

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 30]

TORONTO, CANADA, THURSDAY, JANUARY 8, 1903.

[No 2.

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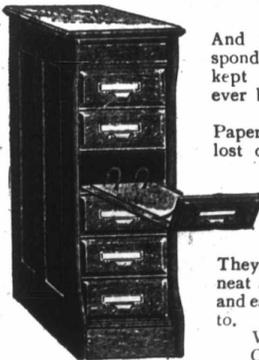
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LESSONS FOR SUNDAYS AND HOLY DAYS.

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Morning—Isaiah LI; Matt. VI v 19 to 7 v 7.

Evening—Isaiah LII. v 13 and 53; LIV; Acts VII v 35 and VIII 5.

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

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 173, 314, 319, 47.

Processional: 76, 79, 81, 219.

Offertory: 75, 77, 178, 488.

Children's Hymns: 177, 338, 342, 346.

General Hymns: 78, 80, 218, 488.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.

Processional: 79, 224, 435, 488.

Offertory: 81, 536, 540, 631.

Children's Hymns: 76, 332, 335, 336.

General Hymns: 222, 297, 532, 546.

Missions in Asia.

The Rev. A. R. Macduff, formerly domestic chaplain to the late Bishop Matthew, of Lahore, has published a book about the missionary work and the men whom he knew as missionaries, and which he calls "The Utmost Bounds of the Everlasting Hills; or, Memories of Christ's Frontier Force in Northwestern India." It is well that our people should know something of the men who, in another part of our Empire, are doing work and setting a heroic example to the missionaries in our own North-West. Talking of medical missionaries, a class who have done so much in the East, travelling far away into Central Asia, where no other missionary is allowed, Mr.

Macduff says of Dr. Arthur Neve: "The fame of this medical mission has travelled beyond 'the utmost bounds of the everlasting hills,' so that pilgrims hailing from all sorts of out-of-the-way corners are drawn, as by some over-mastering magnetic attraction. In one continuous stream they are ever on the march; they are clad 'in sheep skins and in goat skins;' they wear high conical fur caps; their faces are tanned with the keen air of distant uplands; their feet are bleeding by reason of the roughness of the way; but they bring their sick with them on litters, on mules, and on shaggy ponies; and once those sick are cured, then their hearts are aglow with gratitude, and their minds are opened to receive the Gospel." Space must be found for one more extract with regard to this large-hearted missionary, who in his zeal for the "regions beyond," reminds us of the Apostle Paul. "You see this medical missionary plodding diligently at his daily tasks, and you might well imagine his every ambition to be bounded by the mission premises at Srinagar; but our friend is only putting into practice the sage advice of a certain philosopher, 'Peg away, keep busy and cheerful, but above all, keep wide awake.' Stowed away in some secret corner of his bungalow are presents worth forty pounds, which he has collected and paid for out of his meagre salary. These carefully selected gifts are meant to propitiate the wild chieftains across the frontier. Every preparation has, therefore, been made for the opportune moment. And all this Alpine scaling of peaks and glaciers, as well as these explorations of the unknown, are but reconnaissances in force, meant to prepare the way for the real forward movement."

A Counterblast.

A good deal of interest was aroused in England some months ago by the publication of a book called Roads to Rome. There is a large section of the community which thinks there is something mysterious about a change of religious allegiance and peruses the self-conscious and sometimes silly personal narratives with interest. But it is doubtful whether the publication of such accounts have the desired result. Nothing did more to destroy the effect of Cardinal Newman's desertion of his Church than the publication of his apology. It is, therefore, with mixed feelings that we read that a volume has been prepared giving some account of conspicuous converts from Romanism. It has been left for an old Cambridge Don, the Rev. C. S. Isaacson, to prepare such a work. His book, Roads from Rome, contains the personal narratives of a large number of more or less widely known converts from Romanism. The Bishop of Durham provides the book with a sympathetic preface. So long as books of this sort are written on one side, similar ones are sure to

be published on the other. But it is only by the personal and spiritual life and actions that a conversion will be of real value both to the individual and to those who come under his influence.

Sacred Study.

It is not many years since a vigorous society for "sacred study" was established in England. It at once sprang into wide favour with the clergy. It has found its way to Canada, and been established in the diocese of Fredericton, its secretary and chief promoter being Rev. John de Soyres, of St. Johns, N.B. We draw attention to the letter on this subject in this week's issue. From that, we learn that a similar movement has commenced in Huron diocese. The subject for next meeting in Huron (viz., the First Epistle to Corinthians), not being on the English course; we assume that the Huron society has no connection with any other, but is, as yet, entirely independent. Time will tell whether it is better to remain so. By "sacred study" we mean the study of the Word of God, and allied subjects. We trust the Huron clergy will give close attention to the "First Epistle to the Corinthians," and attend the meeting on January 19th in good numbers, and go prepared to deal with the subject in hand. Those in Huron diocese, who are interested in this movement, should correspond with the writer of the letter, Rev. T. G. A. Wright, Thamesford, Ont.

Treatment of Inebriates.

Dr. Branthwaite, the inspector, under the Inebriate Act, of England, has issued his report for 1901. The Habitual Drunkard's Act was passed in 1879, and since then no less than six dealing with the subject and the result of experience have come into force there. There are now the criminal "reformatories," where the class which would under ordinary circumstances be in jail, are practically imprisoned. Then there are "retreats," homes where men or women, realizing their weakness, go voluntarily for a definite period, generally a year. Dr. Branthwaite credits these institutions, of which there were twenty-one licensed in 1901, with definite signs of improvement and progress. "In many cases, philanthropic societies have homes out of which no profit is made, but which for cheap rates of payment enable inebriates of moderate means to take advantage of their protection and discipline. Lastly, the wealthy classes are treated in expensive private homes. It is sad, but instructive, to learn that only those are cured who afterwards remain total abstainers. Dr. Branthwaite with his wide experience, believes that between 25 to 30 per cent. of good results is all that can be fairly claimed. "I am of opinion that if a retreat can show 25 per cent. it is doing a

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and which, and one which, if other methods were properly investigated, would prove to be incomparably superior to any other system." But although the ordinary individual "may take a glass of wine at dinner without the production thereby of an uncontrollable desire for excess; such an indulgence, in the case of the 'cured' inebriate, would almost certainly undo the advantages gained from years of abstinence and cause a complete reversion in a few hours to his original state." "I never met with an authenticated case of an ex-in-briate who in later years, returned to the use of alcohol in any form, without, at least occasionally, relapsing into a condition of insobriety." Dr. Braithwaite evidently looks on it as a disease and notes "how closely this figure (25 per cent. of good results), approximates to the average number of cases discharged cured from insane asylums."

Where Wealth Accumulates and Men Decay.

The Living Church, in a rather despondent review of the last year, gives the following facts as the real reason of the decline: "A further cause for the lessening ratio of increase of the Church is stated to be the appalling decrease of infant baptisms. It is shown that, while in the year 1890 there was one infant brought to baptism for every ten communicants, there was in 1902 only one for every sixteen. With 485,027 communicants in the former year, we had 17,051 infant baptisms; with 765,556 communicants reported this year, we have only 46,550 infant baptisms. There is a similar, though not so pronounced, falling off in the number of Sunday school scholars. It is easy to see that here is a glaring blemish on our civilization, and one that must have a very serious effect both upon the Church and upon the nation. The Church is undoubtedly making large gains from other Christian bodies, and if that is an indication of approaching reunion on the basis of the Church, it is a happy note of progress. But with her own ratio of natural growth thus diminished sixty per cent. in thirteen years, the seriousness of the problem before us is apparent. It is obviously impossible for us to discuss the matter in all its bearings here; but it is even more obvious that unless the Church can bring her religion to bear upon the solution of the problem, the most serious results must be expected. There is a hesitation on the part of the clergy to face it in their parish work; but it is a matter which bears directly upon the morals of the people, and one therefore which the priest may not evade. Possibly the bishops, as chief pastors, may see their way at fitting times to deal with it, and would probably be better able to do so than are the parish clergy. Certainly if the Church cannot or will not face a pressing moral problem, to what force in society shall we turn?" Two years ago we incurred some displeasure by plainly telling the true reason. The Rev. Mr. Taylor, of St. Mary's, has for years striven to call attention to the truth, but bishops, clergy

and laity shrug their shoulders and say and do nothing. The Living Church may as well tell the truth at once, which is that with free immigration the nation would die out and in two generations the people on this continent, although speaking English, would not belong to the English race. This is disappearing.

The French Associations' Law.

We have heard so much condemning the action of the French Government, and nothing in its favour, that it seemed a colour-strange that the Government should not be swept away. But, as they go on, it is evident that there is no popular feeling against the law; on the contrary, it is evident that it must carry out a noble wish. As a matter of history, French Governments have always aimed at the control of associations. From the time of Charlemagne, the French State has never ceased to recognize the economic and political dangers of monasticism, as an institution tending to accumulate unproductive wealth and to thwart or evade the civil power. During the period when the Church of France was the sole Established Church—that is, from the fifteenth century to the Revolution—the Kings of France kept a tight rein over the monasteries and convents of the kingdom; the royal consent was a condition of their establishment; the abbots gradually forfeited the right to choose their own abbot; while the vows of obedience and chastity taken by their members were made civil contracts enforceable by the laws of the realm. In 1790 the Assembly, in accordance with the Declaration of the Rights of Man, made monastic vows voidable at law, but did not touch the right of citizens to retire from the world under whatever vows they pleased. By this Act, Dominicans, Franciscans and Capuchins became as free as other citizens. Another law, passed a fortnight before the massacres of September (1792), dissolved all religious corporations, but as a matter of fact many never disappeared; and before the Concordat of Napoleon, the right of the congregations to exist was tacitly recognized, so that the articles of the Republican year X, while forbidding the bishops to found ecclesiastical establishments other than chapters and seminaries, has never been held to refer to monasteries and convents. Under Louis XVIII, a law was passed distinguishing between "authorized" and "non-authorized" monasteries, and reserving to the former the right to accept gifts of property in land or money, and in 1825 it was enacted that no convents should be established until their constitution, approved by the diocesan, had been registered by the Council of State. Nothing is more certain than that, under the different forms of government that France has accepted during this century, the right of the religious congregations to exist (so long, of course, as they respect the laws of the land), has been consistently recognized. So lately as in 1880, M. Dufaure, when bringing forward one of the abortive mea-

sures referred to, took care to insist upon the fact that, while only congregations which had asked for and received formal recognition by the authorities possessed a legal status enabling them to make and to enforce civil contracts like private citizens—nothing obliged a congregation to take steps to secure this advantage. Consequently, in passing the law requiring registration, the present French Government conformed to a well established historical rule. The Government has rejected 56 out of 61 applications by religious orders for authorization, and has issued an official statement of the reasons. The Premier, M. Combes, deals, first, with the demands for authorization presented by twenty-eight of the "Preaching Orders," and he bases his opposition to these on the opinion that the establishment of these special orders has gradually ousted the parochial clergy from their proper functions, is thus subversive of the settlement contained in the Concordat, and is fraught with grave political danger to the State by reason of the power of the preaching monks to inflame the views of the electorate. M. Combes probably does well to shield his action under the guise of upholding the rights of the parochial clergy, who will, no doubt, heartily thank him (in private), for his desire to clip the wings of their dreaded rivals. But there is more than mere policy in his line of action. M. Combes is entitled to contend that there is danger in the toleration of these "Regulars," who, as he says, "in obedience to a word of command from beyond the Alps have, little by little, but unceasingly, formed by the side of our Concordat clergy a second clergy, which, if care were not taken, would very quickly dominate the first, and would make religion an institution purely political." It is rather amusing to find a Republican Minister appealing, as does M. Combes, to "the autograph instructions of Napoleon," in justification of his policy, but he appeals to them in order to strengthen his plea that the work of preaching is incumbent on the ordinary parish priest, who (to quote M. Combes), is "always in contact with the population, forms habits of tolerance, of good sense, and of a just appreciation of men and things which the monk, who lives a life of contemplation, isolated from the world, cannot know."

THE APPORTIONMENT.

