

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, DECEMBER 26, 1901.

[No. 50.]

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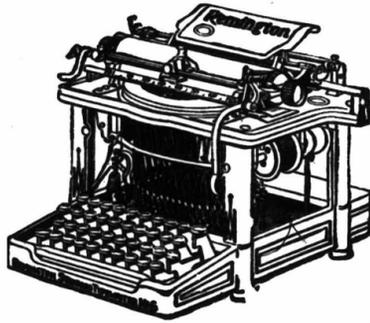
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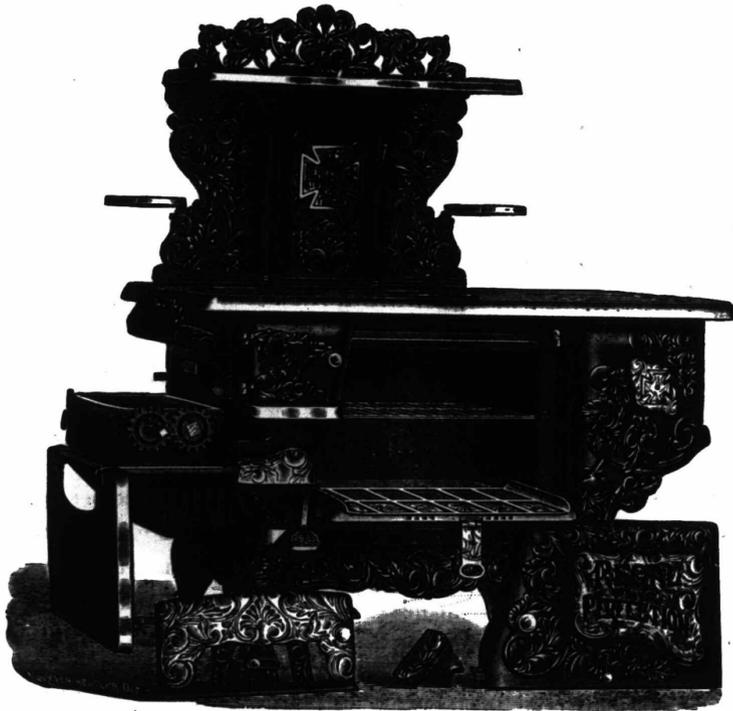
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LESSON FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER CHRISTMAS;

Morning—Isaiah XXXV.; Rev. XIX., to 11,

Evening—Isaiah XXXIII., or XL.; Rev., XIX., 11.

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

FOURTH SUNDAY IN ADVENT.

Holy Communion: 307, 315, 321, 382.

Processional: 49, 53, 268, 534.

Offertory: 52, 287, 514, 518.

Children's Hymns: 47, 333, 337, 340.

General Hymns: 46, 50, 205, 551.

CHRISTMAS DAY.

Holy Communion: 57, 180, 316, 555.

Processional: 56, 59, 60, 61.

Offertory: 55, 62, 483.

General Hymns: 58, 63, 482, 484.

The S.P.G.

The English papers are all much relieved at the settlement of the question of the secretaryship and the appointment of Bishop Montgomery. From Australia we hear that the result will probably settle quite another question on that side of the globe. The Australian dioceses have been loath to give up the appointment of bishops from England. By the Tasmania Synod the selection was left to the Archbishop of Canterbury or to two English bishops. It is barely two years since Bishop Montgomery went out, and it is now said that the Synod will decline to leave the appointment of his successor to anyone in England. Such a decision is very natural.

The Australian Church.

It is reasonable to expect that the creation of the Commonwealth would be followed by national development in other ways, and that like other nationalities the needs of the Church in Australia will be met by action under the guidance of leaders belonging to the country. An instance of Australian readiness and large mindedness is the proposal that Dr. Goe should be succeeded at Melbourne by Dr. Welldon. The latter prelate our readers may remember, after a distinguished career in England, was a few years ago created Bishop of Calcutta. But after a short experience, too short to show his great administrative powers, he was prostrated by illness and had to return to England. If Bishop Welldon can enjoy life in Australia, the solution of the trouble seems a very happy one. In Canada, we have clergy who have seen service in every land where the English tongue is spoken or English missionaries have gone.

Isolation.

There is a great difference between provincialism and isolation. This latter expression was used in an address in Dublin on the Irish Church, and has been much commented on in that country. The speaker, who is admittedly a brilliant young man, condemned the doctrinal narrowness of the Irish Prayer-Book. He seems to have read but not to have digested Staley's catechism, and to have fallen foul of some minor matters upon which we need not enlarge here. Isolation seems to us to consist of a refusal to recognize the existence of other religious bodies as parts of the Catholic Church, as the Roman Church does. Another form is found among those congregations, which adopt practices at variance with their neighbours, or for other reasons hold aloof from them. But in doctrine and practice the Church of Ireland intercommunicates with all Anglican bodies; her theologians are admittedly leaders, and her clergy are met and honoured everywhere, and in all schools. Avoiding local men, there are Dean Pigou, Canon Knox-Little and the Bishop of Edinburgh. So long as the Irish Church goes on in the even tenor of its way, meeting its own requirements, there is no fear of isolation or of imitating England, as some suggest. The union of the two churches existed for a long time, and when a legal separation took place, the Church of Ireland made some changes which were believed to be necessary and beneficial by its representatives. But there has been no drawing away from other churches, as there has been in England, which really seeks to isolate herself by refusing to allow any priest from other countries to officiate, except under most stringent terms. It would be an easy matter by exaggerating points like this to raise a suspi-

cion of differences where none exist. Better far to dwell upon the mass of agreement which leads to unity.

Mary, Queen of Scots.

For over three centuries the murder of Rizzio has been a matter of history. It was the episode in the life of this woman of plots and mystery, about which there has been least doubt. Now we are told that instead of being an accomplished Italian adventurer, Rizzio was a Roman priest in disguise, who celebrated mass every day, and that these and other facts are shown by a bundle of letters recently discovered in the Vatican. It may be so, but we doubt it. Letters were not common, and there was no international post in those days. Surely, too, in a small country, thinly peopled as Scotland then was, such a secret could not have been completely concealed, nor could Rizzio have led such a double life without suspicion.

Father Kershaw, S.S.J.E.

The passing away of this priest may interest some in Canada. He was admitted as a student at law at Osgoode Hall, in 1884, but we understand was never called to the bar. After a while, believing that he had a vocation for the priesthood, he studied and was ordained priest in 1890. For some time he served under the Rev. F. E. Mortimer, of Jersey City, New Jersey, but in 1894 was "professed" as one of the Cowley Fathers. His work has chiefly been in India, first at Bombay, and afterwards at Poona, of the Cowley Wantage mission there, though for some time past he has been in declining health. Father Kershaw departed this life early in the morning of All Saints' Day, while on the homeward voyage from India, and somewhere this side of Aden; his body being buried at sea on the same day.

A Distinguished Revert.

In "the Rock" we read: "Not everyone will recognize in the Rev. A. W. Hutton, who has resigned the living of Easthope, Salop, to take up the curacy of the parish of St. Luke's, Richmond, a well-known Londoner and Liberal. Mr. Hutton took his priest's orders in 1872, and in the following year succeeded his father, the Rev. H. F. Hutton, as rector of Spridlington, Lincolnshire. Three years later the county was startled by the intelligence that Mr. Hutton had given up his rectory and had been received into the Roman Church by Cardinal Newman. For some years he was a member of the Oratorian community, at Edgbaston, but subsequently he found himself obliged to separate himself from the Church of his adoption. From 1887 to 1898 he was librarian of the Gladstone Library, at the National Liberal Club, where his knowledge of books, combined with his pleasant courtesy, was of the greatest assistance to politicians. In 1898 Mr. Hutton,

having reconciled himself to the Anglican Church, resumed his ministry, and retired from his librarianship to his Shropshire rectory. Now he returns again to London."

The Prayer in Parliament.

Our forefathers recognized God in public matters far more than modern "progressives" do. We doubt whether a better or more comprehensive and Scriptural prayer could be framed than the following, which is offered up for Divine guidance in law-making every day, before either House of Parliament in Britain holds its sittings: "O Almighty God, by whom alone kings reign, and princes decree justice, and from whom alone cometh all counsel, wisdom, and understanding; we, Thine unworthy servants, here gathered together in Thy Name, do most humbly beseech Thee to send down Thy Heavenly Wisdom from above, to direct us and guide us in all our consultations: And grant that—ve having Thy fear always before our eyes, and laying aside all private interests, prejudices, and affections—the result of all our counsels may be to the glory of Thy Blessed Name, the maintenance of true religion and virtue, the safety, honour and happiness of our king, the public wealth, peace, and tranquility of the realm, and the uniting and knitting together of all persons and estates within the same in true Christian love and charity one towards another; through Jesus Christ our Lord."

The Unknown.

There is a sort of axiom asserted by certain superficial cavillers against revelation, that "Science is final, and all the theories accepted as popular in scientific circles are proved laws of nature." The real case is that, except the observed facts revealed to us by the microscope, telescope, spectroscope, and chemical analysis, there is not much in science which has been actually proved as mathematical problems can be proved. The true work of science is to elucidate, catalogue, and, if necessary, to classify arts. Many of the supposed "natural laws" have been defined as merely "classification of phenomena." We cannot be quite sure about them. Many theories, which early in the nineteenth century were held as almost proved, are now in the twentieth nearly as exploded as the supposed sciences of alchemy or astrology in the Middle Ages. Take an example: The folk tales of "stones falling from heaven," were thought mere fables. "How could stones get there?" was the scientific objection. But now meteors form one of the most important branches of astronomy. Swarms of meteoric bodies of the solar system are caught by the earth's attraction. Again, the sun was then regarded as a solid and probably in its inner part, dark sphere. The notion of its being a "ball of fire" was laughed at. Now the spectroscope has shown that the mediaeval view was nearly right, and the sun is wrapt in vast clouds of burning metals.

The Work of the C.M.S.

In the past twenty years the Church Mis-

sionary Society's work has rapidly extended in all directions. The number of missionaries has increased, after allowing for deaths and retirements, from 264 to 600, clergymen, laymen, and single women, besides wives. There has been great development of the actual missionary work, and the varied agencies have multiplied in West, East, and Central Africa; in Egypt, Palestine, and Persia; in all parts of India and Ceylon; in some of the largest provinces of China; in the four great islands of Japan; among the Red Indians and Eskimo of North-West Territories of Canada. The native clergy, evangelists, and teachers now numbers nearly 8,000; and the baptism of adult converts in recent years has averaged 7,000 or 8,000, or more than twenty for every day in the year, besides numerous baptisms of the children of Christian parents. This enlarged work has involved greatly enlarged expenditure; and so far the funds to meet it have never failed, having been provided in many ways by the self-denying liberality of Christian people. But now a very considerable increase of contributions is required. The society's available ordinary income has advanced to over £300,000 a year; but £400,000 a year is now wanted if the existing work is not to be crippled. The committee of the society met on November 12th to consider the foreign estimates, and decided, while making every effort to limit the expenditure, to continue to send out all suitable missionaries, and appealed to the members of the society to redouble their efforts to obtain the necessary funds.

THE S.P.G.

