

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 29]

TORONTO, CANADA, THURSDAY, DECEMBER 25, 1902.

[No 50.

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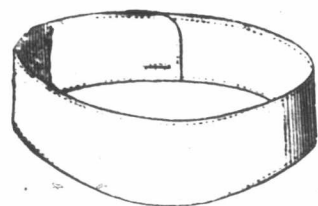
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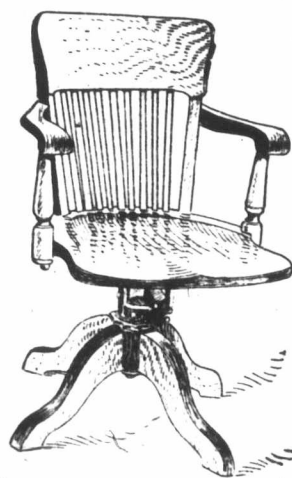
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We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

December 18, 1902

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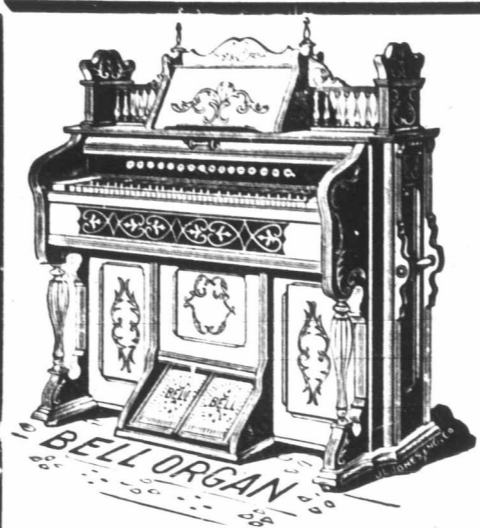
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TORONTO, THURSDAY, DECEMBER 25, 1902.

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

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NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

1st SUNDAY AFTER CHRISTMAS.

Morning—Isaiah XXXV; Rev. XVI.

Evening—Isaiah XXXVIII or XL; Rev. XVIII.

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

CHRISTMAS DAY.

Holy Communion: 57, 316, 555, 557.
Processional: 56, 59, 60, 62.
Offertory: 58, 61, 483, 484.
Children's Hymns: 329, 330, 341, 473.
General Hymns: 55, 63, 482.

FIRST SUNDAY AFTER CHRISTMAS.

(Holy Innocents).

Holy Communion: 482, 483, 555, 556.
Processional: 56, 60, 69, 484.
Offertory: 55, 57, 68, 166.
Children's Hymns: 58, 329, 330, 341.
General Hymns: 61, 62, 63.

Missionaries.

It is significant that in the last three consecutive numbers, and in this issue, we have published appeals from four bishops, representing vast missionary districts, namely, the Bishop of Saskatchewan and Calgary, the Bishop of Algoma, the Bishop of Qu'Appelle, and the Bishop of Athabasca. In addition to that, we have the letter of Mr. W. D. Gwynne, of Toronto, one of our ablest and hardest working laymen, which shows a lamentable lack of numbers, to say the least of it, among the clergy in the home dioceses of Ontario. What is the reason of this, have we no young men for the home mission field? There is a movement

among our divinity students to devote their means, their energy, their lives, in foreign mission work; a feeling at its best, when unaccompanied with a very special necessity or aptitude, of romantic sentimentalism. The young clergyman and student, who deserts the home mission work for a foreign field at the present crisis, is like the soldier who leaves the ranks in the time of danger. There is no foreign field where so much Canadian life and energy and piety is so needed than those of our own country. No son of the Canadian Church with a spark of patriotic love would desert her now in her hour of danger. There is another class of our young clergy, who leave us, many of them to our great regret, and that consists of the now large number in the States. There are now three bishops there, and clergy in almost every diocese. It is hard to prevent the exodus, the temptations of a greater field, an apparently (only in many cases, apparently), larger stipend; the alleged want of encouragement by our own bishops, are all advanced as reasons for leaving us. Now, no such reasons exist; here are opportunities for all, not only for our own young clergy, but those who come to us from the Motherlands, the beginnings will be small, but in ten years from now, who can predict the enlarged spheres of work in the missions to which these young men may be sent? Some will still remain poor mission districts; others will have developed into flourishing villages, in a rich farming community, and still another class will have become towns and industrial centres.

Longfellow.

The admirers of the poet Longfellow will regret to hear that probably the last link with the generation he lived in has passed away. His sister, Mrs. Mary L. Greenleaf, a staunch Churchwoman, one whose life was crowned with many acts of kindness, died at her home, in Cambridge, Mass., December 3rd. She was 86 years of age.

Advent Missions.

The Advent missionary meetings, in New York, have been a very great success, and the Bishop of Thetford, who was invited at the suggestion of the Archbishop of Canterbury, more than realized expectations. But of all the addresses, that of Bishop Burgess, of Long Island, in St. Paul's, N.Y., making allowances for the difference between New York and ourselves, is by far the most appropriate to us at the present time. In the course of it he said: "When St. Paul, the first great missionary Bishop, started on his work, there was no question of money, although he was able to have the books of the day, a secretary, and to live like a gentleman in his own hired house. Now-a-days, money is always to the front. When a new missionary Bishop is thought of, everyone

asks at once: 'Can we get the money?' and we sometimes have to hang our heads in shame when we realize that we cannot. What are we to do? The work is only half done. Missions are only half supported, although the Church of Christ must be missionary, or die. What is the trouble? The Church at Antioch hadn't burdened itself with buildings. Meetings were held in upper rooms and on street corners. Now the Church must have cathedrals, churches, parish buildings, rectories, theatres, dancing halls, jewelled windows, and the like. All these luxuries are a burden to the parishes, and it seems as if the needs of the parishes along these lines grow greater every year. Every parish must have everything and the consequence is that they frequently become sad burdens, and the missionary appropriations of such parishes are the first to suffer. Some say that the remedy is to be found in endowments, but endowed churches are not the most generous givers to missions, and we do not look to them for help. Such churches are very apt to settle back to apathetic enjoyment. This condition is not necessarily connected with endowments, but nevertheless the Board of Missions does not look to the endowed parishes for great offerings. The trouble is, I think, that many parishes put their faith in buildings, guilds, gymnasias, and the like, rather than in the Gospel."

Exchange.

"Church Bells," in its issue of 5th December, states that there are many clergy, who, from one cause or another, find themselves, after a few years' work and residence in the parish, confronted by difficulties—climatic, family, social, ministerial—which, if not actually weakening their influence among their people, tend to a great extent to make the work more arduous, and prevent the parish priest from throwing himself as vigorously and usefully into his duties as would otherwise be the case. After elaborating these opening sentences, and giving instances where changes are desirable, the writer offers the services of the journal as a medium for the exchange of livings. Following this example, we are ready to place those clergy of Canada, who desire a change, in communication with others, who also wish it. Communications addressed to the Editor, marked, "Exchange," will be, of course, strictly confidential.

Algoma.

In next week's issue, we will print a valuable communication by the Bishop of Algoma. Valuable not only to Church people, but to all who desire to acquire a clear idea of the real resources of this great area. We are deeply indebted to the Bishop for his kindness, and we would impress on our readers the desirability of their obtaining

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Bishop Gore on the Gospels.

A few months ago, Bishop Gore lamented that he feared he would never have time to read a book again. This Advent the Bishop of Worcester is giving in St. Philip's, Birmingham, a course of lectures on the historical trustworthiness of the Gospels, which, while Canon Gore, he had prepared for delivery in Westminster Abbey, before his elevation to the episcopate. They are not intended, the Bishop says, for students of theology only or chiefly, but for men and women of ordinary education, who cannot fail to hear in current literature and general conversation a good deal about "the criticism of the New Testament," and its effects, real or supposed. Those who know the value of Dr. Gore's previous lectures are delighted to find that the prophet and teacher has not been quite sunk in the over-worked Bishop.

New Indian Bishopric.

The King has been pleased to approve the creation of a new bishopric in the Central Provinces of India, to be called the bishopric of Nagpur. His Majesty has been further pleased to approve the appointment of the Rev. Eyre Chatterton, B.D., to be the first bishop of the new See. Mr. Chatterton, who has been elevated to the episcopal bench from a curacy at Richmond, Surrey, has had qualifying experience of India and his new diocese. Educated at Trinity College, Dublin, he was ordained deacon at Durham, in 1887, and priest the following year. He was curate at Stockton-on-Tees till 1891, when he went out to India as head of the Dublin University mission, at Hazaribagh, in the diocese of Chota Nagpur, and remained there till 1899, when he returned to England. He is the author of "Fifty Years of Mission Work in Chota Nagpur." Last year he became one of the four curates of the Rev. M. F. B. Binney, vicar of Richmond, Surrey. With the addition of this new bishopric, there will now be eleven dioceses in the provinces of India and Ceylon.

ORGANIZATION.

It is an age of organization. We witness triumphs of constructive statesmanship and leadership in nations, in trade and commerce, and in social life. Distance and differences of race and climate are overcome, and widely separated communities federate under one head for common purposes of government, defence and trade. The seas that once served to divide, now serve to unite, and navies, more than armies, are the strength of nations. The first to act on this, if not most clearly to recognize it, was Great Britain, and hence her present greatness, and the vast extent of her Empire. What is true of empire is also true of trade, and gigantic and highly organized combines of trade and

commerce occupy the ground, and smaller and weaker rivals are driven from the field. The Christian Church is sadly divided, and its several portions are, both at home and abroad, competing rivals, and seeking to obtain support and followers at the expense of the rest. It is sad to admit this, but it is painfully true, and in sparsely settled rural districts, there is not a famine of the Word of God, but a scramble as to what particular form of Christianity shall gain and hold the ground. That any one of the existing churches, or sects, will gain entire supremacy, and absorb the rest, is extremely improbable, and yet all strive, as though it were not only desirable, but possible. Of unity much is said, but practically, we fear, it is remote. Instances are coming to our notice constantly of rivalry and divided effort. Let a field be opened, which one denomination occupies, and could occupy well, and three or four others will at once appear, and wish to have a representation and share. We could understand this better on the part of those who believe that their Church is the very society, or a branch of the very society, which Christ founded, than we can in the case of those who see little or no difference between one or more sects. Yet, strange to say, it is the latter, who are ready to admit that it is little or no consequence to what denomination a man belongs, who are most zealous in pushing forward at all points their own special form of Christianity. It could, indeed, be wished, that this rivalry, carried into small communities and even families, could cease, with its waste of resources, and its breaches of charity, but we fear it is by no means near, though its effects are to produce weariness and disgust, and are in a large measure responsible for the indifference and unbelief which so generally prevail. Our Lord foresaw it, and hence His prayer for His disciples, that they all might be one, that the world might believe that Thou hast sent Me. To division, therefore, we can directly trace the lack of faith and interest, which largely characterizes our day and generation. Next to prayer and effort for unity will be endeavours to extend the Church to which we belong, which in its history, genius, and influence is more especially national, and the Church of the English-speaking peoples throughout the world. And to this end there must be organization, which has been defined as the act of arranging the parts of a complex body in a suitable manner for use and service. The Canadian Church has just completed its organization in the formation of the General Synod, and the results of this are already visible in renewed life and increased missionary zeal. But organization must reach small things as well as great, and be seen and felt along concession lines, and in rural parishes, as well as in national boundaries, and continental limits. In the parish, rural deanery, archdeaconry, and diocese, we have ample and complete organization, but, unfortunately, though ready to our hand, it is not used, it is left idle and use-

less, and though much needs attention, the ecclesiastical machinery is inoperative. In some cases, new dioceses, and in all cases, working archdeacons are needed and demanded, and yet the cry goes unheeded, and the defect unremedied. What is wanted in our scattered parishes is the constant presence of an official, call him archdeacon, or by any other title, who will study the field at close range, who can suggest new arrangements and réarrangements, who can augment stipends by personal appeals and influence, who can have an eye to Church property, its maintenance and repairs, and who, generally by business methods and close contact with clergy and laity, can promote the interests of the Church in all parts of the field. Such a man could tell of the Church's needs, and interest the wealthier parishes in their poorer neighbours. Such an office would be an *oculus episcopi*, indeed, would bind bishop, clergy and laity together, and do for the Bishop, the chief overseer, what, with his spiritual and administrative duties, it is impossible he can do by himself. Better organization, and one or more such officers as above indicated, in each diocese, is the crying need of the Church in Canada to-day.