The General Synod has met, and the results of that meeting justify its existence. It has taken action along many lines, tending to greater adaptation of the Church in this country to its circumstances and environment, and calculated to increase its strength and widen its influence. The most pressing need of the Church in a country of the vast extent of Canada, and with a new population pressing into its new settlements, is a proper regulation and extension of its missionary operations. This was partially accomplished by the organization of our missionary dioceses, but they needed encour-

agement and more favoured this we were la and our contri comparison wi tude of the tas With this grea paralleled op grappled and hope and belie bear fruit, and happy and b have now a n terminous wit every baptized cognizes that assist in the s extension of deriction o when any m help, accordi work of the ations of th numerous in its operation: home and to sentative Bo mg the mter General Syno collects and society. 10 snews of wa ue General secretary, or information, sonal appea the work. whole and i portance an such as to energies. 2 secretary is success of missionary largely dep for and de has been e ment and powerless, sympathy on the par entire me must be in asm for n Board of and Portc \$50,000 fo ater. It in the pas ability, an It will, w exceeded, ing to ab the end it individual for the I rank and It will r effort, an for this c and als

agement and support from the older and more favoured portions of the Church. In this we were lamentably tardy and defective, and our contributions small and mean in comparison with our ability, and the magnitude of the task which lay before the Church. With this great responsibility, as well as unparalleled opportunity, the Church has grappled and taken action, which will, we hope and believe in the not distant future, bear fruit, and produce results of a most happy and beneficial character. First, we have now a missionary society, which is co-terminous with our country, and of which every baptized person is a member. It recognizes that to all, the charge is given to assist in the spreading of the Gospel and the extension of the kingdom, and that it is a dereliction of a plain and binding duty when any member of our Church fails to help, according to his ability, the missionary work of the Church. To direct the operations of this missionary organization, so numerous in its membership, and so wide in its operations, including missions, both at home and to the heathen, there is a representative Board of Management, which during the intervals between the sessions of the General Synod, acts for the larger body, and collects and distributes the funds of the society. To aid especially in securing the means of war, the needed pecuniary support, the General Synod appointed an organizing secretary, one who could supply missionary information, stimulate liberality, and by personal appeals and influence secure aid for the work. To this end he is to give his whole and undivided attention, and the importance and magnitude of the work are such as to absorb his whole time and energies. Such an officer as the organizing secretary is imperatively necessary, and the success of the work entered upon by the missionary society of our Church will largely depend, under God, upon his fitness for and devotion to the work to which he has been called. But a Board of Management and an organizing secretary will be powerless, if there be not the heartiest sympathy and the most loyal co-operation on the part of dioceses and parishes, and the entire membership of the Church. There must be intelligent interest, and an enthusiasm for missions on the part of all. The Board of Management is asking for Home and Foreign Missions, for 1903, \$75,000—\$50,000 for the former, and \$25,000 for the latter. It exceeds anything we have done in the past, but is by no means beyond our ability, and is hardly adequate to our needs. It will, we believe, be raised, and we hope, exceeded. It has been apportioned according to ability among our dioceses, but in the end it will come upon the parish and the individual. Hence, it is a matter not only for the leaders of the Church, but for the rank and file—for every priest and layman. It will mean greater enthusiasm, greater effort, and greater sacrifices, perhaps, than for this cause we have ever made before, and also wiser methods to secure the

desired results. The day of small things is, we hope, passed, and large measures and liberal giving will characterize us, as the times and circumstances of our country and the world most certainly demand. Hitherto our plans and methods, as well as our gifts, were painfully inadequate to our openings and ability; let there be a new departure from timidity and meanness; let all participate in this forward movement of the Church of our fathers and our affections, which has a message which none other can deliver as well, and which should play no second part, having regard to her history and traditions, in guiding the faith and morals, and forming the character of the present and future generations of men who will occupy this great north land.

THE CORRECTION OF CHILDREN

The subject of parental correction of children in the home, and incidentally in the school, by teachers, has been prominently brought before the public in England by what is known as the Penruddocke case, in which a lady of rank and fortune was, after trial, found guilty of unjustifiable severity to a young daughter and fined £50. A great deal of feeling has been excited, and the judge has been charged with undue leniency to the guilty party, and the Times, in an editorial defends the judge, and contends that he acted with impartiality, and that no judge now upon the bench stands higher than Mr. Justice Bigham in the opinion of those best qualified to come to a conclusion on such a question, for clearness of perception and for independence of character. The punishment is, it is pointed out, in the case of a lady of the position of Mrs. Penruddocke, far greater than the pecuniary fine—for everybody who will take time to reflect will see what the verdict and the sentence means—the rupture of social ties, the breach with old associations, the indelible stigma of having been convicted at the Old Bailey on such a charge. Had her offence been even greater than it was their consequences would read an awful lesson to those who, through faults of character or temper, abuse the sacred authority extended to parents over children. Beyond question, there has been a great change in public opinion, on the subject of punitive discipline of children; reason and persuasion have largely taken the place of force and violence, and the only question is, may not the pendulum have swung too much in the opposite direction, and may not the secret of weakened parental control be found in the lack of parental correction? Both in the family and in the school the force of the precept, "Spare the rod and spoil the child," no doubt has weakened, and the cruel severity of the past is recalled with a shudder by those who can remember the frequent and unnecessary recourse to severity, that was brutalizing in its effects, both upon the punisher and his victim. Generally, parental affection can be trusted to protect a child from needless pain, and we all know how

many suffer from over indulgence rather than from any excess of discipline. Parental control is less strong than it was a generation or two ago, and greater freedom is allowed to children than formerly, and not always with happy results. Complaints are common of youthful insubordination, and the early age of many hardened criminals is astonishing. However correction may be abused, as it appears to have been in Mrs. Penruddocke's case, whose tortures of her child were rather of a mental than physical character, and none the less to be condemned, on that account, still correction can never be wholly dispensed with, and it is to be hoped that a morbid view of the subject will not be allowed to prevail over the lessons of experience and common sense. It is no doubt a difficult matter to solve, and must be largely left to individual responsibility, but it will generally be determined aright when in parent or teacher there is a proper combination of good judgment and good feeling. When these are lacking, and we cannot always expect to find them combined in one person, then unhappy results, more or less serious, are apt to follow. Nothing but a deep sense of responsibility on the part of parents and teachers, and unceasing vigilance and painstaking on their part, can enable them to control and mould the young entrusted to their care; and to discharge the sacred duties which nature or authority may have committed to them. Mrs. Penruddocke's case may serve as a warning to some that public opinion, as well as legal enactment, condemns undue severity of chastisement, and that the cruel methods of the past were not only wrong, but will not now be tolerated.

Errata.—In article on "Old and New Year," page 4, line 8, read impenetrable for uninheritable; also same page, line 23, read for unimportant, important, and page 5, second column for ritualism read situation.

CHURCH EXTENSION IN TOWN AND CITY.

By the Ven. Archdeacon Ker, D.D.

The Church is the kingdom of God upon earth. I propose, in this paper, to consider its extension under two heads: 1st.—Outwardly and visibly. 2nd.—Inwardly and invisibly. In our own day the work of Church extension in towns and cities, on its outward and visible side has become suddenly complicated, by reason of the rapid transit which has followed the development of steam and electricity. In the old days of horses, and horses only, artisans and men of business found it not only expedient, but necessary, to live close to the places in which they did the six days' work. A walk of six or seven miles, or the uncertainty of a jaded horse-car service, made it imperative that the men or women who had to be at work at seven or eight in the morning should live as convenient as possible to the place where the work was done. But, under our eyes, a great change has been effected, quite wonderful in the revolution which it has wrought, and more wonderful still in the revolutions which it is certain to effect in the not distant years to come. I am satisfied that henceforth the tendency will be increasingly to desert the business portions of towns and cities, when

the day's work is over, leaving the stores and warehouses and manufactories and offices, in charge of the caretakers, and the miles and miles of deserted streets, in charge of the police patrol. When the stores and offices and factories close at 6 o'clock, all hands will betake themselves to the suburbs—as far out into the country as they can get—or as far as the electric cars will take them at a cheap rate. Business will still be done in the city, but family life will be lived in the country, or in the suburbs, where there are trees, and flowers, and green grass, and brooks of water, and sweet, fresh air. The new order is going to crush the life out of most of our present town and city parishes. Those at the centre are feeling it already in places; those now at the circumference will feel it later, when the movement of population has rolled far beyond them into what is now the open country. Let no one say: "Alas, who shall live when God doeth this!" We firmly believe it to be the manifest destiny of all our old parishes—a destiny that will be reached, in all probability, within a very few years. Steam and electricity have moved the residential centre of gravity in towns and cities, and steam and electricity are here to stay, and to effect even greater wonders as the years pass on. These changes will doubtless entail some financial loss to the Church. Many of our parish churches are splendid and costly edifices, but when the day of slaughter comes, they will only be valuable for the ground on which they stand. And here let me say that it is true wisdom not to build costly churches anywhere in this new land, within town or country. For a century or two to come (perhaps even longer), society will still be in the formative stage. While there is so much unoccupied territory there must also be a natural movement of people towards the waste places, and, until all the continent is peopled, the continent will not be settled. Nor will it be settled even then, for even in old lands (e.g., England and France), the populations are becoming increasingly urban and decreasingly rural. To build a church costing \$50,000 or \$100,000 which, in a short time, (say thirty or forty years), may stand in the centre of rows of warehouses and railway freight sheds, far removed from the people for whom it was built, and whose money helped to erect it—displays more wealth than foresight. It is a blunder we should stop perpetrating, for a painful and heart-breaking blunder it, most assuredly is. Church extension on its outward and visible side should seek to multiply cheap and commodious churches, calculated to hold five or six hundred people. Such buildings ought to be weather tight, warm in winter, and easily ventilated in summer. Above all, they should be free of debt from the beginning, that the minds of the clergy may not be distracted by mortgages and interest, and all the other horrors that attend church buildings that are not paid for. This new condition that is upon us will tax the full powers of the Church to meet its difficulties. In suburban districts the Church must be early on the ground, for delay will be fatal. The mission funds of the various dioceses, and of our own in particular, will be the right arm of the Church; and small grants made to new suburban parishes (where such grants may be necessary), will not need to be continued long, for, in the nature of the case, all such parishes will soon become self-sustaining. To strengthen our Mission Fund is the first duty for loyal Churchmen in this diocese. In view of the present, and, especially, in view of the immediate future, this fund must, at all cost, be put upon a sure footing, for it lies at the very source and spring of outward and visible Church extension. Speaking to a body of young men, who are looking forward to ordination in a year or two, I would say, You can help the Mission Fund more than any others that I know of. If you go to the Archbishop, at the time of your ordination, and propose to go to any parish to which he may choose

to send you, and for one, two, or three years, declare your willingness to live solely upon what your parishioners give you—refusing all aid from the Mission Fund—you will bring strength to the whole Church, strength to the missionary spirit, strength to the Mission Fund, strength to the Archbishop, and, most of all, strength to yourselves. If only the next 10 or 12 men, who are ordained in the diocese, would adopt this course, in three years the present debt of the Mission Fund would be wiped out. It would be a glorious thing for our diocesan college to produce men capable of such a proposition—willing to manifest the true spirit of self-denial for Christ and the Church. I am sure not one of the young men would suffer for such a venture of faith, and their willingness to endure hardness (if need be), as good soldiers of Jesus Christ would be an object lesson of inestimable value to the whole Church. But the proposition should come from themselves. It ought to be spontaneous, a free-will offering—a "thank-offering" to God that He has so honoured them as to call them to His holy ministry. And let me say here that all true Church extension must come by way of self-denial. Money is good, but men are better. What we need is men who will go out to the work and do it without stipulations with this or that Mission Board; men who, if they are called to preach to the heathen, will find their way to the heathen, even if they have to work their passage before the mast or scrub the deck of the ship that carries them. Pullman palace cars and ocean liners have taken a good many of the rough corners off the cross of Christ, and Simon the Cyrenian, instead of walking, now rides in luxury. Once upon a time, Simon the Cyrenian carried the cross after his Master and carried it on foot; and the men who were ready to carry it on foot, and did, for the most part, carry it on foot, were the men who turned the world upside down, and made Europe Christian. When we have young men, newly ordained—stoutly refusing grants from mission boards—needing no grants because they have resolved that for some years they will keep themselves free from domestic entanglements, that they may the more earnestly devote themselves to the work of the Church—when we can train and produce such men, the problems of Church extension will have been solved. To produce such men ought not to be impossible. Two or three (or even four or five) years of celibacy for Christ's sake ought not to be a terrible strain upon the endurance of a minister of Jesus Christ. Thus far, I have spoken of the movements of population, the decay of old parishes, the need of small and cheap churches, easily disposed of (when necessary), and always free of debt; the need of strengthening the Mission Fund that new suburban districts may be helped into existence, and, what the coming clergy can do by personal self-denial (even for two or three years), to aid in easing that fund. All these things concern Church extension on its outward and visible side. But, on its inward and invisible side, Church extension is quite another matter. Church extension in its essence means the rule of Christ in the lives of individuals. No matter how many new parishes we erect, no matter how readily money flows in upon us for Church purposes, the fact remains that if we are not extending the kingdom of God in the hearts and lives of the people, we are doing no Church extension at all, though we were to erect a cathedral at every street corner. My brothers, the kingdom of God is within us. If it so dominates all our thoughts, and all our activities, that we burn to extend it, we cannot help extending it, for in us, and by us, the kingdom will burn its own way to success. Therefore, in all our plans for Church extension, let us begin with ourselves and our own parishes. Teach and preach the full and complete message of the Church as the Church of England understands it. Let us have faith, full and abiding faith in our living Lord,