The venerable Society for the Propagation of the Gospel in Foreign Parts, incorporated by Royal Charter, June 16th, 1701, has just celebrated the bi-centenary of its organized existence, as the great missionary society of the Church of England. The growth and present position of the Church in the colonies is largely due under God to the wise methods and large liberality of this society during the past two centuries. Its operations originally in the American colonies laid the foundation of the Protestant Episcopal Church, and since the Revolution of 1776, the work of the society has been mainly amongst settlers in the widespread British Empire. The extent of its assistance to the Church in British North America may be realized from "the statement that in the past the society has maintained 1,589 ordained missionaries, who have ministered to various races speaking sixteen languages, and that the expenditure on Church work, including endowments of bishoprics and colleges, has amounted to £1,867,852." We fear that the extent of our indebtedness to the venerable society is but faintly recognized by the majority of Canadian Churchmen, and we regard it as a reproach that the bi-centenary of the society was not more generally observed here, and that a thankoffering, in some sense expressive of our gratitude, was not sent to swell the Jubilee Fund, which the society was raising to still further extend the kingdom of

Christ among the varied peoples and races which make up the British Empire. Whilst failing, we think, to appreciate fully what the society has done in the past, there have been not a few complaints made as to the announced policy of the S.P.G. to withdraw aid from Canada, on the ground that she is now able to provide for herself, and to sustain her work in the domestic field. So far as Eastern Canada is concerned, all are agreed that it is abundantly able to provide for itself, but how far the Church in Algoma and the dioceses west of it to the Pacific Coast can stand alone is not a question of much doubt. The territory in question is vast, population is flowing in from many quarters, and without assistance for a considerable period the Church will fail to overtake the work, and provide spiritual ministrations to the growing population of the West. The S.P.G. should, we think, give timely and judicious assistance, but the Canadian Church should be the last to complain of lack of help from the S.P.G., when she herself has been so lamentably deficient in aiding the bishops of our Western Territories in their vast fields and arduous labours. For years they have bewailed the small amount of aid received from Eastern Canada, and it is lacking, indeed, compared with what other religious bodies in this country are doing in the same field. We hope that the transference of the Board of Domestic and Foreign Missions from the Provincial to the General Synod, which is about to take place, will result in much greater sympathy with, and practical assistance to, the Western dioceses than has hitherto been the case, and then, having done what we could ourselves, we may with some confidence appeal to the society to aid us in a work so extensive and important, and which is at once the opportunity and responsibility of the whole Church. The society has also been subject to a good deal of criticism of late, and the charge is made that an intense conservatism marks its methods, and that it has been eclipsed by its sister society, the C.M.S., in business capacity, and in successful appeals for public sympathy. These criticisms have resulted in the formation of a London Junior Missionary Association, which has held meetings in the Metropolis of a popular character with important results, and also in an endeavour on the part of the standing committee of the society to adopt more up-to-date methods, and to remove all just cause of complaint. In their desire to do this, especially in connection with the appointment of a new secretary, they have provoked a good deal of adverse criticism, not a little of which strikes us as captious and unwarranted by the facts of the case. For instance, it was no doubt a mistake on the part of the standing committee to request a committee of bishops to select a secretary, without consulting or calling together the incorporated members of the society. A body which depends on the public for its support cannot too carefully acquaint its supporters with its plans, and give them, as far as possible, a share in its deliberations. The manner of the appoint-

ment of Bishop Montgomery was no doubt irregular, and unwise, but in the result arrived at there is little difference of opinion that Dr. Montgomery was the best possible selection that could have been made. The Archbishop of Canterbury said at a recent meeting of the incorporated members of the society: "The Episcopal Committee, which he had nominated at the request of the Standing Committee, unanimously felt that Dr. Montgomery was the best man who could be found for the post. His brother bishops in Australia were sorry to lose him. He was enthusiastic, and would inspire enthusiasm, and he knew the work to be done, as only a bishop could know it." Objection has been raised to his being a bishop, and to removing him from a diocese where he is useful and beloved, but we think that his episcopal experience will be very helpful to him in an office, where, as he himself somewhat poetically remarked, he will be a bishop of Greater Britain. With regard to the fault found in his salary of £1,000 per annum, we have no sympathy whatever. It was the amount he was already in receipt of as Bishop of Tasmania, and he could scarcely have been offered less, and as Dr. Temple remarked: "The ordinary experience of the business world was that it was the worst policy to give meagre salaries to your chief agents, and the Bishop of Tasmania's special gifts would tell upon the finances of the society more than anything else." We regard the appointment of Dr. Montgomery, however arrived at, as a most admirable one, and consider his episcopal and colonial experience, added to his well-known personal quality, as additional justifications for his selection. His appointment will be popular in the colonies, whilst at home they will feel that the secretary is a man not only of missionary enthusiasm, but also of missionary experience, and therefore well qualified to guide the operations of a missionary organization. Bishop Montgomery has hinted that a visit to the colonial churches is a part of his programme, and we hope that ere long he may visit Canada, and in consultation with our General Board of Missions see how far the S.P.G. and it can co-operate for the welfare of the Church in our growing West, and in preserving this expanding Dominion for Christ and His Church. We congratulate the S.P.G. on the appointment of Dr. Montgomery, and trust that the new secretary will receive such sympathy and support from Churchmen generally that his work may be rendered as easy and pleasant as so arduous and responsible a position can be, and that the society may enter with greater vigour and success than ever before upon her third century's endeavours to fulfil the Divine command: "Go ye into all the world and preach the Gospel to every creature."

WHAT WE OUGHT TO TEACH.

By Bishop Morrison.

What the Church needs is earnest and devout people who know what the Church is, and what is required of them, if they are go-

ing to be faithful communicants. They must know what the Church teaches—the Faith—and they must be ready to profess a purpose to obey the rules and regulations of the Church. A person coming to confirmation not only wants to be told, he must be made to understand that he pledges himself to a faithful effort to lead a Christian life, and to observe the precepts of the Church. The duty of consistent living, the cultivation of Christian graces of character, and obedience in spirit as well as in letter to the Ten Commandments, the love of the Brotherhood, must be insisted upon. The candidate must be made to understand that he pledges himself to attend the services of the Church, to keep the fasts and festivals of the Church, particularly to observe Lent, and to receive the Holy Communion regularly. The candidate must be made to understand that he pledges himself to support the Church. The duty of giving is to be insisted upon. As to the Faith, it must be taught plainly, not only the great central truths which all Christians receive, but the theology of the Church—its interpretation of the facts—must be clearly and simply stated, over and over again, until the candidate knows, whatever his private and individual view may be, what the Church teaches. The Church idea—the history of the Church's organization, the authority of its ministry—the necessity of baptism, and the significance of the Sacraments, the Real Presence of our Lord in the Holy Eucharist—the nature of sin, certainty of sin's punishment and the meaning of Absolution—the doctrine of the Intermediate State—these things must be clearly taught; not told the candidate, but taught. You think adult candidates will be few—let it be so, better one or two who know and believe and love, than many to whom the Church and the Sacraments are all but meaningless, and who will in a short time fall away. The Church does not need more members, but greater devotion, holier lives, more consistent men and women. To get more members is easy; to win men to faith and obedience is most difficult. I have a suspicion that all is not well when the numbers presented for confirmation are, proportionately to the size of the parish, very large. The suspicion is that personal and individual work cannot have been done, that the narrow way has been very much broadened, that the supernatural character of the Faith and Sacraments has not been insisted upon. If in ten years the number of our communicants did not increase, but our parishes and missions were more and more characterized by faith and devotion, by evident belief in the reality of what is professed, and by a more evident separation from the worldly spirit—we would have done the best work possible in our day and generation. The insistence upon the nature of the promise made in confirmation, and the obtaining of a definite promise from the individual that he will do specific things—as for instance, attendance at church and the receiving of the Holy Communion, the support of the Church, the observance of Lent—will not hinder, it will build up. We have

gone so far in making religion easy, in eliminating the supernatural from its teachings and ordinances, in encouraging the people to think that there is no self-denial involved in professing the name of Christ, that many cannot see what the Church is for, and the deep needs of the soul—the nature of sin and the fear of punishment, the longing for something they know not what, but we know to be the hungry soul's need of the bread from Heaven, finds no nourishment, and they wander here and there for guidance and inspiration—running after this teaching and that—and never realize that the call of the Church is to self-renunciation and to fellowship with men, to battle with all evils, and to communion with God. The future of the Church depends upon its demanding an unworldly and pious life. Every candidate for Confirmation must be made to understand that he pledges himself to seek that which worldly-minded people do not seek.

THE ANGELS' SONG.

The Christmas time recalls our childhood and our longing for the joyous holiday which seemed to come so seldom and pass so quickly; it recalls also the wondrous charm of St. Luke's story of the Advent, which our fathers always read at family devotions Christmas morning, and we could always find in our own little Bible, because we loved it so. And when the day of days, with its happiness and its gifts, merged all too soon into the starlit night, we fell asleep listening for the angels' song that should tell us the Christ-child had come again; for we thought He must come back each happy birthday to be near the little children whom He loved, though they might not see Him.

The keen delight of childhood in the gifts and pleasures of the day has somehow faded from our heart, and the years fly so fast that the interval from one Christmas to another seems short. It costs us a real pang to bring ourselves into accord with the joyous spirit of the time; for memories of life's trials and losses—a group of unbidden guests—haunt our feasts and silently point to vacant chairs.

But the wonderful word-picture of St. Luke is as vivid as when we first felt its charm, and now we are sure that we hear the echo of the angels' song, for which we listened so vainly in our childhood.

There was no room in the inn, only in the manger, for the Babe of Bethlehem; before the tender feet stretched the path into Gethsemane, and up the steeps of Calvary; over the radiant brow and the beautiful eyes hovered the shadow of the thorn crown; and the little hands reached out toward the cruel cross upon which they should be fastened. Yet, knowing that this Child would be "despised and rejected of men; a Man of sorrows and acquainted with grief," all heaven sang that night. We wonder that there was not a mournful silence, that angels did not veil their faces and weep at thought of the martyrdom awaiting God's only Son. But "God so loved the world" that He gave it

that blessed Christmas gift; and "the multitude of the heavenly host" loved it too. They sang over Christ's lowly bed because for our sake he became poor; they sang "Glory to God in the highest!" knowing that His heart would break with the weight of the world's sin; they sang "Peace on Earth, Good-will Toward Men," looking down the slopes of Calvary, because He should there be lifted up, that He might draw all men unto Him. So, while the Christmas of our childhood may grow dim and even be blotted out with the mists of years, the birthday of our Saviour grows more precious and the angels' song more sweet. We listen as through the night-time echoes "Glory to God in the Highest!" and our souls join in the ascription of praise to Him for the gift of life eternal through His Son. The very air all about us seems throbbing with the music of "Peace on Earth, Good-will Toward Men," and we sing it softly over, making the peace proclaimed at His birth one with the peace Christ promised before His death, and linking the good will to men of which the shepherds heard with the Christian love which girdles the earth to-day.

So the angels sing to us, knowing that in this world we shall have tribulation, and narrow and rough is the path leading home. They sing, knowing, too, that we may have always the companionship of Jesus and His peace, may walk always in the light, though all around us be darkness. Their heavenly music rises above all the discords of human life, and breathes an infinite calm upon our spirits. Thus they will sing for all of us who love and seek to follow the Saviour until other voices shall join them, the door of our Father's house shall open, and our Christmas song of praise shall blend with the new song before the throne of the King of kings and Lord of lords.