CHURCH-GOING.

Is church-going less general and less a habit than in former years? is a subject much discussed, and the general opinion seems to be that, relatively to the population, fewer attend church than formerly. We do not purpose to consider the causes of this, if it be as asserted, but rather to investigate the facts. During the past half-century, the population in all English-speaking countries has largely increased. We see it in the large cities of England and the United States, and in the wide areas of Western America, and the colonies. The Church has been called upon not only to minister in her old fields, and to her old congregations, but also to provide for spreading communities, and to follow the settler into new and distant regions. The extent to which this has been done is evidenced by the work accomplished in London, for instance, by the Bishop of London's Fund, and other agencies, and by the increase of the episcopate at home, in the United States and the colonies. Population has to some extent, perhaps, outgrown the ability and efforts of the Church to overtake it, and supply it with the means of grace. And thus, the relatively smaller attendance at public worship may be due, as much to these unwonted conditions as to anything else, and as we return to a more settled state of things, the Church can supply the lack of service. The past century in the Church of England was one of organization and extension, which is not yet complete, and the early years of the present century will witness probably the perfection of its organization, and its still greater consolidation. A retrospect of the state of the Church, say fifty years ago, will

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prove how great have been the strides in the increase of the episcopate, the formation of Synods, both Diocesan and Provincial, and the unification of the Episcopate, in the assembling of the Lambeth Conference. The facts, as to church-going, may be illustrated by a Church census, taken in Liverpool, England, on the second Sunday in November last. Liverpool is a fairly representative city, and what is true of it would likely be so of almost any other part of England or the colonies. The facts, as revealed by the Liverpool census, prove a decline of church-going relatively to the population, caused, perhaps, as much by tardiness in increasing clergy and parishes, as by any other cause. We see no reason for pessimism in regard to church attendance, but we do see reason for constant watchfulness as to changing conditions, and increasing effort to meet them. The Church in all sections can never regard her work as finished, but must ever be filled with missionary enthusiasm, and abound in missionary effort to build up and extend the kingdom of God. The following facts will illustrate the foregoing statements and conclusions: The census showed a total attendance of 178,477 out of a total population at the last count of 684,947, that is, rather more than a quarter. Eleven years ago the recorded attendance was 157,846—the gain has not kept pace with population. The distribution of the attendance is of interest, which, in view of the Education Bill, is political as well as religious. Of the Church of England, there were counted 67,898, of Roman Catholics 35,330, of Wesleyans, 23,778, of Baptists, 11,086, of Presbyterians, 10,917, of Congregationalists, 8,993 of Calvinistic Methodists, 8,927, of Unitarians 1,206, and of other broken lights of our prismatic Christianity, 9,237. The Church of England attendance is thus 38 per cent. of the total, excluding Roman Catholic attendance at vespers. It should be observed, however, that in Liverpool the migration from Ireland has greatly swelled the Roman Catholic ranks, so that in their regard the city is in no sense typical, and it has always been a stronghold of Nonconformity. It is said that a similar census will be attempted in London by the Daily News, which, in commenting on the Liverpool figures, says: "The point of importance, however, is that if the Roman Catholics be eliminated the Protestant worshippers at morning service are actually fewer than they were eleven years ago, notwithstanding the large increase in population. Churchmen numbering 26,472, against 26,751, and Nonconformists 25,395, against 26,401. . . . At the evening services the chapels leave the church considerably behind. The total Nonconformist attendance in 1891 was 43,622, and now it is 50,154; while the Church figures now are 41,426 against 36,849 in 1891. But neither Churchmen nor Nonconformists can flatter themselves that these figures present an accurate picture. There are included in the present totals 6,775 Churchmen and 4,164 Nonconformists at

morning service, and 9,990 Churchmen and 7,015 Nonconformists at evening service in churches and chapels outside the old city boundaries, and the attendances at these places of worship in 1891 are not included in the census for that year. When these figures are adjusted, both church and chapel show a largely decreased attendance at both morning and evening service."

DO WE NEED A NEW NAME?

By Frank E. Hodgins, K.C.

I have read with great interest the letter which Mr. Holmsted, K.C., has addressed to you. With very much that he says I quite agree. In fact, I am glad that it gives me an opportunity to add something I could not very well express in my communication to you; that is, that we have in all our Synods struggled too much with the temporalities of the Church and its machinery, and with the prejudices of prepossession of locality, and have paid too little attention to the development of the true mission of the Anglican Church. Its action at the last General Synod in grasping the great opportunity which the growing West offered to it, and its spirited attempt to make itself in fact, a great Canadian Church, may well justify Mr. Holmsted's view that there are weighty matters of substance, rather than form, to be dealt with in the same way. But I cannot accept the view that the name we bear is not an important factor in our spiritual progress, any more than I would urge that the name was everything. Great sentiments lie behind great names. And at the present juncture, I think some of our success will depend on making up our minds, not merely as to what we shall call ourselves, but what we really are. Up to the present time, we have adopted the forms and methods of the Mother Church, as moulded by the vicissitudes of its corporate history. Clinging to these, are found consequences of thought and belief which, at one time in this country bred dissension and discord. Besides this, we have transplanted a system and order which have been evolved amidst peculiar social conditions in England. Much of them is unsuited to Canada, but it has been loyally adhered to. The question underlying the change of name is this: Do we want to work out our destiny in Canada, under the old order of things, or do we wish, ourselves, to be able to adapt that system to our own needs and opportunities? If we decide on the former course, and are willing to take a time-honoured, though inflexible, organization and do our best to work under it, as far as it is adaptable, then, I say, let us remain as we are. But we cannot urge that in so doing we have given our Church a fair chance. Instead, we have sacrificed efficiency to sentiments, and laid a cold hand upon the aspirations of our time. This seems to me to make the change of name significant, and I venture to think that we should do it, or refrain from doing it, with our eyes open. I do not stop to defend Lord Romilly from the charge of inconsistency. His interesting judgment finally places the status of a Church just where that Church has, in fact (and not only in name), elected to stand. My contribution was designed to emphasize this view, and to point out that we could, if we chose, remain an integral part of the Church of England; or, with equal right, set up our own standard. Legislation and synodic action and declarations show distinctly that when our Church was given self-government, it did not accept it, nor did it use it as separating us from the Mother Church. We remained part of it, just as Canada remains part of the British Empire, although with complete representative institutions. If the Church of England in Canada, when taking up its new rights, affirmed its intention of exercising them, as part of the Church

of England, it was, I suppose, competent to do so. But when, in the exercise of our undoubted powers, we take those steps which differentiate us from the parent stem, we become, in the eyes at least of the highest tribunal in the Empire, an independent Church. To shut our eyes to that fact and to go on with our work, unable to say, because we have never become conscious of it, whether we are part of the Church of England or a self-governing Canadian Church, would not, I think, argue any great earnestness in our work or interest in our Church.

FROM THE BISHOP OF ATHABASCA.

My Dear Sir,—The ordinary course of work for the year has been considerably broken into by attendance at the Provincial and General Synods, held in Winnipeg and Montreal respectively, last summer, thus preventing me from visiting all the missions. The General Synod was of a specially interesting character. The truly spiritual feeling manifest at the meeting for the formation of the "Missionary Society of the Church of England in Canada" made a deep impression on all who were present. The prominence given to the work to be done in North-West Canada would seem as though the great Lord of the Harvest was moulding the very instrument, not only for building up the Church in the new and increasing colonies of the North-West, in Manitoba, Saskatchewan, Qu'Appelle, Calgary, and British Columbia, but for taking up the work the Church Missionary Society of England is laying down, a work which keeps to the front the evangelization of the Indian tribes throughout North-West and North America. We may well pray that God, by His Holy Spirit, will so mould its character, and shape and direct its efforts, that they may further His Kingdom, and strengthen and carry forward the work already being done. Still, so vast is the field to be covered, so heavy the calls it will increasingly entail, that each separate diocese, and each several mission will need all the help and encouragement the friends of missions can minister. There is always a certain amount of detail and of need that must necessarily be outside the scope of a society with so wide a field demanding its care and which must therefore limit itself to the most pressing needs. May our friends and fellow workers, who have so generously assisted us in the past, not only continue, but increase, their efforts. The reduction the Church Missionary Society has inaugurated, and which will in 12 years time cancel its grants, will, with each successive year, either increase the burden of the Bishop and every missionary through the diocese or render it necessary to curtail the work. We may well urge on you more prayer and more effort on behalf of the work in Athabasca. Last January, by the usual conveyance of dog-trains, I visited the mission at Wapuskaw. I was very anxious to spend two Sundays there. This necessitated hard travelling. The stars were peering as our camp fire threw ruddy shadows on the surrounding pines, and cast a genial warmth within its limited circle, while beyond the grim frost reigned ever coldest just before dawn. This the last day of our journey was spent in scaling "the Mountain," and crossing the sharp ravines that intersect it. It was already dark as we crossed the intervening arm of Sandy Lake. About 7 p.m. we made a hurried camp for supper, and then pushed on some eight or ten miles further. About 11 p.m. we lay down on hastily arranged pine-brush and snatched a few hours sleep. By five I had the men up, and, sharing the last of our provisions with the dogs, we started across Wapuskaw lake. Light, fleecy clouds of ever-changing hues heralded the coming day, and about 8 a.m. on Sunday morning we reached the mission. Since my last visit the church had been completed. It is built