watering down no word spoken by Him, but confident that if we do our part, that Word shall accomplish the thing whereunto He sent it. We are Church of England clergymen; let us be true to the letter and true to the spirit of our Church, seeking at all times to mould our thoughts on her models and to execute the trust she committed to us (when the Bishop's hands were laid upon us), as she would have us execute it. When she speaks plainly let us not hesitate to repeat her words; where she tells us this or that is a mystery, let us not treat it as though it were no mystery at all; where she is silent or speaks with bated breath, let us, as loyal, loving children, be silent also, or, if we speak, let it be with modesty and bated breath, like hers. Under Christ, being strictly faithful to the Prayer Book and always on the lookout to bring out its blessings to those who are within and without—this is the secret of Church extension. If we can make the people of our parishes take a deeper interest in personal religion; if we can prevail upon them to set up the family altar—where it is broken down, or where it has never stood; if we can get them to see that Church extension is the most important work in all the world and that it is a work that our Lord expects them to do, each in his own degree; if we can do this, and if we can so firmly instil the full evangelic message into the hearts of our Sunday school scholars, that they will personally realize their obligation to work for Christ, and live for Christ—all the rest will follow; Church extension cannot be kept back. It will be the Lord's own doing, and it will be marvellous in our eyes. I do not think we need any new schemes, or new machinery of any kind. The matter is in our own hands. It is ours to make or mar the Church. Prayer, constant and believing; love that never cools, and patience that never tires; absolute absorption of body, soul, and spirit—all are essential to success in this work, whereunto we are called. Nothing less will answer; and the measure of our consecration will be the measure of our success.

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.

TORONTO.

Innisfil.—The last meeting for the year of St. Paul's branch of the Woman's Auxiliary was held at the residence of the president, Mrs. McCleary, Stroud, on Thursday, December 11th, when a large bale of clothing, etc., representing the work of the auxiliary, was packed and sent to the Rev. W. Creswicke, mission of Young's Point, Peterborough. Previously a bale of clothing for an Indian girl had been sent by the junior branch of the W.A. to Rev. C. Wearin, Wapuskow, diocese of Athabasca. A pleasing feature of the meeting was the presentation of a life membership to Mrs. Murphy. Mrs. Leonard in a well chosen address referred to Mrs. Murphy's many services to the auxiliary, and said her unflinching devotion to the cause of missions had been to them all a powerful stimulus to increased activity in the Master's work in which they found a reflex blessing realizing indeed the truth, "It is more blessed to give than to receive." Mrs. McCleary, Mrs. W. J. Leonard, Mrs. George Greaves, Mrs. Royce and Miss Ross made the presentation on behalf of the members of the W.A. Mrs. Murphy, who was completely taken by surprise, feelingly acknowledged the gift.

With very grate following contrib Guelph, \$5; "Eli Ameliaburg, \$1; Do not let us for of India. There or to keep in su mission homes. proved to be inte trades. Most of a the opportunity c hoping that in fu great blessing to lished by the New ing an account of supported by sor read: "With so I will you not cont are fit to take th a singularly psych of being happy i One of the world when he had a fi quickest way to and do someone proved by the co One of them wri but I am happie India than ever because I have One of the miss faming orphan, w "It was a pretty India's teeming of happiness. S for without that been saved." Fi children for a y denomination, a ties a missionar port for a boy sent when possi is gladly mainti in charge and child. The "C New York City rangements, ei others intereste dren themselves; and soul living to testify in th the Saviour's l thus be given t will be able to against the fo knowledge of C money saved a bringing many faction may b May God gran many who wil one of these the dollars w But even the s wards helping and will glad not well give "it is more ble address contri Sylvan Tower

Seeley's Ba this parish, at Church wor monument of vice of a few work. Earne ods were su nearly \$300 church. In c

INDIAN ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: Miss Jane Hogge, Guelph, \$5; "Elizabeth," \$5; A. S. Barton, Ameliasburg, \$1; Miss Cummings, Toronto, \$2. Do not let us forget these little famine orphans of India. There are still thousands to support, or to keep in supporting, who are already in mission homes. The children, as a rule, have proved to be intelligent, and are learning useful trades. Most of all we are glad they should have the opportunity of becoming children of Christ, hoping that in future years they may become a great blessing to India. In a little booklet, published by the New York "Christian Herald," giving an account of a particularly intelligent child, supported by some kind friend of Toronto, we read: "With so many tokens of encouragement, will you not continue to support them until they are fit to take their places in the world?" It is a singularly psychological fact that the surest way of being happy is to make someone else happy. One of the world's famous men used to say that when he had a fit of the blues, he found that the quickest way to get rid of them was to go out and do someone a kindness. This fact has been proved by the contributors to the Orphan Fund. One of them writes: "I do not know how it is, but I am happier since I adopted an orphan in India than ever I was before. I love that child because I have given up something for her." One of the missionaries, who had charge of a famine orphan, wrote, at the time of her wedding, "It was a pretty sight, only a drop in the sea of India's teeming millions, but that drop was one of happiness. Someone's gift made it possible, for without that gift Martha's life would not have been saved." Fifteen dollars will keep one of these children for a year. One can choose sex and denomination, and the "Christian Herald" notifies a missionary of that denomination that support for a boy or girl is pledged. A photo is sent when possible, and communication by letter is gladly maintained between the child or those in charge and the friend who is supporting the child. The "Christian Herald" Bible House, New York City, are glad to make all these arrangements, either direct, or through me or others interested in the work. Again, of the children themselves, we read: "They will be body and soul living witnesses of the power of Christ to testify in the towns and villages of India to the Saviour's love. What a mighty impetus will thus be given to missionary work in India. They will be able to reach homes and hearts closed against the foreigner, and to spread abroad the knowledge of Christ. That child, whose life your money saved and supported, may be the means of bringing many souls to Christ, and so your benefaction may bring forth fruit an hundredfold." May God grant it in many cases. May there be many who will gladly spare \$15 a year to save one of these children. How precious some of the dollars we so lightly use might become. But even the smallest sum will go a long way towards helping these little orphans, and many can and will gladly give their \$1, who perhaps cannot well give more, and will feel in so doing that "it is more blessed to give than to receive." Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

ONTARIO.

Seeley's Bay.—St. Peter's.—The Ladies' Aid of this parish, after four years of successful effort in Church work, has disbanded, bequeathing a monument of works testifying to the faithful service of a few zealous women, united for religious work. Earnest effort and careful business methods were successful in raising and expending nearly \$300 for beautifying and improving the church. In every part of the beautiful new edifice,

remnants of the Ladies' Aid abound; in the belfry, a rich toned bell; at the north entrance, an artistic baptismal font; in the aisles, beautiful hanging lamps; in the chancel, vases, plumes and a magnificent bishop's chair. These are but a few of the evidences of the labours of the devoted band of women. When we consider the fewness of their numbers and the disadvantages under which they laboured at a time when the congregation was already burdened with the expense of a new church, we marvel at the work accomplished. The members of the Ladies' Aid have every reason to be proud of their work, and may be assured that the gratitude of the church, and the blessing of God will be bestowed upon them for their faithful work in the Lord's vineyard.

REVIEWS.

We have received a copy of "The American Church Almanac for 1903." It contains full information regarding the work carried on by the Bishops and clergy of the American Church at home and abroad, and is a very useful compendium of knowledge for those interested in the work of the bishops and clergy of the American Church.

Magazines.—Scribner's Magazine.—The current issue of this magazine marks the commencement of its 33rd volume. Amongst its other interesting features is the first instalment of the letters of Madame Waddington to her relatives in America. Madame Waddington is the wife of the well-known French Ambassador, M. William Waddington, to the Court of St. James, and they give a vivid description of English court life in the eighties. Under the title of "The Old Route to Orleans—The Mississippi," Mr. W. Gibson describes the varied life on that river, as it is today, from St. Paul to New Orleans. Guerin, the artist, has made a beautiful pictorial accompaniment to the text, giving his vivid impressions, as received during a very recent trip. Mr. John Fox, Jr., contributes a new serial to this number entitled: "The Little Shepherd of Kingdom come." The author of the famous poem: "The Lion of the Nile," has in this issue a poem under the caption: "With My Pictures," which is a production of great merit. In addition to the above, there are two special features for the current holiday season, viz., "Guiseppe's Christmas," a story of child life in Italy and two full page drawings by Mr. A. Hutt, entitled, "Christmas Shopping." There are also a variety of short stories by different authors. In the Field of Art, there is a discussion of American wood-engraving and something about everyday people in fiction in the Point of View.

The Homiletic Review, January, 1903. Frank Wagnall's Co., London and New York. \$3 per annum. Single copies, 30c.

This number, we think, is of higher merit than the last. Dean Farrar contributes a paper on "The Promise of Present Efforts to Reach the Submerged Masses." It is chiefly an account of the Church's work in the slums of London. It is, of course, most interestingly written. As he grows older, the Dean is evidently modulating the melody of his mellifluous modes of expression. Perhaps the most startling contribution is a very strong and plain sermon by Dr. Hillis, of the Brooklyn Tabernacle, "Labour's War upon Labour, with a Plea for the Poor and Weak." It made such an impression that it has been printed for extensive circulation. It ought to be read. We have not space to notice several other very good and useful articles, as we should like to do. As usual, we can commend the "Homiletic Review" as an interesting study to those who wish to know what are the real results of American Protestantism, as revealed by its best writers.

The *Journal of Theological and Philosophical Studies*. Edited by Principal S. D. F. Salmond, D.D., F.E.I.S. London: Williams & Norgate. Bi-monthly, 1s. 6d., net. Per annum (Post-paid), 8s. 6d.

This review would prove in this country, we imagine, "caviare to the general." It consists of reviews of English and German books. The questions of which it treats are, we fancy, for the most part, but little studied in Canada. Of course anything under the editorship of Dr. Salmond must provide reading that demands a deep acquaintance with the subjects treated of, and therefore the "review" will furnish intellectual enjoyment of the highest kind to those versed in such studies. The opening paper on "Recent Theories, Respecting the Third Gospel," is instructive as to the present position of German criticism of the New Testament. It would seem that those who attacked the fourth Gospel have been driven off their ground, and are now attacking elsewhere. This article is by Rev. A. Plummer, D.D.

The Church Eclectic, December, 1902. New Brunswick, N.J., and New York. \$2 a Year. Single Copies, 25c. Rev. A. Lowndes, D.D., Editor.

This number appears in a Christmas dress of holly and gold; it is, as usual, well worth reading. The opening paper on "The Star of Bethlehem," by J. Morrison, M.A., M.D., Ph.D., is very good. We commend it to the attention of all who wish to know what a devout scientist has to say upon things supernatural. One or two expressions, would, perhaps, be changed for the better, as likely to have a wrong construction put upon them by too hastily thinking people. On page 202, one might ask how Dr. Morrison would square what he says with the article in the Creed, "the resurrection of the body," or, the still harder, "resurrection of the flesh" in the Baptismal Service Creed. Again, page 203, an expression occurs regarding hades that might be taken as inferring that the "final judgment" takes place immediately after death. We cannot say that we can quite fall in with the view stated in the last paragraph but one of the paper, that the "star" was really an angel. E. F. S. and Rev. J. Anketell contribute poetical pieces of great merit. The latter has an awakening paper, "Ex oriente lux," which we commend to the notice of a large class of the younger clergy and others. Marguerite du Pont Lee pleads, in a decidedly strenuous way, for "equal rights for men and women in the Episcopal Church." She makes out a strong case and puts it very strongly in every sense of the word. D. E. Hervey, LL.B., contributes a paper on "Early Church Music in England." This paper gives information that we think would astonish a great many people, even the best informed. The selected articles are very well chosen. Very remarkable are the "Recent Discoveries in Science," as are also "News and Notes from Home and Abroad." The magazine concludes with notices of books, Church news, etc.