WE LIVE IN HOPE.

The same thought that impels us to live is the same thought that was given to the world at its creation. God said: Let there be light, and there was light, and God saw the light that it was good. God anticipated and God realized. The Messiah was promised, and the Messiah came. The angel broke the message of hope to Mary and Joseph, and they blessed God for the hope they had in bringing to the world a Saviour whose name was to be called Jesus. The greatest gift is the gift of life, and with what hope we look forward to the entrance of a new life into the world.

We give life and we receive it. Behold the infant, wherein lie the possibilities of virtue and of godliness. With the new life is born new hope, and one more little soul starts in its journey of life, hoping and growing, receiving and giving. What a chance to grow; but the hope is in the growth, and the growth is in the giving and the receiving.

The Christmas season is an interpretation of the great plan of life. Children look forward to the time when they shall make other lives happy through an expression of themselves.

They also expect to receive, this is natural, though it may be the spirit of receiving is warmer than that of giving. We grow in years, and we should grow in hope. Growth is slow, but it is full of promise. Nothing grows that does not give and receive. Giving and receiving, growing and hoping—this is God's plan and man's hope for the creating of happiness, and the building of His kingdom on the earth.

DOES THE BROTHERHOOD WORK IN SMALL PLACES?

By Rev. Dr. Hunter, Island of Grand Manan, N.B.

After a sermon based upon Acts iii. 6, R.V., "What I have that I give Thee," in which it was pointed out that God endowed every individual with talents to expend for the good of others, and emphasized the necessity of exercising one's self in dispensing those goodly qualities to benefit mankind, two young men came to me and asked, "What can we do? Here is indisputable evidence that men are only waiting to be harnessed and put to work, and it will be well for each Brotherhood man to realize that success is the sure fruit of fulfilled duty, for the God who gives talents to use also prepares subjects for reception of the benefits. Who ever knew a candid Christian fail to impress his fellow-men? "What can you do?" I said, "Do this," and at once they were at work for Christ's Kingdom. I promised definite and permanent work for the future about which I sought guidance at the throne of Grace with the request, "What can I do? After considerable meditation I determined to organize a Chapter of St. Andrew's Brotherhood. Experience in a former parish (North Bay, Ont.), taught me this was the best possible way of welding young men together in combined effort for the extension of God's glory, and that the "Prayer and Service Rules" would result in a quiet, lasting influence, such as is rarely produced by common modes of procedure in country places. But what will it do? was the question of the whole community. Many said that it would accomplish nothing; that such a society might be feasible in a city or large town, but would be utterly useless here. It was actually discussed in dissenting meeting houses, and there the prevailing opinion was against it. Opposition helped me. As a Brotherhood man I pushed ahead, not pretending to deal with a mass of people or public opinion, but with individual souls, feeling that what is good for a man in a city or town must be serviceable to a man in a small parish, and an organization suited to arrest individuals must be of universal adaptability. Of course there would be many difficulties. A country parish is a limited sphere of action; and an isolated, illiterate, fishing community puzzled with a multiplicity of heterogeneous religious sects is ever a most disadvantageous condition under which to keep an organization intact. Again, not one of our members had done any lay work, and had not the least training in spiritual dealing with others. They could not intelligently define the Church's doctrines; they knew little of Church history or ritual; they were utterly unable to stem sectarian prejudice, and to show the beauty, utility and antiquity of our liturgy. Although the rules, "Prayer and Service," are simple, it is necessary in a parish like Grand Manan to be versed somewhat in our conditions, because almost every young man, whether a professing Christian or not, is connected directly or indirectly with some religious body, and the excitement attendant upon religious revivals has a semi-magnetic influence upon the bulk of the population, fostering an argumentative spirit; such a spirit is continually raising barriers which, unless removed by knowledge, retard all practical progress in "service," and also, in a degree, destroy "prayer." Further, there were the drawbacks that during fishing season most members would be absent for months;

also there would be the neglect on the part of some to attend meetings even when they could be present. In addition to this, the persistently determined members must confine their efforts on the same few souls with whom they had lived and associated always, seeing that few strangers would come within their reach. In the face of these difficulties a meeting was called and a Chapter organized at North Head, when about ten men were admitted as members at Manan in Ascension church. The charter was granted in January, 1900. Such a good work was done in a few months that I decided to have a second Chapter in Grand Harbor, eight miles along the coast, and on July 20, 1900, called a meeting which resulted in St. Paul's nine charter members, who were inducted publicly on August 5th. On August 21 we received our second charter and a letter from our head office, Toronto, drawing attention to a striking coincidence, i.e., charters were granted at the same time to St. Paul's, Dawson City, Klondyke region, and St. Paul's, Grand Manan, N.B. The secretary added, "Men in the East and West of our vast Dominion are united in the Brotherhood and in the spirit of St. Andrew, working for the Master." This shows that our young Churchmen from the extreme limit of the East to the far West are occupied in the King's business. Since August, 1900, several men have publicly joined the ranks, and now St. Paul's Chapter has twenty-three, nearly all live workers. What has been done? (1) Thirty-three men have been filled with the spirit of earnestness and gone forth with praying hearts to do what they never did before—appeal powerfully by living voice to ordinary men—and have become instruments of transformation whereby extraordinary men are produced. Thirty-three men have one supreme purpose, glory to God, for which they are driving and walking excessively, giving cheerfully, reading regularly, working energetically, praying fervently. The influence of Chapter work here is eternal, and we have a wide environment, for many crafts are represented. Fishermen, fish dealers, general dealers, blacksmiths, carpenters, a clerk, a customs officer, a sea captain, a schoolmaster and a medical doctor, are all at work for the Church of Christ. (2) Many have been brought to church; a student who had travelled around the world visited our service and was surprised at the percentage of men present, and asked how I attracted them. St. Andrew's Brotherhood is my answer. (3) Not less than twenty men and boys have been baptized and many confirmed. (4) Our first director is now a licensed lay reader. (5) Communion has been the largest in the history of the parish. (6) Many useful papers have been read and discussed at Chapter meetings. (7) Bible classes, meetings, and the whole of the parochial machinery have received impetus through the Chapters. Let none say that in a small isolated place St. Andrew's Brotherhood "will not work." Grand isolation gives a grand opportunity to do a grand work through prayer and service as the Brotherhood applies them. This organization is of God, and with God all things are possible. Mr. Hubert Carleton visited our Chapters in July, 1901, and inspired our workers. The value of such a visit is incalculable to a country parish.

—God's best gifts, like valuable jewels, are kept under lock and key, and those who want them must, with fervent faith, importunately ask for them for God is the "rewarder of them that diligently seek Him."—Moody.

—Covetousness is not the desire for more; it is that abnormal desire for more which makes a man forget his obligations to his neighbour, and causes him to run ruthlessly over his neighbour's rights that makes him willing to live at the expense of others. When a man says of anything, "I want it, and I am going to have it if I can get it, neighbour or no neighbour," that man is in the grip of the demon of covetousness.

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.

THE DAUGHTERS OF THE KING.

The sixth annual convention of the Order of the Daughters of the King in Canada, was held at the Church of the Ascension, Hamilton, Nov. 27th to 29th. Delegates were present from Chapters in Ontario, as well as Nova Scotia and British Columbia. The convention opened with a meeting held in the schoolroom, presided over by the rector, Rev. W. H. Wade, who gave the address of welcome to those attending the convention and urged them to keep before them the highest ideals of Christian life and character. After the annual address of the president of the Canadian Council, a paper was read by Rev. J. Downie, Watford, Ont., on "The Position, Privileges and Prospects of a Daughter of the King." Miss Etches, of London, Eng., gave an interesting address on missionary work, based on Christ's feeding the multitudes, and His words to His disciples, "Give ye them to eat." On Thursday morning, Holy Communion was celebrated in the Church, a large number of delegates and others being present, after which the convention assembled in the schoolroom to hear the reports of the council of the Maritime assembly held at St. John, N.B., and of the various chapters throughout the Dominion. These reports were deeply spiritual in tone, and gave much importance to Bible study in Chapter meetings, to visiting the sick and strangers in the parish, and to missionary effort. A conference on methods of work with the individual in the Chapter meetings, in the Sunday school and in the parish, followed. Short papers were read on these topics, and a discussion followed their reading in which many helpful and practical hints were given. At the close of the morning session, luncheon was provided by the members of the parochial branch of the Women's Auxiliary. At the afternoon meeting, presided over by Miss Downie, president of council, the report of the chaplain was read, giving the answers to questions sent by him to the presidents of chapters. The answer to the question "as to their impressions of the value of the order," was that it had been a distinct spiritual blessing to many, a valuable aid to the rector, and a helpful influence in the parish. Greetings from the Chapters in Australia to the convention were read by Mrs. Gibbons, representing the Nova Scotia and New Brunswick members, and heartily responded to by the president. A paper on "Enthusiasm in our Work," was read by Miss Bully, Woodstock, followed by a most thoughtful and helpful paper by Mrs. Broughall, Toronto, on "Consider the Lilies." The subject of "Personal Responsibility" was brought forcibly before the meeting in a paper by Mrs. Cowan, Vancouver, B.C. "The Daughter of the King as a Churchwoman," was the subject of a paper read by Mrs. Gibbons, from St. Mary's Chapter, Liverpool, N.S. At the evening service, the Rev. T. R. O'Meara, of Toronto, preached, taking as his text, John xii., 3. He spoke of the giving of thanks not only with our lips in songs of praise, but by actions, which speak louder than words, and instanced this act of devotion of Mary's as one of thanksgiving and of personal love to the Lord Jesus who had done so much for her and hers. Mary wished to do something for Jesus Himself, and the speaker urged upon all to follow her example. Work that is acceptable to the Lord Jesus costs a great deal in time, labour and money. The box of ointment was exceedingly costly, and so will all service be that is worthy of

the name of service. The life that is lived, and spent for Christ will be like the odour of the ointment that filled the house, and as others see its sweetness and power they too will be drawn to the Master. A "Quiet Hour" on Friday morning, conducted by Miss Etches, most fitly closed the convention. The officers of the Canadian Council, who will be glad to supply all information about the order, are as follows: Mrs. Gibbons, Liverpool, N.S., president; Miss Downie, Watford, Ont., vice-president; Miss K. Sadlier, Hamilton, secretary; Miss Thomson, Hamilton, treasurer; Miss A. M. Gwyn, Dundas, editress Canadian Page Royal Cross; Rev. J. Downie, Watford, Ont., chaplain.

TORONTO.