dressed pine logs, and consists of nave and chancel, with lance-headed windows. It stands near the mission house on a high ground overlooking the lake. The mission, with its encircling fence and cultivated land, is a pleasing object. One trusts that it may be as "a city set on a hill," holding out the light of truth to the Indians that live around. The Rev. Henry Robinson was in charge during Mr. Weaver's absence, rendering hearty and efficient help. Our work there is, to a certain extent, hindered by the action of some of the fur-traders, who formerly encouraged and befriended it, but are now opposing us. During my stay, a confirmation was held and Holy Communion administered. I was also able to visit all our people residing at, or near, the lake. Miss Young and Miss Scott were carrying on the boarding school with untiring patience. The children were looking healthy and well, and were making good progress under Miss Scott's tuition. Sickness, however, broke out later on, and the school had to be temporarily closed. The Rev. Charles and Mrs. Weaver are once more in charge, having returned from their furlough last August. Miss Parrott, from Byron, Ont., accompanied them and I trust will prove a valuable addition to the mission staff. Last June, I visited St. Peter's mission, Lesser Slave Lake, accompanied by my daughter. The weather during our trip was very changeable, with rather too much rain for comfort. We arrived at Lesser Slave Lake on the twelfth day. Archdeacon Holmes has gathered around him an attached congregation, and the Sunday services were well attended, the morning being in Cree and the afternoon in English. Nowhere was Coronation Day more loyally and heartily celebrated. Football, tug-of-war, foot races, and jumping, were all keenly contested. Tea and cake were enjoyed in the open air, ending with a phonograph entertainment in the new school-room. The tidings of the King's illness, and consequent postponement of the Coronation, only reached there some ten days later. The following Sunday, I held a confirmation, and administered the Holy Communion to forty-eight communicants. The school is under Mr. C. D. White's painstaking management. Mrs. White acts as matron for the boys and Miss Durtnall for the girls, assisted by Miss Edgar, who has been kindly sent out by the W.A. of the Board of Domestic and Foreign Missions. Time would not permit of my visiting St. Andrew's mission, White Fish Lake, or the missions on the Peace river, but the Rev. W. G. White and the Rev. M. Johnston met me at Lesser Slave Lake, enabling me to arrange the affairs of their missions. I was much pleased to hear of Miss Johnston's success with her little boarding school at Christ Church mission, Peace river. Mr. White is hoping to secure a grant from the Indian Department for a day school for White Fish Lake. Miss Halpenny, from Winnipeg, who joined them last September, will, in this case, be able to render valuable assistance. I was very sorry not to be able to visit St. Luke's mission, Vermillion, Peace river, where the Rev. A. S. White and his sister are working, assisted in the school by Benjamin Dakota, who came to this diocese from the Industrial School, Battleford. Their letters, received as often as possible, give us cause for encouragement, I am thankful to say. We have also welcomed to this diocese Miss Ida Collins, from Essex County, Huron diocese. She has joined the Rev. A. J. and Mrs. Warwick, at Chipewyan, and will, I am sure, greatly strengthen their hands. The workers thus scattered throughout this vast, lone land, and occupying for Christ these outposts of His Church, do indeed need your prayers and sympathy that they may be enabled to realize the comfort and power of God, the Holy Spirit working in and through them. My prayer for you, dear fellow workers, is, that in seeking to water others, you may be watered yourselves (Prov. ii., 25), with all spiritual blessings in Christ Jesus. Contri-

butions in aid of the needs of this diocese, please send in to H. G. Malaher, Esq., Missionary Leaves Association, 20 Compton Terrace, Islington, London, N.; or the Rev. W. A. Burman, Winnipeg, Man. Yours most sincerely, Richard Athabasca.

Athabasca Landing, N.W.T., Canada

REVIEWS

Magazines. — Everybody's Magazine. — The January number of this magazine contains several articles of interest. Miss Juliet Tompkins writes of "The Personality of Helen Gould," and David G. Phillips tells "How Roosevelt Became President." A new "Arabian Nights" story, entitled, "Sul and Shumel," is contributed by A. R. Calhoun, and one from K. H. Brown appears under the caption, "A Member of the Misses." Miss B. Van Voost describes the life of "The Woman that Toils in Chicago," this being the fifth of the series of her articles. A further instalment of the story, "Journey's End," by J. M. Forman, also appears. Chapters IX.—XII. There are, in addition to the above, several short stories, and a poem by various authors. The cover of this number was designed by the Barnes Crosby Company.

The American Antiquarian. Rev. Stephen D. Peet, Ph. D., Editor. Chicago and London. November and December, 1902. \$4 per annum.

As usual, this magazine is most interesting. A rather long article, by the Editor, deals with "Pyramids in America." As we before observed, the study of "Remains" in America is being very fully gone into in the States. A great deal of romantic lore has been evolved, which time may modify, but, at present that lore is very suggestive. The comparisons of American antiquities with those of the very earliest finds in Egypt and the East is awakening increased interest everywhere. There is a quite new and very striking find in Australia of "Cave Painting," which is full of interesting surprise. In connection with "Primitive Implements and Weapons," Mr. Thompson, of Iowa, has a paper on "Psychic Emergence of Man," in which he accounts for the development of the ape brain of our distinguished ancestor into the modern human brain by our forefather, the big monkey, having suddenly discovered that a stick with a sharpened point was better than a blunt club; this set him really "thinking," and as he "thought" more, his brain began to grow and expand, till at last he came out a "man." Another writer, in a previous number, convinced us that this happy result was due to an improvement in diet. Very interesting papers are those on "Fountains and Aqueducts, Ancient and Modern," and "Double-headed Serpent and Migration of Symbols." Altogether, the review is very useful in letting us know what varieties of study are all around us.

P.S.—Would it not be a good suggestion that missionaries might be sent to the apes to urge them to use the same means to-day that proved so useful to their ancestors? One traveller, it is said, found that the monkeys have a language. Is that traveller still living? It is a pity that nothing should be done for the apes to raise them.

The Homiletic Review, December, 1902. Funk, Wagnall's Co., New York and Toronto. \$3 per annum.

This number is very much of the usual character, popular and practical, but not very deep. There is a forcible paper on the "Philippine Friars," by Homer Stuntz, D.D., Superintendent of Methodist Episcopal Missions, in which he handles the friars without gloves. Dr. Patterson, of Pennsylvania, asks: "Is this a Christian nation?" meaning the United States, and gives documentary evidence to show that it is, theoretic-

cally. A most suggestive account is given of the Mormon founder, Joseph Smith, which ought to incite to the enquiry, on the part of his followers, whether he was likely to have been a safe guide to follow? Of course, most people know that Mormonism is built upon an audacious lie, and this article accounts quite naturally for its invention. The rest of the review does not call for very special notice, the sermons, suggestions, etc., being adapted for those intended to be reached.

We have received a copy of "The Canadian Almanac" for 1903, which is published by the Copp, Clark Co., Limited, of this city; price, 35c. This issue is the fifty-sixth of the series, and is indispensable as a handbook and book of reference. It contains, amongst other information, a full account of the census of Canada, so far as issued, and very full and complete information regarding the militia. The Home Government and the Imperial navy and army are described in short, clear and interesting articles. It contains also a full list of the clergy of the various denominations, and a list of bank and other stocks which are dealt with on the Toronto Stock Exchange, which will be found extremely valuable. The other departments of The Canadian Almanac, including the customs tariff, postoffice directory, list of banks, schools, colleges, societies and institutions, barristers, foreign consuls, county and municipal officers, division court clerks, police magistrates, life insurance, game laws, etc., have been revised and brought up to date, and the astronomical information has been considerably enlarged. A map of the city of Toronto is given with each almanac. The Canadian Almanac contains in all 440 pages of reading matter.

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.

ONTARIO.

Kingston.—The annual service of the Kingston branches of the Woman's Auxiliary, which is generally held on St. Andrew's Day, took place in St. George's Cathedral on Tuesday, December 2nd. The Holy Communion was celebrated by the Very Rev. Dean Smith, assisted by the Ven. Archdeacon Carey, Rev. Canon Macmorine, and the Rev. G. L. Starr. The attendance was unusually large, and it was pleasing to see so many women gathered together to give thanks to God for His blessing on their work in the past, and to pray that in the future they may "go forward in faith and hope, looking unto Thee." All the diocesan branches are now represented at the Board meetings. The importance of regular correspondence with the branches is earnestly impressed upon the representatives, as the interest is so much greater when the members are kept in close touch with the work of the Board. The W.A. has taken a great deal of pleasure in contributing towards the payment of a bell for the church at Herschell Island, about which such interesting accounts have lately been heard. A sufficient sum to cover the cost was soon sent in. There seemed to be a certain attractiveness in the idea that Ontario diocese would have a special interest in the bell that calls the worshippers together in that far north land.

ZENANA MISSIONS.

As showing how the iron chain of caste still binds the women of Southern India, a Church Zenana missionary tells how in a house where she was visiting a girl had suffered agonies for sixteen days and nights from a bad whitlow on one finger of each hand, to which a dressing of filthy rags, saturated with lime-juice, had been applied. The missionary was allowed to poultice the fingers, but being non-medical, and having a doctor friend at hand, she begged the parents to allow the latter to attend the case, explaining that he could be shown the hand without seeing the girl—he would stand in the street and prescribe while she remained behind the door. But no! they would not hear of anything so degrading to the pride of their caste. They could not allow a man-doctor to look at the hand, and the nearest woman-doctor was 118 miles away, so the unqualified missionary must do what she could, or leave the girl to suffer. In spite of ignorance, and with the blessing of an ever-pitiful God, the fingers healed so rapidly with a simple dressing and poulticing, that the heathen marvelled. But the amateur's reflection remains: "God speed the medical women missionaries and send out hundreds more!"

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

Lennoxville.—St. George's.—For the first time for many years an ordination service was held in this church by the Lord Bishop of Quebec, on Sunday, December 14th, when he admitted Mr. J. Hemming Nelms, B.A., a divinity student, at Bishop's College, to the diaconate. The candidate was presented by the Rev. F. J. P. Allnatt, D.D., and the newly-made deacon was invested with the stole by the Rev. Canon Scarth, D.C.L., rector of the church. The sermon was preached by a friend and former rector of the candidate, the Rev. C. Ernest Smith, D.D., D.C.L., now rector of St. Thomas' church, Washington, D.C. He took for his text Isaiah xi, 8: "And I heard the voice of the Lord saying, whom shall I send, and who will go for us?" "Then said I, here am I, send me." The sermon was a powerful and graphic presentation of the responsibilities and duties of a deacon, and of the import and attractiveness of the thought of the method of the Church, in handing down our Lord's commission to His apostles, by the laying on of hands, by the Episcopate, since Christ's institution of this sacred rite.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.
John Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. John the Evangelist.—The Lord Bishop of Ottawa, by permission of His Grace, the Archbishop, held a confirmation service in this church on Sunday, the 14th inst., when he administered the Apostolic Rite to fifty-three candidates, who were presented to His Lordship by the rector, the Rev. Canon Wood.

St. George's.—On the same day as above, at the evening service, the Bishop-Coadjutor administered the Sacred Rite to sixty-three members of his own congregation, many of whom were adults. The candidates were presented to the Bishop by the Rev. Dyson Hague. At both churches there were large congregations present.

St. Jude's.—The Rev. Canon Dixon, the rector of this church, who has been living in England for the past two years, is expected to arrive in

Montreal on the 27th inst. He sailed from Liverpool on the S.S. "Lake Ontario," on the 16th inst.