The Cosmopolitan.—The January number of this magazine opens with an article descriptive of the great American financier, Mr. J. Pierpont Morgan, and it tells of his advisers and his organization. In an article entitled, "The Music of Nature," an interesting description is given of the beautiful scenery to be met with in Southern California. Mr. Fitz Morris writes of the type of man to be found in the various fire brigades the world over, and Mr. Vance Thompson, in an article dealing with Paris, tells of the many beautiful women to be found therein. The first of a series of articles from the pen of Field Marshall Lord Wolseley is entitled, "The Young Napoleon; the Genesis of a Great Career." There are several short stories and also further instalments of the articles: "Mankind in the Mak-

ing." Part V., and "Romances of the World's Great Mings," H. Almaden. This number is well illustrated throughout, and the frontispiece is the reproduction of a striking likeness of Mr. Pierpont Morgan, by Messrs. Pach Bros.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Lunenburg.—On the 16th of December, 1902, after a brief illness, which he bore with gentleness and quiet courage, which characterized his whole life, the spirit of Rev. Walter Scott Covert entered into eternal rest, leaving a wife and family who will never cease to mourn their irreparable loss. The many friends he made in the course of a long and useful life will miss his gentle presence, his world-wide charity, and his never-failing kindness to all he came in contact with. Mr. Covert was born in 1833, in Sunbury County, New Brunswick. He took his arts course at the University of New Brunswick, then King's College. After taking Holy Orders, he was curate at Woodstock, N.B., to the Rev. Lee Street. In 1861 he became rector of Lancaster, remaining there twelve years. At the end of that time he moved to Grand Manan, where he was rector for over a quarter of a century and his hard and unremitting labour there will not soon be forgotten, but will be a lasting memorial of a brave, unselfish life. In 1898, broken down by his hard work, he resigned his ministry and removed with his family to Digby, Nova Scotia, where the last four years of his life was spent. All his life he was associated with the temperance body, being an enthusiastic worker in that party. His widow is the youngest daughter of the late Hon. Daniel Hanington. Five of his six surviving sons were able to be with him and carried him to his last resting place, near his youngest son.

Weymouth.—St. Peter's.—On Christmas Day Holy Communion was celebrated in this church by the Bishop of New Westminster, assisted by the Rev. Canon Vroom, D.D., professor of divinity, at King's College, of which the Bishop was for several years the president. This is the first occasion on which His Lordship has officiated since his accident.

FREDERICTON.

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

Oromocto.—St. John's.—A very interesting and happy feature of the service on Christmas Day in this church was the presentation for use in the church of a beautiful cross lectern. The gift is the offering of A. Stanley Clowes, a vestryman of St. John's church, and is humbly offered "To the glory of God and in loving memory of his father and mother." The offering was received by the rector, who, in due form, set it apart for its sacred use.

QUEBEC.

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

Lennoxville.—Bishop's College.—A cablegram was received by the Rev. Principal Whitney, on the 26th ult., announcing the death of the Rev. Dr. Adams, which took place at Paignton, in Devonshire, where the late ex-principal had resided since he left Canada. The Rev. Dr. Adams was from 1885 to 1900 principal of Bishop's College, Lennoxville, and was appointed canon of Holy Trinity Cathedral, Quebec, in 1897. He

combined with the principalship of the college from 1885 to 1891 the rectorship of Bishop's College School, and when the multiplicity of the duties of the two positions compelled him to relinquish the active supervision of the management of the school, he retained the chaplaincy, and continued to take an active interest in its prosperity. Under his regime, the members of both school and college largely increased, and the institution was in a very flourishing condition. His whole energy was wrapt up in the place and he spared no efforts to further its interests in every possible way. A notable instance of his success was the rebuilding of the school and chapel in 1891, after the disastrous fire that swept them away in the middle of winter. With indomitable courage he at once set to work to reach arrangements for the carrying on the school in temporary quarters, and he then set himself to collect, in Montreal and elsewhere, the money necessary for the erection of new and improved premises. He had every detail of the management of Lennoxville at his fingers' ends, and by his kindness and consideration he made himself universally popular with the students and boys under his charge. He was well-known in Montreal in the pulpit and on the platform, and great regret was expressed, when, in the fall of 1898, while taking temporary summer duty, he was struck with paralysis. From this he never recovered, and it may truly be said that he had worn himself out in the interest of the institution under his charge. He returned to England in 1899, and resided at Paignton, South Devon. The Rev. Dr. Adams was a son of the Rev. Thos. Adams, a missionary to the Friendly Isles, and a nephew of the famous Dr. J. C. Adams, F.R.S., discoverer of the planet Neptune. He was born at Paramatta, N.S.W., 1847, and graduated at St. John's College, Cambridge, as a wrangler. He was senior mathematical master at St. Peter's School, York, and as such was joint local secretary of the Jubilee British Association meeting. He was headmaster of Gateshead High School for Boys from 1882 till he came to this country. He represented the diocese of Quebec in both the General and Provincial Synods of Canada, received the honorary degree of D.C.L. from Lennoxville, 1886, and was elected a director of the Dominion Educational Association in 1875. He leaves a widow, a son, and a daughter.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.

John Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Trinity.—On New Year's Day, 1,500 children belonging to the various Sunday schools of the city and district gathered together in this church for their annual festival. They filled the nave and galleries, and the sight of so many children, with their school banners waving over them, was a most inspiring one. The churches represented were Christ Church Cathedral, Grace Church, St. George's, St. James the Apostle's, the Advent, St. Thomas', St. Martin's, St. Edward's, St. Stephen's, St. Luke's, All Saints', St. Jude's, St. Mary's, Trinity, St. Simon's, St. Matthias', the Church of the Redeemer, Cote St. Paul, Blecher Memorial Church, Verdun, and others. A special form of simple service, with plenty of singing, had been drawn up for the occasion, and the first address was delivered by His Grace, the Archbishop. Bishop Carmichael in the second address, impressed on the children the great importance of example and the company they kept, and wished them one and all the happiest new year that God saw fit to give them. During the service greetings were read by Dr. L. H. Davidson, from similar gatherings of the Methodist, Pre-byterian, Baptist and Congregational Sunday schools, and answers were despatched to them. Among the clergy present besides the Archbishop and Bishop-coadjutor, were

Dean Evans, Archdeacon Norton, Archdeacon Ker, Canon Evans, Rural Dean Sanders, Canon Renaud, Revs. G. Osborne-Troop, Principal Rexford, Prof. Abbott-Smith, C. G. Rollit, F. L. Flannigan, H. Gomery, Frank Charters, W. W. Crag, F. L. Whitley and H. Charters.

Christ Church Cathedral.—The vicar, the Rev. Frederick J. Steen, who has been seriously ill for the past month, is progressing slowly towards recovery. The parish affairs of the Cathedral are meanwhile in charge of the assistant, the Rev. T. S. Boyle. A locum tenens will probably be appointed to assist on Sundays.

Dunham.—All Saints'.—Two more stained glass memorial windows have been recently placed in this church. They are beautiful specimens of religious art, executed by the well-known firm of J. C. Spence & Sons, Montreal. The one on the south side, the subject of "The Good Samaritan," and bearing the inscription: "To the glory of God and in loving memory of Hon. Thos. Wood, and of his son, T. Frank Wood." The other, on the north side, is a majestic and yet restful figure of "Christ, the Consoler," with inscription: "To the glory of God, and in loving memory of Caleb Baker, and of his son, Frank Clement Baker." There are now in all five memorial windows that have of late been placed in this church. They serve not only as memorials of departed friends, but as beautiful illustrations of Christian truths for the help and comfort of the living. The three remaining plain glass windows will, it is hoped, ere long be replaced by others which, like the ones above mentioned, may do double duty in memory of those gone on and in edification of those that remain.

North Shefford.—St. Peter's.—A Christmas cantata, "Christmas Triumph," was given by the junior choir of this church, who had been carefully trained for the occasion by Mrs. Poston. The choir consists of six girls and four boys, who rendered the recitations, choruses and solos in a manner appreciated by the audience, and reflecting the highest credit upon their instructor. On the following evening the same choir gave the musical part of the cantata in the hall of St. John the Divine, Wardin, where it was also highly appreciated. The last of the Christmas entertainments, in connection with this parish, was given at South Roxton. The children in this part were trained by Mrs. E. Brooks, with much thoughtfulness and care. The incumbent, the Rev. J. A. Poston, was presented with the Christmas offering, which amply testified to the respect in which he is held in the parish.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

The Christmas season has been one of great joy and hopefulness to the Church in Ontario. From all sides come reports of large congregations, generous offerings, and bright services. In Kingston, the city and suburban churches were tastefully decorated, the services were well attended, and the number of communicants most gratifying. The Bishop preached at the Cathedral. On the following Sunday he preached at St. Paul's in the morning and in the Cathedral in the evening. He also gave an address to the Sunday school of St. James' church in the afternoon, which was greatly appreciated by both old and young. Various gifts were made at different places to the use of the Church, and personal gifts to the clergy were numerous. At Cardinal the incumbent received a horse, cutter, and all complete. At Barriefield, Mrs. and Miss Patterson presented a brass altar desk with altar services and book markers. The offertory at St. Thomas', Belleville, was \$150. People are beginning to realize that the Christmas offertory is

not looked for by their people for the clergy give to this season more and it is an encouragement for their work is appreciated for its own sake. The offer of Brotherhood to the Church at B progress under Church, and M pointed rector of pity to break in the energetic inc may truly be said from the edge of lease of life. T young men to th now heard of "c accepted. Indeed leit the diocese i plication to retu ducted by the R John's. Prescott Many have ex spiritual blessing ture was the me largely attended. of the Holy Eu service and ser public answers t meeting the zeal gratefully ackno Dill will be gi St. John's churc

Clarendon and observed in this in each of the at Holy Trinity fumbled, althou favourable, dou The interior of nicely adorned screen was pu lectern and pu former, a very beautiful banner congregation). They were of r bore the word: Light' in gift retable were th the same style a tar were filce geraniums, all severe grip of The service wa Christmas hymn of the latter w ter's Snow." was sung to t Camidge's mus Blackburn in F ung the carol (all kneeling) brief address f istered the Et 3 p.m., Evenso six miles away weather, the c also adorned "Glory to Go After the seco the children a event which I brief address : gregation. At mas and wa clergyman. A was celebrated ten persons i eight miles di

not looked for by the clergy simply as an addition to their stipends, but as a token of the regard of their people for them and their office. Many of the clergy give to the Church and the poor at this season more than the offertory amounts to, and it is an encouragement to them to know that their work is appreciated. The diocese is glad, for its own sake, that the Rev. W. B. Heaney has reused the offer made him by St. Andrew's Brotherhood to become its organizing secretary. The Church at Belleville has been making rapid progress under Mr. Heaney, at Christ Church, and Mr. Beamish, the recently appointed rector of St. Thomas; and it would be a pity to break in on that progress by taking away the energetic incumbent of Christ Church, who may truly be said to have snatched that church from the edge of the grave and given it a new lease of life. There is everything to attract young men to the diocese, and very much less is now heard of "calls" to the United States being accepted. Indeed, more than one of those who left the diocese in former years have made application to return. The ten days' mission, conducted by the Rev. F. T. Dibb, of Bath, at St. John's, Prescott, was uncommonly successful. Many have expressed deep thankfulness for spiritual blessings and strength. A striking feature was the men's service on Sunday, which was largely attended. There was a daily celebration of the Holy Eucharist, Bible reading, children's service and sermon at evening service, besides public answers to question box. At a farewell meeting the zeal and ability of the missionary were gratefully acknowledged. A purse presented Mr. Dibb will be given by him for a litany desk for St. John's church, Bath.

