have passed away, and the year just passed has had many distinguished men who will be missed in their several departments, and by whose departure the world has been made poorer. The Church is striving in the face of much decay of faith and increasing worldliness to do its duty to society and to the world, and in its intense faith in its mission, and in its manifold activities we recognize the most hopeful sign of the future. We would not deprecate the blessings and benefits of science to man's physical life, but in the deepening of faith and the elevation of morals we know that man's highest interest will be best served and furthered. As the spiritual and moral are superior to the physical and intellectual life of man, and as he can only be truly great as he cultivates the heart and soul, so let us hope as the best things for the coming year and century that the Kingdom of Christ may be more fully established and enlarged, and that His Church may more than ever in the past prepare for His coming, and for the final establishment of His eternal and glorious kingdom.

CLERICAL APPOINTMENTS.

A change of incumbents in a parish is often a critical period, and often fraught with danger to the best interests of the congregation. On the other hand, it is frequently an opportunity for a new and hopeful departure. In some cases there has been perhaps friction or dissension, as to the choice of a newly appointed rector, or he may be succeeding one whom it is hard to follow, because he has been so generally successful, or he may be entering a parish which is, from various causes, in a far from prosperous condition, either spiritually or financially. In any case, it is an important event, and very necessary that the newly appointed rector should make as good an impression as possible, and have the advantage at least of a good beginning. The Church recognizes this, and has authorized a solemn service of induction, which provides that the Bishop or some one appointed by him shall, with befitting and significant ceremonies, coupled with good advice to the pastor and people, induct the rector into his office and parish. With this excellent provision, and the obvious reasons for it, why is it, and whose fault is it,

that in the great majority of appointments and clerical charges, it is entirely neglected. A clergyman is appointed, and with a Bishop's license in his pocket, slips into a parish, as if it were nobody's business, and as if it were an event of no importance to anyone but himself. This was the subject of discussion at the annual meeting of the Archdeaconry of Peterborough, diocese of Toronto. The Archdeacon gave his address, speaking of the loss sustained by several removals of clergy from the archdeaconry, and also of the pleasure of welcoming those who had been recently appointed to parishes within his jurisdiction. He regretted that neither Archdeacon nor Rural Dean were officially informed of changes in parishes or missions. The gain to the clergy and people, if proper inductions were held and introductions made, was emphasized. The Archdeacon was strongly urged to bring this matter to the notice of the Bishop. The diocese of Toronto is by no means the only one in which this loose and careless method of making clerical appointments has grown up, and in which the use of the Office of Induction is entirely disregarded. The appointment of a new rector affects the Church in the diocese and neighbourhood, and is a matter of interest to others as well as the parishioners. It is encouraging congregationalism, when it is assumed that no one is interested outside the congregation. To the parish itself it is an event of the greatest importance, and should be utilized as far as possible to make both pastor and people realize their mutual responsibilities, and rise to their opportunities. We hope to see a revival of the use of the Office of Induction. We hope the clergy will insist on being properly inducted, and the occasion made the most of to deepen the sense of pastoral responsibility, and the need for proper recognition of it by the laity. Archdeacon Allan is an illustration of the value of the office of Archdeacon, one which for some reason or other is not as useful in the Canadian Church as it might be. We have plenty of dignitaries without duties, which is not calculated to commend them nor their offices to the esteem of the people. The officers of a diocese might be much more useful than they are; what is needed, seemingly, in all our dioceses is a leader with statesmanlike grasp, to utilize the machinery which the Church has provided, and which the experience of the past has proved to be helpful and necessary. What we want is not a slavish imitation of English or other methods, but an adaptation of them to the needs of the Canadian Church, under the existing conditions of its life. Archdeacon Allan is entitled to the thanks of the clergy generally for drawing attention to a strange oversight on the part of our spiritual leaders, and one which we hope in the future will, by the action of all interested, be changed for the better.

The Board of Trinity College, Dublin, has elected the Rev. Lewis A. Pooler, M.A., formerly scholar of the House and now rector of Downpatrick, as Donnellan Lecturer for 1902-3.

THE HIGHER CRITICISM.

Isaiah.

By the Very Rev. Dean Carmichael, M.A., D.C.L.

The case of the Higher Critics, as put by Cheyne, in the Polyehrome Bible, with regard to the Book of the Prophet Isaiah, stands thus: From the reign of Uzziah, to that of Hezekiah, Isaiah delivered certain prophecies connected with (1) the Tyro-Israelitish invasion of the Kingdom of Judah (B.C. 730); (2) the fall of Samaria (B.C. 721); (3) the western campaign of Sennacherib, King of Assyria (B.C. 701). These prophecies constituted the prophecies of Isaiah, but as the editing of the Old Testament proceeded, certain editors gathered less well known and prominent prophecies, and incorporated them without note or comment into the genuine text of Isaiah. Thus, about the year 400 B.C., the only book of Isaiah known consisted of the prophetic material found in chapters i.—xxxix.; in other words, Isaiah ended with chapter xxxix. Nebuchadnezzar conquered Judea, took Jerusalem, and led Daniel and other Jews as captives into Babylonia (606 B.C.), Jerusalem being again attacked in 599 B.C., and finally taken, 588 B.C.; and the remainder of the nation transported to Babylon, where they remained until Cyrus of Persia, who had conquered the Empire of Babylon, issued a decree for the restoration of the Jews to their own land (536 B.C.). During the captivity, the critics claim that a school of prophets arose, picturing the fall of Babylon, the raising up of Cyrus, King of Persia, as the divine instrument of Jewish restoration, and the appearance of "the servant of Jehovah," in whose distinctly personal power, and character, apart from his typical aspect, as Israel, the exiles were called on to see a brightness of future before them unequalled in the most prosperous hours of their past history. Of these prophets, the critics tell us, nothing whatever is definitely known. But after the restoration from Babylon, their prophecies were collected together. "The songs of the servant" appear to have formed a distinct collection, but in time they were made part of a larger collection called "The Prophecy of the Restoration," mainly composed of the writings of an unknown prophet called by the critics, "The Second Isaiah." This work was added to from time to time, until it formed a volume of prophecy nearly as large as what was then regarded as the Book of Isaiah (i. to xlix.), but as a work, it did not possess that hold on the public mind that characterized the writings of such prophets as Micah, Isaiah, Amos. To remedy this, some of the later editors struck on the plan of adding these imperfectly valued documents to the existing book of Isaiah, thus at one stroke adding the whole of the material to be found in existing book from chapters xl.—lxvi., and making it up as follows: (1) The works of the genuine Isaiah, associated with the work of redactors, editors, exilic writers, and unknown writers, chapters i.—xl. (2) The prophecy of the Restoration, containing (a) "The songs of the servant" (xlii., 1-4; xlix., 1-6; l., 4-9; lii., 13-15; liii., 1-12). (b) Original prophecies of the Second Isaiah with redactions. Chapters xl.—xlvi. (c) Appendix, xlix.—lv. (2a) Unknown post exilic authors lvi.—lxvi. Of course the whole of this scheme of dividing the Book of Isaiah between the genuine Isaiah, the second Isaiah, post exilic prophets, redactors and editors, is without one atom of direct evidence in its favour. But the Higher Critics cannot admit the power of a prophet to see far into the future, and as the traditional view of the prophet Isaiah made him see very far into the future, it became positively necessary to lessen the field of his vision. The method of doing this is almost quaintly audacious. The critics lay down the principle that "no Old Testament prophet had the power of seeing far into the future," and then follows the daring generalization; Isaiah, as his prophecies stand in the Bible, was immersed in the future, therefore

it is clear that authors, who lived centuries afterwards, must have had a great deal to say to his reputed book, and it is our duty to broach some scheme which will reconcile our idea of prophecy with the book as it stands. Of course such a reconciliation was by no means easy, for none of the great pre-exilic or exilic prophets could be worked into the scheme; hence the bold move of inventing a whole college of exilic prophets—nameless, unknown men, and apportioning out to them prophecies relating to distant events that up to the era of the Higher Critics had been ascribed to the Prophet Isaiah. If asked, how do you know these nameless prophets ever existed? The answer is: First, because chapters xl.—lxvi. are addressed to the exiles in Babylonia, and the author must have lived in that period, for Isaiah could never have seen Jerusalem "ruined and deserted," the "exiles mourning," and the Chaldeans persecuting. Second, there is a marked difference between the literary style of Isaiah, i.—xxxix. and xl.—lxvi., and third, the theological ideas of the first part differ materially from those of the second part. Hence, the second part could not have been written by Isaiah, but must represent the work of an author, or authors writing towards the close of the exile, and predicting the approaching conquest of Babylon by Cyrus, and the restoration of the captives, and, as we cannot positively trace back, and assign these chapters to any well-known prophet, it is plain such prophecies must have been written by unknown men; one of these writers, from his style, being named by us the Second Isaiah. Hence, it has come to pass that the Second Isaiah has been born of the determination of the critics to reduce the supernatural gift of the prophet to the minimum. Driver is quite definite on this point. "The internal evidence supplied by the prophecy (xl.—lxvi.), points to the fact that it had for its author a prophet writing towards the close of the Babylonian captivity. It alludes to Jerusalem as ruined and deserted, etc., and the persons addressed are not the men of Jerusalem, contemporaries of Ahaz and Hezekiah, or even of Manasseh, but they are the exiles in Babylonia. Judged by the analogy of prophecy, this constitutes the strongest possible presumption that the author actually lived in the period which he thus describes, and is not merely (as has been supposed), Isaiah immersed in Spirit in the future, and holding converse, as it were, with the generations yet unborn. Such an immersion in the future would be not only without parallel in the Old Testament, it would be contrary to the nature of prophecy." In reviewing the foregoing hypothesis, as to the Book of Isaiah, we will notice: (1) The hypothesis itself. (2) The evidence in favour of it. First. The hypothesis turns on the point as to how anonymous and unappreciated prophetic works came to be bound up with the genuine works of Isaiah, and finally to be regarded as his. Cheyne explains it as follows: "It was the practice of later editors to ensure the preservation of anonymous prophecies by inserting them into the acknowledged works of well known prophetic writers. See, for instance, the books of Zachariah and Jeremiah. The fame of Isaiah, as a prophet, was so great that it was only natural that he should be chosen as a kind of patron for unclaimed prophetic writings, and the whole conception of prophecy, had become so largely modified in the post-exilic period, that a book which was only in part Isaiah's would soon be unhesitatingly referred to his authorship altogether! This explanation turns wholly on the evidence furnished by Zachariah and Jeremiah, as to "the practice" of inserting anonymous prophecies into the works of well-known prophets. One is puzzled to know how Zachariah furnishes any evidence, as the book of Zachariah is in exactly the same position, as far as the Higher Critics are concerned, as the Book of Isaiah, some of them claiming that chapters ix.—xiv. were written after the return from the captivity, and added to the prophecies of the genuine Zachariah. Most likely

