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Vol. 26.] TORONTO, CANADA, THURSDAY, DECEMBER 6, 1900. [No. 46

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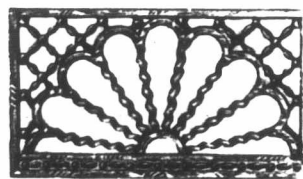
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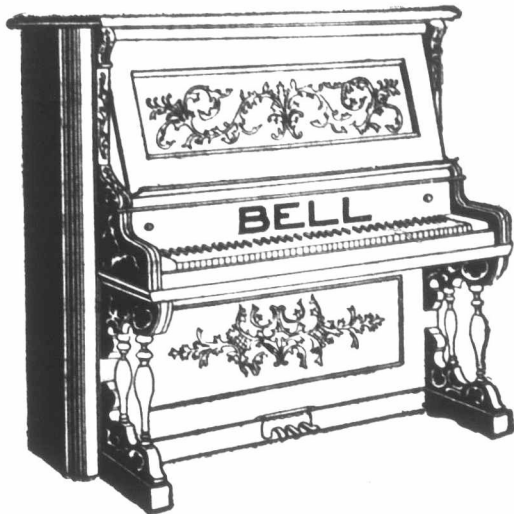


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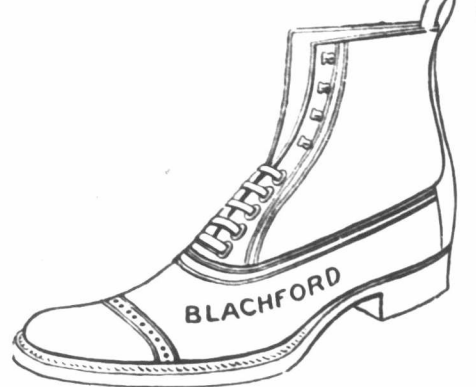
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Processional: 47, 48, 355, 362.
Offertory: 186, 272, 293, 352.
Children's Hymns: 180, 188, 336, 566.
General Hymns: 191, 193, 353, 587.

The Observance of Sunday.

Steadily the old habits and rules of behaviour and observance are being broken down. It seems as if any excuse to introduce irreligious habits was eagerly seized at, and the most flimsy excuses invented so as to overturn our old decent living. It is true that as cities grow and customs change, old usages must be modified, but it is quite unnecessary to introduce regimental drill and discipline on the Lord's Day. Suppose it were proposed to introduce church-going as essential, what an outcry at such tyranny would be raised, and yet where is the difference?

Archbishop Temple on Religious Observances.

Observances have two uses for every soul. If the Lord is absent, it is by them that we seek Him. If the Lord is present, it is by

them that we meet Him. He leaves us altogether sometimes, or seems to do so. Perhaps we have driven Him forth by doing wrong, for He cannot stay where sin is. We know that He is not with us, because we know that we have sinned and have not repented, and the sin still stands before us whenever we try to go to Him. We ought to confess, or we ought to surrender some pleasure, or we ought to make some reparation, or we ought to force ourselves to do some duty, and we shrink back from this, and Christ is not with us for we would not have Him. Or it may be that we do not recollect any fault that has compelled Him to leave us, but somehow we are left. We have lost our warmth, our resolution, our interest in His service. We do not care to please Him. We know our duties, but we have no desire to do them. Christians have sometimes to pass through such states as this. But in either case, whether we are conscious of sin or not, whether what keeps us away from God our Father be the sense of wrong or coldness of heart, it is quite certain that the recurrence of Christian seasons is often the greatest aid. If we need repentance, the order of Christian observances gives the opportunity; smooths the way; makes repentance easier, more natural; supplies the motive. If we are cold, what can warm us more than to think of the life of Christ, and what can remind us of His life more than the services of His Church?

Proselytism.

Men ought never to forget how fearfully heavy is the responsibility of a new convert. You have unsettled all the man's habitual convictions; are you prepared to labour night and day to replace them with others as effective over the heart and life? If not, you have done him an irreparable wrong. Motives to righteousness, low, mixed, uncertain, as it may be, are greatly better than none; and there can be no doubt that he who has lost so many he once possessed, requires constant, earnest, indefatigable exertion on the part of the teacher, who undertakes to supply their place. What care, what skill, what persevering patience does it need to repair the shattered principle of faith in one whom you have succeeded in convincing that all the deepest, practical convictions of his whole past life are delusions.—Wm. Archer Butler.

Faith.

He who destroys faith destroys life; for full life among the rationally intelligent cannot exist without the constant exercise of faith. Faith in the myths and legends of the past goes far towards lifting it above its brutal facts and wild usages. Faith in the thousand-fold agencies and possibilities of the present is the parent of all hopeful enterprise. Faith in the untrodden future as the

grand harvest field of both past and present, is the life and soul of all progress. Faith in man is the bond and blessing of all domestic life, social intercourse, and business relations. And faith in God is the living link between the natural and the supernatural; between the dependent finite and the infinite Supreme. He, then, who either in the professed interest of science or religion destroys faith, without first providing a sure and potent substitute, is the enemy of his kind, and a subverter of the divine system. In that system, "Faith, Hope and Charity" are a necessary and comprehensive triad; but Faith comes first in order, though charity be the greatest.

Time Changes All.

It is comforting in these days to find that just as hard things were said of politicians by our grandfathers as we read now. Sidney Smith's epitaph on Pitt, which summed up the opinions of the old Edinburgh Review, are republished in an abbreviated form, to show the present Edinburgh how it has forsaken old prejudices and principles; a lesson to us all to be moderate in denouncing others: "To the Right Honourable William Pitt, whose errors in foreign policy and lavish expenditure of our resources at home have laid the foundation of national bankruptcy, this monument was erected by many weak men, who mistook his eloquence for wisdom and his insolence for magnanimity, by many unworthy men whom he had ennobled, and by many base men whom he had enriched at the public expense."

Vanity of Vanities.

Speaking in one of his lectures on Revelation, Prof. Sanday writes: "The best evidence for the reality of that Revelation was the clear and strong conviction on the part of those who gave expression to it that it was no invention of their own, but that it was put into their thoughts directly by God. Unless we would explain away the language of the Bible altogether, we must needs believe that there was an impulse from above working through and guiding those processes (by which the prophet's words came to him). Certainly the Biblical writers imagine themselves to be doing something more than using metaphors (in describing their symbolical acts). We may think that they were mistaken, and to a materialist this is the only explanation possible, but if we once believe that there is a spiritual Being, Who does hold any sort of converse with the soul of man, then it becomes far more reasonable to take the prophets at their word. The alternative is to explain away not only these but a myriad of other facts of human consciousness in like manner. And if that were done we might as well close the book of human thought altogether, and content ourselves with inscribing 'vanity of vanities' outside."

Characteristics of the Four Gospels.

It has pleased God to give us the record of His Son, not in one, but in four narratives, and from this fact arises the great probability that we are intended to study the perfect life of the Incarnate Saviour; first from the point of view of one Evangelist, and then from that of another. In this way we are led to form a truer conception of the whole, as a man does who looks at the majestic pile of a cathedral not from one position only, but from different points of the compass. The simplest reader of the Gospels is able to notice some of the special marks which distinguish the narrative of each Evangelist from the others, and the most learned and diligent is never able to say that he has exhausted the process of these differences and observing their wondrous harmony. All labourers in this field are far from the end of their work, and it is easier to say how much they have done, and in what way they have done it, than to reckon how much remains for them to do.

The Ambition of Young Men.

It is a matter for serious thought the life which young men aspire to live. It has for years been observed that the candidates for Holy Orders, in England, have decreased. That falling off has not been local or exceptional, whether the result of an increasingly secular education or the attractions of other pursuits, the fact exists. From a recent history of the University of Yale, which was largely a theological school, we find that for the first one hundred years, from 1704 to 1803, about forty per cent. of the graduates studied for the ministry: "The average fraction of a class that studied theology remained fairly constant, at between one-quarter and one-third, from the middle of the last to the middle of this century; since the forties, however, that fraction has permanently and rapidly declined below one-tenth. The proportion of a class, which enters one of the learned professions—law, the ministry, medicine, teaching and science—has fallen from 80 or 90 per cent. during the first third of this century to nearly 60 per cent. in later years." This change in the necessities of the student has brought about a change in the curriculum. Ancient languages and mathematics still hold their place of prominence, philosophy following nearly in the old order; but these have been supplemented by modern languages and natural science and in later years by history and English.

Two Ideas of the Church.

If all the conflicting ideas in regard to the Christian Church are brought to a logical analysis, it will be found that these ideas finally resolve themselves into two great theories, which may be called, the "Human" and the "Divine."

The Human Theory.

The first of these theories is that held by all the great Protestant denominations, and assumes that the Church on earth is merely a human or voluntary organization, in which men are gathered for the purpose of mutual

help, and for the practical benefits which accrue, when a large number of persons are thus joined together for the pursuit of any common object. This voluntary organization is called a Church. Those who believe in this idea do not think it matters whether the Church be one or many. The only demand upon such a body is, that its members shall be actuated by a sincere desire for holiness and shall seek to be taught of God. In accordance with this idea, that the Church is a mere voluntary organization for the pursuit of holiness, any man or body of men have a right when dissatisfied with existing conditions, to found and organize a new Church, which shall accord more nearly with their peculiar ideas of Divine truth. It is considered that this new organization is as good as any other Church in existence, and it is a common expression to hear people say, "It does not matter to what church a man belongs, if only he seeks to do what is right."

The Foundation of Protestantism.

This theory is that upon which the various Protestant bodies are founded, bodies which have been organized in comparatively recent times, because of the alleged carelessness, coldness, or wrong doing of the ancient Church; or because of some peculiar idea of some man or body of men which has caused them to go out and start a new organization that might more fully represent and teach their ideas of Divine truth. It may be seen that the ultimate result of this theory is that in all matters of religion the individual conscience is supreme. The Church ceases to be the Body of Christ, setting forth with authority the Word of God, and is reduced to the position of seeking to please her adherents, for if she does otherwise any man considers that he has a perfect right to secede and found a new organization.

A Growing Danger.

But an ever-increasing danger is confronting Protestant Christendom by its adherence to this theory, not only from the loss of power which inevitably follows divisions, and the scandal that has arisen from a divided Christianity, but from the fact that men to-day are going further and questioning the necessity of belonging to any Church organization. For if the Church is merely a voluntary association, what claim has it upon the allegiance of mankind? If the individual conscience is the final judge of what is right in all matters of religion, if each one is at perfect liberty to choose his Church according to his own individual tastes, or if he cannot find any already existing which satisfies his personal ideas of what is truth, is at perfect liberty to found some other organization, why belong to any Church at all? Can he not be just as good outside of any Christian body? Many deny that they receive any benefit from their Church membership, which, they say, is a shackle upon their freedom of thought and action. They state they can be just as good Christians without belonging to any Church. What benefit can they or do they derive by being members of

these voluntary societies? They say, with a smile, that they belong to the big Church; after all, they add, it does not matter as long as they do their best. This, of course, is a step further in Protestantism and affirms that as all Christian Churches are but voluntary associations, so when the individual sees no benefit to be derived, there is no necessity of becoming a member. The final court of appeal is the human feeling.

Societies Other than Churches.

In accordance with this theory men in ever-increasing numbers are leaving the churches or neglecting to become members of them, preferring to join some secret or beneficiary society. They feel the need of association, but think that their organization can offer them more than the churches. They know that their society is seeking to do good, and the beneficiary feature is certainly excellent. Many of these organizations have some form of religious service. Is not this as good as any other? Why should these persons undertake the burden of Church membership? What can the churches offer them more than their society? The pursuit of holiness? They deny that they can obtain this better in the regular churches. They are doing their best now. What can the Protestant bodies say to these men? They cannot say that salvation comes only through membership in the Body of Christ. Their only answer can be an appeal to the emotions. A revival is started and some leading Divine seeks by his eloquence to get his hearers to join the Church.

The Practical Outcome.