Clarendon and Palmerston.—Christmas Day was observed in this backwoods mission by a service in each of the three churches. In the morning, at Holy Trinity, Plevna, a fair congregation assembled, although had the weather been more favourable, doubtless it would have been larger. The interior of this very comely church had been nicely adorned by willing workers. The chancel screen was wreathed with evergreens, also the lectern and pulpit. Under the centre of the former, a very neat cross was suspended. Two beautiful banners (the gift of two ladies of the congregation), hung on each side of the altar. They were of red cloth with fringe to match, and bore the words: "God of God," and "Light of Light" in gilt letters. Across the front of the ratable were the words: "Come and worship," in the same style of lettering. The vases on the altar were filled with choice chrysanthemums and geraniums, all that could be rescued from the severe grip of frost for this Christmas festival. The service was bright and appropriate, the usual Christmas hymns and two carols being sung. One of the latter was Stainer's, "See Amid the Winter's Snow." In the Communion office, the Kyrie was sung to the "French Litany," Sanctus to Camidge's music, and "Gloria in Excelsis" to Blackburn in F. At the end of the service was sung the carol "Jesu, Our Saviour all Glorious" (all kneeling). The incumbent delivered a very brief address from the chancel steps and administered the Eucharist to thirteen persons. At 3 p.m., Evensong was held at St. John's, Ardach, six miles away, when, in spite of the unpleasant weather, the church was well filled. This was also adorned with evergreens, and the text: "Glory to God" was displayed over the altar. After the second lesson, the incumbent catechized the children and explained to them the great event which the day commemorated, and gave a brief address after Evensong to the general congregation. At the close of the service a Christmas card was presented to each one by the clergyman. At this church Christmas communion was celebrated on the Sunday after, when seventeen persons communicated. All Saints', Ompah, eight miles distant, had the third service at 7 p.m.

Here is but a few Church folk, but faithful and appreciative, and they had neatly adorned the church for Christmas and the text: "Peace on Earth" was placed over the altar—a most appropriate text for the season of 1902. The usual small congregation was augmented by a number who had driven some miles to be present. Here a sermon was preached from St. Luke, ii., 14; so by 8 p.m. the round of Christmas services in this country mission had been completed. The offerings during the day at the three churches amounted to between seven and eight dollars, and represents very fairly the "giving power" of these congregations for a special occasion, viz., an offering to the clergyman. The incumbent of this mission, the Rev. James Williams, Plevna, would be glad of a fair-sized Bible (not cumbersome), for the small lectern of one of these churches, and hopes that some parish or person would kindly present one. He also would like to appeal to some "better off" centre, or Church organization for the gift of a small box, specially adapted for conveying and holding the bread for the Holy Communion. It is a painful thing every Sunday to be compelled to make use of the commonest and meanest kind of article for the highest and holiest act of worship. This, too, in a mission established years ago. May this appeal, therefore, not be in vain!

TORONTO.

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

St. Philip's.—The members of the congregation of this church marked the 20th anniversary of the appointment of the Rev. Canon Sweeny, as rector of the parish, on Tuesday, December 30th, by presenting him on that date with a handsome bookcase. The presentation was made by Mr. J. L. Bird, president of the Parish Association, at the close of Canon Sweeny's lecture on "Charles Dickens," which was given in the school-room. An address accompanied the gift, which was read by Sargeant McClelland. The rector warmly thanked the donors for their beautiful and useful gift.

St. Simon's.—On Sunday afternoon, December 28th, a short service and address was given by the Lord Bishop of Toronto to the Ministering Children's League, which, under the supervision of many ladies, has done so well in home work amongst the charities and Seaton Village poor. A presentation of \$420, in small silk bags of gold pieces was made on the breaking up of the league, to complete the endowment of a cot for a free patient in the Sick Children's Hospital, to be known as the Cot of the Ministering Children's League. At the conclusion of the service, a beautiful little gold cross brooch of the Maltese shape, worn as the M.C.L. badge, was given to Mrs. Allan Macdougall, who has been the wise and kind superintendent for many years. Mrs. Macdougall was quite touched by this evidence of kind feeling, and returned most sincere thanks for the gift, which was as acceptable as unexpected.

Graiton.—The rector, the Rev. C. H. Brooke, held special services during the first week in Advent in this place and during the second week in Centreton. In spite of dark nights the first week, and excessively cold weather the second, the attendance was very fair, and the labour involved not in vain. The congregations on Christmas Day were good; both churches were tastefully decorated, and the offertories were kind and generous.

West Essa.—St. Peter's.—This church, which was closed for some months, undergoing extensive repairs, was reopened on Sunday, December 21st. The Rev. T. R. O'Meara, of Toronto, preached able sermons at both morning and

evening services to large congregations. The incumbent, the Rev. W. E. Carroll, read a letter from the Rev. A. J. Fidler, of Parkdale, expressing his regret at not being able to be present at the reopening services. It was under Mr. Fidler's ministration that St. Peter's, West Essa, was built, about forty years ago, when the place formed part of Cookstown mission. The building is now practically a new one, and presents a very handsome appearance.

Stayner and Sunnidale.—The Bishop of Toronto visited this parish on Monday, December 15th, for the purpose of holding the confirmation, postponed since May last. After dinner, at the residence of Mr. George Rogers, the Bishop and incumbent proceeded to Sunnidale church, where a large congregation was gathered to welcome the Bishop. Eight candidates were confirmed, five males and three females. Evening service was held at 8 p.m., at Stayner; the Rev. H. Caplan, of Duntroon, read evensong, and the Rev. H. W. Little, the lessons. Sixteen candidates were presented. On Sunday, within the octave, the newly confirmed at Sunnidale received their first communion, and thus the ranks of the communicants in this parish are considerably augmented.

Peterborough.—All Saints'.—The Christmas services were very bright and much enjoyed. A large number of communicants were present at both the early and the mid-day services, and the music at the latter service was exceedingly well rendered. A very appropriate sermon was preached by the rector, the Rev. W. L. Armitage, from Isaiah ix., 6. The first anniversary of the formation of this parish will be celebrated on the first Sunday after the Epiphany, January 11th, when the Rev. Canon Richardson, of London, will preach. The Rev. W. L. Armitage was curate with Canon Richardson before coming to Peterborough. The following evening, January 12th, Canon Richardson will lecture on "From London to London."

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Chippawa.—In the Christmas number of the Churchman appears the following brief announcement: "Chippawa.—The Rev. Canon Mackenzie has left this place, and is now residing in Milton, Ont." As clergymen leave their places for various reasons, it may be well to state that Canon Mackenzie is now in his 86th year, and although not yet quite disabled for work, he has been placed on the list of aged and disabled clergy. The following extract from the minutes of the last vestry meeting of Trinity Church, Chippawa, November 12th, tells the rest of the story of his leaving: Moved by Mr. J. F. Macklem, and seconded by Mr. H. J. Herber, churchwardens, and resolved; That it is with heartfelt regret that our rector, the Rev. Canon Mackenzie, feels that he must resign the charge of this parish, in which he has laboured with so much zeal, and so acceptably to the congregation, for upwards of nine years; this vestry desires to express its high appreciation of his ministry amongst us, and we part with him with much regret, trusting that he may be spared for many years yet in health and strength.

Georgetown.—The following have qualified for attendance prizes in the Sunday schools by attending over forty Sundays in the year: Georgetown—Doris Knowles, Willie Roe, Arthur McCollum, Rob. McKay, Gertrude McCollum, Gertrude Thompson, Gertrude Hoare. Norval—Gordon Day, Victor Day, Tommy Hewson, Herbert Newton, Clarence Robinson, Laura Day, Prairie Maguire, Charles Day, Ethelbert Robinson, Edgar Robinson, Fred Turner. Glenwilliams—Robbie

Easton, Joe Easton, John Curtis, Harry Lewis, Harold Beaumont, Winnie Beaumont, Lottie Eveson. In several classes none of the scholars qualified. An effort is being made to make the attendance more regular.

HURON.

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

St. Mary's.—St. James.—The re-opening services of this church, which had been closed for nine weeks, were held on Sunday week. It presents a greatly improved appearance, the heightening and widening of the chancel arch making the building look much larger, while the addition of an organ chamber to the north side of the chancel, and a memorial window to the south side add very much to the beauty. The frescoing of the whole interior by a local firm, in maroon, terra cotta, gold and blue is artistic and effective. Across the Holy Table are the words, in gold, "I am the Bread of Life," and on each side also in gold, "I am the Vine." "Ye are the Branches." Kneeling stools have been placed throughout the church, and several minor improvements made. The day of re-opening was a very wet one, yet in the evening extra seats had to be used. The special preacher was the Rev. Rural Dean Ridley, of Galt, his sermons being greatly appreciated, as was his address in the afternoon to the young. He heartily congratulated the rector, the Rev. W. J. Taylor, (who conducted the services) and the congregation upon what they had accomplished. The offertories of the day reached the excellent sum of \$920. Since then several sums, amounting to about \$125, have been given and promised. As the alterations cost about \$1,150, this will leave only a small deficit. The singing of the services was very good, much credit being due to Miss Howard, organist; Mr. Ed. Willard, choirmaster, and to the choir. The Psalms, Versicles, and Amens were chanted in the evening, as is the custom in this church once a month. On Sunday last the re-opening services were continued, when, in the evening, Mr. W. E. Taylor, M.A., tutor in Wycliffe College, and son of the rector, preached an able and helpful sermon, full of the spirit of our Lord and Master, Jesus Christ. In all that has been done, much credit is due to the wardens, and to the advisory board.

Thorndale.—The Rev. J. C. McCracken, of Thorndale, has a unique record for church building and improving. He was seven years in Chesley and there built two fine churches. He is only a few months in Thorndale, and he has renovated and decorated the Thorndale church at an expense of \$800, all paid for, or nearly so. It is an exceedingly creditable record. The Rev. Principal Waller preached at the re-opening services.

Burford.—Trinity.—This substantial church was built over fifty years ago, so to mark its jubilee, the congregation made some very handsome interior improvements this year at a cost of some \$320. This was all paid at once, save about \$32. The rector, the Rev. R. Leigh, is to be congratulated upon the strong hold he has upon the parish and the uniform kindness shown towards himself. This last autumn he was, from injury to his right arm, quite ill. The congregation gave him \$55 to go, to consult a specialist. Upon his return, the members of St. John's church, Cathcart, which is attached to Burford, presented him with a handsome black fur coat, and it was only at the last Easter vestry that this congregation voluntarily increased his stipend by \$40. There is marked progress in the parish and a perfect unanimity of feeling. Fifty-four candidates have been confirmed in the past two years; and several families have been added to the congregations, Viscount and Viscountess Hill, Hawkstone,

Salop, England, recently sent Mr. Leigh for use in the church a set of service books, most beautifully bound in black morocco.

ALGOMA.

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

Novar.—St. Mary's.—The annual tea and concert, in connection with this church, took place on Tuesday, December 23rd, 1902. The crowded hall, many having to stand, testified to the popularity of these entertainments, and the hearty applause accorded to the performers gave unmistakable evidence of the presence of an appreciative audience. The programme, which was lengthy and varied, was carried out in the most perfect manner, and showed that much time and labour had been expended upon the preparation of the different selections. The action songs were particularly good, the children going through the movements in almost perfect unison, and presenting a pleasing appearance. Special mention might be made of the very able manner in which the humorous dialogue, "Handy Andy," was performed by Messrs. F. and B. Paget, F. Mills, S. Watts, F. Ward, and Norman McPhail. Miss Allman and Mr. Belcher, of Emsdale, met with an enthusiastic reception in a duet, and kindly responded to the encore. The soloists, Miss Pardoe, Miss V. Nunn, and Mr. Locke, sang in a highly creditable manner. The concert, altogether, was a most successful one, and the financial results highly satisfactory. The Rev. J. Pardoe begs to acknowledge, with many thanks, the sum of five dollars (\$5), from Mr. and Mrs. Henry Anderson, Novar, towards the Novar Church Building Fund. Special services were conducted by the Rev. J. Pardoe, on Christmas Day, at St. John Baptist's, Ravenscliffe; Christ Church, Hiramcombe, and St. Mary's, Novar. All the churches were tastefully decorated for the occasion.

CALGARY.