when Cheyne comes to write on Zachariah, he will tell us that the last six chapters were added to the writings of the genuine prophet, as it was the practice of later editors to do this sort of editing, for evidence of which see Isaiah l.—lxvi. The evidence of Jeremiah is equally puzzling, for although it seems perfectly clear that the final chapter of Jeremiah is an appendix to the book itself, either Jeremiah or the writer of the last chapter took great care that the appendix should never be regarded as the writing of Jeremiah; for the last verse of the chapter preceding the final chapter closes with the words "thus far the words of Jeremiah," and then follows a closing chapter, not of prophecy, but of history. Apart wholly from the weakness of such evidence, the difficulties in the way of making such additions to recognized writings must have been very great. "The Scribes," we are told by a noted critic, "were the men who had in their hands, the transmission and interpretation of the Old Testament. They were a class of trained lawyers, who acted as interpreters of the Mosaic law, written and oral, and the text of the Old Testament Scriptures, as we possess it, is due to them. Now is it likely that any trained legal body, possessed of consecutive, unbroken life—"a body," Cheyne tells us, "anxious for the authority of the Scriptures"—would have allowed a number of anonymous, and evidently unappreciated writings, first to be attached to Isaiah's writings, and later, to be regarded as his own actual work? Even admitting such gross negligence, or conscious, or unconscious deception on the part of the Scribes, one sees other difficulties arising from the nation itself. If there was one thing more than another that marked off the prophet from other teachers, it was the fearless publicity of his teachings, and the greater the prophet, the more likely the prophecy delivered by him would be remembered. Isaiah is admitted by Cheyne to have been "a great prophet," and the subjects on which he claims Isaiah spoke or wrote were national subjects of the hour, questions of life or death to the people; springing out of the antagonisms of the northern and southern kingdoms, and the prospective horror of invasion by the Assyrian king. If Isaiah only wrote those prophecies which the critics claim to be his, then the natural idea of him that the exiles would have brought into captivity, would have been that of a great, forceful patriotic teacher, filled with a knowledge of the dangers and hopes of his day and hour—a great religious, political guide, that if their fathers had only obeyed, all might have been different both to Church and country; and if that idea of Isaiah went into the exile, it would certainly have come out of it, for "the remembrance of Zion" burned like fire in the hearts of the people. Is it possible then to fancy that between the restoration from the captivity and some years previous to the Septuagint translation, priests, Scribes, and people had come to believe that Isaiah had delivered nearly three times the number of prophecies that their pre-exilic fathers had recognized as his, and that in these newly recognized prophecies his vision as a prophet had been so increased in distance, sweep of subject, pathos, and passion, and spirituality of expression, as to dim the glory of the more local utterances that for over 150 years had been regarded as the sole outcome of his prophetic career. On these grounds, and these grounds alone, the fanciful hypothesis set forth by Cheyne might well be ruled out of the field of reasonable criticism. The main point urged in form of evidence supporting the hypothesis is that already quoted from Driver, i.e., "that immersion in the future would be not only without parallel in the Old Testament, but also contrary to the nature of prophecy." This certainly is a startling statement, upsetting the predictive character of a prophet's work in toto, and reducing the prophet to the position of a semi-ecclesiastical political leader. But the strange thing about the statement is its total lack of Old Testament support, for in truth two of the earliest prophecies are,

whilst progressive in their fulfilment, as distantly future as could be expected, the prophecies of Noah and Jacob, concerning their sons. In each of these prophecies, the prophet speaks to his own contemporaries, and the message starts amid local surroundings, but the predictions strike out ages beyond the contemporaries to their children's children of such far distant generations, as in some to reach the present century. Noah's predictions finding a certain measure of fulfilment in the circumstances of existing nations, and Jacob's finding fulfilment in varying aspects all along the history of the nation from the death-bed of the Patriarch, on to the reign of King Herod. And although promises made by God should not be regarded as predictions made through human channels, still they are in their nature prophetic, and hence God's prophecy concerning Ishmael has been fulfilling, and is fulfilling to-day in the Arabian race, whilst the promises regarding Isaac found their fulfilment in his descendants, certainly down to the days of King Jehoram, a stretch of time close on 900 years. Much the same may be said with regard to the marvellous immersion of Moses into the future, when he gave utterance to Deut. xxviii., 49—68. Even supposing that that prophecy met its perfect fulfilment in Assyrian and Babylonian exiles, the vision of Moses would have reached onward close to 900 years; but if, as far more likely, it ultimately referred to Roman invasion and Jewish dispersion, under Roman triumph, then the vision of Moses extended over 1,500 years; or even supposing we give the Higher Critics all they thirst after, and place the date of Deuteronomy B.C. 621, even then, if the prophecy found ultimate fulfilment in Roman victory, the prophet, whoever he may have been, was immersed in a future of close on 700 years. With such cases of far-reaching prophecy before us, there is nothing to prevent us from believing that Isaiah, as a great prophet, saw into the future, saw the exile, saw the years of captivity, saw Jerusalem in ruins, saw the persecution of the Chaldeans, saw Cyrus the deliverer, saw the restoration, and through his long sightedness pleaded not only with the generation of his day, but with generation after generation yet unborn. Driver further claims that the literary style of chapters xl.—lxvi. is different from that of the genuine Isaiah, and Cheyne claims "that the manner and tone of the two writers are as unlike as they can be." According to Driver, Isaiah is fond of particular images and phrases, his style terse and compact, his rhetoric grave and restrained; whereas the second Isaiah's style is much more flowing, his rhetoric warm and impassioned. Force and grandeur are the characteristics of the first Isaiah; persuasion and pathos of the second." It would be well if the critics would settle amongst themselves what portions of Isaiah really belong to the genuine Isaiah in order that we might know the extent of the field of writing from whence they draw their ideas of Isaiah's style. Cheyne works in a very limited field, having reduced Isaiah from 1,292 verses to 235, leaving something less than one-sixth of the whole book to the recognized author. He first, of his own critical illumination, settles on the exact number of verses, and half-verses the original Isaiah wrote out of the whole book, and then he proceeds to judge of Isaiah's style from those verses. It is as if he selected here, and there, out of the twelve books of Paradise Lost, sufficient to make up two books, and then from these selections dogmatically struck the style of John Milton.

(To be continued).

REVIEWS.

The Life of Our Lord, in the Words of the Four Evangelists; Being the Four Gospels Arranged in Chronological Order, and Interwoven to Form a Continuous Narrative. By Anna M. Perry, with an Introductory Note by William M. Taylor, D.D. Price, 60 cents. New York: Thomas Whittaker.

This is the most satisfactory compilation of the kind we have handled, and we have examined it carefully. The language of the Authorized Version is adhered to throughout, and great skill is shown in combining the different narratives so as to retain all, and yet avoid repetition. The Notes in the Appendix are only explanatory of the reasons for adopting any special chronological order, and are models of simplicity. The other lists and tables are exceedingly useful, and carefully drawn up. The small volume is delightful to handle, and we can heartily recommend it.

A Church Calendar, According to the Usage of the Protestant Episcopal Church in the United States of America, 1902. 25 cents. New York: Thomas Whittaker.

This is the calendar for the study wall or the vestry, and shows at a glance the contents of a week. The memoranda on each page are carefully selected and very helpful. The separate sheets are strung together on a cord.

Magazine.—"The Canadian Almanac," for 1902, a copy of which has just reached us, is replete with all manner of general and useful information on many and various topics. It gives a full account of the recent census of Canada, as also that of Great Britain and Ireland, and another section deals very fully with military matters. All departments of this almanac are brought up-to-date, and several of these have been materially enlarged. It is a most handy book of reference, containing 416 pages, and its price—in paper cover—is only 25 cents. This number of "The Canadian Almanac" is the fifty-fifth of the series.

BROTHERHOOD OF ST. ANDREW.

To the Editor of St. Andrew's Cross:

Is it not time for the Brotherhood of St. Andrew to be looking forward to a new and decided step onward in its work of spreading abroad the Kingdom of Christ? It was called into being at a time when the average layman was listless and willing to have the clergy do all the work, and it has brought the laity of the Church to a deep realization of their obligations and privileges. Today the Churchman acknowledges that the requirements for membership in the Brotherhood of St. Andrew are the minimum requirements for any of the laity, so far as their activities in the life of their various parishes are concerned. It is not a question to-day whether the layman can do work. It is settled that he must do work, and the minimum he can do is the requirements of the Brotherhood rules of prayer and service. Clergy and laity alike accept the fact that missionary activity must be the least service any layman can give to the Church. The Brotherhood of St. Andrew is the only layman's missionary organization in the Church. Its rules are solely along the lines of parochial missionary effort. But its rules are, by many, considered too narrow. And on this account I ask, ought not the organization to take a step forward and to enlarge its lines of usefulness to the Church? It is certainly considered so by many. The laymen's leagues and church clubs, composed largely of members of the Brotherhood of St. Andrew, show that they think the organization at present built on too narrow lines, and so they join other organizations to carry out what should be purely Brotherhood work. The entire Church to-day is roused to a need of more aggressive work by laymen to the missionary work of the Church. The late general convention and the discussion that the convention has aroused are all a call to the laymen to organize for the cause of missions. We have about eight thousand active members—men!! The Women's Auxiliary placed \$104,000 on the altar as their contribution. The children have done as much more. The Missionary Society needed as much more, and if the men had done their part the thing would have been done. I believe the Brotherhood of St. Andrew should broaden out so as to become in fact the

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men's missionary organization of our Church; Parochial, Diocesan, Domestic and Foreign; that we should plant and support and conduct missions wherever the authorities of the Church elect. That we should enroll a membership pledged to support and contribute to the missions of the Church; that this should be plainly understood to be Brotherhood work; that we should become the Laymen's Auxiliary of the Board of Missions. Upon us should be the burden of any work, either personal or corporate. The Church is calling today as never before for the united aid of all her members. The children have nobly responded. The women have, as usual, heard the cry and come to her relief. Shall the men hold back, or shall we rather (even though it may be late) take our place in the forefront of the battle and be ready to say, "Here am I, send me?" I am convinced that if we are ready to go forward, within three years we will number more than one hundred thousand, and our offerings will outnumber all the rest in material gifts and personal work. Shall we do it? What have we to say to the Church's call? FRANCIS H. HOLMES.

St. Mark's Chapter, West Orange, N.J.

THE CANADIANS IN JAPAN.

By Prof. Frank E. Wood, Representative of the American Brotherhood to the Church in Japan.