Diocesan Theological College.—The following are the results of the Christmas examinations at this college, which were posted on the 17th inst.: New Testament I.—Lindsay, Blagrave, Raymond, Ireland, Parker, Lancaster, Dunham. N.T. III.—Bruce, Lindsay, Blagrave, Ireland, Parker, Carruthers. Patristics—Bruce, Blagrave, Lindsay, Ireland, Parker, Carruthers. Old Testament I.—Lindsay, Blagrave, Raymond, Ireland, Parker, Lancaster, Dunham. Old Testament III.—Bruce, Carruthers.

OTTAWA.

Chas. Hamilton, D.D., Bishop, Ottawa.

Winchester.—St. Matthias.—The ladies of the guild of this church held a very successful bazaar in Miss Beach's millinery show-rooms, which were very kindly lent by her for the occasion. Unfortunately, the weather proved awful, the first day the thermometer registered 23 degrees below zero, and the second day an awful snow storm raged, but in spite of that the bazaar proved a great success. The following ladies were the stall holders: Fancy work, Mrs. Egan and Mrs. Lane; candy stall, Miss M. Sanderson; luncheon counter, Miss Bowen. The children's stall, which was composed chiefly of dolls, dressed by themselves, and other work of their own, was held by the Misses Winnie Eager and Madeline Morris. The proceeds of their stall went to the junior branch of the Woman's Auxiliary. In all, the proceeds amounted to about \$75.

Cornwall.—Trinity.—A large gathering of the congregation was held in the Memorial Hall, on Monday, the 8th December, even the extreme cold failing to keep people at home, when they had decided on celebrating the 26th anniversary of the marriage of the Rev. Rural Dean and Mrs. Houston. Every seat in the hall was filled, and many were standing up, when the meeting was called to order by Mr. R. A. Pringle, M.P., who officiated as chairman. An anthem by the choir, songs by Mr. and Mrs. Squire, and Mrs. Fred. Johnstone, and recitations by Mrs. Colin Cline were nicely rendered, after which Mr. G. C. Smith had a few words to say on behalf of the congregation. His remarks were to some extent historical, and no church has a richer history than Trinity; and coming down to the present time he congratulated the congregation most heartily upon the possession of so faithful a rector, the rector upon his admirable helpmate, and both upon the happy occasion that had brought them together. As a token of regard, more substantial than mere words, he asked Mr. Houston to accept at the hands of his parishioners a handsome fur-lined coat and fur cap, while to Mrs. Houston he tendered a fur ruff and muff and \$10 in gold. These articles had been bought by a committee of ladies, who had taken upon themselves the task of providing the funds for their purchase, which had been most cheerfully provided by the people of the parish. Messrs. Arthur Neil and Samuel Snetsinger added a few words on behalf of the country parishioners, and the Rural Dean expressed his thanks briefly, but very much to the point, as usual. Mr. Houston then put on the coat, which proved a splendid fit, and a credit to the maker, the well-known tailor, Mr. J. A. Sauriol. Mr. C. W. Young, in moving a vote of thanks to the chairman, took occasion to say that the success of the present gathering showed that such meetings were appreciated when all the congregation, from town and country, could meet and enjoy an hour or two together, and become better acquainted. He expressed the hope that at least one social evening would be held every year, and saw no reason why the wedding anniversary of the rector and his good wife

should not be celebrated in that way, as the season was most appropriate. Refreshments were then served by the ladies, everybody was given a piece of wedding cake to dream upon, and the crowd dispersed ever so much pleased with the evening they had spent.

Wales.—St. David's.—The annual meeting of the officers and teachers of the Sunday school was held in the basement on Friday evening, the 12th inst. The secretary's report showed an increase during the past year, and it was decided to add another class to the school. The treasurer's report showed a nice balance on the right side. The Eastman Sunday School Records system has been adopted, it simplifies the work of both secretary and teachers. The Sunday school has engaged Mr. E. E. Mattice, of Lunenburg, to conduct singing class on Saturday afternoons, which is very largely attended. The annual Christmas treat for the children will be held in the basement on Tuesday after Christmas. The officers elected for the year were: Rev. C. O. Carson, superintendent; Mr. W. J. Ransom, assistant superintendent and secretary; Miss Lizzie Eamon, treasurer, and Miss Ada Eamon, chorister.

TORONTO.

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

The death occurred on Monday evening, Dec. 15th, at his residence, 48 Nassau street, in this city, of the Rev. Dr. D. J. Caswell, late rector of Christ Church, Meaford, Ont. Deceased, who was 57 years of age, had been failing in health for some time, and in January last was forced to apply for superannuation, giving up his parish work and coming to Toronto to reside. An active life of twenty-five years in the ministry of the Church of England was spent in the diocese of Huron, where he filled several important charges. Dr. Caswell was well-known as the author of a series of charts, comprising a new and attractive method of teaching the Church Catechism, which are now used in many of the Sunday schools of Canada and the United States. He leaves a widow and three sons, Arnold B., with the J. B. MacLean Publishing Co., of this city; Sydney D., of the staff of Moisons' Bank, Knowlton, Que., and Reginald L., with W. J. Gage & Co. The funeral took place on Thursday, the 18th inst., at 2.30 p.m., to St. John's church, Portland street, and thence to St. James' Cemetery.

St. Alban's Cathedral.—The Lord Bishop of the diocese held an ordination for priests in this Cathedral church on Sunday morning last, St. Thomas' Day, when he advanced two deacons to the priesthood, viz., the Rev. Loftus Augustus Trotter, who is stationed at Minden, and the Rev. Vivian Edward Foster Morgan, curate of St. George's, Guelph. The latter gentleman was ordained by Letters Dimissory from the Lord Bishop of Niagara. The ordination sermon was preached by the Rev. Marmaduke Hare, curate of St. George's. It was a very appropriate and able address.

Lindsay.—The Rev. H. C. Dixon, in beginning his work as diocesan missionary agent, visited Cameron, Cambray and Lindsay on Sunday, Dec. 14, where he preached able and uplifting sermons, and received much encouragement, both financial and otherwise, in his work. On Tuesday, December 16th, he was at Reahoro', where, after calling on some in their homes, and giving useful hints to the lady collectors, a meeting was held in the evening. Each of the churchwardens gave a short address, as did also the Rural Dean and the Rev. R. J. Perkins, and then Mr. Dixon laid the needs and opportunities of the work forcibly before the people. He also gave a short illustrated lecture on the "Life of St. Paul," showing St. Paul's intense interest in his own people, the

Jews, as well as his wondrous work in the regions beyond. The efficacy was most encouraging. Mr. Dixon shows his fitness for the position by drawing such numbers together on week days, through his illustrated lectures and other ways, and then by interesting them in extending God's work and kingdom at home. We feel sure that Mr. Dixon will not only largely increase the income of the Mission Board, but will help much in the spiritual uplifting of the Church-people of the diocese.

Port Hope.—Trinity College School.—This school has just brought to a close a most successful term. The work of the term has been excellent and the bright prospects announced in September have been more than fulfilled. An increase in the number of the boys after Christmas is expected. On Wednesday, December 10th, the Headmaster, the Rev. Dr. Symonds, brought to a close a course of eight lectures on the "History and Literature of the Bible," given in the town of Port Hope under the auspices of the Ladies' Club. At the close of the lecture the president, Mrs. Mulholland, presented Dr. Symonds with a complete set of "The Temple Bible," in 25 vols. The Headmaster acknowledged the gift in suitable terms.

NIAGARA.

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

Georgetown with Norval.—The results of the Sunday school examinations are as follows: Georgetown—Kindergarten, (Miss McCollom)—Harold Coffen, 1st, 64 per cent.; Joy Marsden, 2nd, 50 per cent. Primary A, (Miss Barber)—Edith Hoare, 1st, 25 per cent.; Agnes Roe, 2nd, 20 per cent. Primary B, (Miss Thompson)—Annie Dundas, 1st, 75 per cent.; Lucy Lake, 2nd, 60 per cent. Junior (Mr. MacFadden)—Hugh McNelly, 1st, 55 per cent.; Rob McKay, 2nd, 45 per cent. Senior (Miss McConnell, supt.)—Gertrude Hoare, 1st, 50 per cent.; Nellie Roe, 2nd, 35 per cent.

Norval—Kindergarten, (Miss Maxted) — Marjory Gallop, 1st, 60 per cent. Primary (Miss Day)—Gordon Day, 1st, 60 per cent. Junior, (Miss Pettigrew)—Laura Day, 1st, 40 per cent.; Prairie Maguire, 2nd, 20 per cent. Senior, (Mr. F. Robinson, supt.)—No candidates.

Glenwilliams.—Kindergarten, Boys, (Mr. L. Beaumont)—Walter Fry, 1st, 100 per cent.; Arthur Beaumont, 2nd, 60 per cent. Kindergarten, Girls (Miss Russel)—Fanny Webster, 1st, 100 per cent.; Hazel Christy, 2nd, 60 per cent. Junior (Mr. J. Beaumont, Supt.)—Mamie Reid, 1st, 25 per cent.; Hazel Smith, 2nd, 10 per cent. Senior Boys (Mrs. Beaumont)—Harold Beaumont, 1st, 50 per cent.; Bert Smith, 2nd, 20 per cent. Senior Girls (Mr. Fittall)—Norma Holdroyd, 1st, 50 per cent.; Carrie Reid, 2nd, 40 per cent. It is hoped that these examinations will be continued annually in the parish. The teachers present the first prize, and the rector the second. The prizes will be distributed at the annual entertainment.

HURON.

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

Galt.—The Sunday school anniversary services were held, as usual, on the first Sunday in Advent. The Rev. W. J. Taylor, of St. Mary's, officiated, preaching specially appropriate sermons, and delivering an address in the afternoon at the "children's service." Palms and flowers were tastefully grouped around the chancel steps, etc., and all the services were arranged with special reference to the occasion. Favoured with agreeable weather, the congregations were encourag-

ing, and all entered heartily into the exceptionally bright and hearty services.

London, Anglican Young People's Association.

Branches of the A.Y.P.A. have been formed in the following places: Paris, St. Jude's, Brantford; Galt, Sarina, Durham, Bienheim, Hanover, Fairmount, Hespler, Comright, Paisley, Grace church, Brantford, Preston, Mitchell, Petroha, Thamesford, Lakeside representing the counties of Brant, Waterloo, Lambton, Grey, Kent, Bruce, and Huron, in the diocese of Huron.

Thamesford. The Rev. Canon Brown, of Paris, chairman of the synod committee on young people's associations, visited this parish on Thursday, December 11th, to organize branch societies of the Anglican Young People's Association. He addressed a large and hearty meeting in the town on December 11th, and there organized the first branch in Oxford County. Officers were appointed, members enrolled, badges distributed, etc. At Lakeside, on December 12th, Canon Brown addressed another meeting and organized another branch. This movement is steadily growing, and there are now some nineteen branches regularly organized. Enquiries are reaching the committee from time to time from other dioceses, and the movement is bound to spread through the whole Church of Canada. Canon Brown's address emphasized the four aims of the society—worship, work, fellowship and edification.

ALGOMA.

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

Depot Harbor.—St. George's.—A handsome altar cross was presented to this church during Advent, by St. Matthias', Toronto, Ward of the Confraternity of the Blessed Sacrament.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

PROHIBITION.