The practical outcome of this idea, that the Church is but a human organization, is that over one-half of the people belong to no church, and are rapidly drifting into infidelity or into an indifference but one degree removed from unbelief, and have broken into a thousand warring, jarring, discordant fragments, and the extension of the Kingdom has been seriously hindered, if not jeopardized. Every small town or hamlet has its three to a dozen handfuls of worshippers, who are presenting a more or less weak front to the common enemy, in the place of one powerful Church surrounded by the Christian hospital, almshouse and homes of beneficence.—The Kingdom of God.

REUNION.

Of late years the movement for the reunion of Christendom has been often discussed by Church people, and advances made to other religious bodies without any appreciable success. But although to our great regret these bodies are not meeting us half way, reunion is coming about in ways which were not expected. The union of the two large dissenting bodies of Presbyterians, in Scotland, is in other countries attracting attention, and the means by which the ecclesiastical difficulties were overcome seem so simple that they may be followed. The principles which the Free Kirk had been formed to maintain had become antiquated, and

so it was simply agreed to ignore the difficulty, and thus each individual retains his own opinion. It surprises everyone of how little importance such differences really are. Others in England are moving in the same direction. "Ian Maclaren" is reported to have said, at St. George's Hall, Liverpool, to an audience including 1,400 Free Churchmen: "The day may not be far distant when there will be one Free Protestant Evangelical Church throughout England;" and again, "We ought to be united; never far apart, the Presbyterian bodies are beginning to come together; and occasionally I hear that the various Methodists are beginning to come together. I suspect that before our young people have finished their earthly career, they will see fewer denominations, and possibly not one new one in England. For the complete union, which He prophesied, all should prepare by learning more about one another, discovering the good points in one another's systems, speaking well of one another, and indulging in friendly intercourse whenever possible." As to the expansion of our Church, whether it is because in England it is Established or not, the fact is that leading Churchpeople in the United States feel that a warmer attitude towards the old Catholic movement, in the Mother Country might have had important results, and that even now a change from the cold, non-committal attitude would be responded to. In substance, the American Churchman, in an article which has attracted great attention, says that the High Churchmen in England have not been very friendly to the Old Catholic movement on the Continent. At the beginning they were disposed to be so. No less a person than Canon Liddon took part in conference with them and favoured the cause. There were two sets of Bishops connected with it; those in Holland and those in Germany and Switzerland. The Holland Bishops, on their part, stood aloof from the English Church. The Catholic party in England withdrew its incipient sympathy and commonly looked upon the Old Catholics as schismatics. It is, we think, a great misfortune for many reasons that the two bodies are not more in accord. As to the charge of schism, Englishmen are prone to make it, because their own position in England is clearly that of the Ancient Catholic Church, from which, in Queen Elizabeth's time, the present Roman body seceded. On the other hand, the Old Catholics have been misled in respect to the teaching of the Prayer-Book; and moreover, we must state they have not, on the subject of the Priesthood, and Altar, and Sacrifice, noted the clear and emphatic way these truths are stated in the American Book. It would be an immense advantage to the Old Catholics if they could gain the sympathy and support of the American Church and some of them now seem inclined to seek it. But here, again, we are met with an objection, or rather an antagonistic feeling on the American side. Without any consultation with the American Bishops, who had been invited to the Old Catholic Conference, held on the Continent,

the Old Catholic Bishops consecrated Bishop Kozlowski as Bishop of the Independent Catholic Church in the United States. This by some was thought to be a breach of good-fellowship, and by others an intrusion into our jurisdiction. But as to the latter, may this not be urged; that the Old Catholic Bishops did not come here to set up a Church in antagonism to ours, any more than the Anglican Bishop at Jerusalem did in an antagonistic spirit to the Eastern Patriarch. The two do not seek to make proselytes from each other's Communion. The Anglican Bishop is there to minister to Anglicans, and he and the Patriarch are on the most friendly terms. So it should be, we think, here. Bishop Kozlowski's mission is to the Poles, who have left the Roman Church, and to whom we could not minister. Why should not we, in a broad and liberal spirit, stretch out the right hand of fellowship to this earnest man, who, against tremendous odds, and with great sacrifice, is striving to give the Gospel with all its Sacraments, but apart from the additions of Modern Rome, to these thousands of poor Polish people?" The broad and liberal spirit which the American Churchman pleads for has been evidenced in a very important manner. At the recent consecration of the Rev. R. H. Weller, Jr., as Bishop Coadjutor of Fond du Lac, at St. Paul's Cathedral there, there were present, in the chancel, full vested, in addition to seven Anglican Bishops, this very Bishop Kozlowski, and the Right Rev. Dr. Tikhon, Bishop of the Greek Church of North America, with two chaplains. By such practical unity, real union will follow, especially when we consider that the next generation of Old and Greek Catholics will talk English, and will naturally belong to the Church, unless the door is closed against them. The same practical and Christian spirit was evidenced at Chicago. On the celebration of the twenty-fifth anniversary of the founding of All Angels' Deaf Mute Mission, there was a notable gathering. For the purpose of this article we record that Bishop MacLaren was present and also Bishop Tikhon and three of his priests, and one of these, Archdeacon Sebastian, of the San Francisco Greek Cathedral, delivered an address on behalf of the Bishop. In this excellent way, the Church among our neighbours is working for union and may go far in verifying, even in our own day, the prophecy that their body would be the nucleus round which reunion would come. That spiritually-minded and eloquent man, Bishop Wilkinson, formerly of Truro, and now of St. Andrew's, in appealing to his clergy to use their influence for fixing a day in 1901, when all Christian people in Scotland, though outwardly separated, and not in one place, at least on one day, and with one accord, might kneel together before the Throne of the Eternal Father, humbling themselves for manifold sins and negligences and ignorances, and beseeching Him to grant that unity which is agreeable to His Holy will. The difficulties, he adds, by which the whole question of the reunion of Christendom is surrounded are obvious; but it is intolerable

that Christians, who believe in the one Lord, should calmly acquiesce in being outwardly separated from holy men and women, amongst the Presbyterians, from the great army of the saints, who in the Roman and Greek Communion are witnessing for Christ, from the numbers who everywhere are striving to follow in His footsteps. If we care for the spread of the Gospel in foreign lands; if we desire to reclaim the masses, who at home are living in darkness and in the shadow of death; if we wish to confound the devices of Satan, and arrest the progress of unbelief, we must pray with all our hearts and strive with all our might that by the Holy Spirit we may be delivered from all hatred and prejudice, from everything that would hinder us from seeing the will of God or weaken our souls in accomplishing His Divine purpose. While we jealously guard the truth and refuse by any unworthy compromise to part with one iota of the faith once for all delivered to the saints, let us guard against everything alike in our private and public life which will offer any hindrance to that Godly union and concord for which every Christian heart must long with the deepest longings of his regenerate nature.

THE USE AND MISUSE OF THE ORGAN IN THE SERVICES OF THE CHURCH.

The misuse of the organ is not confined to the smaller fry of the profession. In my wanderings, I have come across well-known players committing as grave errors as the ordinary country organist. We all have faults; let us try to find out the cause of them; then, perhaps, the remedy will be forthcoming. The organ is misused in various ways, and in various parts of the services, by different men. Many keep the reins tight over themselves during some part of the services, but relax them at others. They accompany steadily in the Hymns and Psalms, but let their pent-up energies run loose in the elaborate settings to the Canticles and Anthem (i.e., the music for the office of the Holy Communion) music; others act just vice versa. The idea occurred to the writer to deal with the use of the organ separately from its misuse; but the two are so interwoven that it would cause confusion, and would probably obscure his meaning. The chief use of the organ in the various offices of Holy Church is to accompany the choir and congregation; and sometimes the priest, and for the performance of interludes and voluntaries. The organist should remember that this instrument is the accompaniment to the choir and congregation—not the choir the accompaniment to the organ. He should so play that attention is directed to the words that are being sung, taking care simply to support the voices and to infuse just that amount of tone colour (by registration), as will be helpful in bringing out the meaning of the words. Interludes should be of such a character that they do not attract active attention. They should be such that the listener hears them without, as

it were, knowing that the organ is being played; that is, the listener gives passive attention only. For instance, take the interlude played almost everywhere just after the Benediction when the congregation engage in private prayer. The interlude is being played, and yet it does not, or should not, interfere with the devotions of the people. They are passively aware that sound is coming from the organ, yet their attention is with their prayers. If the organ gets their active attention by some emotional interlude, and their prayers their passive attention, then most certainly the organ is being misused. The writer proposes to take the Church service in its various musical parts, and see how the organ should be used, and how it is frequently misused. First, the Psalms. If Plainchant (Gregorian), is in use, the organ should be quite subordinated to the choir and congregation, the harmonies varied, and the registration not overdone. "The playing of the organ must be earnest and appropriate so that it may not by its agreeableness draw to itself and monopolize the whole attention of the soul, but rather furnish motives and an opportunity for meditating on the words that are being sung, and thereby promote feelings of true devotion" (from "Magister Choralis").

H. C. W.

(To be continued).

PRAYING THE PRAYERS.

(Ad Clerum).

Read at a meeting of the Chapter of the Rural Deanery of Leeds at Newboro Rectory, Nov. 14, and published by request.

The inclemency of the weather kept me indoors last evening when otherwise I should have gladly been with you at the parochial reception. But feeling that this time belonged to my reverend brethren of the deanery, I employed it in putting down a few thoughts on a subject which I consider to be of no little importance, both to ourselves and our people. How earnestly I wish that we clergy of the Church of England would pray the prayers! It is little wonder that sincere and devout Christians should dislike forms of worship and precomposed petitions when these are uttered as if by a machine, heartless and unintelligent. Nor can we be surprised that the most solemn of all the parts of our public worship—the addresses to Almighty God—should usually be considered as of far less importance than the address of man to men, when the prayers are read or said as if they were devoid of all spirit and all life; never prayed as prayers from the mind and conscience; never offered as if the clergyman felt himself in the immediate presence of the Divine Person to Whom he was speaking—a presence as close to him and as attentive as if seated on that symbol of presence—the Altar. It was once asked by a verger of St. Paul's Cathedral, London, of a dear old friend of mine, a very musical Irish rector, who was taking the service for one of the Canons on a week day festival, "Pray, sir, are you the man who is to read the prayers, or the gentleman who is to preach the sermon?" The distinction was natural enough in those days, half a century ago. Since then no doubt there has been improvement, and perhaps no service is at the present time more dignified and devotional than that of St. Paul's. But still experience tells me that among the clergy there is far too much reading, not praying the prayers. I have been in churches where the prayers were so hurried through that half the words were slurred over, or never spoken at all; the apparent object being to get through the

function as quickly as possible. To my mind it was irreverent and almost blasphemous, however unintentional. I have heard with pain the confessions of sin, which our Reformers intended to be said with great deliberation, and to be more or less the substitute for enforced auricular confession, rattled through without either a pause or any regard for those capital letters meant to guide minister and congregation in the one accord with which the sentences were to be sung or said. In our day it seems to be forgotten that "saying after me" enjoins the speaking of each sentence first by the minister, and then the repeating of it separately by the people for themselves. Great emphasis was thus given to this very solemn act of the congregation. In my early day this was the universal practice in the great churches and cathedrals in Ireland, and I believe in England also. A moment's reflection will show that confession of sin to God, to be a reverent reality, should be uttered with deliberation and a conscious effort of the mind. Otherwise it may become a mere formula or set of words, sung or spoken mechanically, instead of being the outcome of a heartfelt sense of unworthiness and humiliation, and the transgressions for which the sinner craves God's forgiveness. All the more necessary is it to pray such a prayer with the utmost reverence and solemnity when we, the clergy, have always to face two very patent facts. The first of these is, that the minister is the leader of many others; his voice guiding the utterances of his fellow worshippers; and so leading and guiding that the words do not become a confused babel of sound—some going fast, others going slow, everyone selecting his own pace of speech, and all regardless of the grand idea of unifying the voices, as if coming from one heart, one soul, of one sinner repentant and contrite. By the way, this too common defect of hurried confused utterances is very noticeable in the reciting of the Creeds, which have also been carefully marked in our prayer books, sentence by sentence, with capital letters, as a guide to the unisonous saying or singing of these Declarations of Faith. They begin not with "We believe," but "I believe;" "I" being the whole congregation then present, speaking as one man; and by a measured unison, and a similar attitude, all without exception looking one way, exhibiting the unity of the Faith, as if all were but one individual worshipper. It needs but a little attention to the capital letters in Confessions and Creeds and the Lord's Prayer, to show the clergy how they may lead and guide their people in these solemn parts of our Common Prayer—the parts set for a common general utterance by all assembled. The second fact to be faced is our familiarity with our Prayer Book prayers. There can be no question that the frequent repetition, Sunday by Sunday, and, indeed, day by day, of the same words, however dignified and worthy of the worship of God, must tend to formalism, a mere lip worship. "This people honoreth Me with their lips, but their heart is far from Me," can be said again, we must all sorrowfully confess, of many Church of England worshippers, perhaps some Church of England priests. To counteract this terrible tendency there should be a constant and conscious effort on our part. For it is indeed terrible—the dragging men down to a fatal though it be unconscious hypocrisy, which presents them before God with a pretence of making prayers—prayers which they do not hear themselves, and which they cannot expect Almighty God to hear. I have seen clergymen kneeling in the desk, apparently praying, but looking about the church, or hunting up some paper, or handing over a book to a chorister; and at the same time, the apparently praying chorister looking out the music for the next hymn or anthem, whispering to his neighbour, and making the whole of the prayer an irreverent sham! Alas, there must ever be for us a terrible temptation and tendency to a wretched formalism, from the very fact of our frequent repetition of the same words, and we have to strive and struggle against this continually.