An event of special interest to the Canadian Brotherhood was the opening up of work in Shinshin province early in the present summer. The missionary centers of the province are at Nagano, where Mr. Waller and family, Mr. Shortt and Mr. Ryerson, all of Trinity College, Toronto, are located, and at Matsumoto, occupied at the time by Mr. McGinnis and wife. Nagano is reached by a nine hours' ride by train from Tokyo. The first four hours, to Takasaka, we ride through a fertile, level or slightly rolling country, covered with plantations of mulberry or with paddy-fields, which bear wheat, barley and millet in spring and early summer, to be replaced by rice later in the year. Leaving Takasaka at noon, for one hour the road winds along a river valley among steep, fantastic hills—denuded lava dikes and skeletons of old volcanoes, geologists say—their steep summits and buttress-like crags bare and black, but all the valleys and lower slopes covered with dense woods. Then comes a steep climb one foot in fifteen over the Usui Pass, the Abt system of cog-wheel on the engine, working on rack rails, being used. For a little over five miles we go through twenty-eight tunnels aggregating two and three-fourths miles in length, catching just a glimpse of wild mountain scenery as we rush from one tunnel over a ravine into another. From the last of these we glide out onto the plateau, over 3,700 feet in elevation, from which rises Asamayama, the most celebrated of the active volcanoes of Japan. Low clouds and mist hid this and all the other higher peaks from view, but the nearer prospect was charming. The moor-like uplands were aglow with scarlet azaleas; from the trees that overhung the dark steaming ravines swung great festoons of purple wisteria; along the roadside grew dark iris, mountain daisies and—reminders of home—buttercups and dandelions, while clumps of great red poppies blazed by every little hamlet. Among the old-time Japanese the love of flowers is universal, and the tender care that even the old toil-hardened peasants give their favorites is often very touching. From this high plateau our route was over what the guide book declares "the most picturesque railway in Japan." Picturesque it certainly was, even in spite of mist and drizzling rain. At Nagano I was met by Mr. Shortt and Mr. Ryerson, two new-comers to the work, sent out by the Trinity Associate Mission of Toronto—the association that has done so much toward the evangelization of this part of Japan. I found them living in a little Japanese house with semi-foreign furnishings—happy and busy. While many excellent and successful missionaries do not

and some for physical reasons cannot, adjust themselves so completely to native conditions, as these have done, it is at least a convenience to the worker in the interior of the country to be able to do so. In the evening after the regular Friday evening service a brief explanation of the Brotherhood objects and methods was given.—brick, cut-stone and wood in natural colors—the chapel is a protest against all sham and flimsiness, a fitting symbol of the Church it represents. Sunday evening Mr. Waller and myself went to a little village called Inariyoma, lying at the foot of the mountains. Here again, after evening prayer, the Brotherhood was talked over and a future meeting was called to consider the forming of a Chapter. It is hoped a Chapter may be formed here and also at one or two other outposts connected with the Nagano stations, and that these may be bound together in a Local Assembly. Here in Japan, where the Christians are yet so small a proportion of the people, anything that helps them feel that they are not alone, but that there are others working for Christ near them, gives them a help and encouragement badly needed. Next morning I started for Matsumoto. An hour's ride by train, climbing slowly up the steep grade, brought us to a little village among the mountains—the end of the finished road. Beyond that was a walk of fifteen miles. This seemed a mere trifle at first, but we soon learned that fifteen miles was the straight horizontal distance—quite different from the actual distance around and up and down that one must go in order to cross the steep passes over the two mountain ranges included in that distance. Luggage on our backs, we started out, and by noon were over the first range and eating our dinner of rice, raw eggs and a small but ancient bit of fish. At Matsumoto I met the men of the parish that evening. A preliminary organization looking toward the formation of a Chapter had been made here some time before, but the men had many of them moved away, and the priest in charge, Mr. Kennedy, also from Trinity College, Toronto, had left before the Chapter had fully started. An effort is to be made, however, to organize a Chapter after Mr. Kennedy's return. The next day I returned over the pass—a steep, hard climb—so steep in some places that one must use hands as well as feet. With a pack on one's back and under a burning sun, this was very tedious; and beautiful as the view of the snow-capped mountains eighty miles away might be, it did not mitigate the intense heat in the lower part of the pass.

On the following Wednesday I met the men at Nagano again. The meeting was very characteristic of such meetings, as I have found them in Japan. Clause by clause the promises, the constitution and all pertaining to the Brotherhood were gone over by the men, and all sorts of questions and objections propounded for our answering. Finally, being satisfied, one by one, every person present—eight in all—signified his willingness to take the pledge and engage in the work. They agreed to take the pledge publicly in church the following Sunday and organize the next week. This has been done, and we send herewith a photograph of the Chapter. Nagano is the metropolis of a rich province and is one of the great centres of Buddhism in Japan. The great temple of Zenkoji, located here, is one of the most famous in the Empire, and its gorgeous ritual and throngs of worshippers bear witness to the hold Buddhism still has upon the people and to the great work still to be done by the missions here. The Brotherhood works slowly, but our principles of prayer and service are as applicable here as in any other part of the world. Neither here nor elsewhere will the Kingdom of our Lord make the conquests it should until all who profess and call themselves Christians spend their lives in trying by means of personal influence on their friends and companions to bring them one by one nearer to Christ through His Church. Brotherhood men

in Japan, both foreigners and Japanese, need the prayers and support of their brothers in more favored parts of our Universal Church. God grant that we may soon do much more in teaching young men in this progressive Empire how to live for their friends and companions and how to make their lives tell for Jesus Christ and His Church.

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.

COREA—ITS ANGLICAN MISSION.

A three-minute paper read at the December board meeting of the W.A., 1901. Corea, a kingdom of north-eastern Asia, a peninsula lying between China and Japan, has a population of from 12 to 15 millions. There are about two hundred residents of English and American nationality. Corea was known as "the hermit nation," but in 1882 Americans were admitted to certain ports by treaty, and the British gained the same privilege shortly after. There are eight treaty ports and in these alone, and in the capital, Seoul, foreigners may reside. The first Christian mission to Corea was Roman Catholic, and in 1838 there were 9,000 converts. Persecution arose, there were very many martyrdoms, and a law was passed under which any person teaching or professing Christianity was punished with death. This law was still in force when the first Anglican mission, under Bishop Corfe, landed at Chemulpo in 1890, with two priests, two deacons, and two doctors. Their first work was to learn the languages; educated Coreans speak, read, and write Chinese; the poor and ignorant speak En Moun, an utterly different tongue, expressed by alphabetical signs, while Chinese is syllabic, and is expressed by symbolic characters. A member of the British consulate staff had compiled a dictionary of the very difficult Korean language, and this was printed on the mission press, and was a wonderful help. The task of learning to speak and write in Chinese and in Korean was long and difficult, yet little spiritual work could be done until both languages were known. Now the missionaries can teach and preach; they have translated large portions of the Prayer-Book, and have drawn up catechisms, and they have published in both languages a life of our Lord in the words of the Bible. With the story of Pentecost, and the founding of the Church, as recorded in the Acts of the Apostles, the whole preceded by St. Paul's sermon at Athens, Bishop Corfe hopes for great things from the wide distribution of this among Coreans. Some of the difficulties of this translation may be felt when we remember that the Coreans have no religion, no sense of sinfulness, and no word for God. A united committee of various Christian communions is translating the whole New Testament—too vast a task for any one mission to undertake. The S.P.G. gave a grant, when the Anglican mission was sent out, which supplied a great need, viz., houses, schools, churches, dispensaries and hospitals; this brings us to the medical work. The mission has two hospitals at Seoul, one of which is in charge of a lady doctor, for Corea women of the higher classes are secluded. At Chemulpo there is another hospital. In these in-patients are treated by hundreds annually, and out-patients by many thousands. As in other lands, so in Corea, the kindness, skill and Christian teaching, given to the sick, as opportunity offers, has implanted a trust and gratitude in their hearts, which inclines them to become first, enquirers, and then catechumens. The nursing sisters attached to the mission give unpaid services with a tenderness

and devotion which is beyond praise. The mission has three day schools and four Sunday schools. There are four mission districts, three of which have a church; in the fourth, service is held in the school-house; there is also an orphanage. Within the last two years, ninety-one Coreans have been baptized, and thirty-eight have become communicants. There are one hundred catechumens and many "enquirers." Bishop Corie seeks quality rather than numbers in his converts. They are instructed long and carefully before baptism, and they go through a further probation and instruction before confirmation and communion. Very many show by their changed lives and by their zeal for Christ that they are, indeed, risen with Him. The present staff consists of eight European clergy, two doctors, six men lay workers, eight sisters, seven other lady workers, and one lady doctor. Of all these, two only are paid; there is no endowment for the Bishop, no permanent fund for the mission save the Hospital Naval Fund, which helps to support the medical work, and a grant from the S.P.C.K. Friends in England contribute, and the staff give to the work instead of receiving from it. We, in Canada, with our many claims, cannot, perhaps, help this mission with money, but let us at least remember Corea in our prayers, the more earnestly and the more faithfully because we can help in no other way.

FOR THE FAMINE SUFFERERS.

With very grateful thanks I acknowledge the following contributions: A cup of cold water, in His Name, \$1; Anon., \$1; junior department of Dalton Public School, per Dora M. Rich, \$1; M. Grasset, Simcoe, \$4; \$2 of this for leper work; from rubbish sale, \$3; H. A. Newcombe, Clinton, \$2; St. George's church, Guelph, per M. F. Ridgeway, \$4.50; Rev. C. A. French, Tweed, \$2; Friend, 50 cents; Friend, \$1; Miss E. Strathy, Toronto, \$3; Girls' Club, per Miss Kathleen Sadler, Hamilton, for India famine orphan work, \$1.50; Mrs. Bain, Toronto, for another year's support of child, \$15; for treatment of eyes, for same child, \$8; R. Psycke, Rothesay College for Boys, N.B., \$1; Grace Church Sunday school, Brantford, \$43.15; M. B., \$1; Mrs. Curry, Omemece, \$2; Mrs. Grandy, Omemece, Indian orphan work, \$1; collected by F. Murdoch, a member of "Church of Messiah," from her fellow workers, \$4; Class in All Saints' morning Sunday school, \$2; R. L. C., a reader of Canadian Churchman, for India orphan work, 25 cents; E. Morrison, \$5; Santa Claus, \$3; Bertha Parsons, Caledon East, \$1; "Janet," 50 cents; Santa Claus, 75 cents. Perhaps there are some kind friends, who would be glad to help to keep this fund alive. There are a great many orphans to support. These little ones have been thrown upon the mercies of the missionaries, who saved them from starvation. Fifteen dollars is necessary to support one for a year. Any help towards this, or for relief work in general will be very gratefully received, and if we look for a way, it is wonderful how we can save a little here and there till at last we have a few dollars to send, and what costs us a little effort, generally gives us the greater gratification, and is acceptable to the Father at whose feet we humbly lay all our offerings. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Lennoxville.—The Professors of Divinity at Bishop's College have arranged a series of lectures for the clergy of this diocese, which are to be given at the college from January 14th to 17th. The lectures will be given by the Revs. Drs. All-

natt, Parrock, Scott and Whitney. The Lord Bishop of the diocese warmly approves of the scheme. Applications for accommodation should be made to the principal before the 7th inst., and the guests will be received on the evening of Monday, the 13th. Board and lodging will be provided at the college for fifty cents a day for any of the clergy, whether they belong to the diocese of Quebec or not.

MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—Christ Church Cathedral.—The music for the Diocesan Choral Union Festival, to be held in this cathedral on the evening of May 15th next, was selected on the 23rd ult., at a meeting of the sub-committee, and embraces the following hymns, canticles and anthems: Processional hymn, "The God of Abraham Praise;" hymn before sermon, "Crown Him with Many Crowns;" recessional hymn, "Through the Night of Doubt and Sorrow." Special Psalms, 27 and 47, to chant by Barnby, in E. "Magnificat" and "Nunc Dimittis," Garrett, in F. Anthem, "Awake Up My Glory," Barnby. The organ accompaniment to the hymns, canticles and anthem will be played by Mr. C. S. Fosbery, A.R.C.O., organist of the Church of St. John the Evangelist. Mr. Percival J. Illsley, F.R.C.O., Mus. Bac., organist of St. George's church, has accepted the appointment of solo organist, and will render a choice programme of organ selections before and after the service and during the offertory. Three numbers will be played during the offertory. Mr. J. B. Norton, A.R.C.O., Lic. Mus., organist and choir director of the Cathedral, will act as conductor. The music selected for the festival will be printed in pamphlet form at once by Messrs. Novello, Ewer & Co., of New York, and distributed as soon as possible to the choirs that are to take part.

The anthem, which is to be sung at the first choral festival, to be held in this cathedral church on May 15th next, will be "Lift Up Your Heads," a composition of J. L. Hopkins, Mus. Bac. This anthem was sung recently at the festival which was given by the Choral Union of the Rural Deanery of Buffalo.

Trinity.—The vestry of this church met on December 23rd for the purpose of selecting a successor to the Rev. F. H. Graham, who recently resigned the cure in order to accept a call to the rectory of St. Saviour's church, Nelson, B.C. The names of seven clergymen were proposed, but as only two can be submitted to His Grace, the Archbishop, it was decided to adjourn until January 6th to further consider the matter.

Maisonneuve.—St. Cyprian's.—On Christmas Day, at the close of the morning service, Mr. A. B. Haycock, on behalf of the congregation, presented the Rev. H. Jekill, the rector, with the sum of \$50, in gold, as a mark of their appreciation towards him. The members of the Ladies' Aid and of the congregation of St. Mary's, Hochelaga, presented Mrs. Jekill with a sewing machine, on Christmas Eve.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Coe Hill.—Services have been regularly held in the three churches of this mission—St. Michael's, Coe Hill; St. Mary's, Ormsby, and Holy Trinity, Farraday—since the second Sunday in Advent, but the bad weather has somewhat militated against a good attendance. The newly appointed incumbent, the Rev. J. Williams, has visited nearly every one of the 35 church families said to be in the district, and they have cordially welcomed him as their first resident clergyman. The Holy Communion has been celebrated each Sunday in one

of the churches, and on Christmas Day at Coe Hill. On this festival there were ten communicants, and there were five on each of the Sundays. The Christmas Day services were held at Coe Hill in the morning, and Ormsby in the afternoon. Both churches were decorated for the occasion (for the first time we believe) with evergreens, Christmas mottoes, etc., by a few willing hands. Very fair congregations assembled and the usual Christmas hymns were heartily sung. The incumbent preached a short sermon in the morning on the "Babe lying in the manger," and in the afternoon on "The Angel's Message to the Shepherds." The offerings, \$4.40 and \$1.16, were given to the incumbent. An effort is being made to obtain funds for an organ for Farraday church, and a partly used instrument has been obtained at a low figure and is now on the way. An entertainment is being arranged for the end of January, and the first payment has been made by the incumbent as a gift to commence the work. Promises have also been made of the necessary lumber to complete the driving shed at the first opportunity. Nearly \$7 was handed over as part proceeds of a concert at Ormsby on Dec. 23rd, towards cost of the buggy obtained for the mission last summer.

OTTAWA.

Charles Hamilton, D.D., Bishop Ottawa, Ont.

Ottawa.—The Bishop of Ottawa has been pleased, on the nomination of his brother clergy, to appoint the Rev. Montague Gower Poole, of Cobden, to be rural dean of Pembroke, which office became vacant by the removal of Rev. C. O. Carson to the Stormont rural deanery. Mr. Poole is an Englishman, second son of the Rev. Samuel Gower Poole, who was for many years chaplain to the Trinity House, England, and received his education at St. Paul's School and King's College, London, Eng. He came out to Canada as a young man, and was ordained in 1875 at the age of twenty-three by Bishop Lewis, afterwards Archbishop of Ontario, to the curacy of Trenton, and he has been in active service ever since, holding many important parishes, and doing quiet, faithful, and efficient work in all.

Ashton.—The Rev. A. H. Coleman, of Hintonburgh, Ottawa, has conducted the services held in this parish during the past month, owing to the illness of the rector, the Rev. W. A. E. Butler, who has been laid up with rheumatism since about the middle of last October.

TORONTO.

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

Toronto.—The services in all of the churches on Christmas Day throughout the city, were of the usual hearty character. The music was bright, and the whole tone of the services was of a joyous nature, and well befitted the day. The churches, which were tastefully decorated with holly, evergreen, etc., were filled with crowds of worshippers, and the number of communicants at the various celebrations which took place were very large. The different offertories received were also large.

St. Thomas.—The Rev. Father Davenport has, quite unexpectedly, left for England, owing to the serious illness of his father. He sailed from New York for Liverpool on the Cunard S.S. "Campania" on Saturday last. He intends to be back again in Toronto by Ash Wednesday. The Rev. H. McCausland is left in charge of the parish, meanwhile.

Church of the Ascension.—The members of the choir of this church presented Mr. Adam Dockray, the choir-master, on Christmas Eve, with a gold watch, which had been suitably engraved. The watch was handed to Mr. Dockray by Mr. George

D. Spacey, who himself has been a choir singer for over sixty years.

Lindsay.—At the recent archidiaconal conference held on the 19th and 20th ults., in this town, the three rural deans of the archdeaconry were appointed a committee to draft and present an address of congratulation to the Ven. Archdeacon Allan, Archdeacon of Peterborough, on the occasion of his attaining his 80th birthday on the 16th inst. It is pleasing to know that even at his advanced age the venerable gentleman still continues to perform his duties connected with the archidiaconal office, as well as those of his parish of Cavan, with unabated vigour. The address is as follows: "To the Venerable T. W. Allan, M.A., D.C.L., Rector of Cavan, and Archdeacon of Peterborough.—Venerable Sir:—The clerical and lay representatives of the archdeaconry of Peterborough, in conference assembled, in the town of Lindsay, on the twentieth day of November, 1901, the Rev. John Creighton, B.D., being in the chair, having learned with much pleasure, that upon the sixteenth day of December next, you will, D.V., have attained the great age of eighty years, desire to tender to you their hearty and respectful congratulations. They call to mind your long and faithful service in our beloved Church of England in Canada, and contemplate, with justifiable pride, the results of that service, in the Township of Cavan, in the diocese of Toronto, and more particularly in the archdeaconry of Peterborough, which, through your initiative and solicitude in holding the eight annual conferences, over which you so acceptably presided, has attained a considerable measure of coherence and solidarity. They note, with thankfulness, that age has not bereft you of bodily strength and mental vigour, and that your zeal in the service of our Lord Jesus Christ continues unabated. They pray that it will please Almighty God to grant you a longer continuance among us, and that your counsels and labours may by His grace and the comfort of the Holy Spirit continue to promote the manifestation of the Divine glory in the edification of the Church. On behalf of the Archdeaconry of Peterborough; Edward Soward, rural dean of Haliburton; C. H. Marsh, rural dean of Durham and Victoria; G. Warren, rural dean of Northumberland.

Peterborough.—St. John's.—The Rev. E. A. Langfeldt, rector of St. Luke's church, Ashburnham, preached a sermon of great interest in this church on Sunday morning, December 15th. In it he made pointed references to several unfortunate features and retrograde tendencies of the present day in religion, which indicated to his mind the near approach of the second Advent. The difficulties referred to were the formal conventionalism with which religion was regarded, the amount of fashion which pervaded it, preventing people from attending worship, unless arrayed according to the latest dictates of fashion, and causing the church to be regarded as a place for the exhibition of dry goods and millinery. Special reference was made to the not infrequent degradation of the sacred ordinance of marriage, whereby its divine objects were deliberately prostrated, as well as to hypocrisy which was too common both within and without the Church. The sermon was forcefully delivered and greatly appreciated.

Lakefield.—St. John's.—Several much needed improvements have been made in the Sunday school, which have greatly added to the convenience and usefulness of the various class-rooms. New heating apparatus has also been installed.

Port Hope.—Trinity College School.—The annual dinner of the Old Boys' Association of this school was held at the Albany Club, Toronto, on Boxing Night. Amongst those present were: Provost Macklem, of Trinity University; Chancellor-elect Christopher Robinson, K.C., of Trinity University; Rev. Dr. Herbert Symonds, head

master of Trinity College School, Port Hope; Mr. E. D. Armour, K.C.; Canon Cayley, Dean, Rigby, of Trinity University, Mr. J. A. Worrell, K.C.; Dr. Arthur Jukes Johnson, Mr. Dyce Saunders, Mr. Harry Ward, of Port Hope; Mr. Frank Darling and Mr. E. L. Currie. Regrets owing to inability to be present were received from Bishop DuMoulin, of Niagara; Rev. C. J. S. Bethune and Mr. E. B. Osler, M.P. The decorations were in good taste, the tables being in red, white and blue, in the shape of a cross. Dr. Johnson presided, and had charge of the toast list. The toast of the "Old School" was responded to by Dr. Symonds, Chancellor-elect Robinson, Provost Macklem, and the Rev. O. Rigby, Dean of Trinity College. The toast of "Our Guests" was responded to by Mr. Ward, of Port Hope, and Mr. Currie. A very pleasant evening was spent by all present. Dr. Johnson, who has been president of the association for five years, is about to retire, and will be succeeded by Mr. Dyce Saunders.