Sir,—The very wise and considerate remarks on this subject, contained in a recent number, will commend themselves, without doubt, to that large circle of our readers, who, while deploring the evils of intemperance, and being strenuously desirous of abating, or uprooting them, have been long doubtful of the wisdom of seeking to deal with the evil solely by legislative repression. That acts of Parliament are powerless to effect the object they aim at, namely, the suppression of the ordinary use of intoxicants and of drunkenness, as a result, has been abundantly manifested, as you say, by experience; a fact which may well lead to a reconsideration of the whole subject. Having been conversant both with the inception and early working of the temperance movement in England, and its subsequent development in this country, I have been struck by the fact that, for many years back, the moral and spiritual aspects of drunkenness and its cure have been largely lost sight of by the most ardent temperance workers. This, however, is plainly the sphere in which the Church of God should, naturally, make itself felt. The whole temperance movement had its rise from an apprehension of the terrible evils of drunkenness; yet, has it not been almost entirely forgotten in these times that drunkenness is a sin against God?

That it shuts a man out, if persisted in, from the kingdom of God on earth, and entails, if unrepented of, everlasting damnation in the world to come? I have heard some thousands of sermons in my time, in various parts of the world, and in many churches, but, to the best of my recollection, I have never heard one warning men against drunkenness, in the light in which it is placed in the Word of God; that is, as on a level with such deadly sins as fornication, revellings, riotings, and such like, with all their terrible spiritual consequences. The Apostle Paul could tell the people of Corinth (who, living in a great sea-port, were peculiarly liable to this sin), that "no drunkard could inherit the kingdom of God;" and that "no drunkard or fornicator was fit for the fellowship of the Church." These warnings are so conspicuous in the Apostle's letters to the Christians of Corinth, plainly, because the state of society there called for such strenuous words; drunkenness was a sin that would "easily beset" its inhabitants. It need not be said that the same condition prevails amongst ourselves; yet, we have been largely drawn off, have we not, from combating it, with the spiritual forces, which are at the command of the Church, to follow this "will o' the-wisp?" Prohibition, which, while it allures men to the bogs and quagmires of political contests, invariably defies any attempt to grasp it, while leaving the great evil as rampant as ever. And there has come about a mode of considering drunkenness to be a foible, for which a man is not to be blamed, but pitied. In the early days of the temperance movement, the forces employed were wholly (in England at any rate), moral and spiritual; they aimed at the reformation and salvation of individual drunkards, and to my knowledge they were, in many striking instances, most successful; drunkards were reclaimed and saved to society and the Church. But what drunkard has ever been touched, influenced, still less reclaimed, in a prohibition campaign? And the question, I think, might be extended even to such an enquiry as this: What drunkards have been reclaimed by the operation of prohibitory laws, when adopted in certain localities. It would not be difficult, I think, to maintain that the temptation to abandon spiritual and moral forces in order to fight the evil with the weapons of this world, was really a device of the enemy, a sort of "drawing a red herring across the track," in order to divert good men from using effectual methods, and follow those that are wholly ineffectual, for prohibition has undoubtedly proved to be so. The fatal defect of a prohibitory policy to be enforced by law is this, that it can never be made effectual, as experience has proved, except in a community, almost the whole of whom have voluntarily given up the use of intoxicants; but for a community of this sort prohibition will be needless. But, it may be asked, and this enquiry goes to the root of the matter, why does legal prohibition fail of enforcement? The real answer is that it so fails, not only because numbers of persons use intoxicants, without drunkenness, in ordinary diet and times of social intercourse, but because many people are convinced, that for certain persons and constitutions, their dietetic use may be an advantage. And such persons abhor drunkenness as much as the most ardent prohibitionist. This line of argument may be thought to run counter to the idea of municipal regulations; but this by no means follows, for municipal regulations can be carried out if framed with judgment, and as preventives they undoubtedly have force, though no one would dream of their having any effect in the way of reformation. My conclusion, therefore, is this: Let good and sober men, who are in civil life, and have to do with civil affairs, use their best endeavours in devising practicable, municipal regulations, in regard to intoxicants, and helping to carry them out. But, and this is the main object of my letter, I would earnestly entreat those in authority as preachers in the

persisted in, from the and entails, if unre- tion in the world to thousands of sermons of the world, and in best of my recollec- warning men against which it is placed in on a level with such revellings, riotings, or terrible spiritual Paul could tell the g in a great sea-port, this sin), that "no ngdom of God;" and ator was fit for the These warnings are tle's letters to the y. because the state ch strenuous words; would "easily beset" at be said that the tngst ourselves; yet, off, have we not, he spiritual forces, i the Church, to fol- Prohibition, which, bogs and quagmires ly defies any attempt the great evil as e has come about a essage to be a foible, e blamed, but pitied. nperance movement, olly (in England at l); they aimed at the i individual drunk- they were, in many ccessful; drunkards o society and the rd has ever been eclaimed, in a pro- question, I think, such an enquiry as eclaimed by the s, when adopted in ot be difficult, I mptation to abandon order to fight the is world, was really t of "drawing a red order to divert good ethods, and follow tual, for prohibition so. The fatal defect enforced by law is de effectual, as ex- in a community, al- ve voluntarily given but for a com- on will be needless. his enquiry goes to oes legal prohibition al answer is that it bers of persons use nness, in ordinary course, but because hat for certain per- dietetic use may be ons abhor drunken- rdent prohibitionist. e thought to run pal regulations; but or municipal regula- med with judgment, oubtedly have force, of their having any on. My conclusion, and sober men, who nd with civil affairs, devising practicable, ard to intoxicants. t. But, and this is I would earnestly s preachers in the

Church of God, (including all those who are in a position to influence others, such as Sunday school teachers, Bible class leaders, etc.), to take up the spiritual weapons, which God has placed in their hands, and which we know are mighty to the casting down of the stronghold of the devil; and this, in two ways: First, in warning men that drunkenness is not a mere foible, but a deadly sin, as has been said, bringing men into danger of eternal damnation; and secondly, in inculcating that constant habit of self-control, and self government, which is the true "temperance of the New Testament, as taught by the apostles of our Lord, and which is a fruit of the Spirit. This, if it became habitual—being sustained by the power of the Spirit of God—would go to the very root of the matter, and cause drunkenness wholly to cease, at any rate, from the sphere of the Church's influence. The above recommen- dation by no means precludes the employment of such methods as bands of hope, signing the pledge, and the practice of total abstinence, as an example to others. But there must be spiritual forces behind all these to make them effectual, as universal experience proves. SENEX.

British and Foreign.

SIX archbishops of York have been seen and spoken to by MR. COIT, parish clerk of Boston, YORKS, who is retiring at the age of 80.

The bishop of Worcester has appointed the Rev. J. E. C. S. Dawson, vicar of St. Saviour's, Roath, Wales, to the important rectory of Chislehurst in Kent.

The Rev. H. B. Cronshaw, M.A., domestic chaplain to the Bishop of London, has been appointed vicar of St. Stephen's, Westbourne Park, in succession to the bishop designate of Auckland, New Zealand.

A memorial tower has been added to the Cathedral at Faribault in memory of Bishop Whipple, of Minnesota, who was for many years the spiritual father and political protector of the Indians of his diocese. Amongst the contributors are the Archbishops of Canterbury and York, the Bishop of Norwich, former President Cleveland, Mrs. J. Pierpont Morgan, and the Sioux and Chippewa Indians.

Miss Argles, daughter of a former dean, has presented a beautiful reredos to St. Oswald's chapel, in the south transept of Peterborough Cathedral, in memory of her father. It is of white alabaster, and is from the design of Mr. G. F. Bodley, R.A. In the centre niche is the figure of Our Lord in the act of blessing, and on either side figures of St. Oswald and St. Adrian. It was in this chapel that the once renowned relic, "the arm of St. Oswald," is supposed to have been kept.

A most successful mission was held at St. Philip's church, Detroit, during the seven days from Sunday evening, Nov. 30th to Dec. 6th. The Rev. Charles E. Woodcock, of St. John's church, Detroit, was the missionary, his work in this respect is most favorably known. The attendance was very gratifying, many men as well as children and women attending. The rector of St. Philip's, the Rev. Charles J. H. Mockridge, deserves much commendation for the work. It was well advertised, especially in the parish itself, but for that matter Mr. Mockridge's work as a whole deserves great praise. The little mission is in a most thriving condition in every way. He was one of the first of the Detroit clergy to have a daily service, and is the first to have lights on the altar. He is most heartily supported by his people, and the congregation is growing in every way.

The S.P.G. has received two anonymous gifts lately of £1,000 and £500 respectively.

Professor Bury, of Dublin University, has been appointed Regius Professor of History in the University of Cambridge.

A handsome pulpit of carved oak workmanship has been placed in Urney church, diocese of Derry, in memory of the late Dean Olphert.

A stained-glass window, by Kemp, of London, the gift of a lady who wishes to remain anonymous, has been dedicated in Newcastle Cathedral by the Bishop of the diocese.

At Tenby, in South Wales, the parish clerk, by six votes to five, has been elected mayor of the borough. As a result the rector of the parish becomes chaplain to his own clerk.

Dr. Field Flowers Goe, the late Bishop of Melbourne, has resigned the position of assistant-bishop to the Bishop of Durham, owing to the advice of his physicians. He only accepted that position in August last.

The Bishop of Burnley, Dr. Hoskyns, reopened the ancient parish church of Overton, near Lancaster, recently. The church is supposed to be of Saxon origin, and during the excavations for the present alterations the remains of an old apse were discovered, which have been preserved.

Two Chinese seamen, converts to Christianity, were baptized the other day in the Chinese language by the Rev. Leonard Star, M.A., chaplain to the Missions to Seamen, in the Seamen's Church, East India Dock-road, Poplar. There was a crowded congregation of devout British and foreign seamen, who were deeply interested in what was a very remarkable occasion.

A small freehold estate bringing in a gross income of over £100 a year has just been presented to the Church Missionary Society. The value of the gift is greatly enhanced by the fact that the generous donor is by no means in affluent circumstances, and the loss of the income of the estate will be a very real self-denial to himself and his wife.

The pulpit from which Cranmer is believed to have preached before Edward VI., is being placed in the nave of Westminster Abbey, in substitution for that which has hitherto stood there. This latter pulpit, through the intervention, it is stated, of the Dean of St. Patrick's, Dublin, has been presented by the Dean and Chapter of Westminster to the new cathedral of St. Anne's, Belfast.

The Church Army has been the recipient of several anonymous donations, the last being the sum of £1,000 for the General Fund. It is the habit of the donor to come into the office of the Edgware-road branch of the organization, place his money on the table and demand a receipt, at the same time refusing to give his name. On the last occasion the secretary begged him to disclose his identity, but was met by a firm refusal.

The new Welsh edition of the Prayer-book is now out of the press. The chief work of the revisers was the translation of the new Accession Services into the Welsh language. The work was carried out by Dean Pryce, of Bangor; Archdeacon Owen Evans, of St. David's; Canon Griffith Roberts, of Llandaff; and the Rev. J. Fisher, rector of Cefn, St. Asaph, to whom it had been entrusted by the four Welsh Bishops.

The Rev. W. J. Knox-Little, M.A., Canon, has been appointed sub-dean of Worcester Cathedral.