St. Stephen's.—The regular monthly board meeting of the Woman's Auxiliary was held in the schoolhouse, Dec. 12, which was crowded to the doors, about 300 being present. The president Mrs. Williamson, was in the chair. The special offering to the Algoma Fund amounted to \$1,202.15. The corresponding secretary reported three new senior branches and one life member. The secretary of Juniors reported two new branches. The treasurer reported receipts for month, \$675.94; Extra-Cent-a-day amounted to \$73.84, which was given towards building a church on the Piegan Reserve in Calgary. Treasurer of Juniors, \$63.88. Parochial missionary collections for month, \$302.63. Dorcas secretary reported 16 bales sent away and receipts \$39.65. The Rev. Mr. Powell, of Eglinton gave the devotional address on Thanksgiving. The three-minute paper on Corea was read by Miss Osler. The semi-annual meeting will be held at Aurora, the third week in January. The next board meeting will be held at Grace church, where part of the offertory will go to the Century Fund.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—At the regular semi-annual meeting of the Board of Governors of Kings College, held recently, at the Church of England Institute in this city, the principal subject under consideration was the confederating of the various colleges of the Maritime Provinces. After careful and exhaustive discussion a committee was appointed to open up communication with the other colleges concerned looking towards the formation of one central university. The committee appointed were the bishops of Nova Scotia and Fredericton, Chancellor Hodgson, of Charlottetown; President Wilets, of Kings College, Windsor; the Very Rev. Dean Partridge, of Fredericton; the Rev. W. J. Armitage, John Y. Payzant, A. deB. Tremaine, R. J. Wilson and C. A. F. Simonds, of Halifax; J. Roy Campbell, jr., of St. John; Judge Warburton, of Charlottetown; the Revs. G. D. Schofield of St. John, and C. S. Wilcox, of Windsor.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Quebec.

Loch Lomond.—All Saints'.—The Bishop of the diocese held a Confirmation in this church on the 8th inst., when the rector, the Rev. L. A. Hoyt, presented thirteen candidates to His Lordship for the purpose of receiving the Apostolic rite. In the evening the bishop held another Confirmation in a church attached to this mission at the Church of the Ascension, Red Head, where he Confirmed nine males and two females.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—Christ Church Cathedral.—The initial choral festival, which is to be given by the Montreal Diocesan Choir Union, will be held in this cathedral church on Thursday evening, May 15 next. The order of service for and the music to be given on that evening will be arranged by the Ven. Archdeacon Norton, the Rev. Principal Hackett and Mr. R. R. Stevenson, the second vice-president of the Union. The following choirs have already joined the Union: Christ Church Cathedral, St. Stephen's, St. Jude's, St. Stephen's (Lachine), Granby, Chambly, Terrebonne, South Staveley, Berthier and Aylwin. The conductor of the festival will be Mr. J. B. Norton, Lic. Mus., organist and choir director of this cathedral. It is expected that the majority, if not all, of the Anglican choirs in the city will take part in these festivals.

St. Matthias.—Since the formation of The Men's League in this parish the interest has been well sustained, and the attendance has been satisfactory. At the last meeting, in addition to the regular programme, there was a delegation from the Goodwill Club, consisting of Misses Bell and Carson, accompanied by Mrs. Bushell and another lady friend, on invitation of the Men's League. The chairman invited the visiting lady delegates to address the meeting on behalf of the factory girls of Montreal, whose condition it was thought might be materially improved by starting some work to provide a good mid-day meal for this numerous class of our citizens, many of whom are not alive to the importance of this prime necessity of life. Misses Carson and Bell are of the opinion that this work would have the best results should it be carried out on a broad and strong basis—embracing not only food for the body, but also including in its scope opportunities for the betterment of the social, moral and spiritual life of our working sisters, who by and by shall become the mothers of the future generation. The ladies were cordially thanked for their remarks, and after some discussion it was resolved to devote part of the next meeting to the matter.

St. Luke's.—The officials of this church since the death of their late rector, the Rev. T. E. Cunningham, have had under their consideration the proposal that they should either unite with St. Thomas or that St. Thomas should unite with them, as these two churches happen to be located in the same parish, and there is no need for the two churches in one parish, it being far better that the two congregations should unite and form one strong body than that they should remain as they are at present. It is very probable that a union between the members of the two congregations will take place if satisfactory arrangements can be entered into for so doing.

St. James' the Apostles.—On Sunday morning, the 15th inst., the new altar recently donated to this church by Mrs. Francis Scott in memory of her late husband, was unveiled and dedicated by the venerable rector, the Rev. Canon Ellegood, in the unavoidable absence of His Grace, the Archbishop. After speaking of the holy use to which the gift was to be consecrated, the covering was withdrawn and a prayer of solemn dedication was pronounced. The service concluded with a choral celebration of the Holy Communion, appropriate music being rendered by the choir. In both design and execution the altar is a fine specimen of the wood carver's art. It is of oak, beautifully carved, and finely finished, and was made by G. H. Randall & Co. The design is Gothic, the face of the table being pierced with three arches through the openings in which appear the hangings, the colours of which will be suitable to the Church seasons. In the present instance, the season being Advent, the draperies

were violet in colour. Cross the top of these arches, cut in high relief, runs the sentence "Holy, Holy, Holy, Lord God of Hosts." The south end of the altar bears this inscription, "To the Glory of God and in Loving Memory of Francis Scott. Died July 5, 1900. Erected by his wife." Other gifts calculated to improve the appearance and comforts of the church have recently been made by those interested in its welfare. Mr. William Mowat, of London, Eng., has asked and obtained permission to erect a magnificent pulpit of Caen stone and marble as a memorial to his late grandfather, Mr. William Workman. This beautiful work of the sculptor's art is now nearing completion, and will be set up before Easter. The sanctuary has been laid with a rich carpet, the gift of Mr. E. S. Blackman, and a fine linoleum will be laid down the nave at the expense of Col. F. W. Hibbard and Mr. Henry Upton. In the near future a baptistery will be donated by a friend of the Church, and will be set up on the Bishop street side near the entrance to the chapel. It will consist of a small platform, upon which the present font will stand and will be enclosed with an oak railing supported by brass standards. Just behind the font there will be inserted as a mural decoration the entire front of the old marble pulpit with its central figure of St. John. In this way the memory of its donor will be perpetuated as well as that of Bishop Wilberforce, to whose memory it was erected. The wall at the western entrance already bears the brass tablet placed there by the Victoria Rifles to the memory of their comrades who fell in South Africa. A handsome sanctuary lamp has also been promised, and will shortly enhance the appearance of the church.

St. Annand East.—The Rev. A. L. Wilson, formerly rector of this parish, and until quite recently rector of St. Mark's church, Malone, N.Y., has been appointed rector of Duanebury in the same State of the Union.

ONTARIO.

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

Napanee.—St. Mary Magdalene.—By the will of the late Ven. Archdeacon Bedford-Jones, for some time rector of this parish, the sum of \$100 was left to the church for the purpose of purchasing some articles of furniture for use therein.

TORONTO.

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

St. James' Cathedral.—An unusual event took place on Sunday morning, the 15th inst., in this church, which was the unveiling of a stained-glass window, the gift of Mr. Aemilius Jarvis, and erected to the memory of his great-grandfather and his father and mother. The unveiling took place just before the morning service, and the curtains veiling the windows were withdrawn by the wardens, Mr. James Scott and Mr. A. S. Irving, while the order of service was changed to admit of a dedicatory prayer. The window, which is the one nearest the chancel, on the east side, and in full view of the Jarvis pew, represents the descent of the Holy Spirit upon the disciples at Pentecost. A scroll bears the words, "And there came upon them cloven tongues as of fire, and sat upon each of them." At the bottom of the centre window are the arms of the Jarvis family, and on a brass plate on the window-sill the following inscription: "Sacred to the memory of the Hon. William Jarvis, U.E.L., an officer in the First American Regiment, or Queen's Rangers; served with that corps during the Revolutionary War, was Secretary of State for the Province of Upper Canada during the Administrations of Governors Simcoe, Russell, Hunter, and Gore, 1792 to 1817, and first provincial grand master of the Ancient Order of Free and Accepted Masons during the same period, and an original

pew holder of this church; was born at Stamford, Conn., September, 1750, died at York (Toronto), Upper Canada, Aug. 13, 1817. And of William Dummer Powell Jarvis, grandson of the foregoing, barrister-at-law, born at York (Toronto), Upper Canada, December 17, 1821; died at Toronto, Jan. 15, 1890; and of Diana, his widow, daughter of the late Hon. Jacob Aemilius Irving, born at Boulogne, France, Feb. 13, 1825; died at Toronto, Nov. 13, 1900."

St. Alban's Cathedral. On Sunday morning last the Bishop of Toronto held an Ordination in the Cathedral, and ordained Deacon, Louis Augustus Trotter, of Trinity College. The Ven. erable Archdeacon Boddy assisted in the services, and the Rev. Prof. Plumtre preached the sermon. On Christmas Day there was a very large congregation. The service was very hearty. The Bishop of Alaska preached a very appropriate and able sermon.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$25 from Christ Church Cathedral Sunday school, Hamilton, for the Peace River Mission, Athabasca.

Haultain.—The church in this place was reopened on the 8th inst. and has undergone a complete renovation. New chimneys have been built, the foundations repaired and the heating arrangements improved. The interior of the sacred edifice has also been tastefully painted and decorated. All this has been done at the modest outlay of \$100, and the whole cost has been borne by the members of the congregation themselves.

Bradford.—Trinity.—On Sunday, the 1st inst., the first anniversary services were held in connection with this church. The musical portions of the service were well rendered, both Miss Potter, of Tottenham, and Mr. Harry Hulse, the two soloists, singing with great acceptance to the congregation. The choir, under Mr. Presswell's training, did their part very well, as did also Miss Bessie Sutherland at the organ. The Rev. H. C. Dixon, of Toronto, preached both morning and evening. In the afternoon there was a Masonic service, which a number of the local members of the society, accompanied by some visiting brethren, attended. The Rev. G. B. Morley, the rector, preached. The offertories during the day were liberal, and now almost the entire cost of the building of the church, some \$5,600, has been raised. Only some \$15 or \$20 now remains to liquidate the debt entirely.

HURON.

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

St. Mary's.—Special services were held on Sunday, the 1st inst., on behalf of the Sunday school, the Rev. C. Gunne officiating. In the week a festival was held in the Town Hall by the school. The building was thronged. The Rev. W. J. Taylor acted as chairman. He referred to the excellent state of the school, and he spoke of their gifts to missions, to the Children's Hospital in Toronto, etc. An excellent programme, consisting of choruses, chants, May pole drill, etc., was given. A short cantata, "A Garden of Singing Flowers," was well rendered, and was exceedingly pretty. The Doxology and Benediction closed this successful gathering. The proceeds were over \$50.

Berlin.—This parish, vacant by the departure of Rev. Carl Smith to Washington, has been offered to the Rev. W. J. Andrew, of Aylmer, and has been accepted by him. Mr. Andrew has an excellent record, and will be sure to maintain it in his new parish. Mr. Andrew is deeply interested in the development of rural deanery life, and he

is now going to the banner rural deanery in the diocese.

Dover.—For years this parish has come in various ways before the executive committee. At last, on the exhaustive report of the Rev. Rural Dean Ridley, it has been decided to create a new parish of Dover and Mitchell's Bay, commencing at Easter, 1902. This will leave Trinity church, Chatham, to stand alone after that date.