The following programme has been issued for the sixth annual conference and reunion of the Clerical Alumni of Trinity University. A copy of the programme and an invitation to be present has been sent to all the clerical graduates. The secretary is the Rev. C. L. Ingles, 17 Elm Grove, Toronto, and anyone who has not received his invitation, or who desires further information, is requested to communicate with him. Tuesday, 7th January, 1902.—7.45 a.m., Holy Communion; 8.30 a.m., breakfast; 10 a.m., matins, followed by the Quiet Hours, conducted by the Rev. C. A. Seager; 1.30 p.m., dinner; 3 to 5.30 p.m., introductory address, by the Provost; first conference. Dean Church's Life and Writings. (a) The Man and His Character, the Rev. J. S. Broughall; (b) His Writings and Opinions, Rev. Wm. Clark. Book recommended—Dean Church's Life and Letters. (MacMillan, \$1.25). 6 p.m., evensong; 6.30 p.m., supper; 8 p.m., missionary meeting. Wednesday, 8th Jan.—7.45 a.m., Holy Communion; 8.30 a.m., breakfast; 10 a.m., matins; 10.30 to 10.45 a.m., business; 10.45 a.m. to 1.15 p.m., second conference. The Study of the Old Testament.—(a) The Critical Position Reviewed and Defined, Rev. H. H. Bedford-Jones; (b) The Church's True Attitude towards it, Rev. G. F. Davidson; (c) The Impregnable Rock. Books recommended—Sanday's "Oracles of God" (Introductory); (Longman's, \$1); Kirkpatrick's "Divine Library" (Introductory); (MacMillan, \$1). Larger Works—Robertson's "Early Religion of Israel (Conservative); (New York: Whittaker, \$1.60); Driver's "Introduction to the Literature of the Old Testament" ("Critical"). (T. & T. Clark, \$3); Sanday's "Inspiration," (Longman's, \$2); 1.30 p.m., dinner, 3 to 3.15 p.m., business; 3.15 to 5.30 p.m., third conference. Westcott, the Christian Philosopher. (a) Range of Sympathies and Interests, Rev. E. C. Cayley; (b) Exponent of Greek Theology, Rev. Canon Welch; (c) Defender of the Faith, Rev. C. J. Farthing. Book recommended—Westcott's "Lessons from Work," etc. (MacMillan, \$1.50); 6 p.m., Evensong; 6.30 p.m., supper; 8 p.m., conference with laymen. Efficiency of the Canadian Church, W. R. Brock, Esq., M.P.; A. M. Dymond, Esq. Thursday, 9th January.—7.45 a.m., Holy Communion; 8.30 a.m., breakfast; 10 a.m., matins; 10.30 to 10.45 a.m., business; 10.45 a.m. to 1.15 p.m., fifth conference. The Study of the New Testament. (a) The Gospel as presented by Christ, Rev. T. W. Powell; (b) The Gospel as Presented by the Apostles, Rev. Canon Cayley; (c) The Gospel as Taught To-day, Rev. R. J. Moore. Books recommended—Drummond's "Relation of the Apostolic Teaching to the Teaching of Christ," (T. & T. Clark, \$3). Bernard's "Progress of Doctrine," (MacMillan, \$1.50); 1.30 p.m., dinner; 3 to 3.15 p.m., business; 3.15 to 5.30 p.m., sixth conference. The Holy Eucharist. (a) The Sacramental Principle, Rev. C. B. Kenrick; (b) The Gift and Presence, Rev. G. M. Kingston; (c) Its Eucharistic and Sacrificial Aspect, Rev. H. M.

Little. Books recommended—Gore's "Body of Christ," Goulburn's "Commentary on the Communion Office;" 6 p.m., closing service. In each conference, thirty minutes will be allowed for the first paper or address, and for the second and third twenty minutes each. Lecture Room No. 7 will be at the disposal of the Alumni, as a common room.

NIAGARA.

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

Georgetown with Norval.—Advent services have been held each week in the united parish at three points; at St. George's (Tuesday); at St. Paul's, Norval (Wednesday), and at St. Alban's Hall, Glerwilliams (Thursday). The attendance was most encouraging. Observance of Saints' days has also been commenced, and an effort is being made to distribute the services equally at the three points named. On St. John the Evangelist's Day, a special invitation was issued to those Free Masons, who are Anglicans, to partake of the Holy Eucharist on that day. A vestry meeting was held in St. George's school-room on Monday evening, 23rd December, to elect a people's warden in the room of Dr. Bradley, resigned. The rector explained that the meeting had been called for that day as they had been practically without a churchwarden. He complained of the utter apathy of all the church officials. When he compared St. George's with other churches, he was unable to see how they could succeed unless the officials took some little interest in the church. Mr. W. J. MacFadden, Phm. B., was elected people's warden, until Easter. This appointment gives great satisfaction. Mr. MacFadden is a young man of business ability and energy, and is not a party man. A resolution of thanks was ordered to be sent to Dr. Bradley. Communications were read from Mrs. O'Meara, widow of the late Very Rev. the Dean of Rupert's Land, thanking the people for their kind sympathy forwarded by the rector; and a note of regret from the rural deanery chapter of Halton, that the Georgetown parish reports were termed "clearly inaccurate," in the report on the State of the Church in the Synod Journal. These reports were drafted by the churchwardens with very great pains, and have been subsequently verified. It is, therefore, beyond their comprehension why such statistics should be called "clearly inaccurate." The meeting was closed with the Benediction.

HURON.

Maurice Scollard Baldwin, Bishop, London, Ont.

Aylmer.—Trinity.—At the recent Sunday school entertainment, which took place in this parish, the Rev. J. W. J. Andrew, who has just resigned the living to take up work in Berlin, was, on the eve of his departure for his new sphere of labour, made the recipient of a clock bearing this inscription: "To the Rev. J. W. J. Andrew, as a slight recognition of an eight years' faithful incumbency of Trinity church, Aylmer, December, 1901." This clock was accompanied by an address expressing appreciation of his work in Aylmer, regret at his departure, and good wishes for the future of himself and Mrs. Andrew. It was signed by Jas. G. Heiter, A. Bisset Thom, John J. Kingston, M.D.; James M. Wrong, George Youell, H. E. Caulfield, H. A. Ambridge, A. E. Haines, A. H. Backhouse and E. A. Miller.

Lucknow.—The "Lucknow Sentinel," of December 20th, has a good report of the opening of the new church at St. Helen's. Quite recently another new church in Bruce County (viz., at Sullivan), was opened, and now comes another. This diocese has a remarkable record in recent years for new parsonages and churches. The Rev. R. H. Shaw, of Woodstock, an old rector, was the preacher on Sunday, December 22nd. On Mon-

day a social gathering was held, at which the Rev. C. A. Miles (another old rector); the Rev. T. Hall, of Bervie; the Rev. Mr. McLeod, of Ripley, and the Rev. S. M. Whaley (Presbyterian), were the speakers. Nearly \$200 was received on Sunday and Monday. The Rev. C. H. P. Owen, the rector, is to be congratulated upon the result of his labours in a place where the Church was thought to be extinct. In Toronto diocese he built one of the finest parsonages in that diocese, and his hand has evidently not yet forgotten its cunning. The good work of building still goes on.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Fort William.—St. Luke's.—The Rev. E. J. Harper, the rector of this church, begs to acknowledge with sincere thanks the receipt of a copy of "The Churchman's Pocket Book," for the year of our Lord 1902, from an anonymous donor, bearing the following inscription: "As a token of the appreciation of your work and self-denying efforts in Algoma; from a woman of Toronto."

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Lethbridge.—St. Augustine's.—Since the advent of our new rector, the Rev. W. B. Magnan, late of the parish of Banff, the work of our parish has been pursued with zeal and energy, and harmony characterizes the working of the parish. At the outset, Mr. Magnan set himself to conciliate all parties, and, by meeting, so far as was possible, half way, has put parochial matters generally on a much better footing. The Guild of St. Monica is in good working order; a chapter has been formed of the junior department of the Brotherhood of St. Andrew, with ten members, and a Guild of St. Augustine, for the elder girls of the parish. In order to reduce the expenditure of the parish, these two organizations have undertaken to do the work hitherto performed by a paid caretaker, the girls attending to the sweeping and dusting of the church, while the boys of the Brotherhood attend to the furnace and the ringing of the bell. The Thursday evening congregations have increased, the Sunday morning congregations keep up well, and on Sunday evenings the church is quite full. The choir, under the management of Mr. B. A. Cunningham, is giving good satisfaction. Harvest thanksgiving services were held on Sunday, December 1st. At the evening service, which was fully choral, the church was packed; the choir rendered beautifully Semper's "Magnificat," and "Nunc Dimittis," and the anthem, "The Earth is the Lord's."

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.

ENQUIRIES.

Sir,—Will you, or any of your readers, kindly let me know, if you can, where I could obtain a copy of the lecture on the subject "Does Death End All?" by Rev. Joseph Cook, of Boston.—A. H., Orangeville.

Sir,—Would be thankful if some one would kindly let me know through The Canadian Churchman, where I could get a pretty full account of the "Plantations of James I."—R. W.