The Dean and Chapter of Westminster have presented the new cathedral of St. Anne, Belfast, with a beautiful pulpit, the cost of which is estimated at £2,000.

The Roman Catholic population of the United Kingdom is estimated at five and a quarter millions, viz., England, 1,500,000; Scotland, 433,000; Ireland, according to the census of 1901, 3,310,028.

The Rev. R. Moore Neligan, vicar of St. Stephen's, Westbourne Park, London, has been appointed to succeed the late Most Rev. Dr. Cowie as Bishop of Auckland, N.Z. He is a graduate of Trinity College, Dublin, and has been vicar of St. Stephen's since 1894. Mr. Neligan is but 40 years of age.

Lately Bishop Sandford, rector of Bordon, and until recently assistant-Bishop of Durham, was presented by his parishioners with a silver tray, a purse of gold, an album containing the names of the subscribers, and a silver fox fur boa for Mrs. Sandford.

The restoration of the west front of Peterborough Cathedral has been completed. The following inscription has been cut on the inner wall of the portico, a little to the south side: "Remember W. Clarell Ingram, Dean, 1893-1901 A.D., under whom the repairs of the West Front was begun, and in whose memory it was finished in 1902."

Public documents relating to the parish of Cranbrook, Kent, dating from 1557 to 1700, have just been discovered. Among the many interesting entries in the parish accounts for the period is a list of the people of Cranbrook who subscribed to the building of St. Paul's Cathedral. The accounts are in old English text, and are in a good state of preservation.

A very beautiful altar-frontal has been presented for use in the northwest chapel of St. Paul's Cathedral. It has been woven throughout of rich silk damask of Sarum blue, into which has been brocaded various symbolic devices. The central piece consists of a wreath of thorns encircling a pelican, tearing her breast for her young, around whom she stretches her protecting wings.

An interesting discovery has been made at Peterborough during excavations for underpinning the Knights' Chamber gateway in the Cathedral precincts. About 15-in. below the present level the workmen came upon the ancient wall seat "in situ." About 18-in. below this was found the original well-worn paving of monastic days. The original level was therefore nearly 3-ft. lower than the existing one, and corresponds to the pavement level of old Peterborough, which is often met with in town excavations, and which coincides with the floor level of the parish church.

The Bishop of St. Asaph has consecrated a series of Coronation and other memorials, in Llangollen Church. Captain and Mrs. Best had presented handsomely carved oak clergy and choir stalls as a Coronation memorial, and to commemorate the safe return from South Africa of their son, Captain Best, of the Royal Welsh Fusiliers, who also gave an artistic choir screen; and an elaborate chancel screen, of Early English style, was further dedicated in memory of the late Mr. Watkin Richards, a well-known Welsh Churchman.

Family Reading.

DO NOT FORGET.

Do not forget, as you go on your way
Through this busy world, with its toil and strife,
Once a kindly word to say
To those you meet in the paths of life.
Do not forget that a smile of cheer
May comfort a heart that is sad and drear,
And brighten a day that is hard and long,
The burning words that forever live
It may not be yours to speak or give—
But there's heart and hope in a bit of a song.

Do not forget that wherever you go
Kindly deeds may be found to do,
No one so poor but can bestow
The help that will courage and faith renew!
No one so weak who cannot give
The hand that may help a soul to live
And rise again from the trodden clay!
Splendid achievements may never be yours,
But the deed that for love's sake is done endures,
And will blossom forever from day to day.
—By L. M. Montgomery.

HINTS TO HOUSEKEEPERS.

Tomato Soup.—Boil chicken or beef four hours, then strain, add to the soup one can of tomatoes, and boil one hour. This will make four quarts of soup.

Bean Soup.—Put one quart of beans to soak over night in lukewarm water. Put over the fire next morning with one gallon cold water and about two pounds salt pork. Boil slowly about three hours, add a little pepper. It is better to shred into it a head of celery. Strain through a colander and serve with slices of lemon to each guest.

Baked Tomatoes for Breakfast.—Take a quart of cold stewed tomatoes, beat into it two eggs, two tablespoonfuls of bread crumbs, a tablespoonful of chopped parsley, a little more salt and pepper, and bake for twenty minutes in a quick oven.

Chicken Salad.—One large chicken, boil (the broth may be used as soup), when tender, chop the chicken, first free all meat from the bones, then chop three large heads of celery, put the chicken and celery in the centre of dish, pile it up nicely, then chop some boiled beets, same quantity of pickles, then the whites of two hard-boiled eggs; put first a layer of beets around the chicken, then pickles, then whites of eggs, then make a dressing of one raw yolk of egg, add pinch salt, half teaspoonful dry mustard, a little sugar, the juice of one lemon, beat well, then add melted butter about half pint; instead of using salad oil, drop the butter in the dressing while beating, when dressing is thick pour over the centre of the salad, not to discolour the decorating of salad.

Potato Salad.—Take six potatoes, boil with skins on. When cooked, peel and slice; take one small, white onion, chopped fine; sprinkle this over the potatoes; take half cup vinegar, season to taste with pepper and salt; fill up the cup with hot water; pour this over the potatoes; take half cup of melted butter and pour over all; set away to cool. Garnish your salad bowl with lettuce leaves and pour in your salad. Slice a couple of hard-boiled eggs and put on top.

Improved Spare rib.—The dinner of spare-rib, which is still relished by some good people, is made still more appetizing if a nice stuffing is made as if for turkey or duck. Break the bones of the "rib" so that you can fold it over, put the stuffing between, and

catch the meat together with stout thread. Baste often, and serve with brown gravy.

When scouring zinc, use a little kerosene or bath brick, pulverized, and lime. Wash in hot water, and polish with common whitening.

A stone jar with a close cover is one of the safest things to keep matches in. Place on a high shelf out of the reach of the children.

Gum arabic and gum tragacanth, in equal parts, dissolved in hot water, make the best and most convenient mucilage you can keep in the house.

LOVERS OF THE BEAUTIFUL.

And who are these? We think of the lovers of art, the lovers of flowers, and of all that goes to make life beautiful and more attractive, and may all such be blessed; but there is another side to the picture; let us turn it over, and on it we see written: "The haters of the unlovely." What does this mean? Does it not mean, first, many a heartache among God's people for sin, for misery, for wretched conditions in social and home life? Many eager lovers of the beautiful are striving with might and main to unpaint what is hideous in the scenery of human life, and make it beautiful, as all God's creation is meant to be. It is the cleansing tide of redeeming love divine that must first wash the picture. It is the Christ-life, lived out in the heart of humanity, that will paint "beautiful" again on the picture of human life. All Christians should be heavenly art students and lovers of the "beautiful," doing all they can to make the picture of life such a scene as God shall love to look upon. Even the little child can help, and the great Master, if we follow His teaching, will so train us, that little by little, we shall grow somewhat at least into His likeness, and it is then that each living picture will help to make life beautiful.

WITH CHRIST IN HIS GLORY.

The hope of hopes, the promise of promises, the joy of joys, the crown of crowns, is being with Christ, where He is, that we may see His glory. If Christians in their daily lives and useful activities and frequent sorrows would but take this more to heart, how different our whole lives would be, in their level of attainment and in their interpretation of circumstances! Life is beautiful and desirable chiefly on account of what it leads to and educates us for. But what will it be, when we see God face to face, in the sinless, tearless land? Only let Christ be King in our hearts, and our true satisfaction and consolation about everything; the Friend on whom we lean without knowing it; the Master from whom we take our orders, and Who has given each of us our task to do. When that is done, He will send for us. Then surely we should have an unspeakable rest flowing into us; we should cease to fear circumstances, we should only fear to miss using and interpreting them properly. We should be always hoping, with a hope that never makes ashamed; and our joy no man would take away.—Bishop Thorold.

HOW TO LIVE IN PEACE.

In order to be satisfied even with the best people, we need to be content with little and bear a great deal. Even the most perfect people have many imperfections; ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter, but we can only ful-

fill the law of Christ by bearing one another's burdens. There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-detachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity. Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them and God gives them to you only out of pure mercy.

LEND A HAND.

Never, says one, lose a chance of saying a kind word. As a certain noted character never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber. So a kind word, a warm greeting, a little brotherly help over a hard place in the road of life, may lift a burden from some aching heart. Put your shoulder under somebody else's burden, for there is no unburdened soul in all this world of humanity.

The unconscious influence that every one of us exert is prodigious. Every one who lives affects those with whom he meets. We give and take in this subtle commerce which goes on between rational beings. And one of the solemnities of our life is that we are responsible, not alone for what we purposely do, but also for what we unconsciously do. There is a moral atmosphere of character, a personal magnetism to which we yield. Its spell is on us for good or evil ere we are conscious of it. Paul gave utterance to an important truth when he said: "No man liveth to himself."

THE CURSE OF IDLENESS.

It is an old adage that "an idle brain" is the devil's workshop. Nothing is more certain than that the devil will always find some work for idle brains or idle hands to do. Idleness is only another name for laziness. A lazy man is a burden to himself and a curse to the community in which he lives. There is nothing more pernicious than the example of the idler who spends his time gossiping at some "loafer's exchange." His idle talk not only confirms him in his habit of laziness, but tends to make those who listen to his gossip lazy. One of the greatest enemies that a boy ever meets, and one whom parents may well regard with fear, is the professional loafer who always has a pleasant word for boys and is ever ready to entertain them with vulgar jokes. It is in this way that idleness leads to vice. It is the first step in the development of an immoral character. Work is the law of life. It is also the law of religion. A lazy man can't be a Christian.

TARDINESS.

This is a great and growing evil. When it is announced that a religious service is to begin at a certain hour every earnest Christian should be present, if possible, a few minutes before the hour, and that for two reasons. First, we all need a little time in order to settle in our places and seek from God preparation for the solemn services in which we are to engage. Second, the tardy

by bearing one another must be a mutual frequent silence, prayer, self-detachment, tendencies, faith—all the idle imaginations, self-love—all maintain peace and troubles would be it. Happy is he who self nor to the idle intent to lead a simple ed you. Be obedient, losses—you need them to you only out of

HAND.

a chance of saying certain noted character in his estate but he his pocket and pop your compliments t costs nothing, but odigious bit of timber. m greeting, a little ard place in the road n from some aching der under somebody e is no unburdened f humanity. ence that every one is. Every one who whom he meets. We ble commerce which al beings. And one r life is that we are or what we purposely ve unconsciously do. sphere of character, which we yield. Its or evil ere we are ave utterance to an he said: "No man

IDLENESS.

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worshipper distracts the attention of others and sets an example of indifference and irreverence that tends to a general demoralization of the congregation. If we join a church whose time of worship is known to be from 11 to 12.30 o'clock, we are in duty bound to be present, when we can, the whole of that hour and a half. To clip off five, ten, or fifteen minutes every Sabbath is as dishonest as it would be to clip a dime's worth of gold from every half eagle that passes through our hands.

Suppose that I engaged a man to come and work for me by the day. Now, if that man came habitually fifteen minutes late, and always went away as early as if he had come promptly, would I not have a right to complain? He might say that it was a small matter. But the three per cent. of his contract time of which he deprives me every day amounts to nine days in a year.