Unless we do so, the congregations, whom we are leading, will follow the example of our formality; and then, some day, when they happen to hear a fanatical enthusiast uttering a prayer which seems to come from his heart, they are likely to depreciate and perhaps desert the cold, dignified, reverent form for the warm and real, even if vulgar and irreverent prayer. Believe me, this is no idle warning. Our not praying the prayers is often made the subject of attack on our stately and Scriptural Prayer-Book. During this last summer in the city of W—, on a Sunday when I was there, a dissenting preacher in the hearing of an excellent Churchwoman, who told me the story, made one and all precomposed prayers the object of a violent attack, as if they never came, or could come, from the heart. He concluded his harangue by the expression of his belief that a poor sin-stricken sinner who fell on his knees and cried out, "O, God, if I can be saved, why the devil don't you save me?" offered a far more acceptable petition than all those that had ever been written in a book. There can be no question that having to face these two facts, viz., our responsibility as leaders of common prayer, the congregations depending on our distinctness of utterance, our careful pronunciation, our reverent tone, our evident earnestness of manner, our own sense of God's presence close to us (not above the ceiling or roof), and of the awful solemnity of addressing God at all—this first and before everything—and then, the liability of human frailty to become formal and hypocritical, pretending to be thinking of one thing while really thinking of something else, or not thinking at all; and this in consequence of the very frequent repetition of the same words. These two facts should warn us to pay most careful attention to our professional part in the public worship of the Church, and we should make every effort not merely to say, or read, or sing, but heartily and devoutly to Pray the Prayers. Let me not be misunderstood. When I use the expression "pray the prayers," I do not mean any elocutionizing, or speaking as a dramatist on the stage; as if one was trying to influence and persuade Almighty God by the grandiloquence of our inflexions or the depth and resonance of our intonations. Such mouthing of words, spoken "ore rotundo," we sometimes hear in the desk—an evident effort on the clergyman's part to preach the prayers to the people, and turn them into a sermon. No. I deprecate this offensive style as much as any cold perfunctory soulless utterance. But I have a strong conviction that when a man once makes God's presence before him a reality, and intends to pray the prayer to the Invisible Being Whom his eye of faith sees, his voice will be humble, impressive and reverent, and he cannot fail to have the sympathy of his fellow-worshippers. As he prays, they too will pray with him. But furthermore, to this end, he must understand himself the exact import of the words uttered, and so let the people understand it. He must put no false emphasis on nouns or pronouns that are unimportant. Commas are not always safe guides, but it is well to observe them. I may illustrate by a very few examples. "We have erred, and strayed like lost sheep," where the erring is one thing and "straying like lost sheep" is another thing, and the distinction should be marked by a slight pause. "According to Thy promises declared unto mankind in Christ Jesu our Lord," is very rarely said with the correct sense. The promises of pardon and absolution on a heartfelt confession are those which have been declared in Christ, or for Christ's sake. And the petition should be spoken, "According to Thy promises" (then a slight pause), "declared unto mankind in Christ Jesu our Lord," all in one breath. Usually we make nonsense by saying, "According to Thy promises declared unto mankind" (then we pause for breath) "in Christ Jesu our Lord." If we can get our people to say, "According to Thy promises, declared unto mankind in Christ Jesu our Lord," we help them to feel and state on what special promises of God we rest our plea for pardon.

In the Litany when we have concluded the obsecrations with the final "We beseech Thee to hear us, Good Lord," we make a specially solemn appeal to our crucified Saviour, "O, Lamb of God, that takest away," etc. Surely there should first be a little significant pause before this appeal, and a moment given before it is uttered. And it should be said, as it must always be sung, with great deliberation and a feeling of devotion to Him, who is the Saviour of sinners, and on whose all sufficient sacrifice, and all-prevailing intercession, we rest all the petitions which have gone before. The improper emphasis on pronouns may be noticed when we make "we" and "us," "him" or "her," emphatic in the following sentences: "Let us beseech Him to grant us true repentance . . . that those things may please Him, which we do at this present;" "that under her we may be godly and quietly governed;" "all that are put in authority under her;" "cleanse the thoughts of our hearts;" "that we may perfectly love Thee," etc. As a rule never emphasize the pronouns. In my boyhood days a highly respected city rector, at a clerical meeting, where it was usual to have a set portion of the Greek Testament discussed, said, "Now, brethren, can anyone tell me what is the signification of a little word which comes nearly in every verse—this word 'kai'?" There was of course a general laugh at the good man's expense. But in the supphod reading and praying of our day the little word "and" is often ignored, or shortened by either its head or tail. It is pronounced either as "an," or "nd." "For thine is the kingdom, the power, 'an' (or 'nd') the glory."* I do wish that our clergymen would not be afraid to open their mouths and say "and," especially in the familiar sentences of the Creeds, but indeed everywhere. In the Collects and suffrages the name of God should be kept distinct from all that precedes or follows. Too often is the sentence run on as if the designation of Deity took in the whole of the petition. For instance: "O, Lord, open Thou our lips;" "O God, make speed to save us," are said as if, "Open-Thou-our-lips," and "make-speed-to-save-us," were adjuncts of God's name. There should of course be a short pause after "O Lord" and "O God." Finally, "The Grace of our Lord," the concluding prayer of Matins and Evensong and Litany, in the words of inspiration, is too often spoken with a careless rush as if the last spurt at the finish of a race. "Laudator temporis acti." Forty-two years ago two young curates of the same city parish, one of whom became a distinguished Dean, and the other a colonial Archdeacon, were walking together. The future Dean asked, "How is it that when I say the 'Grace of our Lord,' the people rise up before it is half said, but when you say it, they remain on their knees, and wait patiently for the Amen?" To him replied his senior brother curate, "Well, Sam, I feel that the Grace coming where it does, at the very conclusion of everything, should be said slowly and emphatically to check impatience, and bring out the blessing to come from each Person of the Trinity, so, as you know, I pause slightly between the sentences: 'The Grace of our Lord Jesus Christ; and the Love of God; and the Fellowship of the Holy Ghost; be with us all; evermore.' Then, you see, the people are compelled to think of the words and their meaning, and they kneel quietly to the end, and wait for the Amen of the choir." Reverend brethren, this seems to be a fitting conclusion to my remarks and hints, respectfully offered, in reference to Praying the Prayers.

T. BEDFORD-JONES.

REVIEWS.

The Making of a Missionary; or, Day Dreams in Earnest. A Story of Mission Work in China. By Charlotte M. Yonge. 12mo., pp. 228, \$1. New York: Thomas Whittaker.

*In the American Prayer Book the full translation is given: "Thine is the Kingdom, and the Power, and the Glory."

This is decidedly a modern story, bringing events down to the latest news from the East. It is very pleasantly written, with all the charm that Miss Yonge can so readily give to her characters. It scarcely develops a plot, but there is an agreeable natural interest, and the fatality that occurred at the mission in China is told in simplest, delicate words. The book is very suitable for a Sunday school library and for youthful readers. The wood-cut illustrations are good for their purpose, and sufficient.

The Infidel; A Romance. By M. E. Braddon. Price, \$1.25. Toronto: Morang, 1900.

When we receive a new novel from Miss Braddon, we know what we have to expect; and in the present instance we are not disappointed. We have here a story of great power and interest. The heroine is the daughter of an apostate clergyman, and is brought up without faith in God or immortality. For all this, she is a very noble character, showing some of the finest traits of the Christian. Loved by a nobleman, a good deal older than herself, whom she also loved, she yet rejects advances which were dishonourable to her. She had, in one sense, her reward, in being married to him on his death-bed, being made the inheritor of his wealth. But the story does not end here. Later on she came under the influence of Whitefield and Wesley—especially the latter—and underwent a considerable change. The episode of her relations to the cousin of her dead husband is also interesting, and, except in one feature, satisfactory. But we must not tell the whole story. It is a sad one, yet it is deeply interesting, and shows no signs of intellectual decadence on the part of the writer.

The Wrongs of Indian Womanhood. By Mr. Marcus B. Fuller. Price, \$1.25. New York, Chicago, and Toronto: Revell Co., 1900.

It is a terrible story. Well may the writer entitle her first chapter, "How Long?" Any one of these chapters may well fill the mind with horror—that on Child Marriage, or that on Enforced Widowhood, or the one on Infanticide, for example. Bad as things still are, much has been done by the Indian Government—in the abolition of Suttee, in the partial putting down of Infanticide, in the steps taken to put an end to child marriages, etc. Much has been done and a good deal remains to be done. Will anyone question the advantages of British rule to these people? And what remains? Surely this, that the Gospel of Christ may have free course among them.

The Search-Light of St. Hippolytus; The Papacy and the New Testament in the Light of Discovery. By P. P. Flournoy. Price, \$1. New York, Chicago, and Toronto, 1900.

There is not a great deal that can be called new in this volume; but the writer has done well in popularizing the story of Hippolytus, and in adding some similar testimonies to that of the Bishop of Portus. It is well-known that Doellinger regarded Hippolytus as an anti-Pope; but we must rather agree with Bishop Wordsworth, who practically proved him to have been Bishop of Portus, near Rome. At any rate, he was of the second and third centuries, and is a most potent witness against the infallibility of the Pope, and in favour of the authenticity of the Gospels. Professor Flournoy also shows that the rationalizing work of Baur and Renan is overthrown by the testimony of Hippolytus, and also by the most important discovery of the Diatessaron of Tabian. We have here a volume of much interest and of real value.

China's Only Hope. By Chang Chih-Tung. Price, 75 cents. New York, Chicago, and Toronto: Revell, 1900.

This is a very interesting book in many ways. It is said to be written by China's "greatest Viceroy," and it shows a great deal of enlightenment, public spirit, and clear moral purpose. The Viceroy sees many of the evils prevailing in his coun-

try, and points out many remedies. We have no doubt that the lines prescribed by him would be productive of benefit to the Empire. But will Confucianism infuse new life into the people, even if frankly adopted? We take leave to doubt this. There needs a deeper revolution and a more spiritual principle of life. We could not expect the Viceroy, with all his excellences, to see this. But his book is full of interest.

Magazine.—The Methodist Magazine (November), begins with a good article on "Cuba—Her Present Condition and Need," by Rev. A. McLean. Among other articles—all worth reading—we may mention specially, "New Ontario," by Rev. A. B. Johnston; "Oxford, Under Two Queens," by the late Dr. Morley Punshon; the "Martyrs' Monument, Edinburgh"—in Greyfriars' Churchyard—short, but interesting; "John Wesley; an Appreciation," by Augustus Birrell—not unworthy of its accomplished author.

THE BROTHERHOOD OF ST. ANDREW.

II.