TRINITY COLLEGE SCHOOL, PORT HOPE

Sir—I have just returned to Toronto from a month's visit to Port Hope. While there I was in close touch with Trinity College School, and during the greater part of the time I was actually resident within its walls. As the guest of the school I was intimately associated with the Head Master, whom I assisted almost daily in the chapel services. I was in hourly contact with the assistant masters, and I was also the constant companion of many of the boys. I have, therefore had ample opportunities of judging of the present state of the school, and I wish to put before your readers, with your kind permission, the impressions which I gained during my visit. I wish to do this for the following reason. When the appointment of Dr. Symonds was announced, many persons thought that in assigning to the author of "Christian Unity" the work of carrying on so essentially Anglican and conservative an institution, a somewhat doubtful experiment had been undertaken. Consequently some uneasiness was felt, and objections to the appointment were freely expressed. I am anxious to show, as I think I can, how groundless were these fears, and to state my conviction that this truly Church school is quite safe in Dr. Symonds' hands. And in the first place with regard to Dr. Symonds' theological position. When he took over the Headmastership he was no stranger to the kind of teaching which had been given by his predecessors. As examiner under Dr. Bethune he was well aware what text books were used, and what sort of instruction had been imparted. Since becoming Headmaster he has made absolutely no change in this department. The books which he found in use are still in use, and they are without exception of that sober and moderate school of thought familiarly known as Anglican. It so happened that I accidentally saw one of the divinity papers set for the Christmas examination, and I should unhesitatingly affirm, from a perusal of the questions asked, that the school still stands by that sound Prayer Book teaching with which it has always been identified. Then as to the chapel services. These have always been conducted on moderate Anglican lines—the eastward position, surpliced choir, colored stoles, Tallis' responses, and so forth. I could not discover that there had been any variation whatever from these lines, except in one single particular, which most people will consider an improvement. I refer to the substitution of Anglican chants for Gregorian tones. As the use of the tones is certainly not increasing, and the Anglican chant is the only one with which most people are familiar, it was thought wise to make this change. The psalter is the one in common use in this diocese, the Cathedral psalter, the new "paragraph" edition of which has been adopted. With regard to the secular instruction given I need say but little. Anyone who knows Dr. Symonds is aware that whatever he does he does well, and that he is fully abreast of the times. It need surprise no one therefore to hear that every attention is being given to improving the school's work, and that while the best features of the great English public schools are preserved, the Ontario system of High school education is also carefully studied. But the principal part of the work of a school of this kind is the building up of character. It has always been the aim of Trinity College school to train up its scholars as Christian gentlemen in the fear of God, and how admirably it has succeeded in this respect is known to all your readers. It is here that I feel how nobly Dr. Symonds is carrying on Dr. Bethune's work. Before the new headmaster could do anything in this respect certain difficulties had to be met and overcome. There is no occasion for me to allude further to these, but they are known to every master and boy of the school, and probably to a good many other persons besides. More than one cause may have contributed to their formation, and there is doubtless room for some difference

of opinion regarding them. But the fact of their existence cannot be denied. My only object in referring to them is because I feel that I cannot otherwise do justice to all that Dr. Symonds has accomplished. I found the headmaster strong in the confidence and regard of both masters and boys. I saw that a spirit of mutual trust subsisted between teachers and taught. The high and honourable tone existing among the boys themselves was unmistakable. The discipline was exact, the order perfect. Dr. Symonds seemed to know instinctively everything that was needed. He appeared to have the details of the entire management of the school at his fingers' ends, though I must not omit to mention in this connection the assistance given him by Mr. W. H. Nightingale, the exceedingly efficient house master, who after an absence of nearly two years from the school, returned to his old place on Dr. Symonds' invitation. Both he and the rest of the staff are devoted to their chief, who, with his quick sympathy, kindness of heart, strict justice, ready tact and sound common sense, has made his influence felt from end to end of the school. I do not myself believe that any other man that I know could have accomplished so much in so short a time, and experience has amply justified the wisdom of the governing body's choice. If Dr. Symonds has won the confidence and respect of the masters and boys, he has also endeared himself to them, and it would be hard indeed to find an institution where such happy relations exist between all concerned. Dr. Symonds is a strict disciplinarian. But when a boy does wrong he is not simply punished. It is the Headmaster's endeavor to bring him to feel that he has done wrong, and every boy in the school knows therefore that Dr. Symonds is not only his master, but also his pastor and his friend. One "tale out of school," I am tempted to tell, and I have done. It is, I think, the strongest testimony to Dr. Symonds' control over his boys, that he has so far not once had occasion to use the cane.

C. B. Kenrick.

YULE-TIDE!

Sir,—In sending greetings to all the friends of The Canadian Churchman, at this happy season, permit me to remind your readers of an additional argument for placing the festival of the Nativity of our Lord just where it is—forming as it does the hinge between the Old and the New, between the A.M. and A.D., viz., the argument to be found in the Hebrew calendar; probably "the happy instinct that led the Christian Church to the choice

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of December 25 as the day on which to celebrate the Nativity" was derived from that—may we not say—Divine source? At all events, as we read in Proverbs, "The lot is cast into the lap, but the whole disposing thereof is of the Lord," and so it turns out that the universally recognized time for keeping the birthday of Jesus Christ is the fittest octave of all the 365 days of the year; for it is the Alpha and the Omega, the beginning and the end, the first and the last. Wishing every blessing and happiness, and many happy returns of the season to all the friends of The Canadian Churchman.

L. S. T.

A SUGGESTION.

Sir,—Seeing that "house" marriages and "house" funerals are now-a-days more and more the fashion ought we not therefore to have all or nearly all of our public services in "private" dwellings, and as well on Sundays as week days? Will not the church building be very soon altogether out of place if our present customs prevail. Of what use are our churches if we keep them closed most of the time? LAYMAN.

British and Foreign.

The Bi-Centenary Fund of the S.P.G. has reached the sum of £73,000.

The parish church of St. Mary, Islington, which dates from 1754, is to be thoroughly renovated if not rebuilt.

Recumbent figures of Mr. and Mrs. Gladstone are to be placed shortly in Hawarden church in the chamber occupied by the former organ.

Mr. Edward Lemaire, the well-known organist of St. Margaret's Church, Westminster, has been appointed organist of the Carnegie Music Hall in Pittsburgh, in succession to the late Mr. Frederick Archer.

The Very Rev. William Conyngham Greene, Dean of Christ Church Cathedral, Dublin, completed his 50th year of service in the priesthood of the Church of Ireland on St. Thomas' Day last.

The parishioners of Newington-Bagpath with Kingscote, in the diocese of Gloucester, have erected a new lych-gate to the memory of Queen Victoria. The village carpenter and blacksmith did the work, and a member of the choir carved the letters of inscription.

The Rev. Canon Robert Walsh, D.D., has been elected rector of the parish of St. Mary, Kilkenny, and has been appointed by the Bishop of Ossory to the Deanery of Ossory. This latter appointment has given great satisfaction to Dr. Walsh's numerous friends throughout the Church of Ireland.

The Duke of Rochester (Dr. Hole), celebrated his 82nd birthday on the 12th ult., when the clergy in the neighborhood of Rochester took the opportunity of presenting him with a gold watch together with an address, engrossed on vellum. The presentation was made on behalf of the signatories by Canon Pollock.

Two beautiful painted glass windows have been placed in the south wall of the Royal pew at Whippingham Church, Isle of Wight, in memory of the late Prince Alfred, Duke of Saxe-Coburg-Gotha. One is representative of St. Elizabeth of Hungary and the other gives the figure of the Angel of the Apocalypse, with an anchor below. An inscription says: "Erected by Victoria. R.I., in memory of her dearly-beloved son, Alfred Ernest Albert, Duke of Saxe-Coburg-Gotha, Duke of Edinburgh."

The Duke of Devonshire has offered to give £2,000 towards the endowment for the curate-in-charge of All Saints' Church, Keighley, Yorks. There is a proposal on foot to found a new bishopric in Lancashire, the See city of which is to be Lancaster.

Recently in the presence of a large congregation, the Bishop of Norwich unveiled, in Norwich Cathedral, a stained-glass window to the memory of the Ven. Henry Ralph Nevill, archdeacon of Norfolk from 1874 to 1900, and canon of Norwich from 1873.

It is proposed to erect a peal of six bells in the tower of the parish church of Lynton and Lynmouth, North Devon, as a thankoffering for the long and beneficent reign of Queen Victoria, and also as a memorial of the accession and coronation of King Edward VII. The estimated cost will be about £350.

The new Provost of Perth Cathedral, the Rev. A. E. Campbell, M.A., late vicar of All Souls', Leeds, was only installed as Provost of St. Ninian's Cathedral on Wednesday, December 11, by the Bishop of the diocese. There was a large congregation present at the service, and about thirty of the diocesan clergy.

Has an English Bishop in scarlet convocation robes ever been seen preaching to a mixed multitude, in any of the London parks? Such a sight was recently witnessed in the Sydney Domain, where Bishop Stretch, in full canonicals, addressed a large assemblage on a recent Sunday afternoon. He has the gift of oratory, and his audience was attentive to his words.

Mr. Herbert Strutt has announced his intention to make another valuable gift to his native town of Belper. The scheme includes a drill hall and armory for the volunteers and new schools for Christ Church. During the last ten years Mr. Strutt has given over £50,000 to the inhabitants, his munificent gifts including a splendid water supply.

The Synod of the diocese of Tasmania has decided to delegate to certain English Bishops the responsibility of choosing a successor to Bishop Montgomery. The Archbishop of Canterbury, the Bishops of Manchester, Bath and Wells, Salisbury, and Bishop Montgomery are the five Prelates in whom the power of election has been vested. Twenty-two clergy were in favour of the Synod electing its own Bishop; twenty-one clergy opposed this course, as also did a very large majority of the lay representatives.

A beautiful lectern of marble, rather a novelty in material, was used for the first time in Finvoy Church on a recent Sunday. It has been erected by the family of the late J. A. Lyle, Esq., J.P., of Glandore, who lived in the parish, worshipped in the church, and for many years read the Lessons. The lectern is the work of Messrs. Sharpe and Emery, Dublin, to which firm it is a credit; it is composed principally of Caen stone, the column which supports the carved eagle being composed of four pillars of alternate Connemara and Cork marble.

At the parish church of Portsmouth, on the conclusion of the ordinary service lately, two windows were unveiled in the oldest part of the ancient structure, a transept, which dates back to the year 1150. As far as possible, the original condition and position of the Norman windows have been preserved, and stained glass, having as subjects "The Sower" and "The Light of the World," has been inserted. This work, carried out in a very artistic manner by Jones & Willis, 43 Great Russell street, London, forms the completion of a memorial designed some time ago to the late Canon Grant, for many years the much-

respected Vicar of Portsmouth, and during that time, on recurrent occasions, Chaplain to the Mayor.

The Bishop of London, with the approval of the King-in-Council, has rearranged the arch-deaconries and the rural deaneries within the diocese. The new areas of the rural deaneries are made conterminous with the eighteen newly-constituted London Boroughs, and to each deanery an important church is to be assigned for municipal services when desired by the mayor and corporation. These changes, together with others approved by the Ecclesiastical Commission, will take effect with the New Year.

A stained glass window has lately been erected in St. Mark's Church, Connah's Quay, by Mr. Charles Davison, of Farfield, Connah's Quay, in memory of his wife, who died on February 4th. The window is by Messrs. Jones & Willis, and represents the lamentation of the widows for the loss of Dorcas. They are represented as exhibiting the garments which Dorcas made. It is very faithfully represented, and does great credit to the authors. The coloring is exceedingly good, and the expressions on the faces are true representations of sorrow. The deceased lady was well known in the parish as most charitable, and her loss is felt by many at this season. The subject exactly suits her charitable life.