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

Calgary.—A meeting of the Executive Committee of the diocese was held in the secretary's office, on Thursday, November 6th last, at 8 p.m. There were present the Bishop, who occupied the chair, the Revs. G. H. Webb, J. Hincheliff, F. W. Webb and Messrs. M. Morris, E. N. Brown, and W. J. Binnie Brown. After the routine business had been transacted, Mr. R. Reading was elected a member of the Finance and Property Board for a term of two years. An amendment to the rules of the Board was sanctioned. A letter from the Governor-General's secretary, conveying thanks from the King for the address passed by the recent Synod, was ordered to be filed. The Bishop presented the report of the sub-committee on the apportionment of the S.P.G. block and special grants for 1903. The report was adopted. The report of the sub-committee on the needs of the diocese for 1903 was discussed, and slightly amended. The report provided for the establishment of thirteen new mission stations; for the Indian work and for the necessary expenses of organization, requiring a sum of more than \$6,000. After a full discussion, the report was adopted. The Bishop announced the resignation from the diocese of the Rev. H. M. Lang-Ford, on account of ill-health. The report of the sub-committee re Industrial School, in the form of a letter to the Indian Commissioner, was read and discussed; the report advocated the taking over the school and stated the necessary conditions. The report was received and filed. A letter was read from the secretary of the S.P.G. relating to the special bi-centenary grants. The treasurer was authorized to make an advance to the Bishop for expenses to Montreal to attend the meeting of the General

Board of Missions in the interest of the diocese, the treasurer was also authorized to pay the railway expenses of the members of the Executive Committee. The Synod had adopted a scheme of assessment for the expenses of delegates to Synod, and of members of Executive Committee, but had left the graduating scale between the two fixed points of \$500 and \$1,200 undetermined. The secretary asked for instructions. After considerable discussion, the following scheme was authorized; the assessment to be on ordinary income only; Parishes with \$500 or less to be assessed on 5-10 of income; parishes over \$500 and under \$700 to be assessed on 6-10 of income; parishes over \$700 and under \$900 to be assessed on 7-10 of income; parishes over \$900 and under \$1,100 to be assessed on 8-10 of income; parishes over \$1,100 and under \$1,200 to be assessed on 9-10 of income; parishes over \$1,200 to be assessed on 10-10 of income. The Bishop then closed the meeting with the Benediction.

Olds.—St. John's.—On Sunday, November 23rd, the Bishop, accompanied by the secretary of the diocese, visited this parish for the purpose of opening the new church. Everything went off satisfactorily. There were four services beginning with a celebration of the Holy Communion at 8 o'clock. Mattins and service of dedication at 11; Evening Prayer at 3 and 7.30; the Bishop was the preacher at all services. The congregations were excellent, and the offerings fairly good, something over \$30 during the day. The church is very nice, indeed; it is built upon a solid stone foundation, has well pitched roof, open, and nicely framed and ceiled; the walls are lath and plaster, covered at the bottom with wainscoting. The sanctuary is a well proportioned apse, which can at any time be moved back, and a commodious chancel inserted. The entrance is at the north-west corner, where it is proposed eventually to build a porch, containing vestibule and vestry, the whole to be surmounted by a tower. The incumbent and congregation are to be congratulated upon the possession of such a church, and upon the preserving energy of those who have been instrumental in bringing the matter to so successful an issue.

Macleod.—Christ Church.—The morning of Christmas Day was gray and cold, a piercing wind blowing from the west, a most uninviting morning. Nevertheless many worshippers obeyed the summons of the bell of Christ church to give Glory to God in the early celebration of the Holy Eucharist, while very nearly the whole parish turned out at 11 o'clock, the church being filled to the doors. The service, sung Mattins, began with the processional "Christians Awake;" all the familiar Christmas hymns were sung with great vigour by choir and congregation, Mattins ending with the carol "While shepherds watched," etc., from Chopin's carol book. The second celebration of the Holy Sacrifice began at 11.30, the music being beautifully rendered by the large choir, thoroughly trained by the rector himself. Canon Hilton's sermon was short and to the point on the duties of Christians on the Feast of Christmas. At its conclusion he thanked his people from his heart for their expression of goodwill in the shape of 97 thoughtful and beautiful Christmas gifts. The offerings, which go to the priest, were large—indeed reaching a more generous amount than ever before in Macleod. There were in all sixty communicants. The rector's Christmas service was not over until he had carried the Blessed Sacrament to a sick man, and baptized an infant in the hospital.

Mr. Hamo Thorneycroft's statue of Dean Colet, founder of St. Paul's school, was unveiled in the school grounds at West Kensington lately. The statue is the gift of Mr. Edward Howley Palmer, a former governor of the school, and also of the Bank of England. It was unveiled by his son.

Corre

All letters containing personal signatures of the responsible for the opinions expressed in marked communications not necessarily those of the Editor. The appearance of an Editor thinks them of publication.

SAN

It was with feeling your note of warning. It is not declared, the objection causes the Christian this new cult, if one assailing of the doctrine of the Incarnation as a Christian people to lose sight of at St. Nicholas, Kriss our shore, takes the day we celebrate, a the child who would ing our Queen's birth and pictures of the spect him), so much rare cases can we gures, not even a c research, bearing th Christmas Day we of a gross materia sweet visions of th infant Jesus. Not c is a most disturbin satisfy the child's to give place in a propitious. Merch order that pleasure expense of the har and to the family follow. "I declare, dren the other day thankful it is over so many things to then the children get them to sleep till nearly one before and then we were were awakened by ents. No, I did r celebration of the too upset to go o have no doubt, w Christmas morning like the Puritan antics, steps in bet better religious se to slay in the child our speech is affe day are given as son." No happy will be "a good S good sign when t threatened danger bodies are hasten the unbeliever's he

CL

ENGLISH

Sir,—I hope you much of English and is also fully ment upon the pa try Parishes," in what claims Mr. self to the dignity I should be sorry ill informed and e sober truth. The stuff one reads

Correspondence.

All letters containing personal allusions should 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.

SANTA CLAUS.

It was with feelings of pleasure that I read your note of warning against this foreign intruder. It is not, as has been sometimes declared, the objection to a harmless fiction that causes the Christian Church to view with alarm this new cult, if one might so dignify it, but the assailing of the underlying principle of the doctrine of the Incarnation, and which doctrine we, as a Christian people, are allowing our children to lose sight of at this holy season. Santa Claus, St. Nicholas, Kriss Kringle, all foreigners on our shore, takes the place of Him whose birthday we celebrate, and this to the distraction of the child who would fain see Jesus. Fancy keeping our Queen's birthday with banners and flags and pictures of the Kaiser (much as we may respect him), so much in evidence that only in rare cases can we get a glimpse of her royal features, not even a card to be had, without great research, bearing the royal impress, and so on Christmas Day we have the rubric of visage of a gross materialization taking the place of sweet visions of the blessed Virgin Mother and infant Jesus. Not only this, but this new element is a most disturbing one. In the mad rush to satisfy the child's "must haves," everything has to give place in order that Santa may appear propitious. Merchants search for novelties in order that pleasure may be given, even at the expense of the hard-earned workingman's dollar, and to the family discomfort for many weeks to follow. "I declare," said a mother of many children the other day, "I dread Christmas, and am thankful it is over for another year. There were so many things to get, and little to do it with; then the children were so excited, we could not get them to sleep till late, and so had to sit up till nearly one before we could fill their stockings, and then we were hardly asleep before we all were awakened by the children after their presents. No, I did not get to church, or to the celebration of the Holy Eucharist. We were all too upset to go out that morning." And this, I have no doubt, was the case in many families Christmas morning, where this foreign invader, like the Puritan Thanksgiving or Hallowe'en antics, steps in between our sober thought and better religious sentiment, and Herod-like strives to slay in the child heart the Christ Child. Even our speech is affected, and the courtesies of the day are given as "the compliments of the season." No happy Christmas now. By and by it will be "a good Santa Claus" instead. It is a good sign when the Church wakens up to this threatened danger. Already other religious bodies are hastening to rescue this holy day from the unbeliever's hand.

CLEMENTINA FESSENDEN.

ENGLISH COUNTRY PARISHES.

Sir,—I hope you will allow one who knows much of English villages and their clergymen, and is also fully aware of their defects, to comment upon the paragraph headed "English Country Parishes," in your last issue. I do not know what claims Mr. Arthur Cox may possess in himself to the dignity of quotation in large type, but I should be sorry if any Canadian reader took his ill-informed and obviously biased remarks as the sober truth. They are the ordinary poor sort of stuff one reads (if one has time to waste) at

election time in third-rate papers. I am not concerned to defend the squires, but no one who has known villages with them and without them can deny their services to the nation; their defects from the parish-priest's point of view are many, but the aristocrat need not fear comparison with the plutocrat under whose control we in newer lands seem destined to pass. But I should like to protest against the imputation (even by quotation qualified by an enquiry as to its truth) that the English country clergymen are time-servers and disbelievers in their creed. A class that numbers some 10,000 has, of course, its black sheep, as a man of the world even with an eye for the picturesque might know, but when I remember the saintly, self-sacrificing lives of hundreds out of them, men of piety, scholarship and whole-hearted devotion, I am indignant that such a slander should have consideration and publicity given it. The best friends of the Canadian church might feel satisfied if all its clergymen reached the typical standard of the English village clergymen, or if the Church itself grew in spiritual life as I have known more than one rural deanery in England grow in the last ten or twenty years. I say this not to disparage Canada, but as the truth about England. I do not know that the paragraph will, as you hope, attract much attention in England, but it is always more profitable to study our own defects than those of other people, to search for the beam rather than for the mote, and it is, I venture to think, a little grotesque and spiritually dangerous to find a reason for the failure of the Church in the Northwest in the supposed defects of English villages. Making all allowance for natural difficulties, many opportunities have been lost here which a little more enthusiasm, and a little more self-sacrifice will, we trust, help us to regain. But we shall do so better by bracing up ourselves than by complaining of others. I should be sorry if no protest were raised against remarks which in England would simply cause a smile being accepted as sober statements of fact. It is not well that we here, with a hard battle to fight, should feel that our brethren elsewhere are feeble or faithless. Unlike many of your readers I have had the chance of knowing for myself, and in my opinion Mr. Arthur Cox's remarks would have been better left in the unpublished obscurity for which they were meant, and which they most undoubtedly deserve.

J. P. WHITNEY.

THE NAME OF THE CHURCH.

Sir,—There appears to be a strong desire in the hearts of many Churchmen that the name of the Church in Canada be changed; and yet very few are satisfied with any of the various names suggested. To my mind, we should have a name, which will not only express what the Church is in Canada, but also what it is in the world at large. In England, it is called the "Church of England," but it is more than that. In Ireland, the "Church of Ireland," but it is more. In the United States of America it is called the "Protestant Episcopal Church," but it is more, much more than that. None of these names, nor any applied to the Church in any part of the world, expresses fully what the Church really is. When we speak of the "Presbyterian Church of Canada," we express all we mean. It is the Presbyterian Church of Canada—no more and no less. So, when we speak of the "Methodist Church of Canada," we say all we mean. But when we speak of the "Church of England in Canada," we come far short of expressing what the Church really is. What is called the "Church of England" is really the Church in England, and it became the Church of England only by being adopted as the State Church. But the Church in Canada is the same exactly as the Church in England. So, if I am correct in the above, then the name "Church of England in Canada" becomes absurd and unmeaning. But

now, why should we have a new name for the Church in every country where it is established? and why should we not go back to the name our Lord Himself gave it, which will apply to the Church equally well in all parts of the world? Why not call it "The Church of Christ?" Then, and not till then, will we have a name which will express exactly what the Church is.

S. L. SMITH.

MISSIONARIES.

Sir.—Under this heading you have a very pointed article in your last issue, calling attention to the fact that the number of men volunteering for the front is away below what it ought to be. Is this to be wondered at? I think not. Young men now-a-days are beginning to learn that the Church of England has a fatal policy of giving her rewards (instance, in this diocese, St. Peter's, Brockville, and St. Thomas, Belleville), to men who have had no connection whatsoever with the mission field. Then a "missionary" is seldom, if ever, asked to the "Episcopal" palace, save and except to take a cup of tea and strawberries with a crowd on a particular occasion. If a "missionary" of the Church of England were to go to Toronto to-day (unless he be under patronage for the time being), he must find his way to a ten-cent lunch counter, were he a Roman Catholic missionary, he would be with his bishop or vicar-general. We have been in the habit of putting any kind of fellow away back in the mission field, and treating him as coming from the country, and until we have our clerical scholars and gentlemen everywhere, and treat them as such, you will have a scarcity of "missionaries." After twenty years' experience in Canada, and keeping my eyes open, I have long ago come to the conclusion that unless more attention than formerly be paid to the "missionary," a crisis will soon be upon us. The "missionary" cause is the cause of the Church, and offers the best field for the best man. There is far too much wire-pulling and "opportunism" in clerical circles to-day. The man who makes "missionary" speeches and writes "missionary" addresses, as a rule, is not a missionary.