The numerous members of the clerical body, at the recent convention, six Right Reverends, and I know not how many Reverend Fathers in God, thus showing their appreciation of, and sympathy with a Laymen's Brotherhood. However, clergymen and laymen were all evidently imbued with the same spirit of praise and thanksgiving for its existence. In the very admirable series of addresses—parts of a great whole—given by the Rev. C. H. Brent, M.A., of Boston, during the quiet hour service in St. James' Church, as well as by the various speakers during the convention, the term, Brotherhood man, was much in evidence, and the frequency of it, and the manner in which it was emphasized by several speakers, impressed me much, and I could not help some degree of fear that consciously or unconsciously it might lead to: "That measuring ourselves by ourselves, and comparing ourselves among ourselves," we might find ourselves rather unwise than otherwise. We must all hope and pray that Brotherhood men, even though a Brotherhood of the best, but as frail and mortal as other men, will not fall into this error. This mode of expression may not be a sign of danger. It was but a little cloud that appeared, no bigger than a man's hand, that warned Elijah of the coming rain-storm. The next sign of danger, as it seemed to me, was the discouragement expressed at the seeming want of success in the falling off in the Brotherhood membership, both among the adults and juveniles. If there was not much searching of hearts, there was much discussion—optimistic or pessimistic—both in measure, the former predominant, but, according to the statistical report, in each case there appeared some degree of excuse for the latter, especially among those, who, for want of experience of the ebbs and flows in all mundane affairs, had been oversanguine as to the power of merely numerical results. Every clergyman, every Church worker, every superintendent of, or teacher in our Sunday schools, even with short experience, has painful knowledge of the ebbing and flowing character of congregations, schools and classes. That the Brotherhood should experience the same as the Church and Sunday school, need not surprise nor unduly discourage the genuine Brotherhood man; the man of ripe experience, although the order is but in its early boyhood in Canada, and only in its teens in the U.S.A., and scarcely out of its cradle in the Motherland. Every religious society I have had any knowledge of has ever displayed much of the human element, and this element, even when at its best, is weak and changeable. There always have been these ebbs and flows to contend with. The danger seems to me that we may glorify the Brotherhood too much, and the Master too little. I do not say it is so, and this decrease in the numbers may be

His method of bringing the fact home to us; "that the race is not always to the swift, nor the battle to the strong, and that though the lot may be cast into the lap, while the whole disposing thereof is of the Lord," without Whom nothing is strong, nothing is holy. The danger in noting and dwelling too much upon any numerical decrease in the Brotherhood ranks, arises from this: so many, especially the younger members, who are usually the more over-sanguine in all Brotherhoods, orders or societies, are too apt to measure success by numbers rather than by more important standards; though, of course, numbers are not to be despised; and if not, many are tempted to look back, to lose the grip of the plough, if not to desert the field. He must regret, but need not loudly bemoan, and certainly need not despair of success, because of the ebbing of the tide, as the flow is sure to follow in turn, if we keep to the rule of work and pray, as well as watching in persevering faithfulness. Thus, I think, the timid may be kept in, and the over-ardent brothers be kept from going out. The one may learn to take courage, and the other to moderate his ardent zeal, and both may remain useful members of the Brotherhood. Hitherto, the Brotherhood, so far, at least as Toronto is concerned, has acted up to the rule of service, as quoted in the second communication: some in visiting the sick in hospitals; some in visiting prisoners in prison; some in arranging for and assisting the clergy at the dock-side, and the island, and other open-air services during the summer. Others have taken the Church's services at Hillcrest Convalescent Home. Others, again, at the request of the various incumbents, have taken service, wholly or in part, in churches or missions, not only in Toronto, but in various parts of the diocese. In all cases, I repeat, with emphasis, at the request, as well as in co-operation with the clergy, a Fatherhood and Brotherhood, in Christ, at unity with itself, herein, let it be said, is our strength. In conclusion, in giving you my reason for joining and my impressions of the genuineness of the Brotherhood of St. Andrew, I will only add: Let the Brotherhood of St. Andrew maintain its integrity, as it has done hitherto, and never, as I fear some of its members recently intended to do, put the bit in their teeth, nor make a wrong departure, even though not intended, as an error of judgment may lead to serious results. The object aimed at was a good one, but the means proposed to carry it out were scarcely on the Church's rule of service. To depart from this rule, there is sure to be some degree of danger. But happier counsels prevailed. So may it ever be in the Church, and among all orders and degrees of her sons and daughters:

Within Thy Church, O Lord of Hosts,
May strife and discords cease;
May Brotherhoods, in fervent love,
Pursue their work in peace;
Be ready, at their Master's call,
To labour for the good of all.

—George Ward.

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.

FOR INDIA FAMINE, RELIEF AND ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: For God's poor children in India, \$2; proceeds of lecture on "Cruelty to Animals," by Albert Britnell, aged 16, 50c.; Miss Elsie Caldwell, orphan work, \$2; Trinity church, Bond Head Mission, \$16; In memory of dear ones gone to rest, Galt, \$5; Friend, Albuquerque,

N. Mexico, \$1; Diocese of Ottawa, \$14.30; From A. S. and E. Guelph, \$40; orphan work, \$2; Miss Jean Frazer, orphan work, Niagara Falls, \$2; W. A. of Hamilton, \$1; E. H. M. Kingston, \$1; harvest festival offering, from parishes of Prince William and Dunfries, N.B., per Rev. J. Hugh Hooper, \$11.70; W. A., member of St. John's church, 50c.; from two members of the W. A., of Barrie, \$1.50; Toronto, \$1; S. E. S., London, \$1; Frank Cayl, Esq., Collingwood, \$1; Class in St. James' Cathedral Sunday school, \$2.50; St. James' church, Morrisburg, \$11.53; Holy Trinity, Williamsburg, per Rev. Dunally, \$1.55; Miss Jean Tassie, Willowdale Farm, Wallaceburg, \$7; Mrs. Walter S. Lee, Toronto, \$1; Mr. Samuel Sheep, Oshawa, \$3; friend at Vic., for orphan work, \$2; Mrs. Curry, Omemece, \$1; F. W. Winter, Esq., Toronto, \$10; Anon., Cobourg, \$1; C. Mills, Esq., Eganville, \$10; collected by Mrs. Hellwell's boys, for orphan work, 50c.; Church of the Messiah W.A., 22c.; Charles F. Wagner, Esq., Toronto, \$5; K. S. F., Parsonage, Merrickville, \$1; friend at Millbrook, \$1; Sale of work, by same, \$2; Miss A. Barbara Pettigrew, \$2; Rev. Charles Ruttan, \$2. Further contributions, especially for the work of providing for the thousands of homeless orphans, left destitute by the famine, will still be very gratefully received. Members of the Woman's Auxiliary, Sunday schools, and mission bands, will, I trust, take loving interest in the sad condition of these little children. Who would not love to help one of them? \$15 keeps one in a home for one year, where they will receive care and Christian education, and we hope many will become true "Soldiers of the Cross," and shine for Christ in the dark places of India. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

The diocese has just received a heavy blow in the death of Mr. G. A. Schofield. Comparisons must sometimes be made, and probably no other layman has proved the helper in Church work for the last number of years that Mr. Schofield was. This fact is evidenced by his election to the office of secretary of the Home Mission Board for over 29 years in succession, which office he held at the hour of his death. He was a most useful man on all the leading committees; not only was he willing and constant in his service, but as manager of the Bank of New Brunswick, for many years, and a prominent figure in civic affairs, he brought a fund of practical knowledge to bear both in the Synod Hall and in the committee rooms. In fact, the Church's interests were never forgotten. In thorough touch with the work he so dearly loved, he stood at the time of death a right-hand supporter of the Bishop, a time-honoured friend of the older clergy, a valued counsellor to the young. As a churchman, he was decidedly pronounced in his favour toward the Catholic revival. He was one of the original founders of the mission church of St. John Baptist, in which church he has always continued to take an active interest. Speaking of his death, Rev. J. de Soyers said (non ipsissima verba), on Sunday: "We have lost one of our ablest and best men. Our loss of him as a Churchman is unspeakable. He was clear and definite in his position and school of thought, generous in support, and in giving of his leisure and rare administrative powers to God's work. He was a man of decided views, but in controversy was open and manly, and was respected by those who might feel bound to oppose him." In the mission chapel, funeral hymns were sung at all the services on

Sunday. The new rector said: "He felt he had lost a personal friend and a loving counsellor." There was requiem celebration of the Holy Eucharist on Tuesday morning at 7.30. The burial was from the mission church at 3 o'clock that afternoon. It was largely attended by clergy of the diocese.

St. John. The rector of Trinity, ever wide-awake in matters of social interest, preached a sermon, a week ago Sunday, on the "Condition of the City Jail." He set quite a tide in favour of reform, and since then the matter has been taken up by different societies and the City Council memorialized upon the matter.

St. Mark's.—Rev. J. de Soyers has now the assistance of a curate, the Rev. R. H. Haslam. Daily services will be held throughout Advent, when the Revs. Dewdney, Raymond and Dieker are announced to help at the Wednesday evening services.

Woodstock.—The Ven. Archdeacon Neales has returned from a three months' trip to England. He is much improved in health, and speaks of his visit as being one of great interest and pleasure. On the evening of his return, being the thirty-second anniversary of his election to the parish as rector, the parishioners, en masse, invaded the rectory. Complimentary addresses were read to the Archdeacon, as a welcome home, and tangible token left in proof that these kind words were heartfelt.

MONTREAL.

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

Baltimore.—A few weeks after the death of their second son, the incumbent and his wife presented a tower and bell to Christ Church, and on Sunday last a second gift in the shape of a beautiful marble font was given by them, and dedicated to the glory of God and in sacred memory of Stanley Leighton Ruttan King, who fell asleep March 9th, 1897.

Franklin Centre.—Friday, the 16th of November, was a red-letter day in the history of Christ Church here, when the new church was formally opened for Divine service by Rev. Rural Dean Robinson, whom the Bishop named for that purpose. There were present, besides the rector and the Bishop's representative, the Rev. S. A. Mills, and the Rev. W. P. R. Lewis, B.A., the respective rectors of Lacolle and Huntingdon, and the Rev. W. B. Heeney, B.A., incumbent of Edwards-town and Havelock. Divine service began at 2 p.m., and consisted of the shortened form of Evening Prayer, with special dedicatory prayers. Miss Julia Fulton presided at the organ with her usual grace and ability. The edifice was filled to the doors with devout worshippers, and many hearts were thrilled with deep gratitude to Almighty God. Earnest, congratulatory and hopeful addresses were made by the clergy of the Church present, as well as by the Rev. Mr. Beatt, Presbyterian minister, Rockburn, Que. The church is built of solid stone, quarried within the parish, and is capable of seating one hundred and fifty people. The chancel window is a triplet one, and contains a magnificent memorial window, put in by the Fulton family, in loving memory of those entered into the rest of the paradise of God. The other windows are of Gothic architecture, and are filled with stained glass. The walls are plastered, and finished in asbestos, and glisten like marble. The ceiling, which is very lofty, is finished in brown ash, highly varnished and polished, and put on in a most artistic manner. The pews are of the same material. We are not exaggerating in the least when we say that a more cozy, beautiful and better-adapted church for its holy purpose is not to be found anywhere. The Rev. John T. Strong and his people are to be congratulated on undertaking and carrying out to a

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successful issue such a magnificent work for God and His Church. When we call to mind that this work was not begun until June, 1900; that the building cost about \$2,500, and that less than \$200 of the amount is all that is unprovided for; when we remember the great discouragement that was met at the very outset, viz., the \$500, left by the late Mrs. Rogers, of Franklin, towards the erection of this building, lost through speculation; our hearts are filled with felicitations to Mr. Strong and his congregation for their noble courage and perseverance in the God-given duty, and our hearts go up to God in gratitude, and find expression in the words of the Psalmist: "Praise the Lord, oh my soul, and all that is within me praise His holy name. Praise the Lord, oh my soul, and forget not all His benefits."

ONTARIO.