An interesting discovery has been made in pulling down the nave of the parish church of St. Mary, Chatham for the purpose of rebuilding, some beautiful old Norman arches in the west wall having been brought to light. The work has been temporarily stopped, in order that a special fund may be raised to preserve these and other remains of the old Norman church. The recovery of this monument of the past has excited much interest among archaeologists, and one local antiquary has offered to contribute £200 towards the extra cost which will be necessary if the Norman remains are utilized and preserved in the rebuilding scheme. From the resemblance of the work to portions of Rochester Cathedral, it is believed that it dates back to the years 1130-1140, and evidence exists that the Norman church of which it formed part remained standing until the second half of the eighteenth century. Some blocks of tufa have also been exposed to view during the demolition, and these are believed to be remains of the original Saxon church.

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—Be sometimes alone. John never saw heaven's great panorama of opened gates and shining lights until he was alone at Patmos. Bunyan's vision of the pilgrim came to him in the solitude of prison life, and Milton's eyes were never opened fully to see the paradise he described until he became blind.

The Bishop of St. Asaph lately dedicated a new organ at Hawarden Church, presented by Mr. Henry Gladstone, the old organ having been removed to make room for the proposed memorial to Mr. and Mrs. W. E. Gladstone. The Bishop subsequently dedicated three external memorials, one being a stone cross, erected in the churchyard, in memory of Hawarden soldiers who had fallen during the war in South Africa.

The Rev. H. C. Brent, D.D., rector of St. Stephen's Church, Boston, was consecrated in that church the first Bishop of the Anglican Communion in the Philippine Islands on the 19th ult. The consecrating Bishop was the Right Rev. W. C. Doane, Bishop of Albany, and he was assisted in the consecration by no less than eleven bishops. The Canadian Church was represented by the Right Rev. Arthur Sweatman, Lord Bishop of Toronto. There were 140 of the clergy also present at the service.

—Never mind whereabouts your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working-day, the cool evening hours are drawing near, when you may rest from your labours, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased Him."—Alexander Maclaren.

NEW YEAR'S THOUGHTS.

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now;
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heart's-ease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

MY SOUL! WHAT IS IT WORTH?

You have a soul! It may have been forgotten; but it is your very self. The Body is the tabernacle in which you are dwelling; and you know that you must soon put off this tabernacle for a season, and your soul will go forth without it into the world that lies beyond.

It will go forth to everlasting life, to

share the happiness and the glory of God, or to shame and everlasting death.

Life and death are put before you! Choose life, that you may live.

What is your soul worth? Surely it is a solemn question! "What shall it profit a man, if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" Yet look at the value men put upon their souls; Esau sold his birthright for a mess of pottage; Judas sold his Master and his own soul for thirty pieces of silver. The devil takes the measure of men, and suits his temptations to their spiritual stature.

"All the kingdoms of the world and the glory of them" were not too great a bribe to offer our Lord; but a mess of pottage was enough for Esau. He will not offer great things where a little will do.

He offers you a passing gratification of the flesh! a sinful indulgence for a few moments! for the loss of eternal glory—the hope of a little gain, at best uncertain riches, instead of riches which shall never pass away!

Oh, men and women who are living without God and without hope, what has the devil given you instead? He has made many flattering promises of happiness! Has he ever fulfilled one?

The heavenly birthright which you are despising, the true riches which you esteem so lightly, are indeed beyond all price; and yet, what are you bartering them for? A passing shadow! A cup that turns bitter in the drinking of it! Oh, take heed that you do not learn the value of your souls, and your own folly, like Esau and like Judas, too late.

But how does God value your soul? "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and St. Paul says: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. viii., 9.

God does not teach us by words only, but far more by deeds, the value of our souls.

God, the Son, became Man, emptied Himself of His glory, and endured poverty, and weariness, and shame, and death, even the death of the Cross, that He might win souls from sin and death, and bring them to everlasting life.

He came down from heaven and endured the contradiction of sinners against Himself to save your soul! How precious, then, must it be in His sight!

Try and look up to the Cross of Jesus, and see His face "marred more than any man!" (Isaiah liii., 14). Who is this? He is the Only Begotten of the Father, by Whom all things were made that are made!

Do you ask again: Why does He suffer the accursed death? The death of the Cross? Oh, poor soul! He suffers it for very love of thee. He saw your soul bound with the chains of sin, lost, and without hope. He came in the greatness of His strength to deliver you.

He went down even into the prison house of death to break its fetters for you.

"Ye are bought with a price." Oh, think how great a price! even the precious Blood of Christ! and "glorify God in your bodies and in your spirits which are God's," and as you think of the wonderful love of Jesus, say:

"O, Love! who lovest me for aye,
Who for my soul dost ever plead,
O, Love, who didst that ransom pay,
Whose power sufficeth in my stead,
O, Love! I give myself to Thee,
Thine ever. Only Thine to be."

HINTS TO HOUSEKEEPERS.

Cocoa Chips.—Cocoa Chips are easily made and prove a pleasant addition to the lunch basket. To make, beat half cup of butter until creamy, then gradually add one cupful of fine granulated sugar, beating constantly, add two eggs, beaten until light without separating, then stir in four tablespoonfuls cocoa, one tablespoonful vanilla and about one cupful sifted flour; pour in very thin layer in greased shallow tins and bake quickly; brush lightly with beaten egg and cut into narrow strips.

Corn Sponge Cake.—Beat the yolks of four eggs, then beat the whites until stiff, and beat the together. Cream one-half cupful of butter, add gradually one cupful of sugar and add the eggs and beat thoroughly. Mix two large tablespoonfuls of cornstarch with one cupful of flour, and add two level teaspoonfuls of baking powder, sift this into the cake. Add the grated rind of one-half lemon. Bake in a greased gem pan fifteen minutes in a hot oven.

Corned Beef Salad.—Tender corned beef should only be used. Cut into thin strips a pound of brisket corned beef, or use canned corned beef. Put it into a salad bowl with a few leaves of chicory, lettuce, cress, or celery stalks, half a pound of boiled, sweet or Irish potato, celeriac, or oyster plant, and, if in the house, a small quantity of either carrot, beet, or turnip may be added; season with a heaping teaspoonful of horseradish and mask with salad dressing.

Sweet Tomato Pickles.—Fifteen pounds of sliced green tomatoes. Stand over night with a little salt sprinkled on them, then drain. Five pounds of sugar, one quart of cider vinegar, one ounce of cloves, two ounces of cinnamon. Put all together and boil fifteen or twenty minutes. Skim out tomatoes and boil syrup longer to thicken, if preferred.

Crumbed Oysters.—Put a quart of oysters over the fire, and bring to the boiling point; skim and turn into a strainer, which has been placed over a bowl. Return the juice to the fire and thicken with two tablespoonfuls of butter rubbed into the same quantity of flour; season with a tablespoonful of grated cheese, salt, pepper and a taste of nutmeg. Now add the oysters, pour into a buttered baking-dish, and cover the top with a cupful of fine bread crumbs. Dot with butter and bake twenty minutes.

Broiled Oysters.—For a family of six procure three dozen large oysters, drain and spread them in a napkin, cover them with another napkin, pat them lightly, season with very little salt and pepper, and brush them over with melted butter. Place them on a hinged broiler, broil them over quick fire without colouring, dress them on hot butter toast and cover with celery sauce.

Queen Pudding.—One pint of bread crumbs, one quart of milk, one cup of sugar, the yolks of three eggs, a piece of butter the size of an egg, the grated rind of one lemon. Let it bake until solid like custard. When cool spread a layer of tart jelly over it, then beat the whites of three eggs, add one cup of sugar, juice of one lemon, and spread over the pudding and brown quickly.

Hickory Nut Cake.—One cup of butter rubbed to a cream, with two cups sugar, one-half cup sweet milk, three cups flour, one teaspoonful baking powder, whites of eight eggs, and one pint hickory nut kernels, or half nuts and half raisins. Add flour and beaten whites alternately. Dredge the nuts slightly with flour.

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A REFLECTION.

"Have you learned your history lesson, Ida?"

"Not yet, mamma, but there will be plenty of time for that after supper, and I'll learn it beautifully, if you'll only let me go now with the girls to the tennis courts."

"You know, dear," her mother answered, "that you always are tired the next day when you study in the evening, so I think we must keep our rule of lessons in the afternoon. You will have time, then, for a good game of croquet on our own lawn, if you cannot go to the courts."

Ida made no reply, but turned away, and walked slowly toward the door.

As she passed the mirror on the dressing-table, her mother caught the reflection of a scowling face with sullen, tightly-set lips. "Ida, dear," she asked, "is that the kind of pictures which are painted in your secret chamber?"

Ida flushed, as she looked at the naughty face in the glass. "I didn't know I looked like that, mamma," she answered.

"But you felt like that, I suppose," said her mother.

"What do you mean by the secret chamber?" Ida asked.

"The history, first," said her mother, smiling, "and some other time, I will tell you what I mean."

The lesson was learned, and Ida and her mother came, bright and rosy, from their croquet game, to supper, and after supper Ida again asked about the pictures in the secret chamber.

"Once upon a time, a very long time ago," her mother began, "a good man wrote the description of a strange and horrible sight which he saw. In a massive wall, he found a door which opened into a secret chamber, whose walls were painted with pictures of

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beasts, repulsive crawling things, and other grotesque, horrible figures. Clouds of fragrant incense floated in the room and when the smoke rolled away, he saw a company of men worshipping the pictures. Astonished, the good man recognized these as his own friends and neighbours, who were respected for their honourable lives and deeds of piety and charity.

"One of them, especially honoured by the people, was the son of a noble ruler, who had been the trusted friend and assistant of a good king of the country, and had given his child a quaint, old-fashioned name, which means Seen-of-God, or God-is-listening. The good ruler probably hoped that his boy would live up to his name and remember God's loving, watchful eye and God's listening ear; but the young man had kept only the outside of his life fair for men to see, and saying to himself, 'The Lord seeth not,' joined the wicked company in the secret chamber of the wall, in their worship of painted pictures. But God did see all, and sent upon these men and their families a punishment, to teach them, to teach us all, to keep truly in our hearts the second Commandment."

"But, mamma," said Ida, looking perplexed and grieved, "you said something about my secret chamber, and you know I haven't any such horrid place as that."

"No," her mother answered. "We do not have a room built in a wall and painted with beasts and reptiles, but there is a secret chamber in almost every heart in which are the images of things which are loved more than we love God

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and His holy law. Men, women, and even children set up these images in secret. Sometimes these seem very small things, but no fault is small that we cherish and that keeps us from giving our Heavenly Father full love and true obedience.

"Some girls think too much of dainty frocks and pretty faces; their mirrors often give a glimpse into their secret chambers. Some

wish to spend all their time on games and play; some set their hearts too much on school or music, for even things so good as these are bad if they take the first place which belongs to God only. And then there are some, like the respected man, whose name meant God-is-listening, who keep the outside fair to look on, who attend to their duties at home, in school, in church, in the junior auxiliary,



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who are faithful, obedient, and good children; but when things displease them, they go into a secret little chamber of their hearts, and sulk there, and think naughty thoughts, and forget that God hears their thinking and sees the little images on the wall.