C. A. FRENCH.

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Family Reading.

EVERY DAY IS THE BEST DAY.

Some days may be gloomy,
Some moments may be sad,
But everywhere, always,
Some one must be glad,
For true is the saying
Proclaimed by the star
"Each day is the best day
Of somebody's year!"

Each day finds a hero,
Each day helps a saint,
Each day brings to someone
Joy without taint,
Though it may not be my turn
Or your that is near—
"Each day is the best
Of somebody's year!"

The calendar sparkles
With days that have brought
Some prize that was longed for,
Some good that was sought;
High deeds happen daily,
Wide truths grow more clear—
"Each day is the best
Of somebody's year!"

No sun ever rises
But brings joy behind;
No sorrow in fetters
The whole earth can bind;
How selfish our fretting,
How narrow our fear—
"Each day is the best
Of somebody's year!"

FOR MOTHER'S SAKE.

By Lillian.

Written for Canadian Churchman.

(Continued.)

Katie promised to maintain secrecy as long as possible, for on no account must their mother hear of this; and it would not do to let Mrs. Reid know until it was too late to recall Ralph, if she be so inclined, as would most likely be the case.

It was still early in the afternoon, but Ralph had no time to lose, as he had a distance of eight miles to go before dark, if, indeed, the last five miles across the lake could be traversed at all. The brother and sister bade each other a tender farewell, fearing it might be their last. Never had they seemed so dear to each other as then. Katie clung to her brother with a yearning tenderness, sobbing, brokenly, "Oh, Ralph! if I should lose you!"

It was Ralph's turn now to become comforter. Though his face was pale and his lips trembling, he strove manfully for self-control, and answered brightly: "Never fear, sister mine. Whatever happens, let us not forget that underneath are the everlasting Arms." With this sweet thought, he started on his perilous journey.

Katie watched till he was out of sight; then with a prayer to Heaven for strength and wisdom for both, she turned to take up her own task, which, who shall say, required less courage than her brother's; for hers was the task of maintaining a brightness and cheerfulness which she was far from feeling with that double weight of dread almost crushing her young heart.

After bathing her face to remove all trace of tears, she went back to her post by her mother's bedside. Stooping to imprint a

kiss on the white forehead, so sadly drawn with pain, she whispered softly, "I think you will soon be well now, mother dear." Then a calmness, which she could not have explained, seemed to take possession of her, and helped her to bear up under the coming hours of trial.

The sufferer smiled faintly, then closed her eyes again. Though she herself had little hope of recovery, she was unwilling to add to her daughter's burden by giving voice to her apprehension.

Shortly afterwards Katie found an opportunity to acquaint their kind friend, Mrs. Reid, and her mother of the disastrous result of Ralph's errand. Mrs. Reid was much distressed, but Mrs. Leslie bore the news very quietly. She had not from the first approved of the doctor being sent for, believing in her own heart that she was beyond the reach of human aid.

Meanwhile, the heaviest part of Katie's burden remained concealed in her own bosom; for Ralph's absence was not marked for some hours, as his outdoor duties usually kept him engaged during the day. As the afternoon worn on Katie continued to watch and pray—indeed, every thought was a prayer for those two most loved on earth, whose lives were in such imminent peril. Still she found opportunity for a thousand little acts of loving service, and her sweet thoughtfulness and cheery face imparted hope and strength to the sufferer and the anxious friend more than either of them guessed.

Towards evening, the invalid's suffering increased, and Mrs. Reid, calling Katie quietly aside, bade her send Ralph to ask Mrs. Ray to come and spend the night with them; perhaps Mrs. Ray might be able to help them in some way, and her presence at least would be a relief.

With a sickening fear clutching at her heart, Katie told the whole story of Ralph's sudden resolve and his perilous errand. Poor girl, her faith was beginning to waver, and she feared that she had done wrong in letting her brother go, especially now that his presence was so much needed at home.

She need not have blamed herself on that score, however, for Mrs. Ray would have come without being asked, had that been possible, but a sudden attack of croup in her youngest child kept her a close prisoner at home.

Mrs. Reid did not reveal the consternation she felt at Katie's startling tale, but told her not to lose courage; Ralph was in safe keeping, and they two could watch and trust for one night more; perhaps the morning would dawn more brightly.

Mrs. Leslie grew steadily worse. Every hour the pain grew more and more intense, and the two nurses were useless in their efforts to relieve her. Katie never forgot that terrible night. It was agony to witness the suffering of one so dear. Yet there was one anxiety removed—at least for a time—Mrs. Leslie was too ill to notice Ralph's absence, so they were relieved from the necessity of an explanation. But while they are busied with their loving ministries, we will return to Ralph.

He traversed the first three miles without much difficulty, though, indeed, it was not easy walking in the softening snow; but when he reached the lake his heart almost sank within him. Here was the broad, glistening expanse, which he was to tread alone, paved as it were with difficulty and danger. At first the task seemed to him an utter impossibility. For some distance along the shore stretched a sheet of sunny water about twenty yards wide. Beyond that were

floating blocks of ice of every size and shape. Some were crushed close together or piled one upon another forced into this position by the undercurrent and the mighty pressure of the freed and shifting ice above. In many places could be seen a large sheet of ice covered over with snow and apparently still unbroken, but containing, doubtless, many pitfalls for unwary feet.

Ralph, though appalled, was not easily daunted. If for a moment he lost courage and felt tempted to turn back, he just whispered softly, "For mother's sake," and he was ready to face death, if need be, without flinching. He walked some distance along the edge of the lake, hoping to find a bridge of ice on which he could cross the breach. After walking for some time, he was rewarded by finding a place where the ice was unbroken, right up to the shore.

Bravely he stepped on to it, and succeeded in walking some distance without much hindrance. But now the way grew more difficult and dangerous. Often he felt the ice crack beneath his feet, sometimes with a noise like the report of a gun, which was, to say the least, startling. Often his feet slipped, and he just escaped plunging headlong in the dark, cold water. Often he had to walk a long way to avoid a place where the ice was thin and treacherous, or where it had disappeared altogether. Twice the ice broke on which he trod, and but for his dextrous movements and the support of an unseen Hand, he would have been engulfed and lost to human sight forever.

But we will not linger further on the hairbreadth escapes, the cold and fatigue of the brave boy. Suffice it that the perilous race was run, and Ralph stood at last on firm ground, and there under the stars that had just begun to appear, he lifted his heart in gratitude to God for his miraculous deliverance.

A few minutes' walk brought him into the town. He soon reached the doctor's house, and rang the bell with a beating heart. What if, after all, the doctor should not be at home? But the doctor was at home, and Ralph was shown at once into his office.

Ralph told his story simply and briefly, while the doctor marvelled at the filial love and child-like faith, and the heroic courage of the noble boy. As Ralph finished his story, he handed the doctor the letter Mrs. Reid had written, saying, as he did so: "You will give me some medicine to make her well, won't you, doctor? I don't think we could live without mother."

Scarcely had he finished speaking when an ashy paleness overspread his face, and he would have fallen had not the doctor caught the fainting boy in his arms. Dr. Grey took the unconscious form in his arms and carried him to a bed; then with his own hands removing his wet clothing, placed him in the warm blankets. He then applied suitable restoratives, but Ralph was so exhausted from fatigue, exposure and severe mental strain, that it was some time before he regained consciousness. When at last he did it was only to fall into a soothing, restful sleep. The doctor, satisfied that his patient was quite comfortable, now had leisure to read the letter. As he read, his brow became clouded and serious. He had been treating Mrs. Leslie for some time, and had feared this crisis in the disease. She was, he knew, beyond the reach of medicine; nothing but a surgical operation could save her now, but how could that be accomplished with that treacherous lake between them?

(To be continued.)

Children's D

YOU CAN NEVER TELL

You can never tell what will act
Just what the result
But with every deed
A seed.
Though its harvest
Each kindly act is a
In God's productivity
Although you may not
tree shall grow
And shelter the br

You can never tell what will do
In bringing you home
For thoughts are like
airy wings
Are swifter than clouds
They follow the law
Each thing must come
And they speed over
you back
Whatever went on
—Ella

SUDDENLY

Bessie, coming
play, stopped at
kitchen just in time
start upstairs with
was arranged a
her sister.

For three weeks
Carrie had been very
with doctors coming
day and night.
getting well and
large chair with
pillows. She was
and not strong
stand up.

Bessie was an
during these weeks
her aunt, and anxious
for her mother, but
been rather neglected.
She was thinking
never once enquired
ready for her luncheon
attention to A
sinned the brother
not even cut her own

How very inviting
dishes looked, and
and oh, how the
chicken and
smelt!

Bessie crept to
chair and gazed at
aunt took.

"Run away, dear
sick folks" do
watched when the

This was said
Aunt Carrie smiled
rosy little face;
heart was angry
In all her spoiled
never been told
and "keep quiet
as for the last time

She went to
where she stopped
sick, mamma; I
to die."

She saw mamma
Carrie exchange
mamma went quickly
putting her arm
"Where do you
For a minute
Then she put her

Children's Department.

YOU CAN NEVER TELL.

You can never tell when you do an act
Just what the result will be:
But with every deed you are sowing
a seed.
Though its harvest you may not see:
Each kindly act is an acorn dropped
In God's productive soil:
Although you may not know, yet the
tree shall grow
And shelter the brows that toil.

You can never tell what your thoughts
will do
In bringing you hate or love:
For thoughts are things, and their
airy wings
Are swifter than carrier dove:
They follow the law of the universe—
Each thing must create its kind:
And they speed o'er the track to bring
you back
Whatever went out of your mind.
—Ella Wheeler Wilcox.

SUDDENLY SICK.

Bessie, coming in from out-door
play, stopped at the door of the
kitchen just in time to see mamma
start upstairs with a tray, on which
was arranged a dainty dinner for
her sister.

For three weeks poor Aunt
Carrie had been very ill with fever,
with doctors coming at all hours of
day and night. But now she was
getting well and could sit up in a
large chair with a great many
pillows. She was thin and pale,
and not strong enough even to
stand up.

Bessie was an only child, and
during these weeks of suffering for
her aunt, and anxiety and watching
for her mother, the little girl had
been rather neglected, she thought.
She was thinking now that mother
never once enquired if she were
ready for her lunch, but was all
attention to Aunt Carrie, who
sipped the broth slowly, and could
not even cut her own meat.

How very inviting the little
dishes looked, on the pretty tray,
and oh, how good the broiled
chicken and young asparagus
smelt!

Bessie crept to the arm of the big
chair and gazed at every morsel her
aunt took.

"Run away, dear," said mamma:
"sick folks don't liked to be
watched when they lunch."

This was said with a kiss, and
Aunt Carrie smiled lovingly on the
rosy little face; but Bessie in her
heart was angry and indignant.
In all her spoiled little life she had
never been told to "run away"
and "keep quiet, dear," as much
as for the last month.

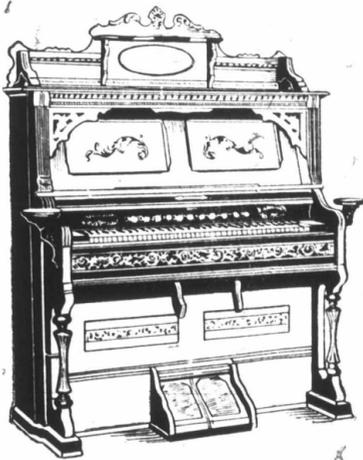
She went slowly to the door,
where she stopped and said: "I'm
sick, mamma; I b'lieve I'm going
to die."

She saw mamma and Aunt
Carrie exchange glances, and then
mamma went quickly to her, and
putting her arm around her, asked,
"Where do you hurt, dear?"