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

Kingston. The Executive Committee met last week, to receive reports of the committees which had met on the three preceding days. Present: The Bishop of Kingston, Dean Smith, Archdeacons Bedford-Jones and Carey; Rural Deans Wright, Jarvis, Bogert, McMorine; Canons Groat, Burke, Spencer; Rev. Messrs. Worrell, Armstrong, Tighe, Cooke, Serson; Messrs. Walkem, Pense, Carson, Wright, Briscoe, Smythe, Shannon; Judges Macdonald and Wilkison. The vestry of Christ Church, Gananoque, asked leave to mortgage parish lots; granted, subject to Chancellor's approval. Trinity University notified Synod that under the new statutes, the diocese was entitled to five representatives on the council. The committee on Church Book Depository were requested to make a full report of accounts at May session, under Rev. Professor Worrell, meetings having lapsed through the sickness and death of Rev. R. W. Rayson. Rev. J. K. MacMorine was added to the committee. The Finance Committee reported accounts for payment, and voted \$100 for Bishop Mills' travelling expenses. The Divinity Students' Committee reported on dealings with students. The Audit Committee reported the lapse of audit owing to illness of one of the auditors. J. S. R. McCann was recommended as substitute auditor. The committee to consider the proposals of Synods of Toronto and Huron for a separate Synod for Ontario province reported against sending representatives to a conference; the present Provincial Synod should not be disturbed, to weaken the influence of Eastern dioceses and restrain amicable and useful relations. The Domestic and Foreign Mission Committee recorded an increase of offerings; 42 parishes responded; 14 defaulted; the aggressive work of the general Mission Board was detailed and pressed. The Committee upon Diocesan Canvass reported an increase of the Augmentation Fund since May from \$13,000 to \$18,172, including another payment of \$482 on the gift of the Society for Promoting Christian Knowledge. The See House Committee reported that the residence was being prepared for the Bishop of Ontario, at an estimated expense of \$3,190, which will be within the actual cost; the front wall and granolithic walk had cost \$473; the plumbing, \$347; the painting and glazing, \$326; carpentry, \$275. The Bishop allows the Synod \$500 a year as rental, under arrangement proposed by Synod, which will in time materially reduce the debt. The Committee upon Stipend for Coadjutor Bishop reported that full provision had been made for the payment ordered by Synod. The accumulated interest of the Augmentation Fund, estimated at \$360, has risen to \$640. The future interest from the same fund was based on a capital of \$13,000, but one of \$18,000 already exists, which is bound to steadily increase. Of the pledges from parishes, \$736, the amount of \$452 has been paid in, and the balance of \$284 may be depended upon as forthcoming within two months. Synod was congratulated upon success attending the prompt attainment of this fund.

The Widows' and Orphans' Fund now reported an increase of over draft from \$1,193 to \$1,717; Mrs. Rayson was added to those entitled to yearly grant. The Rectory Committee reported payment of \$4,100 to clergymen, on a two per cent. half yearly dividend, with an over-draft of \$1,210. The Superannuation Fund had a small balance on hand, and such limited means that they could not add beneficiaries pressed on them. The Clergy Trust Fund had paid \$2,622 to commuted clergymen within the six months. The Episcopal Fund showed the usual careful state of investment. The Investment Committee declared finances to be in a hopeful condition owing to the prosperity of the country, increasing the call for money. On motion of Mr. Pense, a return was ordered for the meeting in May of the parishes which have not made a return of offerings for each of the ordered collections required from them within the three years ending April, 1901. An expression of gratification, over the satisfaction and pleasure the new Bishop was giving, was made, and His Lordship acknowledged the good feeling existing, gratefully. The Mission Board this year opened with an overdraft of \$1,800, reduced from \$2,600 on the previous year. The statement at 1st November was \$633 better than last year, but the collections had yet to come in, and the November statement could not be looked upon as a criterion. The list of parishes, which have not returned the regular collections, was not nearly so large as usual, but a strong determination was expressed to reduce the number very greatly. Each incumbent will be henceforth notified one month after the collection is due, and steps will be taken to enforce the canons. Bishop Mills made a strong address upon the mission situation, believing that some grants were being voted to rich farming sections, which should be above asking for them, but more spiritually-minded and self-sustaining. A strong expression was made in favour of cutting off a number of grants, and the Classification Committee were urged to present a scheme to that end, next May, and also to provide for a visitation to parishes affected by reduction, that the clergymen's salaries might not be affected by the reduction, but that it should be made up out of the givings of the congregation. The Quebec scheme of stated salary to missionaries was generally approved of, and an effort will be made within a year or two to adopt it.

OTTAWA.

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

Smith's Falls.—There was a very large gathering at the rectory of St. John's church to bid farewell to the Rev. Mr. and Mrs. Anderson, which showed the esteem in which he was held by the members of the congregation. The ladies provided substantial refreshments, and the young ladies dispensed them with unstinting hand. After doing justice to the refreshments, the Churchwardens, Messrs. J. A. Johnston and E. Grey then read an appropriate address and presented Mr. Anderson, on behalf of the congregation, with a purse of \$200. Mr. Anderson thanked the donors for their generous gift, and expressed his regret at severing his connection with the parish and the many kind friends he had in it. Short speeches were made by Messrs. Johnston, Houston, and Spencer, who referred to the sterling worth of Mr. Anderson, and the general regret felt at parting with him, and that he would ever hold a warm place in the hearts of all the congregation. Mr. and Mrs. Anderson, during their residence here, have endeared themselves to all, and the greatest regret is felt at their departure.

TORONTO.

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

St. Simon's.—A deputation from the congregation of this church waited upon the Rev. Dr.

Macklem, former rector, and now Provost of Trinity College, at his residence, in the College buildings, on the 21st ult., to make a presentation to him. The presentation was made in the name of the congregation by Major Pellatt and Mr. James Henderson, the churchwardens. Major Pellatt spoke in warm and feeling terms of the loving ties which had bound rector and congregation together for so many years, and of the deep regret which all had felt at parting. He expressed the good wishes of the congregation for the success of the new and important work to which their rector had been called, adding that their sense of loss was softened by their appreciation of the honour they felt it to be to have their rector called to so high a position and one in which his work and influence would tell so powerfully for good upon the future of our country.

An Address Read.—James Henderson then read an illuminated address, as follows:

"To the Reverend Thomas Clark Street-Macklem, M.A. (Cantab), LL.D., Provost of Trinity College, Toronto:

"Reverend and Dear Sir,—Your old parishioners of St. Simon's church, Toronto, cannot allow your departure from amongst them to be unattended by some mark of their affection and esteem for one who, during so many years, has been their best friend. Permit us to say how truly and deeply we appreciate the unwearied zeal and self-denial you have ever shown in the discharge of the duties pertaining to the first incumbency of this parish. How successful your labours have been is evidenced by its growth and progress during thirteen years. We believe that we can give no better evidence of the result of your earnest efforts than by continuing harmoniously and unitedly the work begun in our parish, not forgetting the interests of this diocese and of the Church generally. We feel that in the important position which you now occupy, you will have a larger opportunity of inculcating these high principles, the teaching of which it has been our good fortune to enjoy so long. We are happy in the consciousness that success in the discharge of those important duties, to which you have now been called, will redound to your credit, to the benefit of the institution of which you are now head, and to the good of the Church and of the country at large. Signed on behalf of the congregation of the Church of St. Simon the Apostle; Churchwardens, Henry M. Pellatt, Jas. Henderson; lay representatives, A. McLean Howard, Frank E. Hodgins, E. B. Osler. Toronto, 21st November, 1900."

A Presentation.—The address accompanied a magnificent edition of Tissot's "Life of Christ," in four volumes, richly illuminated with beautiful reproductions of the famous paintings and sketches of that great artist. Mr. Frank Hodgins on behalf of the lay representatives of St. Simon's parish in the diocesan Synod, and a number of ladies and gentlemen of the congregation, also participated in the presentation. The Provost, in acknowledging the gift, spoke feelingly of the pleasant relations which had always existed between himself and St. Simon's congregation, and of the great sorrow it was to him to go away from his work among them. He was glad to know that he would always retain their affection, and he could assure them that the people of St. Simon's would ever hold a warm place in his heart. The presentation was made at 4 o'clock, and occupied about an hour.

Cavan.—Mission at Trinity Church.—A short mission of three days' duration was concluded on Tuesday, 27th ult.; Rev. E. A. Langfeldt, of Omamee and Emily was the missionary. His addresses in the afternoon and evening were exceedingly earnest, thoughtful and practical, and delivered to congregations which increased in numbers daily; much good must result.

Colborne.—Rev. Arthur J. Fidler, M.A., last Sunday entered upon his duties as rector of this parish. Mr. Fidler is a thorough Canadian,

educated at Trinity College School and Trinity College, Toronto. Like many others of our young clergy, Mr. Fidler was induced to take up work in the United States, where he has held several responsible appointments, and given eleven years of highly appreciated work. It is a matter of congratulation that the Canadian Church has again secured the services of at least one of her lost sons, especially as Mr. Fidler has left a much larger field of work to take charge of Coiborne. He was rector of the City of Greensburg, Penn., where he had a handsome well-appointed church, and surpliced choir of men and women. For the past two years, Mr. Fidler has been examining chaplain to Bishop Whitehead, of Pittsburg diocese. The fact of these appointments having been cheerfully relinquished, shows the affection that absent Canadians cherish for their own Church and country. Mr. Fidler is a son of a veteran clergyman of the diocese, Rev. A. J. Fidler, late of Whitby, and now retired in Toronto.

NIAGARA.

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

Thorold.—St. John's Church.—Several memorial gifts are to be presented to this church on Christmas Day, among them a new carved altar, an aims dish, brass flower vases, and a hymn board. The pulpit is also to be remodelled.

Milton.—The services in St. Luke's church, Palermo, and Christ church, Omagh, are both now taken from here, and the following arrangement for filling the two appointments has been made: In Christ church, Omagh, the hour for service is 3 p.m., except on the fourth Sunday of each month, when a morning service (with a celebration of the Holy Communion) will be held at 10.30 a.m. In St. Luke's church, Palermo, the reverse will be the order, viz., 10.30 a.m. on every Sunday except the fourth, when the hour will be 2.30 p.m. The Holy Communion will be celebrated on the second Sunday of each month at the morning service.

Guelph.—St. James'.—The Rev. Eustace A. Vesey took charge of this parish on Sunday, Nov. 25th, and every friend of the parish prays for God's blessing upon the work there.

Before the Rev. A. J. Belt left for his new field at Milton he was the recipient of several addresses and many handsome presents. The mission at Brooklyn presented him with an address and a Morris chair. The Sunday school of St. James' church followed with a beautiful eight day clock and a china fruit dish for Mrs. Belt. The Bible class has had a large group photograph taken which is being framed. The congregation placed an offering of about \$50 upon the plate at the last Sunday's service, while Church friends in Guelph, outside of his own congregation, sent a cheque for \$60 with a nicely worded letter.

Bertie.—St. John's Church.—Last spring a Sunday school was started in connection with this church by Mr. Sidney Dixon, lay-reader of the parish of Fort Erie and Bertie, and director of St. Andrew's Brotherhood, Church of the Ascension, Buffalo, N.Y. The effort, thanks to Mr. Dixon's untiring and self-denying work, has been most successful. The attendance has been remarkably good, and the interest shown very enthusiastic.

HURON.

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

Southampton.—The Bishop visited this parish on Nov. 20th. In the afternoon a reception was held at the rectory which enabled a large number of the parishioners to meet the Bishop. Divine service was held in St. Paul's church at 8 p.m., when His Lordship delivered a most impressive sermon from II. Kings v. After the evening ser-

vice the Bishop proceeded with the Confirmation service at which ten candidates were presented, three of whom were Indians from the Saugeen Reserve. The church was filled, and many who desired to hear the Bishop had to go away disappointed, as they could not gain admission to the church. A larger number of communicants than usual approached the Lord's table at St. Paul's church on Sunday evening, Nov. 25. It was gratifying to the rector, Rev. R. J. Seton-Adams, to see so many of those who were so recently confirmed partaking of the Holy Communion.