Tardiness, like all other bad habits, is sure to grow.

EMPTY CHAIRS.

There is nothing so trying to a preacher as empty chairs; they are so dull, and cold, and irresponsible; they may in a sense pray—for occupants; but they offer no praise, no thanksgivings, no alms, no sympathy. Of course they are never frivolous. They never titter, nor fidget, nor cough. Full chairs may sometimes creak; but empty chairs are stiff, and silent, and dead.

The airs of rows of empty chairs on a Sunday morning, before they have been aroused to a sense of their duty, are more objectionable than tongue can tell. But on Wednesday evenings, when a score or so of straggling worshippers break in upon their six days' lengthy slumber, they are even worse. If any right-minded Christian people could see those empty chairs, they would certainly sit upon them!

Empty chairs in moderation are least objectionable at an early Communion. The church is calm and quiet. The feelings are unperturbed by the events of the day. A peace as of another world breathes through the house of God. We can shut out everything else and think only of Him whose precious Death we commemorate. Though but few are met together, He is in the midst. How is it, we wonder, that more do not join to start the day with Him?

If all who come to church occasionally would come regularly—come, so far as they could, to every service, empty chairs would be more appreciated, more sought for. But the good old Churchmen of by-gone days are not so common as they were. Women neglect to return thanks in the Churching of the Prayer-Book. Even choristers and other workers are irregular. Too many chairs are vacant, and the pastor's heart grows sad.—Rev. M. A. Dodds.

THOSE WHO SUFFER.

It is a tremendous moment when first one is called upon to join the great army of those who suffer. That vast world of love and pain opens suddenly to admit us one by one within its fortress. We are afraid to enter into the land; yet you will, I know, feel how high is the call. It is as a trumpet speaking to us, that cries aloud, "It is your turn—endure." Play your part. As they endured before you, so now, close up the ranks—be patient and strong as they were. Since Christ, this world of pain is no accident untoward or sinister, but a lawful department of life, with experiences, interests, ad-

ventures, hopes, delights, secrets of its own. These are all thrown open to us as we pass within the gates—things that we could never learn or know or see, so long as we were well. God help you to walk through this world now opened to you, as through a kingdom, regal, royal, and wide and glorious.—Canon Scott Holland.

MASTER YOUR TEMPER.

A merchant once had a dispute with a Quaker about a bill. The merchant said he would go to law about it; the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and he called at the merchant's house, and asked the servant if the master was at home. The merchant heard him, and, knowing his voice, called out from the stairs: "Tell that rascal I am not at home." The Quaker, looking up at him, calmly said: "Well, friend, God grant thee a better mind." The merchant was struck with the meekness of the reply, and he looked into the disputed bill and found that the Quaker was right and he was wrong. He called to see him, and, after confessing his error, he said: "I have one question to ask you: How were you able so often to bear my abuse with patience?" "Friend," said the Quaker, "I will tell thee I had once as bad a temper as thou hast; I knew that to yield was sinful, and I found that it was unwise. I noticed that men in a passion always spoke loud, and I thought that if I could control my voice, I should keep my passion. I have, therefore, made it a rule never to let my voice rise above a certain key, and by carefully observing this rule, I have, by God's help, mastered my temper."

THE ERRAND, NOT THE ROAD.

Two children were passing along the street in the late afternoon, carrying between them a basket of clothes for washing. The younger, a little boy, was fretting as he walked; his end of the basket dragged a little, and he limped slightly.

"My foot hurts," he complained. "This basket's heavy, and 'tain't easy goin' so tar when your foot hurts."

His companion, a girl with face too sharp and careworn for her few years, trudged on unflinchingly, until it was time to put down the basket to "change hands." Then she faced the whining little brother.

"You can rest your foot when you get home," she said. "'Tain't easy goin' we're after; it's to get this washin' home to mother."

Her utterance lacked sympathy, no doubt, yet she voiced a truth which many of us older ones, fretting over the hardships of our way, might well take to heart. We complain that the road is rough, that its stones bruise our feet, that we are not happy; but ease and pleasure are only incidentals, after all; we are not here simply for enjoyment. Whether the road is rough or smooth, whether we are happy or sorrowful, the chief thing is still to do the work entrusted to us.

DON'T BE TOO TENDER.

Don't be too swift to take offence. Many times the shot is not aimed at you. Don't cry before you are hit. But if you are hurt, bear the pain in silence. Don't tell it. Don't parade it before others. Suffer in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by

not talking about your injured feelings. He likes you to speak of them often, for your so doing adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer.

TAKE TIME TO SEE IT.

During the summer most people take a little time to look about them and see how beautiful the world really is. In winter they are generally too busy for anything of the kind. They have a vivid impression that winter is very cold, that there is likely to be sleet and snow and cutting winds and various other disagreeable things. As for its beauty, they never think of that side.

Yet the tiniest snowflake which you shake from your garments when you come into the house is as exquisite in its form as the most beautiful flower that grows. The tracings of the frost on your window are worthy of an artist's pencil. The world is never fairer than when wrapped in the white garment which hides all unsightly things. The trees in their armour of mother-of-pearl, or powdered with the snow rival their mid-summer loveliness.

The loving Father, who has made all things beautiful in their season, meant that we should take time to recognize their beauty. The least we can do is to accept his gifts and enjoy them. And let us remember that unless we begin when we are young to see the fairnes of the world about us, we shall never see it. The habit of blindness holds us in chains which it is almost impossible to break.

—Lift your head to heaven, and see that not one of the mortals who are there immortal arrived thither except by continual afflictions and troubles. Say often in the midst of your contradictions: This is the way to heaven. I see the harbour, and I am sure that storms cannot hinder me from reaching it.—Francis de Sales.

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Children's Department.

HIS BIRTHDAY.

Will you come back with me,
Through nineteen centuries,
That we a sight may see,
To bless our mortal eyes;
A sight of matchless mystery,
That we may gaze on, you and I.

Bend down—the dusky light
Calls us to bend down low—
That we may see aright,
That sight, its power to know,
And lowly worship, you and I,
That sight of hidden majesty.

What sight? We only see
A little new-born child,
A swaddled baby, He,
Watched by a mother mild;
Is this the sight for you, for me,
That we have come so far to see?

Ay, this; this new-born child;
No sceptre marks Him King;
No robes of grandeur piled;
No pomp in anything;
And yet, and yet, that Baby's hand,
Shall the whole universe command.

The earth is His, to win,
To make it very good;
And He will do so in
His way not understood.
Oh, He will set the whole earth right!
Oh, He will fill the world with light!

He, Who? This new-born king,
The everlasting One,
To whom strong angels sing,
Eternal God, the Son,
The work is His, it cannot fail;
It must go on, it must prevail.

Rejoice, rejoice this day!
Rejoice for evermore!
O Lord, we Thee obey;
O God, we Thee adore.
Year after year, age after age,
Earth looks for Thee in pilgrimage.

Full nineteen hundred years
Since Thou on earth wast born,
And still with voiceless prayers,
Earth looks for Thy return,
Since to Thy heaven-throne Thou
didst go,
Leaving Thy Church on earth below.

To teach the world of Thee,
To work with patient hands;
But oh, how feebly she
Has followed Thy commands!
Earth is Thy footstool; Thou alone
Canst make it fit to be Thy throne.

Lord Christ, anointed King,
Lord Jesus, Saviour, bow
To hear the prayer we sing—
Come to Thine earth e'en now,
Come now to set the whole earth
right,
Come Thou to fill the world with
light.

—E. H. Rowe

KINDNESS.

One day last summer a poor
old woman stood in the Babylon
of one of the great railway sta-
tions. The long trains thundered
in, under the stone arches. The

never-ending crowds rushed by,
Hackmen shouted; hand cars
trundled; gongs sounded; flagmen
waved people off the track as new
trains came crushing in. One
poor old lady did not dare to stir.

All at once a little girl noticed
her. Just a little girl in a brown
sack and a blue "sailor." Just a
nice little girl, with bare hands,
and a strap of books, and a dimple
in one cheek, when the other
girls said something to her. All
at once a little frown came and
blotted out the dimple.

"Look, here, girls!" she cried,
hurriedly. "See that poor old
frightened thing over there. I
don't believe she's got anybody
to look out for her?"

"Well, that isn't your lookout!"
said one of the others, seeing that
she was about to drop her satchel
and run across the maze of steel
tracks. "If you aren't the queer-
est girl! Do you suppose you can
look out for everybody that needs
looking out for?"

"I can look out for one!" was
the answer, tossed back over the
girl's shoulder, and it is safe to
say that more than the one
answered felt the sweet rebuke of
it, if they did not all take it for a
life motto. In a moment she was
back again, piloting the old lady
carefully, and never leaving her
till she had signalled the right
car and put her kindly on it, with
an earnest direction to the conduc-
tor to be "sure to let her off at the
right street." Then she was back
with her girls again, laughing and
chatting as gaily as if she had not
stopped a minute to give an ob-
ject lesson in kindness.

THE BIRTHDAY REMEM-
BRANCE.

'Twas such a delightful little let-
ter, the one Mrs. Kingston held
in her hand that warm summer
morning. "It's just squeezed full
of homesickness," she commented,
"corners and all!"

"From Aunt Mary?" enquired
Edith, throwing a handful of pea-
pods into the basket beside her.
"I thought so. Poor little Auntie
—it must be lonesome so far away
among strangers!"

"After she gets into the work,
it won't seem as it does now—new
interests will come the longer she
stays. But it is hard, Edith, how-
ever much one desires to be of
service, to go so far from friends;
to cut one's self off from home ties
and associations."

To a call from the West, to teach
in a mission school, Mary Mot-
ley had courageously responded.
Yet the letters received from the
frontier community told of so
many privations the heroic
teacher had to put up with—so
many obstacles she little dreamed
of meeting! And while she tried
to be cheerful—and even though
she was—her older, married
sister, Mrs. Kingston, could read
between the lines the pathetic
struggle with homesickness.

"Two years is a long time to

stay," reflected Edith, having fin-
ished shelling the peas for dinner.
"I know I couldn't remain away
so long from the home nest,
mother."

"It's different with her, with
your Aunt Mary, dear," responded
Mrs. Kingston, quietly. "She
feels she has her living to make,
and while we'd all be glad to have
her with us, she doesn't wish to
be dependent not on anyone.
I'd like to send her something to
cheer her up; her birthday is in
three weeks."

"We can, mother!" and Edith
began to think. "There's 'Sonny,'
by Ruth McEnery Stuart, which
I've just finished. I know she'd
like that; it's just bubbling over
with wit and human nature."

"That wasn't what I was think-
ing of, anything of that sort in-
fact, I can't tell what I did have
in mind," remarked Mrs. King-
ston, raising the window to let in
a cooling breeze. "It was some-
thing in the nature of a reminder
—a little bit of the home sur-
roundings; I can't just tell what."
"Nothing that you can buy,
then?"

"No; but as I said, something
homey—just what I've only a
vague idea."

It took Edith a whole day to
think and plan and decide.

"I believe it will please her—
cheer her up—little lonesome
Auntie," exclaimed Edith the next
morning, moved by a sudden in-
spiration. "It would me—I'm
sure of it!"

Nothing was said to Mrs. King-
ston about it till the work was
done up.