"But these secret chambers of ours may be made beautiful places, where God is honoured above everything, and where our own prayers for help to break down any image are sweet with the intercessions of Christ, in Whose dear Name we ask His Father to look on us, and listen to us. God, in His Word, says to us: 'Come, My people, enter into thy chambers,' as if He were already there waiting for us to come to meet Him.

"The story which the prophet, Ezekiel, wrote twenty-five hundred years ago, about Jaazaniah, and the ancients, of Israel, has a meaning for us now, and when we hear it read at Morning Prayer in its place on an autumn day, we must think about our own secret chambers, and that name of Jaazaniah's, which he did not seem to remember or believe in.

"The pictures in your secret chamber, Ida dear, are not fixed there yet; with God's help you can paint over its walls, and have there the one beautiful picture which shall make it a happy, holy place."

AN ARITHMETIC LESSON.

There were a good many puzzled faces in the school-room that afternoon. On the blackboard were written eight examples in arithmetic, which were to be worked out and recited by the "A" class before close of school. The first example had been easy, but it was quite different with the second. Foreheads were puckered in perplexity, while the girls chewed their pencils, and the boys tugged at their hair.

"Bother!" Jack Nelson said to himself, after he had worked over it a few minutes. "I'm not going to spend any more time over that. I'll just go ahead and try the others. What's the use of working that way over an old arithmetic example?"

So Jack went on, and, finding the other examples fairly easy, soon had seven on his paper. Then he leaned back in his seat, feeling very well satisfied with himself, and waited for the bell that marked the end of the hour.

His neighbour across the aisle, Theo. Gardner, took a different view of things. He had begun on the second example with the idea that it was as easy as the first, but had soon discovered his mistake. But he was not the sort to get away from difficulty by dodging it.

"I'm going to get that example," he said to himself, with a little glint of determination in his eye, and he settled himself down to it in earnest. It took him a good while, but he did not let his thoughts stray to the other examples, nor his eyes wander to the

Heart Disease

Ninety Per Cent of it Really Caused From Poor Digestion.

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and when the stomach fails to properly digest



the food and it lies in the stomach fermenting, gases are formed which distend the organ, causing pressure on the heart and lungs, causing palpitation, irregularity and shortness of breath.

The danger from this condition is that, the continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found in most drug stores and which contain the necessary digestive elements in a pleasant, convenient form.

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When Stuart's Dyspepsia Tablets are used you may know you are not taking into the system any strong medicine or powerful drug but simply the natural digestive elements which every weak stomach lacks.

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clock. And at last he was rewarded by getting the solution of the problem. Then he hurried on to the others hoping to get them all finished, but the bell rang before he had begun on the eighth.

When it came to recitation, it was funny to hear the excuses that were offered by the different boys and girls who were called upon to explain the hard example of the lesson. All but Theo. had dodged

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AS ALDERMAN FOR 1902.

POLLING DAY, JANUARY 6th, 1902.

WARD 3.

1902.

YOUR VOTE AND INTEREST

Are Respectfully Solicited for the Re-Election of

ALDERMAN

O. B. SHEPPARD

Election takes place Monday, January 6th.

Ward No. 3

YOUR VOTE AND INFLUENCE

Are Respectfully Requested for the Re-Election of

ALDERMAN

John F. Loudon

AS ALDERMAN FOR 1902

the difficulty, and he was the only one who had gone bravely to work to face it and get the better of it.

"Teacher seemed to think it was something wonderful for Theo. to get that example!" Jack grumbled, as he and one of the boys loitered along in front of the school building after the class had been dismissed. "I got just as many examples as he did, and I don't see what difference it makes."

"Let me tell you the difference, Jack," a familiar voice said behind him, and he turned quickly around to see his teacher, who had just come out, and who had overtaken the two boys. "As you go on through school, you will have more and more of these hard examples to do. If you go right to work at them, as Theo. did, and conquer them now, you will find that they grow easier all the time, because your mind is getting exercise that makes it strong. But if you give up the hard example to-day, and do just the easy ones, the hard example to-morrow will seem even harder than it did to-day, and so they will grow harder as you go on, just because you're not getting the training that you need. That was why I was so glad to have Theo work out the example to-day without thinking or caring about the easy ones."

And what is true of school is true of the world outside. The only way to grow strong and capable, is to meet difficulties and conquer them, instead of trying to dodge them.

POLLY'S TANTRUM.

Polly was a pretty, green parrot, with red wings and yellow head. Susie was a pretty little girl with blue eyes and dainty aprons, that were very clean, when she had not been making mud pies.

Polly had come to Susie's house while her mistress was away on a visit. Susie thought Polly very funny, she could do so many things. She would laugh in a man's voice and then in a woman's voice, cry like a baby, whistle, scream out, "Polly wants a biscuit! Polly wants a cup of tea!" and so many things that Susie never tired of watching her.

In most ways Susie was a pretty good little girl, but in one way she was very bad, indeed. When people did things which did not please her, she would throw herself down on the floor and kick and scream and behave like a little wild beast, instead of a nice little girl. Her mother was very much mortified to have her little daughter act so badly, but she had not been able to stop it.

For three weeks after Polly came, Susie was very good indeed, and her mother was beginning to feel quite encouraged. Then a bad week began, and nearly every day Susie had a tantrum. Polly watched her from her cage, with her pretty yellow head thrust far out from the bars.

One afternoon, Susie had gone home with her aunt, and Susie's mother sat sewing. The house was very still. Suddenly there was a tremendous noise from Polly's cage—scream after scream. Susie's mother thought surely the parrot was being killed. She rushed into the dining-room. There, on her back, in the bottom of the

cage, lay Polly, kicking and screaming and behaving just as Susie did in one of her tantrums. When she saw Mrs. Benton, she screamed harder than ever. Then she laughed, "Ha, ha, ha!"

Mrs. Benton was very much ashamed, and covered the cage with a black cloth. Then Polly kept still, but she had another tantrum the next day and the next. She seemed to think it very funny. But Susie and her mother did not think it funny at all.

"Do I act like that, mamma?" said Susie, with a very red face, and Mrs. Benton had to say "Yes." Then, for the first time, it came into the little girl's mind what a shameful way it was to behave, and she really resolved to be good. Now, when she feels the tantrum coming, she makes haste to drive it away, for, she says: "Polly is littler than I, and I mustn't teach her bad things."

And so Polly's bad behaviour did a great deal of good.

ESTELLE'S PANSIES.

Estelle was a very little girl, so little that her blue eyes could just peep above the tops of the tables, and see the lovely and curious things people were always putting on them. She wondered what they were all for, and why they were nearly always just out of reach of her little hands.

One day, she saw something which seemed to her more beautiful than anything she had ever seen before. It was a low glass dish filled with pansies. How lovely they were! Every time she went near them she wanted Mamma or Mary to lift her up for one more look at their bright faces, and she was very happy when her Mamma gave her three of them, for her own.

Estelle looked at them joyfully for some time, and then trotted off, the stems squeezed tightly in her little hand.

After that, her Mamma was very busy looking over a great pile of clean clothes, and she did not notice that her little girl was quiet for a long time, till, just as she was folding and putting away the last garment, she heard a pitiful little sob in the next room. What could be the matter? Had her little girl hurt herself? No; there sat Estelle on the floor, the petals of the three pansies all picked off and spread over her white frock, all but one, which she was trying again and again to put back on the stem where it belonged.

"Mamma do it," she said, holding out the stem and the petal, and lifting up at the same time a sorrowful, tear-stained face.

"Mamma can't do it, dear; Mamma doesn't know how."

Then there were many more tears, and Mamma took her little daughter in her arms and they had a long talk about those beautiful pansies, and God Who made each one of them; and Estelle learned that though anyone might pull a pansy to pieces, no one could put it together again, or make one like it. And although she is a very little girl, I think she learned that she must treat with care the wonderful works of God, which she can never make again, if she destroys them.

—All but God is changing day by day.—Charles Kingsley.

—There are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

—We are saved sorrow and regret whenever we check angry and uncharitable words before they have had a chance to cross the lips.

—Let the current of your being set toward God, then your life will be filled and calmed by one master-passion which unites and stills the soul.

"Christ is born," the angels sang,
How their glorious anthem rang,
Reign of "Peace on earth" to tell
In a gladsome choral swell.
Since the angels' blessed story
Thousand years have twice passed by
Making earth at last reply
"Alleluia!" Song of glory
Saints re-echo to the sky.

Chris'tmas carols have a remarkable history. At one time they were sung in churches, and that only; at another, although still hymns of religious joy, they were intended rather for domestic than for Church use; while in another phase, remarks a contemporary, "they were elements in Christian festivity, neither evincing religious thoughts, nor couched in reverent language." The origin of the word carol is uncertain. By some writers it is supposed to be of Latin, by others of Italian, by others of French extraction; but whencesoever it was derived, and whatever may be its etymology, it has long been naturalized in our language, being familiarly used by Spenser, Shakespeare, Bacon, and doubtless other authors of Elizabethan times. The meaning of the word is, generally, a song of joy and exultation, especially of religious joy; in particular the "Christmas Carol" denotes such a song adapted to the festival of Christ's Nativity.

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Children are most liable to contract bronchitis, and, if neglected, it becomes chronic, and returns year after year until it wears the patient out or develops into some deadly lung disease.

The approach of bronchitis is marked by chills and fever, nasal or throat catarrh, quick pulse, loss of appetite, and feelings of fatigue and languor.

Bronchitis is also known by pain in the upper part of the chest, which is aggravated by deep breathing or coughing, until it seems to burn and tear the delicate linings of the bronchial tubes.

The cough is dry and harsh, and is accompanied by expectoration of a frothy nature, which gradually increases; is very stringy and tenacious, and is frequently streaked with blood.

There is pain, not unlike rheumatism, in limbs, joints and body, constipation and extreme depression and weakness. In some people, the exhaustion amounts almost to nervous collapse, delirium follows, and in young children, convulsions may follow.

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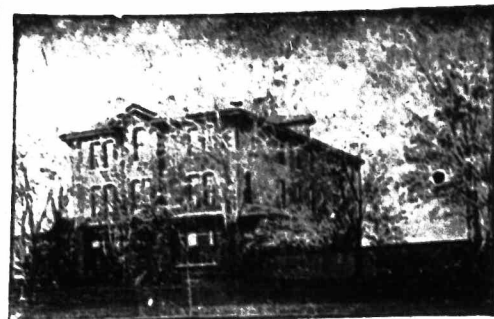
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