Berlin.—St. John's.—The Rev. J. W. J. Andrew, rector of Aylmer, has been appointed rector of this parish.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton. Orangeville.—St. Mark's.—A Young People's Society has been organized in connection with this parish. The officers are: President, Mr. Samuel Jackson; four vice-presidents; secretary, Mr. George Bracken; treasurer, Miss Fremlin; Rev. Canon and Miss Henderson are honorary president and vice-president; Rev. C. W. MacWilliams, director and four ladies will be asked to act as patronesses. The society will undertake such branches of work as they can properly perform. For greater efficiency in this respect, the society is divided into four branches, each under the direction of a leader. The branches already organized are, the Girl's Branch, the Choir Branch, the Sunday School Branch and the Young Men's Branch. The first will do Junior Auxiliary and relief work, the second will devote itself to securing the greatest possible efficiency in the choir, by seeking new members therefor and promoting regularity. The Sunday School Branch will seek the improvement of the Sunday school by the organization and training of a Sunday school choir, and the holding of teachers' meetings for the study of the lesson, and for the discussion and supply of various needs. The young men undertake the providing of ushers for the church, calling on strangers, inviting them to church and the society's meetings, etc. The society, collectively, undertakes to promote the attendance at the Friday night and Sunday services, by attending themselves and influencing others. The society will meet every week, one meeting a month to be for the transaction of business, the others to be of a literary character. Upwards of fifty have already given their consent to join.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Treherne.—The church here was burned down early on Tuesday morning, the 17th. The building was insured.

Correspondence.

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

THE COLONIAL CLERGY ACT.

Sir,—Why does the Church in Canada not deal with this matter as mistress in her own house? If the Mother Church does not allow Canadian clergy to officiate in England without putting them through a disagreeable examination, why does not the daughter return the compliment, and subject English clergy to the same process? If England needs to guard against Colonial black sheep, the Colonial Church has at least just as

much need to guard against English black sheep. It is the same in the ecclesiastical sphere as every where else, "people respect those who respect themselves." By the by, I was ordained in Canada, but when I go to England as I occasionally do I never remember the "Colonial Clergy Act," and as a matter of course officiate and preach for my old friends, who do not seem to remember it either.

COLONIAL.

THE WAR, AS RELATED TO THE CHURCH AND TO THE NATION.

Sir, I desire again, through your columns, to express myself upon the above subject. I have before said that I regard this protracted and destructive war as a Divine judgment upon the country as a Christian country that has been unfaithful to special obligations, by reason of special privileges given to it by the Great Ruler of Nations; for defection from, and renunciation of His Word, as the rule of faith, and the professed dependence of both our nation, and the national church, and as their directing and governing power. The Prime Minister has not halted on his course. He has now further elevated Mr. Gore, and made him Bishop of Worcester. Further, the pastoral of the Archbishop of York, suggesting the propriety of national humiliation has been practically unheeded. The Government, and the Church too, as a whole, continues to trust in an arm of flesh. The only force recognized is the force of arms, of armed men and of money. But the end of all this is yet uncertain. What God has yet in store for a proud and self-reliant and unfaithful nation, as it is under special obligation and duty to Him—time only can tell. Yet, as believers on Him, and on His faithful Word, we may confidently affirm that if so grave and self-evident national sin is not acknowledged, and if the nation does not by its rulers humble itself in solemn humiliation before Him, yet graver chastisement, in some form, will most certainly follow. Even if Lord Kitchener should succeed, at last, in wearing down and subjugating an enemy whom we may, justly, and reasonably believe that God has, hitherto, and so far, strengthened against us. Shall the warning voice of a long-suffering God be at last heard and recognized as herein speaking to us, as He does in the words of the Prophet: "Hear ye the Rod—and Who hath appointed it!"

EDWARD SOFTLEY.

WHICH IS CORRECT?

Sir,—In training a choir to sing the Song of the Angels, "Gloria in Excelsis Deo," what is the usual pronunciation of the last syllable of the third word. I am aware that the quantity is long and in speaking the i is like i in ice, but is that the proper pronunciation in singing?

LURN.

PLEASE EXPLAIN.

Sir,—Will you kindly set forth in your paper why St. James', Toronto, is not or cannot be a Cathedral; as a discussion has arisen regarding St. Alban's not being the Cathedral but St. James.

A SUBSCRIBER.

A REMARK.

Sir,—Now that St. Paul's Cathedral, London, Ont., is to receive the gift of a chime of bells, which will automatically ring every day and render hymn tunes on Sunday, it is to be hoped that the clergy of the Cathedral will add to this innovation the observance of the fourth rubric at the end of the office for Holy Communion, which directs: "And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least," etc.

AN INNOVATOR.

British and Foreign.

Colonel Newdigate, M.P., has given £1,000 towards the building of a new church in the parish of St. Thomas, Derby.

Christ Church, St. Leonard's, will shortly be further enriched by an artistic memorial to the Rev. C. L. Vaughan, founder and first rector.

The Rev. Gerald Trower will be consecrated Bishop of Likoma, in Westminster Abbey, by the Archbishop of Canterbury, on the 25th January next (St. Paul's Day).

The death has occurred, at Coventry, of Mr. Richard Palley, one of the oldest parish clerks in England. Deceased, who was eighty-five years of age, had been sexton, parish clerk, bellringer, and chorister at Bedworth for fifty-four years.

An altar book and desk have been placed in the chapel at Hampton Court Palace, in memory of Miss Frances Longley, daughter of the late Archbishop Longley, who for many years occupied apartments in the palace.

The Ven. H. N. Churton, M.A., Archdeacon of the Bahamas, and brother of the last Bishop, was by the Diocesan Synod, assembling on November 12th, again elected to fill the vacant See. It is sincerely to be hoped that no further difficulties will now arise, and that the mission, which has been now for a year and a half without a head, will soon greet its new Bishop.

The Rev. Prebendary Lewis Borrett White, M.A., rector of the Church of St. Mary Aldenry, in the City of London, who has been secretary of the Religious Tract Society, since 1876, will resign this latter post at the end of the year. From 1863 to 1876 Mr. White was the secretary of the Colonial and Continental Church Society.

When the South African war is over, someone ought to bring together an account of what the Church has tried to do for our troops in the field. One society, the S.P.C.K., has already sent out over 130,000 publications, including 10,000 copies of a little Prayer-Book, containing the Morning and Evening Services, Prayers, Psalms, and Hymns, for permanent use in worship by soldiers at a number of places in South Africa.

At the Town Hall, Gateshead, a meeting was held recently for the purpose of presenting Canon Moore Ede with a testimonial in the form of a desk, library furniture, and Tissot's "Life of Christ." The articles were presented by the Rev. D. Packer, a Nonconformist minister, who testified to Canon Moore Ede's high personality, and continual activity during his twenty years of devoted service in Gateshead.

The death of the rector of Maesmynis, a rural parish near Builth, Breconshire, after a fifty-two years' incumbency, recalls the fact that during that period he saw his parish completely transformed. When he went there the services were entirely in Welsh; at a later period they were mixed, and finally entirely English. He rebuilt his two churches, erected a parsonage house, and converted an old Wesleyan chapel into an infant school.

The Very Rev. Evan Lewis, Dean of Bangor, died at the deanery on a recent Sunday. He had reached the age of eighty-three. Having served several curacies, he was, in 1859, appointed to the incumbency of Aberdare, and in 1866, on the nomination of the Lord Chancellor, he became rector of Dolgelly and rural dean of Estimaner. Bishop Campbell made him Chancellor of the Cathedral of Bangor in 1872, and Canon residentiary in 1877. He was promoted to the deanery in 1884.

An anonymous donation of £1,000 was recently made to the Bi-centenary Fund of the S.P.G.

The Rev. J. N. Dalton, Canon of Windsor, has been appointed Domestic Chaplain to H.R.H., the Prince of Wales.

The Rev. Cameron Mann was consecrated Bishop of the missionary district of North Dakota, on the 4th inst., in Grace Church, Kansas City, with an elaborate ceremonial.

The Rev. James A. Miller, rector of Trinity church, El Dorado, Kansas, has been appointed rector of Clay Antie, where he will commence work on the 22nd inst.

On St. Andrew's Day, the Archbishop of Canterbury completed his 80th year. Not since Archbishop Sumner held the Primacy has an octogenarian Archbishop resided at Lambeth Palace.

Recently, in the parish of Kiltvevoe, a handsome parish hall was dedicated and opened by the Bishop. It had been built by the parishioners, as a memorial to the late Mr. Samuel Donaldson, "one who was respected and beloved," as the Bishop put it, "by all who knew him."

Christ Church, St. Leonard's-on-Sea, will in the near future be enriched by an artistic memorial to the Rev. C. L. Vaughan, the founder and first rector. The memorial is to take the form of a recumbent statue on a base of mediaeval design, and will be placed in the morning chapel.

Messrs. W. W. Hodgins and W. Ramsay, graduates of Huron College, London, Ont., were ordained deacons on the 3rd Sunday in Advent, in Grace Cathedral, Topeka, Kansas. Mr. Hodgins will be placed in charge of El Dorado and Eureka, and Mr. Ramsay will have charge of Minneapolis.

Mr. Martin Hope Sutton, of Reading, who died October 4th, has bequeathed £500 to the Church Missionary Society, £100 to the London Missionary Society, £100 to the China Inland Mission, £100 to the London Society for Promoting Christianity among the Jews, £500 to the British and Foreign Bible Society, and £500 to the Church Pastoral Aid Society.

The general committee for the repair and restoration of Chichester Cathedral are appealing for help in carrying on their work. The sum ultimately required will, it is thought, not fall far short of £30,000. At present £15,000 is required to carry out the repairs described by Sir A. Blomfield as "urgently needing speedy attention."

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 window has been restored, and stained glass, having as subjects, "The Sower," and "The Light of the World," has been inserted. This work has been carried out in a very artistic manner by Jones & Willis, 43 Great Russell street, London.

On a recent Sunday morning in St. Anne's church, Shandon, the Bishop of Cork, Cloyne and Ross dedicated the new organ, which has been erected as a memorial to the late Miss Lizzie Scott. There was an exceedingly large congregation, and the service was a reverent and beautiful expression of public worship. Miss Scott, during her too brief life, devoted herself to Church work with singular devotion, and she particularly endeared herself to the members of this ancient parish by her good qualities. This is the same church which possesses "the bells of Shandon," whose fame is known the wide world over.

Mr. William Canton has accepted an engagement from the committee of the British and Foreign Bible Society to write the official history of the society, in view of its centenary in 1904.

The whole of the cost—amounting to some £6,000—of placing an electric light installation in the interior of St. Paul's Cathedral, has been borne by Mr. Pierpont Morgan, of Philadelphia.

The Most Rev. J. C. Welldon, D.D., Lord Bishop of Calcutta, and Metropolitan of India, has been made Canon of Westminster Abbey, in the place of Canon Gore, recently appointed to the Bishopric of Worcester.

Mr. C. Guise Mitford, the secretary of the Queen Victoria Clergy Fund, has received two cheques for £500 each to be devoted to the general purposes of the fund; also a legacy of £100 from the estate of the late Mr. Richard Lewis.

It is a very long time since a wedding took place in Worcester Cathedral, but recently the Bishop of Lincoln married therein, Mr. F. Usher, J.P., master of the Linlithgowshire and Stirlingshire hounds, to Rose Emily, eldest daughter of Canon Knox-Little.

The Rev. Prebendary Fox, clerical secretary of the C.M.S., will preach the annual sermon of the C.P.A.S., in May next—a happy conjunction of Home and Foreign Missions. The Bishop of Liverpool will be one of the speakers at the society's annual meeting.