For a minute Bessie had to think.
Then she put her hand on her arm,

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UXBRIDGE—5-octave cabinet organ, by The Uxbridge Organ Co., in decorated case, solid walnut, with high top, has 10 stops, including divided swell, coupler and forte stops, 2 full sets of reeds, 2 knee swells, height 6 ft. 9 in. Original price, \$125.00; reduced to..... \$43.00

DOMINION—5-octave cabinet organ, by The Dominion Organ Co., in handsome solid walnut case with neat extended top, has 9 stops, including vox humana, 2 full sets of reeds, 2 knee swells, height 5 ft. 10 in. Original price, \$125.00; reduced to..... \$45.00

KILGOUR—5-octave parlor organ, by J. Kilgour, in solid walnut case with attractive imitation pipe top, has 11 stops, including couplers and vox humana, 2 full sets of reeds, 2 knee swells, height 6 ft. 8 in. Original price, \$125.00; reduced to..... \$47.00

ESTEY—5-octave cabinet organ, by The Estey Organ Co., in handsome, solid walnut case with extended top, has 9 stops, including vox humana, 2 full sets of reeds and 2 knee swells, height 5 ft. 8 in. Original price, \$125.00; reduced to..... \$48.00

DOMINION—6-octave parlor organ, by The Dominion Organ Co., in handsomely decorated solid walnut case with high top, has 11 stops, including forte, couplers, etc., 2 full sets of reeds, 2 knee swells, patent folding mouse-proof pedal attachment, height 6 ft 5 in. Original price, \$150.00; reduced to \$56.00

KARN—5-octave chapel organ, by D. W. Karn & Co., of Woodstock, in specially attractive case, with handsome panelled ends, finished back and front, has 10 stops, two full sets of reeds, couplers, knee swells, lamp stands, etc., height 4 ft. 3 1/2 in. Original price, \$175; reduced to \$57.00

KILGOUR—6-octave organ, by J. Kilgour, in handsome walnut case, with ornate carvings and burl walnut resonant ends, has 13 stops, 2 1/2 complete sets of reeds, also sub-bass set, bass and treble couplers, grand organ and knee swell, height, 7ft. 8 in. Original price, \$175; reduced to..... \$59.00

DOMINION—5-octave chapel organ, by the Dominion Organ Co., in handsome solid walnut case, tastefully decorated with panelled ends and finished back, has 11 stops, with couplers, etc., 2 1/2 full sets of reeds, and an extra sub-bass set, 2 knee swells, height 4 ft. 6in. Original price, \$200; reduced to..... \$69.00

BELL—6-octave piano case organ, by W. Bell & Co., in solid Walnut case, with decorated panels, has 11 stops, 2 full sets of reeds, couplers and vox humana, 2 knee swells, mouse-proof pedals, height 4 feet 7 in. Original price, \$150; reduced to..... \$79.00

BELL—6-octave piano case organ, by W. Bell & Co., in handsome solid walnut case, with mirror rail top, has 11 stops, 2 full sets of reeds, 2 knee swells, couplers, etc., mouse-proof pedals, height, 5 ft. 7 in. Original price, \$175; reduced price..... \$81.00

DOMINION—6-octave piano case organ, by the Dominion Organ Co., in very handsome walnut case with richly carved panels, double bevel-edge mirror top and lamp brackets, patent automatic folding fall-board, full-swing music desk and protecting pedal cover, 11 stops, 2 full sets of reeds, grand organ and knee swell, used less than four months, height, 5 ft. 11 in. Catalogue price, \$300; reduced price \$94.00

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and said, quite cheerfully: "Right here; it's a wonderful pain."

Mamma thought she had better lie down, and Aunt Carrie loaned her cologne, which she said helped her to get well, and mamma rubbed her head.

"I—I guess I'm hungry," the invalid announced later, after she had grown worse and had been regularly put to bed. She glanced longingly at Aunt Carrie's tray as she spoke.

Mamma hurried off with just a backward glance at her sister, who hid her face behind a big book she was glancing through.

Half an hour passed, and mamma re-appeared, bearing a tray, on which was spread a delicious lunch, just like that enjoyed by Aunt Carrie. There was the same brown chicken on crisp toast, the same creamy asparagus, a bit of mashed potato and something nice to drink, with lots of cracked ice.

Mamma looked warm and tired, and it must have been a good deal of extra trouble to prepare it.

Bessie bounced on the edge of the bed, and did not wait a second, but ate her lunch, every speck but the bones without delay. Then she lay back with a sigh of contentment.

"I guess I feel better," she said. But mamma darkened everything, and after wheeling Aunt Carrie off to her own room for a nap, went away to see about the family luncheon.

For half an hour Bessie lay very still, as she imagined sick people did; then she remembered the dress she had begun for her doll, and that her cousins, Mary and Lucy, were coming to play with her.

So she went to the door and called to her mother please to bring her clothes, that she was well again.

But her mother looked surprised, and said: "Oh, no; it is time for your medicine now."

"But I'm well!" insisted Bessie. "My dear," answered her mother, in the firm tone no one ever disobeyed, "you said you were sick, and sick people take medicine. Here is the first dose; take it like a lady."

Oh, how that stuff did taste! It was awful! Bessie made a bad face, and gagged, but mamma saw that she swallowed it.

After that Bessie stayed very meekly in bed, until she heard her cousins enquiring for her, and heard mamma answer that she was in bed to-day, but they might come back to-morrow and she how she would be.

That was the last straw, she thought, and sobbed piteously in the pillows, feeling like Esau, who sold his birthright for a mess of pottage. But when six o'clock arrived, and there was company for dinner, with frozen pudding, which mamma said was too rich for the sick ones, the little girl felt that this world is a cold and unsympathetic place to live in.

She lay in a pathetic heap, under the sheets, too forlorn to even taste the milk and crackers sent in for the invalids.

When mamma bent to kiss her good-night, she looked so repentant that the tender mother's heart relented, and the second dose of

Thanks, Dear Mrs. Grundy,

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MONSOON

INDO-CEYLON TEA

medicine was not administered. Two little arms went round mother's neck, and a small voice sobbed: "I never will make 'tend again, truly."

Something mamma said, in the lowered light, with her little daughter clasped close in her arms, must have sealed that pledge perfectly, for from that day to this Bessie has been known for her absolute truthfulness.

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There was once a bright, spirited little girl, whose hard-working father was taken suddenly away from his little family, leaving the whole burden of their support on the mother. A kind lady questioned this child, but six years old, as to how they got along.

"Oh," said little Mollie, "mother and I do all the work now, and we do it first-rate."

"But what can you do to help, with such little hands as those?" asked the lady.

Mollie held up her plump little hands, and, turning them over and over again, said: "Oh, I can do lots and lots! I set the table, and wash the dishes, and shake up the cradle pillow, and blow the whistle for the baby. Sometimes mamma gets tired washing

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also utterly worthless, and some are positively dangerous to health.

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and she cries. Then I go and lift baby out of the cradle (he's awful heavy), and hold him right up before mamma. Then she always laughs and takes him, and that rests her, you see."

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spirits, clogs their powers, or hinders their development, melts away in the sunshine of His sympathy. He does not free us from the pain, but from its power to dull the sensibilities; not from poverty and care, but from their tendency to narrow and harden; not from calumny, but from the maddening poison in its sting;

An Object Lesson

In a Restaurant.

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?"

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson, which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers or gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks, pepsin, hydrochloric acid, diastase and nux.

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not from disappointment, but from the hopelessness and bitterness of thought which it so often engenders. We attain unto this perfect liberty when we rise superior to untoward circumstances, triumph over the pain and weakness of disease, over unjust criticism, the wreck of earthly hopes, over promptings to envy, every sordid and selfish desire, every unhallowed longing, every doubt of God's wisdom and love and kindly care, when we rise into an atmosphere of unflinching moral courage, of restful content, of child-like trust, of holy, all-conquering calm.—W. W. Kingsley.

WHAT RALPH SAW.

Ralph had been sick a whole month, and now that he was able to sit up again, he liked to have his chair by the window, where he could look out and watch the men who were at work upon a new house which was being built next door.

He was so glad that the men were at work there just at this time, for the days sometimes seemed very long to him, and he liked to see the house growing before his eyes. Nothing else entertained him for so long a time.

But one day the funniest thing happened at the new house. A strange workman appeared upon the scene, but this workman hindered more than he helped.

Ralph was at his accustomed place at the window, and was watching a carpenter, who was measuring pieces of lumber for a certain part of the building. Ralph saw him take out his measure, and mark the length with a pencil. He then laid the pencil down beside him while he sawed the board. Pretty soon he looked around to get his pencil, and it was gone. He looked about a few minutes; then he took another pencil from his pocket. He marked another board with this and laid it down as before, and when he wanted it again, it, too, was gone.

The man now began to look vexed, and he searched all about, probably expecting to find some mischievous boy around. Ralph thought. But finding no boy and no pencils, he borrowed another

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pencil of one of the workmen, and this time, when he got through using it, he put it in his pocket. So he managed in this way to keep the one he had borrowed.

Presently he seemed to have measured all the boards he needed, and then he began nailing them in place. He took a handful of nails from the pocket of the big apron that he wore and laid them down within easy reach. He used a few of them, and when he reached around for more there were no more there. Then he stood straight up, took off his cap and scratched his head.

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Ralph had been watching all this time, and had seen where all the missing articles went, and now at the man's perplexity he laughed aloud. Mamma, who was in the next room, heard the merry laugh, and it did her good. She determined to go in as soon as she finished the dusting and see what was amusing Ralph so much.

After the loss of his nails, the workman seemed to think something was wrong. He looked all about, questioning some of the other carpenters, and finally went to work once more. But this time he took the nails from his pocket only as he needed them, and once in a while he would look around as if watching for somebody. But as nobody appeared, he at last seemed quite to forget his mysterious losses, and to work on in his usual manner.

It was a warm day, and as the sun rose higher he began to feel very warm. Ralph could see how heated he looked, and finally he took out a large red handkerchief and wiped his forehead.

He seemed a very absent-minded sort of workman, for now he laid his handkerchief down beside him while he again turned to his work.

"Mamma, come quick, quick!" Ralph shouted, and mamma hurried to his side.

He pointed to the window. "Now, watch that man's handkerchief," he said. "Don't take your eyes off from it."

Mamma wondered what Ralph meant, but she did as he said, and pretty soon, when the man had gone to work and quite turned his back to his handkerchief, down swooped a big black crow, picked up the handkerchief, and flew off with it.

Then how Ralph did laugh and clap his hands. "It's just too funny, mamma," he said. And then he explained to her how the crow had been playing jokes on the carpenter all the morning. Mamma laughed, too, and then she said, "I think, Ralph, that we will have to arrest Mr. Crow. Shall we tell the man who his tormenter is?"

"Yes," said Ralph; "only do please wait till he finds his handkerchief gone."

So they waited, and presently the man turned to take up his handkerchief, for he had grown very warm again. His look of blank astonishment when he found it was gone was too much for both Ralph and mamma, and they laughed till the tears stood in their eyes.

Then mamma went out to the front steps and tried to call to the man, but he was shouting and gesticulating to the other workmen in such a frantic way that she had to go over to the building before she could make him hear her.

Ralph watched from the window. He saw the man turn at last and listen to what his mamma had to say, and he saw them both

go around to the farther end of a pile of lumber, where there was a space between two boards, and there, safely stored away, were the pencils, nails and handkerchief, as they expected.

Then Ralph saw mamma point up into the branches of a tree which stood near, and from which as she did so, there came a cry of "Caw! caw! caw!"

The other workmen shouted with laughter. At first the subject of Mr. Crow's practical jokes was inclined to be angry, but at last his better nature conquered, and he laughed with the rest.

As he went back to work, Ralph saw him take the handkerchief and tie it under his chin, and mamma explained when she came in that he said he would have to tie his cap on or the bird would be flying off with that next.

But Jim Crow seemed satisfied with his morning's work, and after his trick was discovered, he flew off home, and the poor workman was left in peace.

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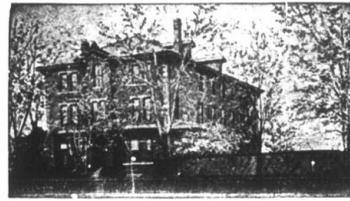
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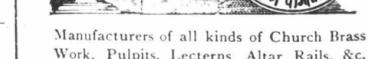


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