London.—The Bishop's December appointments are as follows: Dec. 2, St. John's and St. George's, Sarnia, and Pt. Edward, confirmation; Dec. 3, Walpole Island, confirmation; Dec. 5, lecture, Pittsburg, Pa.; Dec. 9, Wyoming, Cambuckie and Waustead, confirmation; Dec. 10 and 11, Warwick and Wisbeach, confirmation; Dec. 12, Missions Committee; Dec. 13, Executive Committee; Dec. 14, Huron College Council and Western University Senate; Dec. 16, Florence and Aughrim, confirmation; Dec. 17 and 18, Courtright, Mooretown and Corunna, confirmation; Dec. 19, Petrolia, confirmation; Dec. 20, Oil Springs and Inwood, confirmation; Dec. 21, Brooke and Watford; Dec. 23, Ailsa Craig, Brinsley, McGillivray, confirmation.

Woodstock.—Rev. Canon Welch, of St. James' Cathedral, Toronto, was special preacher at devotional services at new St. Paul's church, on St. Andrew's Day, Nov. 30. There were five services as follows. 8 a.m., Communion; 10.30, Morning Prayer and address; 12 noon, Litany and address; 4 p.m., Intercession and address; 8 p.m., Evening Prayer and address.

Rev. Mr. Lee, of Virginia, was in London on Nov. 27th, visiting Huron College. He goes then to Trinity and Wycliffe at Toronto, and to the Diocesan College at Montreal. He is acting in the interests of the Church Students' Missionary Association, and endeavouring to bring all Canadian colleges into line with this movement in the United States.

Seaforth.—Miss Freel, sister of Mrs. Hodgins, died at the rectory, Tuesday, Nov. 27th. The remains were interred at Thamesford, the family home. She will be mourned by a wide circle of friends by whom she was much esteemed.

The new list of convocation lectures of Trinity University, Toronto, has just been issued. All the lecturers on it are from Toronto diocese, except one from Niagara, two from Ontario and three from Huron. Those from Huron are: Rev. J. C. Farthing, Woodstock; subject (1) What the Nation Owes to the Church; (2) The Old Paths as Revealed by Ancient Monuments; (3) Modern Culture. Rev. T. G. A. Wright, Thamesford; subject, (1) St. Patrick; (2) St. Paul's Life and Travels; (3) Charles Simeon. Rev. J. T. Kerrin, Mitchell; subject, Life Among the Argentinos.

Kelvin.—St. Paul's church was formally set apart for the purpose of divine worship on Tuesday, Nov. 13th at 2 p.m., by the Bishop of Huron. The service began with the reading of a petition to the Bishop requesting him to consecrate the church edifice, it being now free from debt. The consecration service conducted by the Bishop followed, and afterwards evening prayer, the Rev. E. Softly, rector, taking the prayers, and the Rev. Mr. Leigh, of Burford, the lessons. The Bishop preached from the text, "Sanctify them through the truth." In the evening the church was completely filled with an attentive congregation. Six persons were confirmed. The sermon was from the words, "Now, Naaman, captain of the host of the King of Syria, was a mighty man of valor, but he was a leper," II. Kings v., 1. The music at both services was excellently rendered by the large choir present.

ALGOMA.

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

Birk's Falls. All Saints'.—On Sunday, November 18th, the Lord Bishop visited this parish for the purpose of administering the Holy Rite of Confirmation. Morning Prayer was said by the incumbent, after which six candidates were presented for the laying on of hands, followed by a celebration of Holy Communion and sermon. The Bishop was celebrant and preacher. At Evensong, prayers were said by Rev. C. H. Buckland, the Bishop preaching an able and instructive sermon on the value of the "The Holy Eucharist." The services were well attended, and the offertory, which was to go towards the improvement of the church, was a very liberal one.

MACKENZIE RIVER.

Wm. Day Reeve, D.D., Bishop, Mackenzie River, Selkirk.

Rev. C. E. Whittaker, accompanied by his wife, reached Toronto, after a journey which has occupied since July 25th. Mr. Whittaker is a missionary for the Canadian Church Missionary Association at Peel's River, or Fort Macpherson, on the Mackenzie River. He has been there for the last five years, ministering to the spiritual wants of the Indians and Esquimaux, and has now returned to the haunts of civilization on a furlough, which will last until May next. He is not alone in his work in the northern wilds, having as an associate Venerable Archdeacon Macdonald, who has been labouring there for over forty years. With the exception of these two clergymen, Rev. Mr. Stringer, who is stationed on Herschell Island, at the mouth of the Mackenzie river, and the Hudson Bay Company's employees, the denizens of that bleak and inhospitable region are Pagans. Such a characterization of the country is no exaggeration, for it refuses to grow any articles of food beyond a few of the more robust vegetables, such as radishes and lettuce. No cereals can be raised, and the aborigines subsist on game and fish. The latter consist mainly of white fish, with which the inland waters teem. The few white settlers, when they need supplies, have to bring them in from Athabasca Landing, 1,800 miles distant, or in whalers from San Francisco. The ocean route is the cheapest, as the carriage of goods from Athabasca Landing costs about \$13.75 per hundred pounds. The Indian population of the district numbers about 500, but although nominally Christian, they are wedded to Paganism. It is hoped, however, by instruction to the younger generation, to plant the seeds of the Gospel so that it will have the looked-for effect in shaping and influencing their lives. The Indian hunters are armed with repeating rifles, and under their deadly aim the caribou and other game are rapidly disappearing. When the deer are gone, the Indians must depend chiefly upon the fish for their existence. The aborigines are very reckless in the matter of their food supply, and when game is scarce suffer great privations. In one camp, three years ago, fifteen Indians perished of starvation. The station is about 150 miles from the Arctic Ocean, and in the round trip, which Mr. Whittaker makes each summer and winter, he covers 700 miles. The journey is made in summer by boat, and in winter by dog team. With the latter, an average daily run of about 27 marine miles is made. The warm weather at Peel's River lasts from May until August. About the first week in December the sun disappears, and it is not seen again until January 1st. The party of goldseekers, of whom the late Mr. A. D. Stewart, of Hamilton, formed one, passed through the station, from which the spot where Mr. Stewart died is distant about seventy miles. On his recent journey out, Mr. Whittaker met again two members of the party at Dawson City, Messrs. Skinner and Cresswell. When coming out, the reverend gentleman sailed down the Rat river, passed through the mountain

gorges, navigated the Porcupine river, and entering the Yukon river reached Dawson City. From there to the Coast the journey was comparatively easy. Mr. Whittaker will return in May by the Edmonton route, and relieve Mr. Stringer, whose eyesight has failed somewhat, at Herschell Island. Mr. Whittaker is a bright young man, with whom the Arctic climate seems to have agreed, although he has not gained in flesh during his sojourn in the northern region.—The Globe.

Correspondence.

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

THANKS.

Sir,—My sincere thanks are due and are hereby tendered, to E. H., of Guelph, Ont., for the sum of \$5. in response to my appeal, making a total of \$26 received to date.

J. F. COX, Missionary.

Sioux Mission, Griswold, Man., 26th Nov., 1900.

LAWLESSNESS.

Sir,—I desire to draw the attention of Churchmen, through the medium of your journal, to a very important matter that seriously endangers the welfare of the Church and the integrity of the Faith. I mean the lawlessness that prevails throughout the whole Anglican Communion. The charge is freely made against the so-called Ritualists, but they are not the only offenders. Too many among the clergymen seem only to do what is right in their own eyes, and preach what they choose, and do what they please in utter disregard to their ordination vows and the laws and usages of the Church. I do not know how my brethren in the ministry may regard these solemn obligations. I look upon them, not as mere matters of form. I hold with what is stated in the preface to the Prayer-Book, that "the wilful and contemptuous transgression and breaking of the common order and discipline of the Church is no small offence before God." The matter to which I specially refer, is the violation of Canon 6 and Canon 14, of the Provincial Synod, concerning ministering in churches and the oaths and subscriptions of the clergy. One would naturally suppose that before anyone made a solemn promise to keep certain laws he would have made himself acquainted with those laws; have satisfied himself that they were just and equitable, and such as it would in most cases be possible to obey. But it would appear that many never trouble their heads what they have bound themselves to either before or after. I am told, upon good authority, that this Canon is constantly set at naught, by those who, in accordance with Canon 14, had promised to obey these Canons. One case lately came under my notice of an incumbent inviting a Nonconformist minister to read one of the lessons. This might seem a small matter, but that it was the thin end of the wedge, appeared from the somewhat singular coincidence that it was followed by another step, a little further in the same direction, in my own neighbourhood. A Presbyterian occupied the pulpit at the parish church both morning and evening. I do not think it necessary or advisable to mention names. The first part of the Canon has reference to one professing to be a clergyman, and enjoins that he must be episcopally and canonically ordained; the second clause has reference to laymen officiating in Divine service, and enjoins that such must be either licensed lay-readers, divinity students, or, in case of necessity, any lay-

man, presumably, I should say almost certainly, a member of the Church of England. Now a Nonconformist minister cannot come under the first clause, neither, if he be regarded, or permits himself to be regarded, as a layman, can he come under the second clause, for he is neither a licensed lay reader, nor a divinity student; nor supposing he can be regarded as a layman within the meaning of the Canon, can any instance be adduced showing that there was any real necessity for this irregularity. Conservative Churchmen may well enquire of those who seem bent on revolutionizing the Church where this fraternizing with dissenters is going to stop. The first step began many years ago by Anglican bishops and clergymen appearing on Bible Society platforms on an equality with Nonconformist ministers. Next we find Anglican clergymen taking part in endeavour meetings, united prayer meetings, and evangelistic meetings. Next the dissenting minister is invited to read the lessons in the Church service; the next step is to invite him into the pulpit; what guarantee have we against his being, after a while, invited into the chancel, to administer the Holy Communion? Then, again, of the two hundred or more dissenting sects, to which is this system of fraternization to be restricted, are we to admit Swedenborgians and Quakers? The late Dean Stanley admitted a Unitarian to communion in Westminster Abbey some years ago, and omitted the Nicene Creed from the service. I will not trespass any further on your columns at present, but I would only say that I would like to read what some of our Christian Unity friends may have to say on this subject. I suppose I am what is called a "narrow-minded bigot," though I am not too proud to learn; but it is to "the law and the testimony," and not to public opinion, that I will submit myself. ANGLICAN.

THE ABSOLUTION IN THE HOLY COMMUNION OFFICE.

Sir,—For a great many years, my reading, as well as my common sense, have verified the conclusion of your correspondents, in regard to the interpretation of the sentence, "Pardon and deliver you from all your sins." It is evident that there is reference to the "guilt and power" of sin. On true repentance and a sincere confession, God will give pardon for all that is past, and in His mercy also give grace to enable the penitent, coming to Christ in true faith, to free himself from the bondage of "besetting sin." To bring out this double meaning, the priest should always make a very slight pause after the word, "pardon," and the word, "from," in the sentence: "Pardon, and deliver you from, all your sins."

T. BEDFORD-JONES.

CHILDLESS MARRIAGES.

Sir,—I am most thankful to you for your article upon this tremendous subject. With a very few others I have been striving to arouse public opinion upon it for several years. It has been brought before the Synod of Huron, and the Provincial Synod. And what has been done of a practical character? Absolutely nothing! I know, alas, married women who openly declare that they will not bear children, and even tell young, unmarried girls what they do to accomplish this end! In all other things these women are right-thinking and womanly; upon this vital subject they are completely lacking in all right feeling. Your words are very awful, but they are true: "The public conscience is dead so deeply is this leprosy ingrained." Let your readers procure "The Ethics of Marriage," by H. S. Pomeroy, D.D., with an introduction by the Rev. J. I. Duryea, D.D., of Boston, if they wish to grasp the magnitude of this sin. While in France, Roman Catholics are guilty, in Canada they are innocent. The Roman church, through the French Canadian Press, says, "We

intend to win, by our faithful women, this country for Christ and His holy Mother. French-Canadians will yet be in a majority and rule this land." Apart altogether from the Divine aspect of this question, do we all grasp the import of such words? Never did I realize as I have of late the wisdom of the Marriage Service of our Church, "Marriage was ordained for the pro-creation of children, to be brought up in the fear and admonition of the Lord." May we all be stirred up to arouse public opinion upon this awful sin. W. J. TAYLOR.