Mr. James Barrow, J.P., of Waterloo, near Liverpool, who has before made munificent contributions to Christ Church, Waterloo, has made known his intention to place £10,000 in the hands of the Ecclesiastical Commissioners for endowment purposes in connection with this church.

Mr. George H. Pritchard is a munificent benefactor to the parish of Llantrisant, Glamorgan. Lately he gave an admirable site and sum of £500 towards building a church at Tonyrefail, one of the numerous mining districts in the parish, and now he has informed the vicar that he intends to give a further £1,000 to the same object, and also £50 a year towards the stipend of a curate.

The See of Worcester is one of the oldest in England. It was founded in the year 680 by the division of Mercia. The Church of St. Peter, at Worcester, which had been founded a little while before by the Bishop of Lichfield, provided a cathedral, and the first bishops came from the famous monastery of St. Hilda at Whitby. The retiring Bishop has held the See for ten years, having been consecrated on February 2nd, 1891. In date of consecration, he was, therefore, far from being amongst the senior bishops. But of late years the tendency has been to appoint to the office men younger than Bishop Perowne was when he went to Worcester.

It is officially announced that a Round Table conference on Confession and Absolution will meet, by the Bishop of London's request, at Fullham Palace, from December 30th till January 2nd. His Lordship has appointed the following among others, to serve: The Dean of Christ Church, Oxford, the Rev. T. W. Drury, B.D., Principal of Ridley Hall, Cambridge; the Rev. Professor Swete, D.D.; the Rev. Professor Moberly, D.D.; the Rev. H. Gee, D.D., Principal of the Ripon Hostel; the Rev. Canon Body, D.D.; the Rev. Canon Childe, LL.D.; the Rev. R. M. Benson, Viscount Halifax, and Chancellor Vernon Smith, LL.D. The Bishop begs the clergy and laity in the diocese to remember the conference in their prayers during its sittings, and he suggests that the Collect for Whitsunday should be said each day.

Canon Lowe, of Ely, has been elected a vice-president of the English Church Union, in succession to the late Canon Carter.

The Rev. Canon Gore will be consecrated Bishop of Worcester, on the Feast of the Conversion of St. Paul, January 25th, in Westminster Abbey.

An interesting find is reported from Denbigh. An ancient tapestry dorsal, dated 1530, which used to hang in St. Hilary's Church, now dilapidated, was lost for years. Now it has turned up at a rummage sale, where it was included amongst the oddments. It has now been reframed, and placed in St. Mary's Church.

The Church Assembly of Victoria has passed a bill providing for the creation of three new dioceses, viz., Bendigo, Wangaratta and Gippsland, with their sees at Bendigo, Wangaratta and Sale, respectively. It does not follow, however, from the acceptance of the measure that Bishops are to be at once appointed to these proposed new sees. Funds have to be raised. Help is looked for from the English Societies. The Gippsland diocese will probably be the first constituted, and Archdeacon Armstrong is likely to be the first Bishop.

Nearly £2,000 has been received for a memorial to Dean Ingram, of Peterborough. After the cost of the memorial tablet has been defrayed, the balance will be devoted to the restoration of the west front of Peterborough Cathedral. A further sum of nearly £2,000 is asked for to complete the renovation of the fabric, so that the work commenced in 1883, and on which nearly £50,000 has been spent, may be concluded in the year of the King's coronation. Bishop Perowne inaugurated the scheme, which has gone on continuously under four deans.

The friends of the Bishop of London assembled at Fullham Palace recently in order to present him with an offering they had privately arranged in the summer. The offering consisted of furniture for the altar of the Palace chapel, and included four frontals (red, white, green, violet), two super-frontals (red and blue velvet), four burses, four veils (silk), stoles (two sets of four), corporals, veils, and other linen, and dorsa, and two side-hangings in green, black and gold. Evensong was said in the chapel at four o'clock, and after the Third Collect, the Bishop briefly thanked the donors for their kindness in thus "enriching the heart of the diocese," and then blessed and dedicated the gifts.

It has often been remarked, and deplored, that the duty of systematic giving for religious purposes is not recognized in the Church of England as it is in some other Christian bodies. The Archbishop of York proposes in his own diocese that an attempt shall be made to collect a penny a week from every Church family, and he believes that it will be possible in this way to raise over £20,000 a year. Dr. Maclagan desires that collectors should be appointed in every parish, who would go their rounds on Saturday afternoons, and he feels confident that the "Church penny" would seldom be refused.

Two new stained glass windows have been erected in the baptistry of St. Stephen's church, Bristol. They form a sequel to the decorative scheme carried out for many years by the members of the ancient Society of St. Stephen's Ringers for the adornment of St. Stephen's church since 1873. The windows are of a style typical of that prevailing in the fifteenth century. Each window is of four lights of somewhat lengthy proportions, the upper parts being filled with tracery work. The new glazing is of an historical and loyal character, the south window referring to the days of Queen Elizabeth, who granted a charter to the St. Stephen's Ringers, and the west window

to Queen Victoria, during whose reign the restoration of the church has been taken in hand by the Ringers' Guild.

On a recent Sunday, an interesting ceremony took place in St. Nicholas' church, Galway, which is one of the finest of the old parish churches of Ireland, and is full of historic interest. The Bishop of Tuam dedicated a beautiful Munich window, erected by the children of the late Mr. Henry S. Perse, who had for very many years been a generous supporter of the church, and a kind benefactor of many good works in the parish. All the members of his family were present, except his youngest son, who is with his regiment in South Africa. The window is over the western entrance door, and is divided into five lights. The three in the centre contain the "Ascension," while the outer lights represent works of charity—"Receiving the stranger," and "The good Samaritan." In the tracery above is a figure of our Lord in glory, surrounded by angels with musical instruments.

In commemoration of the seventh anniversary of his consecration, which happened on St. Luke's Day, the Bishop of Perth was presented with a beautiful Episcopal cross made of West Australian gold and jewelled. The cross is a facsimile of the Cross of St. Cuthbert, which was found in the coffin of that saint about twenty years ago, and is now preserved among the treasures of Durham Cathedral. The presentation was made during the session of the Diocesan Synod, and the Bishop, in expressing his thanks, observed that the cross of St. Cuthbert specially appealed to him as he lived in the northern part of the Old Country. The Bishop went on to express a hope that he might follow in the footsteps of St. Cuthbert in the endeavour to build up the Church in a southern land. A presentation was also made to the Rev. Canon Garland upon his retiring from the position of diocesan secretary and register to take up the position of canon missionary and organizing secretary for the diocese of Perth. The presentation to Canon Garland took the form of a silver salver, which was accompanied by an address couched in eulogistic terms.

The S. P. G. in Wales.—Last Monday afternoon a central meeting was held at Wrexham. The chief speaker was the Bishop of Caledonia, and Sir W. Williams-Wynn, Bart., presided. Canon Fletcher, Captain G. Boscawen, Chancellor Trevor Parkins, Mr. Lloyd of Rhagatt, and the Rev. T. Evans Jones, spoke briefly to the resolutions. Archdeacon Wynne Jones (a welcome speaker),



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had to leave before being called upon. The plan of organization was simple. The Organizing Secretary convened a preliminary meeting, which passed a resolution inviting the incumbents around to organize and bring in contingents. The results were excellent. St. James' Hall was filled, and some thirty parishes were represented. The Bishop's speech was simply beautiful. To reproduce it is impossible. And to bestow upon him the praise he deserves, or even to mention the expressions of gratitude and thankfulness one heard on all sides, would be entirely out of place. But the writer may be allowed to say what the Bishop did not say at the meeting, that all his lordship's worldly goods are carried about with him in two Gladstone bags, of average size. Most of your readers know how, some time ago, his central institutions (wooden structures), the "Palace," the "Cathedral," and other buildings, where 78 boys were being educated, were all reduced to ashes by a great fire. The ladies who worked with him carried all the bedding and other useful things, to a place of safety they thought, but the wind suddenly veered round, and the great sparks which fell on these set the ladies' clothes on fire, and they had to throw water on each other. To insure such buildings is almost impossible. The expense is ruinous. And now the Bishop is like a kite with the cord cut, rising higher and higher. There is a pathetic touch of irony in the fact that such a man is the Bishop over Klondyke, where the gold fever rages at its full height! Several of those who heard him relate some of his touching, and in some instances, almost tragic experiences, sent him donations towards the re-erection of central buildings. But we may safely say that he gives more than he gets, and leaves behind more than he carries away, wherever he goes.—Church Times, Nov. 29th, 1901.

No less than fifteen bishops assisted the Archbishop of York in the consecration of the Bishop of Durham, and the Bishops-Suffragan of Sheffield and Burnley, respectively, on St. Luke's Day. All parts of the British Empire were represented but India and the West Indies. Canada's representative was the Bishop of Moosonee. It was the first occasion in the history of York Minster that three bishops had been consecrated therein at one and the same time.

The Rev. A. B. Boyd-Carpenter has been presented by his old congregation at St. George's, Bloomsbury, with a silver tea and coffee service, a handsome candelabra, and a cheque. The choir presented him with a cassock, and Mrs. Boyd-Carpenter also received some parting gifts. Acknowledging the gifts at a congregational meeting, he said that he could not perhaps square his religious thoughts with all the shibboleths which sometimes pass muster for religion; but, for all that, he claimed to be a sufficiently honest man not to remain in the Church of England if he had ceased to believe in the cardinal doctrines which lay at the root of its teaching.

Church affairs in Manchester are vigorous; but the growth of the population is so great and rapid, that the Church finds it almost impossible to keep pace with it. There are still fifteen parishes in Manchester with over 10,000 people in each, and the Bishop is making another appeal for more money for what he describes as absolutely essential expenses. Some £30,000 has been raised for mission rooms and churches, and about £5,000 for the "living agents"; but the Bishop appeals for £45,000 more, in order that the Church may be able to grapple with the rapidly increasing population. But Manchester is not the only locality where the need of the people outruns the means of the Church. In Walthamstow, for example, there are over 100,000 people, and the buildings of all the churches and denominations do not provide accommodation for 10,000 of them. In one

part of Walthamstow there is a single clergyman attempting to deal with 9,000 souls, and he has neither a church nor a mission hall to help him.

THE LOOM OF TIME.

"Man's life is laid in the loom of time
To a pattern he does not see,"
While the weaver works and the shuttles fly
Till the dawn of eternity.
Some shuttles are filled with silver thread,
And some with threads of gold;
While often but the darker hue
Is all that they may hold.

But the weaver watches with skillful eye
Each shuttle fly to and fro,
And sees the pattern so deftly wrought,
As the loom moves sure and slow.
God surely planned the pattern—
Each thread, the dark and fair
Is chosen by his master skill
And placed in the web with care.

He only knows its beauty,
And guides the shuttles which hold
The threads so unattractive,
As well as the threads of gold.
Not till each loom is silent
And the shuttles cease to fly,
Shall God unroll the pattern
And explain the reason why
The dark threads were as needful
In the weaver's skillful hand,
As the threads of gold and silver,
For the pattern which he planned.

—The "Free Press," of London, Ont., have recently issued a very handsome 24-page number, illustrated throughout with very fine half-tones, and containing appropriate reading for the holiday season. This excellent number is a credit to the management, both from a literary and commercial standpoint, and the improvement, by way of illustrations, on this old-established paper, during the past few months, is sure to be appreciated by its readers generally.

TRUE BEAUTY.

If anyone ever felt the beauty of this world, it was Christ. The beauty of the lily nestling in the grass—He felt it all; but the beauty which He exhibited in life was the stern loveliness of moral action. It was the beauty of obedience, of noble deeds, of unconquerable fidelity, of unswerving truth, of Divine self-devotion. The cross tells us that it is the true beauty which is Divine—an inward, not an outward, beauty, which rejects and turns away sternly from the meretricious forms of the outward world.

CHILD TRAINING.

In nothing do we need to exercise more discretion than in the training we impart to children in matters of finance. A tendency of some thoughtless parents is to praise the child who shows signs of thrift, or who, as a little trader, in the way of bargains and exchanges, always gets the better of his fellows.

"Frank sold his pet dog," said a mother, not long ago, "to a lady who took a fancy to the little creature, and he made a good thing of it. The dog is really worth nothing, except to a person who is fond of him, but Frank saw that Mrs. H— was willing to pay a good price, so he asked ten dollars. Poor Fido was so distressed to go away, but Frank looked at the ten dollars and was soon consoled for his loss." In my opinion, in this transaction, the beast was nobler than the boy, and more capable of true friendship. Had Frank sold his dog that a sick mother

might have relief from its barking, or that a family in poverty might have been assisted, the deed would not have been ignoble. As it was, the sale being only a proof of the existence in the boy's heart of that evil plant, a love for money, it was a sign to deplore, not to exploit.—Margaret Sangster.

STARTING AN AVALANCHE.

A first deceit may be a small thing—probably is; but so is the first bit of dirt that, losing its hold upon the Alpine heights, drops slowly downward. But what power that small "first slide" gathers to itself as the avalanche goes whirling down and down, increasing in strength and in momentum till at the last thousands of tons of wrecked debris lie at the bottom of the ravine! It has been the case, time and time again, in the history of the world, that some little deceit—some little throwing down of truth towards depths of falsehood—has in the end carried with it just as weighty ruin and widespread devastation. Be careful how you with thoughtlessness start the fearful slide, and loosen your stronghold upon truth and uprightness.

—The hypocrite's dearest possession is his trumpet. Deprive him of that, and he will be comfortless.

—After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, beauty and value from that.

—Cheerfulness, pleasantness, a bright and sunny temper—these are some of the richest fruits of true religion. If our Christianity is worth anything at all, if it has any potent influence over our lives, if it is anything else but the feeble sentimentalism of a selfish and artificial piety, then it will make us "pleasant." It will brighten our spirits, sweeten our manners, and tame our tempers. Almost the first indication of the new life is the desire to smooth over trivial but ugly difficulties, to promote a general feeling of kindness and simplicity, and thus to rob life of its dullness and bitterness and monotony. . . . And there is a certain kind of Christian effort which no committee can do, no organization can accomplish, no code of rules can help—it requires human touch. It can only be done by a smile, a welcome, a handshake.—Frederick A. Atkins.

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FOR LOVE'S SAKE.

Sometimes I am tempted to murmur,
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

One day is just like another,
Sewing and piecing well,
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings,
Up to the eyes and up to the
Is kept out of sight by the magic
Of many a mother and wife.

And oft, when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly
With the grace of a thought divine:
"You are living, toiling for love's sake,
And the loving should never repine."

"You are guiding the little footsteps,
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Laying your life for love's sake
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet."
—Margaret E. Sangster.

THE DIVINE STANDARD
OF JUDGMENT.

God does not measure a man by what he accomplishes, but by the spirit which he brings into life, the sympathy which he has for every righteous movement. If he gives a cup of cold water, that man, says Jesus Christ, unmarked by the world, shall have his reward. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." That is the judgment of Jesus Christ. There is an art about Jesus Christ; in a single phase He gives you a beautiful picture. Here, almost in a sort of incidental and unintentional way, He gives you a beautiful picture of what a man may be. Who is the man who is suggested by this picture? He is a man who has no chance of being placed high in the world's esteem, but who says, "The great cause is more than the place which I hold in it, and therefore, for the love I bear to right and to truth and to my fellow-men, anything that will help the cause of right and holiness in the world shall have My sympathy, and I care not whether I hold a high place in it or not." A great man once died suddenly, and in his diary, the ink almost wet, were these words: "Let this be the moving spring of my life, that I care not who does a great thing so long as a great and good thing be done." It was Dr. Arnold, and he expressed exactly the character which is the highest character of all, who, because the cause of God enlists his whole soul, it becomes nothing to him what part he plays, so long as he can help it forward in some form or another. That is the picture which Jesus Christ draws. The egotism of life is swept away by the enthusiasm of life.—Right Rev. Dr. Boyd Carpenter.

The noblest deeds of heroism are done within four walls, not before the public gaze.—Jean Paul Richter.

BODILY SINS AND
TEMPTATIONS.

Bodily sins and bodily temptations have a peculiar power of fastening on the nature, and a man who indulges them will find that no other chain that he could bind round himself will hold him so tight or will hamper him so much. Take such an ordinary case as the laziness which is at the bottom of a great deal of selfishness. The temptation to be selfish in this way, the temptation not to exert ourselves in order to do a kindness, the temptation to sink into a kind of apathy about the comfort of other people, the temptation to let things alone rather than have trouble—can any one deny that it grows with a very remarkable rapidity if once we begin to give way to it? Or, again, the temptation not to be lazily selfish, but to be greedily selfish; to seek in all cases our own comfort, our own ease, our own gratification—is not this in its turn one of those evils which grow with indulgence and take root in the soul by merely being permitted in the life? So, again, the temptation to everything that approaches to gluttony, and delight in eating, can by mere unchecked indulgence be cherished into a very real trouble and hindrance to the spiritual life. Or, lastly, to go to quite another kind of bodily temptation, the temptation to delight in mere strength and activity to exult in bodily superiority, to make bodily prowess a chief aim, to admire it above all other things, and so to go on to the worship of brute strength, whether it be strength of person or of will, and to forget all strength is valueless except as the servant of the higher nature, the Spirit. In all these cases, and even more in some others, it is certain that the sins of the body and the temptations of the body win power over us because we indulge them, and we can subdue them only by holding them in check.—Archbishop Temple. D. D.

THE HOLY SPIRIT.

The Spirit of God is first a renewing spirit. It createth a new heart in a man, whereby he becometh a kind of new creature; it disposeth him to obedience. And true obedience submiteth to the commander's will entirely; it doth not pick and choose. The Spirit of God is, secondly, a holy Spirit; and such a holy spirit will not brook to dwell in a soul that is subject to sin. It will endure no such inmate; they can no more dwell together than light can follow with darkness. The Spirit of God is also a loving Spirit, and sheddeth abroad the love of God in every heart it taketh possession of. And love is so comprehensive a grace, that it includeth all the rest; and so is in effect the fulfilling of the whole law. There is a thread of love that runneth through all the particular duties and offices of the Christian life, and stringeth them, like so many rich pearls, into one chain.—Bishop Sanderson.

There is safety in the way of eternal life. But it is found in pressing forward in the way, not loitering near it.

OLD AGE.

There is something more of an idyllic sentimentalism than of an actual and personal experience in the unclouded sunshine supposed to belong to the later autumn days. In the evening time it is light, and the clouds are lit up by the drooping sun; but before they break into glory they are often cold, dense and grey. This allowed for, the depression that is plainly physical should be sturdily reasoned with, looked behind, and dismissed as no sort of exact indication of real usefulness. Work must change with our years, and is meant to change, both in its substance, measure and quality. But mellowness of judgment is often more than an equivalent for diminished bodily vigour. Experience should not only correct mistakes, but, what is much better, it should prevent them. Less work done with more completeness may serve the church better than more work done, perhaps crudely and hastily. The Psalmist's sentence about bringing forth more fruit in old age has a happy and clear fulfilment, when the pen prolongs the message of the voice, and the brain, still fresh, though perhaps not quite so rapid as of old, makes compensation for the flagging of the limbs. Moreover, it is true, and meant to be true, that if our lives are spared long enough, our work must reach its limit both in gift and in strength. "Man goeth forth unto his work, and to his labor until the evening." When it is evening "there remaineth a rest to the people of God." Let us take the rest, accept the dismissal, and be thankful, with a deep and wondering gratitude, that we have ever been used at all.—Bishop Thorold.

IT IS FOR OUR SAKES.

We come to love people through what we do for them, rather than through what they do for us. God has gone far beyond our thanking in what He has done for us, but we take His gifts as a matter of course until He can induce us to do something for Him. This is why He throws on us the burden of working where He might have wrought, and giving where He might have given. It is for our sakes, that we thereby may learn to love the Doer and Giver of all good. And so a wise mother, instead of doing everything for her child and herself, teaches it to love by setting it to do for her. And a wise father will teach his boy love by offering him the chance to give as well as to get, whatever shape the giving may take. It is the same law for the human relationship as for the divine.

MEDITATION.

Many Christians who say their prayers regularly never meditate. The very word seems to them rather to belong to religious phraseology than to describe anything actual and practical in the Christian life. Yet they little know how much they lose, especially with reference to the life of our Lord and Saviour, by neglecting this most healthful and fruitful exercise. After saying your morning prayers, open a New Testament, and ask God to enable you

to realize His presence, and to send His Holy Spirit to enlighten and guide you. Then read two or three verses, or a short paragraph, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say, "What do these words say to me? What truth do they teach? What fault do they correct? What effort do they prescribe or encourage? What resolutions do they make necessary?" If earnest, you will soon see your way. Scripture is so full of meanings that the real difficulty is which to select out of its abundance. Then, having decided on the main lessons of the passage, pray earnestly that you may practically remember them, and turn them in whatever way to the best account. The whole exercise need not take up more than ten minutes, but at the end of the year it will, if regularly practiced, have made a great difference in matters which most intimately concern the soul.—Canon Liddon.

HINTS TO HOUSEKEEPERS.

Walnut Cake.—Cream one cup of butter with two cups of powdered sugar, add the beaten yolks of four eggs, a cup of cold water, a half teaspoonful of powdered mace and two cupfuls of English walnuts, cut into quarters and plentifully dredged with flour. Last of all, add alternately the stiffened whites of the four eggs and three cupfuls of prepared flour. Bake in a loaf.

Hickory Nut Cake.—Mix in the order named, one and a half cups of granulated sugar and half a cup of butter; rub well together; two large teaspoonfuls cream of tartar, one large teaspoonful of soda; add one cup sweet milk, two cups flour, whites of five eggs well beaten; add one more cup flour, a little salt and nutmeg, one cup hickory nut meats chopped, not too fine, and a little grated nutmeg and rolled in flour.

Cabbage Salad.—Shred the cabbage; strew salt liberally over it; let stand twenty minutes. Cut fine a pickled pepper, add half as much sliced potato as you have cabbage, season with celery salt, and over all add salad dressing. Hard boiled eggs may be used if desired.

Bean Salad.—Put into a salad bowl half a dozen leaves of crisp lettuce, add a cupful each of baked beans and tongue, or ox palate, cut into dice, and two hard boiled eggs cut not too fine; season with a teaspoonful of chopped parsley, salt, white pepper, and two tablespoonfuls of vinegar; mix together, arrange neatly, and mask with a top layer of salad dressing. The dressing is very good served with either canned or home-cooked baked beans.