FABER'S HYMNS.

Sir,—In the address to the parishioners of All Saints', Margaret street, the Rev. W. A. Whitworth quotes, as Faber's words:

Where loyal hearts and true,
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

Now, Faber's words really were:

Where faithful hearts and pure,
Released from sin and pain,
Forever dwell secure,
Till Christ shall come again.

Just before the last but one revision of hymns A. & M. I wrote to the late Sir Henry Baker, respectfully suggesting the restoration of the original in the new edition of hymns A. & M., but all to no purpose. M. D.

Sir,—The above letter appears in the current number of The Church Times. Its authoritative character I think is convincing, and I have the happiness to know that the lamentable bathos attributed to Faber was not his. R. P. C.

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ADVENE.

The morning light is breaking
Throughout the eastern sky,
And glorious beams are flashing
In radiance on high,
The clouds in rolling masses
Are fringed with sevenfold light,
And deepen in their splendour
As Day succeeds the Night.

Already angel cohorts
Are standing in array,
And waiting for the signal
To mount and speed away,
And soon the Archangel's trumpet,
And shout of God shall sound,
Throughout Death's vast dominions,
And wake the sleep profound.

And while the saints are waking
And mounting up on high,
The living saints shall join them
In the twinkling of an eye;
And upward, ever upward,
At God's commanding word,
They shall ascend in triumph
To meet the coming Lord.

—J. R. NEWELL.

IN THESE DAYS.

The greatest need in the world is the poverty of a human life without Christ, and therefore "without God and without hope in the world." The greatest privilege in the world is the opportunity of helping such a man to realize his need and to supply it, or, in other words, the privilege of winning a soul to Christ. The greatest tragedy in the world is the fact that the dark places of the earth, full of the habitations of cruelty, still cover almost entire continents, and hold under the power of darkness the majority of the human race now living on the earth. The greatest enterprise in the world is the establishing of the world-empire of Jesus Christ, the present programme of which is the preaching of the Gospel in "all the world," even to the uttermost parts of the earth." The greatest power in the world is the power given by Jesus Christ to His witnesses for the evangelization of the world.

SUNSHINE.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A good story is as welcome as a sunbeam in a sick-room. Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares to hear whether you have the earache, headache or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile.

RELIGION NOT MERELY
SELF-DENIAL.

If I should say of a garden, "It is a place fenced in," what idea would you have of its clusters of roses, and pyramids of honeysuckles, and beds of odorous flowers, and rows of blossoming shrubs and fruit-bearing trees? If I should say of a cathedral, "It is built of stone, cold stone," what idea would you have of its wondrous carvings, and its gorgeous openings for door and window, and its evanescent spire? Now, if you regard religion merely as self-denial, you stop at the fence and see

nothing of the beauty of the garden; you think only of the stone, and not of the marvellous beauty into which it is fashioned. Henry Ward Beecher.

FAR FROM GOLDEN.

Silence is not always golden. In fact we cannot think of any metal sufficiently dull and useless to stand as a symbol for the sulky, depressing silence in which some young people indulge whenever anything goes wrong.

Some of you have the sort of tempers which flash like powder. You are always making an effort to count ten before you speak, but all too often your impulse is quicker than your thought. There is just a chance that those others of you whose temptation is in this line of sullenness rather than impatience, pride yourself on your superiority in this respect. You tell yourselves, with a good deal of satisfaction, that you never say what you are sorry for a moment later.

We do not hesitate to tell you that we think you have no reason to congratulate yourselves. There is no more unpleasant member of a family than the person who makes a practice of indulging in the sulks. A hasty, ill-natured speech is no worse than an ill-natured silence, and the latter does not have the advantage of being soon over. The girl who comes down to breakfast with the "glum" air more expressive than words, who sits through the meal without making a remark, except to answer in monosyllables when asked a direct question, has no reason to pride herself on her superiority to somebody else who snaps and scolds and is sorry.

Do not confuse that golden silence, the result of tact and consideration and sympathy, with this other commoner sort whose root is selfishness, and which casts the shadow of unhappiness wherever it grows.

CHRIST'S KINGDOM.

Our faith is bound to pass from the Resurrection in which it opens to the Ascension, in which it is fulfilled. By the Ascension our Lord rises and departs, only to take His great power and reign: He goes in order to come—to come here on this very earth, to walk up and down, to enter into it, to abide and sup, to occupy it for Himself, to establish Himself in possession, to build Himself a house, to sow His seed, to reap His harvest, to dig His winepress, to gather His grapes; His whole life is now there, to assert His reality, to give satisfaction to the empty soul, to fill the hungry with good things, to create new responsibility for wealth. First He roots his dominion in the Church, separate and holy, that there He may secure Himself a fortress, against which the gates of hell can never prevail. That is primal and essential: He must first lay hold of the spiritual core of the man, and out from that eject the poison. Within the Church He sits like a king, a living, governing king, and out from that central home He seeks to spread His power abroad, and push back hostilities and wrong. That is the loving work of Him who lives and reigns, and for this He needs us, at least He

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calls us, and for that call He provokes and kindles our affections towards Himself. Follow Him, for He is risen not to depart, but to come; follow Him, for He is moving up and down this very earth in which we live, as when He once called them from their nets to follow Him up and down the fields of Palestine. Follow Him—not, perhaps, always, or from your familiar occupations, not every one is wanted, as Simon Peter was, to leave His own life and tend the flock. No, not every one is to be a shepherd; only one thing He will and must have from every heart, whether in the old conditions or in the new, and that must be personal service to Him, the living Master, which they one and all must fulfil.—Canon Scott Holland.

HINTS TO HOUSEKEEPERS.

Flaky Paste.—Put one pound of flour into a basin, and mix into it a teaspoonful of Royal baking powder; whip the whites of two eggs to a stiff froth, and add them to the flour with a gill of water, and work it into a stiff paste; flour the board, put the paste on it and roll it out to a very thin sheet; divide half a pound of butter into three portions, take one part and spread it all over the paste with a knife, sprinkle a little flour over, and fold the paste into three; roll it out and spread another portion of the butter over it, fold the paste again, and add the remaining portion of the butter; fold the paste again, and roll it out to the thickness required; it should be baked in a quick oven.

Cranberry Sauce.—To make cranberry sauce to perfection allow to one quarter of cranberries one cupful of cold water, and let cook ten minutes, until the skins have begun to break. Then add two cupfuls of granulated sugar, and let boil ten minutes longer, stirring frequently with silver or granite spoon to prevent scorching. Pour into earthen or granite moulds, and let set for twelve hours before serving, although in a cold place it will become firm very quickly if made as directed. Pint bowls make very good moulds, and large-sized egg-cups make pretty individual shapes.

Cranberry Pie.—Cranberry pie is delicious, and a frequent dessert. To make it, wash and pick over one quart of cranberries, and place in a deep granite pie dish, with two cups of granulated sugar and the juice of half a lemon. Cover with nice puff paste, and bake in a moderate oven for three-fourths of an hour.

The Proper Sauce for Meats.—Roast beef, grated horseradish; roast mutton, currant jelly; boiled mutton, caper sauce; roast pork, apple sauce; roast lamb, mint sauce; venison or wild duck, black currant jelly; roast goose, apple sauce; roast turkey, oyster sauce; roast chicken, bread sauce; compote of pigeons, mushroom sauce; broiled fresh mackerel, sauce of stewed gooseberries; broiled bluefish, white cream sauce; broiled chad, rice; fresh salmon, green peas with cream sauce.

ADVICE TO SCHOOL GIRLS.

The principal of one of the large city schools, a man of superb physique, as well as fine intellectual endowments, gives this sensible advice to the young girls under his care:

"Study hard while you study. Put your whole mind into your work, and don't dally.

"Begin your studying early in the evening, but stop before nine o'clock.

"Take a little recreation before retiring to change the current of thought and to rest your head.

"Be in bed before ten o'clock. The sleep thus obtained before midnight is the rest which most recuperates the system, giving brightness to the eye and a glow to the cheek.

"Take care of your health. That is first. If you need to do more studying, rise at six in the morning."

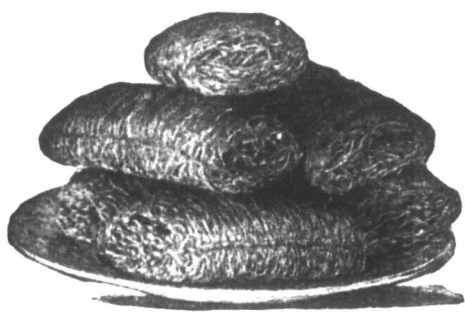
HOW HONOR KEPT HOUSE.

The year had flown swiftly at Mt. Murray. As Honor Foster looked back at it, it seemed no time since she found the first crocus peeping up from among frozen leaves. And now, not even an aster was left; not a trace of golden-rod. Even the leaves had rustled sadly from the big trees and huddled themselves together in fence-corners.

"It promises to be a wet evening," said Mrs. Foster, looking round at her little flock. Honor sat on the rug before the big coal stove, with eight-year-old Ralph leaning against her shoulder, while little May sat in a small rocking-chair.

"This will be just the night for stories," said Ralph, looking up into his mother's face.

Mrs Foster smiled. "What shall the stories be about?" she asked.



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he saw Honor's worried face. Then Honor remembered that she was to be mother. So she smiled bravely and said:

"Afraid! Such a foolish little boy as you are! It is God who sends those white flakes, and they come and wrap all the flowers in their arms and keep them warm. Why should we fear what the good God sends?"

Then Ralph was satisfied. The lamps were lighted early that evening, in order that the little ones would not notice the darkness without. And Honor talked so merrily and kept them so busy, that they had no time to think whether they were lonely or not. Shriek and whistle came the wind against the glass. Little May's eyes grew very round.

"Won't mother come soon?" she asked. "I want her!"

"She will come soon, I know," said Honor soothingly. "And I will read you stories as long as you wish. See, it is so early now,—only seven o'clock. And think of poor old Mrs. Perkins! She needs mother just now so much worse than we."

An hour passed. Honor talked and read until her throat ached. Then May's head drooped, and, after much work, she and Ralph were gotten to bed. The sitting-room seemed very large and gloomy when Honor went back to it. She sat still before the fire and listened to the snow strike against the windows.

"What if mother should start home and be lost!" she thought.

Her fears grew greater every minute. The remembrance of all the brave and cheerful things she had

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said to the children failed to help her. She thought of how one day when she said she felt lonesome, her mother had said to her: "Lonesome, little Honor? That is only because you are idle. Idle people have nothing else to do but think how unhappy they are. Just look about and see if

there isn't some work for you to do." So now as she thought of these words, Honor looked about, and saw, standing in the corner, a basket filled with the week's mending; work her mother had intended to do that evening. Stockings to be mended, buttons to be sewed on. Honor went to work at all, giving, as she sewed, loving thoughts to the owner of each. Thoughts of mother, whose tired fingers would be saved that much, at least; of Ralph, who had helped her so cheerfully with the dishes; and of—

Such a bumping and stamping, such a jingle of bells, and best of all, mother's dear voice!

"Why, little Honor! You up yet? And working, too! It is after eleven, child. You are mother's brave little woman for staying here alone."

"But I wasn't very brave," said Honor, shaking her head. "I was really cowardly, and thought only of how afraid I was, until I remembered to do something."

"And that is the best way to drive away fear," said Mrs. Foster. "Idle hands belong to idle souls, and I'm sure in doing this work for mother, you forgot your fears. For if one sits down to selfishly think of only himself, troubles and worries come fast; but when we think of doing for others, the time flies. That

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TO OUR READERS

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is why you were not lonely while you had May and Ralph to keep merry."

So ever afterward when Honor was sad or lonely, she remembered her long November evening, and looked about to see what she could find to do for others.

KINDNESS TO DUMB ANIMALS.

A writer tells the following little story: When I was young, and lived up in the mountains of New Hampshire, I worked for a farmer, and was given a span of horses to plow with, one of which was a four-year-old colt. The colt after walking a few steps would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head to keep him from rising while he whipped him "to break him of that notion," as he said. But just then a neighbor came by. He said, "There's something wrong here: let him get up and let us find out what is the matter." He patted the

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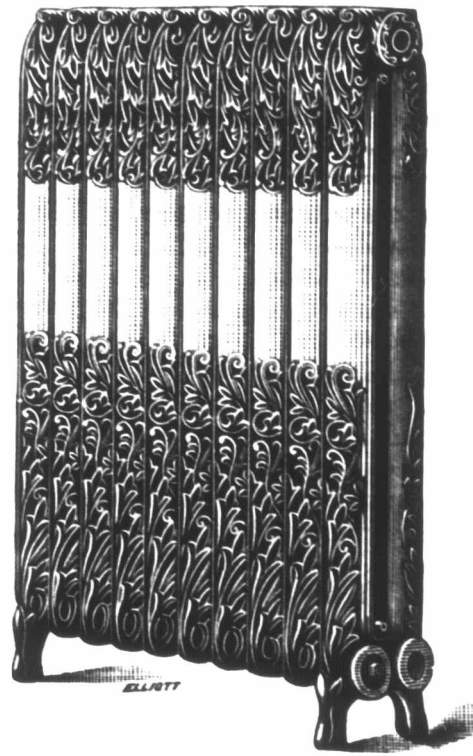
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colt, looked at his harness, and then said: "Look at this collar; it is so long and narrow, and carries the harness so high that when he begins to pull it slips back and chokes him, so that he can't breathe." And so it was, and but for that neighbour we should have whipped as good a creature as we had on the farm, because he lay down when he could not breathe.

Boys, always remember, says the one sending the story, that all animals are dumb, and cannot make their wants known. Think before you strike any creature that cannot speak.

WHAT TOM WORKED FOR

Tom came home from school looking wonderfully pleased. "There!" he cried triumphantly as he came in the door. "Look at this, Uncle John!" And he laid his report card on the table.

Mr. Tapley smiled at the boy's happy face. "Evidently there is something here to be proud of," he said, "or it would never be produced in such a way." He took up the card, and Tom looked on satisfied.

"H'm!" said Mr. Tapley, glancing down the rows of "excellent" marks. "What does all this mean?" "Why you see," explained Tom, "the 'E's' mean 'excellent.'"

"That's all, is it?" asked Uncle John slowly, surveying the bit of white paste board. "Doesn't it mean anything more than that?"

Tom opened his eyes in wonder.

"Why, uncle," he said, "it couldn't

mean more. 'E' is the highest mark."

"Oh!" answered Mr. Tapley. "Then I shouldn't care for this at all, if that is all it means. Sometimes a 'G' for 'good,' or an 'F' for 'fair,' might mean much more than 'excellent.'" Tom looked at his uncle almost piteously. "As it is," continued Mr. Tapley, "I'm not much interested in it. See if you can't get one next month, Tom, that will mean something better and higher than 'excellent.' Don't work for the mark."

"But what could I get?" asked Tom smilingly. "That is the highest, you know."

"Try for 'Principle,'" said Uncle John. Then, smiling, he left the room.

Of course it seemed very strange, and Tom came to the conclusion that his uncle was just the "queerest man" he had ever known. Then, the new month began, and he started in to work again for high marks. But somehow, every morning as he opened his books at school, his uncle's words recurred to him. "Try for 'Principle,'" Mr. Tapley had said.

As Tom sat at his desk one Friday afternoon after school, his teacher walked down the aisle. "School work is over for this week, Tom," she said.

Tom smiled. "I'm glad of it, too," he said. "I am anxious for 'report day' to come round. I want to see my history mark. It's always harder for me to get an 'E' in that than anything else."

Miss Perkins sat down in the seat,

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before Tom, and looked at the boy in a most surprised way. "I hope you're not working for the 'E's' alone, Tom," she said gravely.

It was Tom's turn to be surprised now. Miss Perkins was somewhat like Uncle John, he thought. "But I am," he said. "Don't you think I should?"

Miss Perkins did not seem to hear his question. She was looking thoughtfully before her. "That is one thing I have been thinking of lately," she said, "and I intend to speak to the pupils about it Monday morning. The report cards are of no value, Tom, when you work for the mark only. We have them for the reason that the parents wish to know how their children are doing, but to the teachers they do not mean so much. Don't ever work for the mark, Tom. That takes away all the delights of learning. Get your lesson because it is your lesson; because you wish to gain the knowledge of it. Don't think to yourself, 'I shall try for such a mark this month,' but instead, 'I shall try to gain as much good from my lessons as possible. I will try and get all the pleasure and profit from them I can.' Work for principle, Tom."

Something in Miss Perkins' words made Tom look very happy. "Why, of course; I see now," he said. And then he told his teacher of his talk with his uncle.

One day, at the end of that month, Mr. Tapley said: "I haven't seen a report card lately, Tom. Are you still working for 'E's'?"

Tom flushed, but smiled. "No, sir," he answered. "I really believe I haven't thought of an 'E' for two weeks."

"How is that?" asked Mr. Tapley. "What have you been thinking of, Tommy?"

"Oh!" answered the boy, smiling, and glad to tell it, too, "I've been thinking of history mostly, for that is the hardest for me, and of Latin and algebra."

"Splendid!" cried Uncle John enthusiastically. "Perhaps you've thought of principle, too." He gave the boy's head a loving pat. "You come into my study after supper," he said, "and we'll both think over history, as that seems to be the stumbling block, and see what we can make of it."

So into the study Tom went, and Uncle John talked. History became very enjoyable all at once. The past was peopled with live folks. Tom was enthused. Never afterward in his school-work, did history fill the place that it had filled with Tom. Now he gets his lessons without thought of the mark in view, but learns them for the pleasure of learning, for the good he gains—and for principle, as his uncle suggested.

THE BROTHER AND SISTER.

A certain man had two children, a boy and a girl. The lad was a handsome young fellow enough, but the girl was as plain as a girl can well be. The latter, provoked beyond endurance by the way in which her Brother looked in the glass and made remarks to her disadvantage, went to her father and complained of it. The father drew his children to him very tenderly and said, "My

dears, I wish you both to look in the glass every day. You, my son, that, seeing your face is handsome, you may take care not to spoil it by ill temper and bad behavior, and you, my daughter, that you may be encouraged to make up for your want of beauty by the sweetness of your manners and the grace of your conversation."

WHAT IS A BEAUTIFUL HOME?

The other day I happened to hear a girl of about sixteen say in a rather discontented and vexed tone: "We certainly have the meanest, homeliest, most dilapidated old house ever built. Maybe I don't wish the old thing would catch itself on fire, and I tell you I would make it burn all the harder by throwing on all those old chairs that look as if they were made in the year one, and those hideous old curtains that would take the prize anywhere for their ugliness, and then that miserable, horrid old bookcase. Mamma, where on earth did you manage to get such an ugly piece, anyway?"

The mother's reply was: "Well, dear, those chairs do look rather old, but we got them when we could afford no better, and as times are still hard, they will have to do till times change. Those curtains are not the latest, but they are all we have; and while the bookcase is not a good one, it holds some of the best of books, and what more would you ask? We ought to be very thankful for what we have, and not always be grumbling because we do not have more."

The daughter did not reply, but rather sullenly left the room, and I could not help thinking that if that kind, gentle mother should be taken out of that home, her daughter would think differently about what she had just been saying. Or if her pleasant, hard-working father and her jolly, good-hearted brother should have to leave that home, she would see that it is not the furniture that makes a home pleasant, but the hearts that are in it.

And is not this the way with a great many of us? We are constantly grumbling because we have not something that we would like to have, while if we would stop to think what we do possess,—and, if some of those that are so dear to us should be taken out of our homes, what we would not possess,—we would surely stop our grumbling and live more happy and contented lives.

What more ought we to ask for than to have those we love and cherish with us? and with these we can surely make the poorest of houses the happiest and most beautiful of homes.

THE SPENDTHRIFT AND THE SWALLOW.

A prodigal young fellow, who had run through all his money, and even sold all his outer clothes except his cloak, seeing a swallow skimming over the meadows one fine day in the early spring, believed that summer was really come, and sold his cloak too. The next morning there happened to be a severe frost, and, shivering and nearly frozen himself, he found the swallow lying stiff and dead upon the ground. He there-

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upon unbraided the poor bird as the cause of all his misfortunes. "Stupid thing," said he, "had you not come before your time, I should not now be so wretched as I am."

TWO ARE BETTER THAN ONE.

Dwight was very anxious to start to school.

"I wish I could go now," he said; "Sanford has just gone by."

"Oh, well," said his mother, "you know the way as well as Sanford does."

"Yes, mother; but 'two are better than one,' you know. What if Sanford should fall down and have no fellow to lift him up?"

Mrs. Crawford laughed. She understood this somewhat bewildering sentence. Dwight had been learning his "junior" verse for the day, and had repeated it to her wonderment; he had not known there was such a verse in the Bible: Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up."

"Very well," said Mrs. Crawford after a moment; "if the case is urgent, go ahead; you can do the errands at noon. Ouly see to it that it is not you who fall, instead of Sanford."

Then Dwight kissed his mother and made a rush for the door. It was easy to overtake Sanford. They jogged on together after that at an easy pace. They were just entering the school grounds when Sanford nudged his friend's elbow.

"Look there," he said, "up in that tree. That is Joe Burke's paper with his corrected sentences on. That they made such a fuss about. They blew out of the window when he opened it yesterday, and lodged in that hollow. Let's get a look at them."

The boys made a dash for the tree. Sanford went up its bare branches like a squirrel.

"Yes, sir!" he called out; "these are the very papers. Good for him, mean scamp! He is always cheating or doing an ill turn of some sort to a fellow. I wouldn't steal his papers, though he glared at me as if he thought I did; but I'm awful glad he hasn't got 'em. It's the only lesson he is sharp in; he won't beat me now."

"I'm glad, too," began Dwight. "Isn't it a lucky thing he had the window open when he ought not to have had? We'll come off with flying colors this morning, if he hasn't written them out again, and I don't believe he could get anybody to dictate for him to copy. We'll keep dark until after"—and here Dwight came to a sudden pause. "For if they fall, the one will lift up his fellow." Were they two on the very edge of a tumble? It looked like that. And what was that his mother said?

"Look here, Sanford," he said; "don't let's do it. That would be putting ourselves on a level with Joe for meanness. Let's take them in and tell him we found them; they are all wet and muddy, but he can copy them before class."

There was a short argument, but Dwight prevailed, and the two marched into school, rescued papers in hand.

"I wouldn't be a bit surprised if you put them there yourselves," was Joe's ungracious reply to this kindness.

THE BOASTING TRAVELLER,

A man was one day entertaining a lot of fellows in an ale-house with an account of the wonders he had done when abroad on his travels. "I was once at Rhodes," said he, "and the people of Rhodes, you know, are famous for jumping. Well, I took a jump there that no man could come within a yard of. That's a fact, and if we were there I could bring you ten men who would prove it." "What need is there to go to Rhodes for witnesses?" asked one of his hearers: "just imagine that you are there now, and show us your leap."

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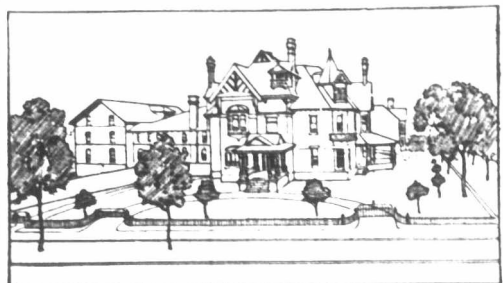
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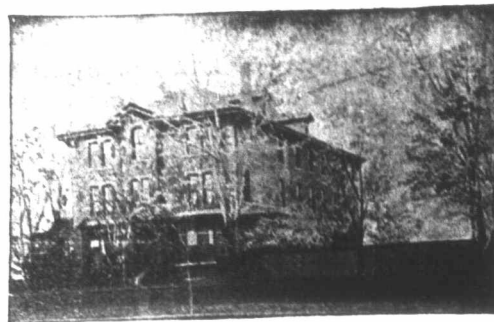
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