Parsnip Wine.—To twelve pounds of parsnips, cut in slices, add four gallons of water. Boil them till they become quite soft. Squeeze the liquor well out, run it through a sieve, and add to every gallon three pounds of loaf sugar. Boil the whole three-quarters of an hour, and when it is nearly cold add a little yeast; let it stand for ten days in a tub, stirring it up from the bottom every day, then put it into a cask for twelve months: as it works over fill it up every day; now is the best time.

DARKEST BEFORE THE DAWN. A Christmas Story.

(Concluded from last issue) Written for the Canadian Churchman. They lingered long over the pleasant meal, and as Ruth was clearing the remains of it away Artie proceeded to put on his coat and cap, saying as he did so: "You won't mind if I go out again for a little while, will you, mother? I have a little shopping to do."

"Must you go? Of course I shall not mind. But come back again as soon as you can," she added wistfully, "we shall miss you so." After the door had closed behind them they all felt as if the events of the last few hours had been a dream.

Pretty soon Artie's purchases began to arrive. They were in parcels of all shapes and sizes and it began to be a question where to put them all. The children peered curiously around them, vouchsafing all sorts of speculations as to what they might contain.

At length the purchaser himself returned, and, smiling at the wondering curiosity of the children and the gentle expostulations of his parents, began untying some of the mysterious packages. If space would permit I might tell you in detail of all they contained, but only a brief record can be given here.

There was a complete outfit of clothing for father; soft, warm garments for the children and mother and enough material to keep her needle busy for many a day to come. Then there were outdoor garments—a fur overcoat for father, a fur coat and cap for mother, a pretty blue cloak and hood for Ruth, a dark blue serge coat and fur cap for little Ben, and a crimson cloak and white hood for baby Nelly. There were shoes and stockings, handkerchiefs, gloves and mittens; nothing seemed to have been forgotten.

Just after these had been presented amid the unbounded delight of the happy recipients, an upholsterer's van drove to the door and deposited a crimson-cushioned easy chair, a small neat rocker, a set of creamy window curtains, a beautiful crimson table cover and two soft fur rugs.

"My dear boy!" exclaimed the father, "can you afford to be so extravagant? I fear at this rate you will soon be penniless."

Artie laughed merrily as he answered, "we shall need a new house, too, by-and-by, but perhaps this will do for a beginning."

The little ones were then put to bed. It was long past their usual bed time, but in honor of the occasion they had been granted extra indulgence to-night. Ruth pleaded to be permitted to remain, and while mother wavered Artie decided the question by putting his strong arms around her and lifting the frail little form to a seat upon his knee. Ruth nestled her golden head against his shoulder with a feeling of restfulness and peace that had long been foreign to her weary little heart.

"Don't attempt to straighten anything to-night, mother dear, Artie said," you are tired out already. We can soon put things to rights in the morning. Sit down and rest now. I have many things to tell you yet, unless you are too tired to listen."



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"Tired! no indeed! I feel so much rested and strengthened now, though I was tired enough before you came. Can it be this is not all a beautiful dream? I shall never be too tired to listen to your voice, my own dear boy."

"And how about father? I'm afraid he is very weary by this time?"

"No, no, my son. I haven't felt so well for a long time. I can rest here on the lounge, I should love to hear more of your wonderful stories."

So the four sat far into the night, Artie's little audience fascinated by tales of strange adventure in those far-off lands, Artie piled on more coal and drew closer to the fire, while clasping his little sister closer in his encircling arms, he told of the terrible ship-wreck, and of the suffering from cold, hunger, fatigue and sickness endured on the floating ice island, in the cold Arctic seas, and in the frost bound regions of that far north land.

Then he told how he had suffered from bitter remorse, and of how the hand of God had led him to a sincere repentance for his wasted life, and to higher and nobler resolves than had ever inspired him before.

Before the tale was finished there came to their ears the music of a joyous chime of bells, pealing out clearly on the frosty midnight air, and telling of the dawn of another happy, happy Christmas Day. They were astonished at the lateness of the hour, and at once sought their rest. It is doubtful if there were any happier hearts that night in all the city than those in the little dilapidated cottage of 670 Balmoral St.

The household was astir early the next morning, and soon put things to rights. The pretty curtains, the bright table cover, the cosy rugs, and all the other new things gave

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the room a more home-like aspect than it had worn for many a long day.

After breakfast Mrs. Moore hastily mixed a Christmas pudding and set it boiling, and put the large plump goose in the oven. Then when all the morning tasks were done, she dressed the children and herself in their pretty new clothes; and leaving Mr. Moore at home to keep up the fire and see that the dinner did not burn, (he was not strong enough to go out, and had long been accustomed to similar tasks,) all the others went to attend morning service in the church.

Surely there never dawned a more beautiful Christmas Day. The earth was robed in a mantle of purest sparkling snow. Every bough and twig, every leafless shrub, every church spire was covered with white hoar frost, which glistened like precious jewels in the sunlight. The sky was clear and blue, seeming to stoop in loving benediction over the peaceful scene; while the air throbbed with the most joyous of music—Christmas bells pealing forth the glad message of "Peace on earth, good will to men."

Inside the sacred edifice, the warmth and light, the beauty of the Christmas decorations, the inspiring organ music, and the sweet and beautiful Heavenly message, filled the hearts of our friends with utter peace.

And what better can we do than leave them here, knowing that the pleasant incidents here related were but the forerunners of many bright and happy days.

How beautiful after the dark had been the dawn!

LILIAN.

Christian life means a walking; it goes by steps. There is a straight fence runs for us between right and wrong. There is no "sitting" on that "fence." No; only walking, one side or the other. You can hardly look across without stepping through.

WISHING.

Don't you wish the world were better?
Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn an learn to live;
If you want to give men knowledge
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be oftentimes traced to one.
As the hand that plants the acorn
Shelters armies from the sun.
—Youth's Companion.

A LITTLE ERRAND GIRL.

A sweet-faced woman stood in the doorway. Outside was her small daughter, a tiny tot, not more than six years old. The little one was grasping with both dimpled hands a small basket full of sugared crullers, hot and crisp, over which a dainty napkin was carefully tucked.

"Well, good-bye, dear," said the lady, smiling; "take the cakes right straight to grandma, and don't stop on the way."

"I'll go right there, mamma, I won't stop."

"Hold the basket tight so as not to drop out any of the cakes. I want grandma to have them all."

"All right mamma."

The little one started off with a smile on her face, for she felt proud and happy to be trusted with a basket of cakes for grandma. She had never carried any before.

"What you got?" questioned a large girl whom she met on the street.

"Some cakes."

"What kind?"

"Fried cakes."

"Oh, give me one, do, please. I just love fried cakes."

She had turned and was walking along beside the little one.

"I'd give you one if they were mine, but they're for grandma."

"Oh pshaw! Your grandma doesn't want 'em all, and, besides she'll never miss just one," lifting up the corner of the napkin.

"Oh, my, ain't they fine! How good they smell! Do give me one."

"I can't: mamma said I should take 'em all to grandma, and I must."

"What if she did? There's a lot

INTEMPERANCE.

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Joseph Oliver

Election—Monday, January 6th, 1902.

of 'em. Give me one, she won't know anything about it; you needn't tell her."

The little one looked distressed, her smiles were gone, her face was pale.

"I can't, Lida," she said, with determination; hurrying along to get out of the way of the tempter.

But Lida, nothing daunted, hurried along by the little one's side!

"See here, Nellie," she said, coaxingly, taking out of her pocket a tiny china doll dressed in pink satin, "there, you wanted this, and I'll give it to you for just one of those sugared fried cakes."

Nellie glanced at the doll wistfully, "Oh, it is so sweet!" was the thought. But she did not stop.

"I can't, Lida; the cakes aren't mine."

She went on safely now, for Lida had turned about, vexed and crestfallen.

"You're an old stingy cat!" was her parting fling.

It was not pleasant to be called an old stingy cat, and some tears came into the sweet blue eyes; but when Nellie reached grandma's she forgot Lida and her ugly words, for grandma hugged and kissed her, calling her a "blessed dear."

Grandma had just finished making chocolate cake, as she expected company to tea. She had made two little patty-pan chocolates and frosted them, which she gave to Nellie. The little girl clapped her hands at sight of them, for there were no other cakes to be compared to chocolates patty-pans, she thought. She put them carefully in her basket, with the napkin thrown over.

"Mamma loves chocolates, too," was her generous thought, "and I'll give her one."

On her way home, she passed



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Lida's house. Lida was swinging on the gate.

Gray eye, greedy gut,
Eat all the world up,"

sang Lida, and then, as there was no response to her rude quotation, she called out: "Before I'd be so stingy as to refuse just one fried cake when I had a whole basketful, I'd go down myself."

Nellie stopped and raised the napkin.

"See here, Lida," she said.

Lida looked. "Oh, chocolates!" she said, longingly.

"Take one."
"Why—why—you don't mean it, do you?"

"Yes, I mean it; they're mine; grandma gave 'em to me."

She lifted one of the dainty cakes out and handed it to Lida, who accepted it without any remarks. Then she went on home. To her mother she gave the other cake.

An hour later the bell rang and Nellie went to the door. There was no one there, but she caught a glimpse of Lida flying around the corner. A small box lay on the doorstep, which Nellie picked up and carried in. It was directed to her, so she opened it. Within was a card, which read:

"To the dearest little girl in the world, from the meanest. I am ashamed of myself. Lida."

Underneath the card was the pretty little china doll in the pink satin dress.

THE HOMELESS SINGER.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute while Ursula, his wife, was preparing supper. They heard a sweet voice singing:

"Foxes to their holes have gone, Every bird into his nest;

But I wander here alone, And for me there is no rest."

Tears filled the good man's eyes, as he said: "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he; "you shall rest with me for the night."

The boy said, "Thank God!" and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them that he was the son of a poor miner, and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep, they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain.

They sent him to school, and afterwards he entered a monastery. There he found the Bible, which he read, and from which he learned the way of life. The sweet voice of the little singer learned to preach the good news: "Justified by faith, we have peace with God,

through our Lord Jesus Christ." Conrad and Ursula, when they took that little singer into their home, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther.

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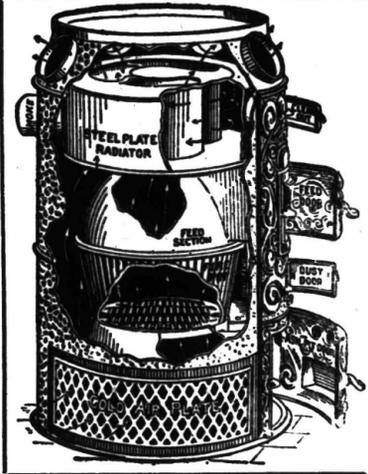
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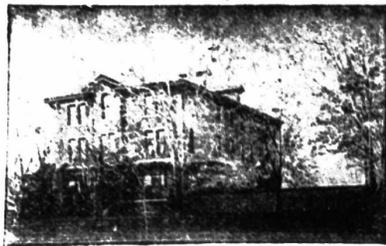
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