"It's a splendid idea," she de-
clared mysteriously. "And ideas
are so difficult of capture, espe-
cially in Milburn. I'll let you know
when it's done—ready to send.
Perhaps she won't like it after all,
but I guess she will."

"They're so near of an age,"
mused Mrs. Kingston, "that what
Edith would enjoy I'm confident
Mary will be pleased with. I'll
trust Edith with the remembrance."

A week later, it was finished,
ready to send on its mission of
cheer, across the plains, to the dis-
tant frontier that was to be Mary
Motley's home for two long and,
as Mrs. Kingston felt, "mono-
tonous" years.

"May I be let into that secret
now, as an honorary member?"
asked Mrs. Kingston. It was after
Edith had announced her remem-
brance ready.

"Not as an honorary, but as an
active member," laughed Edith
gaily, "for you must act as though
it would succeed—take away the
homesickness!"

"I'm sure it will!" exclaimed
Mrs. Kingston, as she examined
the little gift, delightedly. "How
came you to think of it—it's a lit-
tle treasure!"

And so it was—a bit of the old
haunts, transplanted from the far-
off New England home to the
low, bare chamber on the plains.

On the first page of "Whispers
from Old Friends," was a picture

of the familiar farmhouse, lov-
ingly guarded by elms in front,
and underneath the picture, taken
by Edith, with her new "snap-
shot," was tastily arranged a bit
of dried "lady" grass that grew
beside the worn stone steps.

"It's almost as good as sitting
right there," and a glad light
shone in Mary Motley's eyes. "It's
like being at home again. Dear
little Edith!"

On the second page of the
dainty booklet was the old swing
tree, and below it a daisy from
the garden across the road. Then
there was Thomas Jefferson, the
large Maltese cat; Dolly, the horse
she had been so fond of driving;
her own cosy room under the
rafters—and so many other little
friend views!

Then, under each one was a
flower, pressed so its original
colour was retained—and she
knew the very spot where each
one grew!

"I—I won't be homesick any-
more! I can't," she whispered
with moistened eyes, "for my
friends are all here with me—I
can see them and talk with them
every day!"—Adelbert F. Cald-
well, in Church Standard.

GRAND TRUNK EXHIBITION IN JAPAN.

The Grand Trunk Railway Sys-
tem, through the Exhibition Com-
missioners of Canada, at Ottawa,
have just shipped a very fine and
complete collection of their well
known scenic views, depicting scenes
along their line, to the land of the
Chrysanthemum for display at the
Fifth National Exhibition of Japan
which will open in the City of
Osaka, March 1st, 1903. The col-
lection includes some of the best
pictures of the districts in the
"Highlands of Ontario" and other
summer resorts located on the Grand
Trunk, as well as reproductions of
several of the engineering feats on
the line, such as the St. Clair
Tunnel, the double track, single-arch
steel bridge across the Niagara
Gorge, and the more recent Victoria
Jubilee Bridge across the St. Law-
rence River at Montreal. This
series of pictures will make a very
comprehensive display and will be
the means of bringing before the
people of the Orient, some of the
charms of Canada which have
hitherto been unknown.

TWO BLACK MARKS.

Old Auntie Pettybone was sick.
She sat at the front window of the
little cottage where she lived alone,
looking very woe-begone—indeed,
with her shoulders wrapped tightly
in a shabby plaid shawl, and her
head bundled about with an old
white stocking. The portion of her
poor black face which was visible
was drawn into lines of pain. She
watched the passers by mournfully
for awhile, but though several cast
quick glances at her, no one cared
to stop and ask old auntie what her
trouble was. But very soon Jerry
Dare came spinning past on his
bicycle on his way to school. Old
auntie's face brightened up, losing
its tense lines as she rapped loudly

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on the window-pane and frantically motioned him to stop. But Jerry, with a brief glance in her direction and a muttered exclamation about an old "bother," pursued his way faster than before.

His schoolmate, Clint Warren, who was walking briskly along on the opposite side of the street, also was attracted by old auntie's rapping. He glanced back at her disappointed face in the window, wondering what she had wanted with Jerry Dare.

"Maybe she is sick, with her head tied up so funny," he soliloquized as he slackened his pace a little. "Jerry might have stopped to see what she wanted when she motioned him to, I think. If she is black, she's got some feelings."

But he did not glance back again. He was obliged to hasten on, for he had no bicycle to wheel him rapidly to school, and he was in more of a hurry than usual this morning, making up the time he had spent before leaving home in pacifying baby Sue, who had fallen and hurt her foot.

His bright face was somewhat clouded at Jerry's misconduct and the picture of old auntie's disappointment, and at the next corner, where he had to wait for the electric car to whiz past, he delayed longer than was necessary.

"Pshaw," he said inwardly, giving the straps holding his school books a tighter tug as he started across the street, "it's not my mix. If I had gone back to find out what's the matter, I'd be late, and I haven't had a black mark for tardiness this year. Neither has Jerry,

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and he'd come out ahead at the end of the year."

But old auntie's mournful face had influenced him deeply, and he couldn't shake off the feeling of pity which had taken possession of him.

"Maybe she is sick and hasn't anybody with her. She looked awfully lonesome," he found himself thinking as he sighted the school house. But as he reached the gate and was about to enter the school yard he surprised the boys congregated there by suddenly wheeling about and running back with rapid strides in the direction of home.

"You'll be late, and I'll beat you," he heard Jerry yell after him. Still he did not slacken his pace until he reached old auntie's door all out of breath. She was sitting at the window, but was holding her head in her hands. She rose in answer to his knock, and as she opened the door her big black eyes expressed considerable amazement at sight of the little man standing there.

"I thought maybe you were sick," he stammered. "I saw you motion to Jerry. I felt sorry 'cause he didn't stop, and came back to see if you were sick, you know."

"Bress—the chile!" ejaculated old auntie, her black eyes bright with tears, as she dropped into her seat again. If you isn't a born gen'laman, then I knows nuthin' about 'em. Poor old auntie is sick, honey, clean done up with neuralgy, an' Jerry's ma's waitin' for me to do up all their fine linen. I washes for 'em, you know. Oh! oh!" she broke in with a moan, "it katches me straight in the eye sometimes," adding a moment after: "An' I wanted to ask Jerry to ride and tell his ma I couldn't come; but he never pays no 'tention to pore old black auntie. It takes a born gen'laman to do that."

"I'll run back and tell her," put in Clint, eagerly.

"Bress you, honey," old auntie cried, gratefully wiping her eyes on the fringe of her shawl, "I wouldn't let you take your time from school

no more nor nuthin', only his ma'll think I'se foolin', and won't give me the wash no more, I isn't in no way to lose it, for it's mos' all I has to liv' on, honey. There isn't enuff pervisions in the house this minute to coax a mouse or rat around."

"O, I'll go right away. And I'll stop and tell my mother you're sick and need things." And before old auntie had a chance to open her mouth again he was out of the house speeding away up the street.

He left his message at Jerry's home, and a few minutes later was breathlessly enlisting his startled mother's sympathy in old auntie's behalf.

"You'll go, won't you, mamma? You always go to see sick folks, you know. And have John take her a great big basket of things. If there is not enough in the house," he added, as he hurried away, "you can take what I'd eat at my dinner—I can get along without it. I've

About Drainage

You know the deadly consequences if a house is badly drained. Only a madman or a criminal would himself incur the risk, or subject others to it, for one unnecessary minute. But do you realize the danger of a badly drained body? Are you aware that it poisons the blood, the very fountain of life?

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...I'm late, I guess. But though he ran every step of the way to school, the last bell had rung before he reached there, and the black mark he disliked so much was placed against his name.

Mrs. Warren made her preparations for a visit to old Auntie without delay. Her heart was very tender as she packed the "basket of things" which she had packed.

"Old Auntie shall be well supplied with the best that money affords," she murmured softly, and the dear boy would not have missed his dinner for that.

As it grew after, when Aunt Perrone had been refreshed with some warm tea and a nice toast, and was resting her aching head on the bag of hops which Mrs. Warren had opportunely placed in the big basket, her gratitude found audible expression.

"That chile is a born gen'leman," she said repeatedly. And as Mrs. Warren was about to take her departure after administering some soothing-drops and making everything about her comfortable, she broke out gratefully:

"Please tell him for me, Mis' Warren, he's hoisted me out o' dark waters. Ole Auntie'd done gone lonesome an' hungry an' sick all day but for that blessed chile's white heart."

When Mrs. Warren told Clint at noon about old Auntie's gratefulness for her relief from pain and hunger, he found his last vestige of regret for the distasteful mark his manly act had brought him vanishing.

"I am proud of it!" asserted Mrs. Warren, earnestly. "I'd rather have that mark against your name to-day and feel your heart was clean than to have Jerry's unmarred record for prompt attendance and the black mark his heart is disfigured with because of his unkind, discourteous act."

In which sentiment Clint, after a moment's reflection, heartily concurred.

THE DUET IN THE PARLOR.

One, two, three; one, two, three; one, two, three. The rhythmical beat of piano and violin, played together in perfect time, came from the closed parlor, where Ruth and Arthur were practising together. Their mother, stopping for a moment to listen to the music, sighed a little.

"Their practice hour is about the only time they're in harmony with each other," she said to herself. "I wish they could agree better. It seems a pity that a brother and sister should find so much to quarrel about."

Her words were confirmed a moment or two later, for the music came to an end, and the sound of voices followed, raised in impatient discussion.

"They probably can't agree as to what they shall play next," Mrs. Trent said with another sigh. The argument lasted some few minutes, and then the players settled down again to their practicing, and the steady rhythm of the music swept on.

When supper was over, and the family had gathered about the centre table for the evening's enjoyment, the subject of Christmas plans came up.

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"Let's all hang up our stockings," Ruth suggested. "I think that's lots of fun."

"I think it's silly," Arthur said scornfully. "Let's have them put at our places at the breakfast table."

"Oh, Arthur, that's so everydayish!" Ruth protested. "That's what we do on our birthdays."

"Well, it's just as good for Christmas," Arthur insisted.

"I'll tell you, dear," Mrs. Trent said to Ruth, "you can hang up your stocking, and I will fill it just as I used to when you were a little girl. Then the rest of us can have our presents as Arthur suggests. I think papa and I would like that rather better than your way. We're too old for stockings, I'm afraid."

"N-no, I don't like that," Ruth pouted. "I want you all to have the presents the same way. Arthur is always trying to spoil my plans."

"Not any more than you try to

spoil mine," Arthur retorted angrily; and so the quarrel went on.

The next evening, Ruth and Arthur was very much surprised when their father and mother, instead of seating themselves near the student lamp, went on into the parlor, where Mrs. Trent seated herself at the piano, while her husband drew from its case the old violin on which he had once been fond of playing. It was months since they had played together, and Ruth and Arthur looked on in astonishment, which changed to blank amazement as the music began. For Mr. and Mrs. Trent, who had played very well together, seemed to have lost all idea of time or rhythm, and played on in helter-skelter fashion, the piano and violin never by any chance agreeing on the accented notes, but each keeping its own time. And, strangest of all, the two players seemed not to know that they were making discords, but when they had finished came out with smiling faces to ask

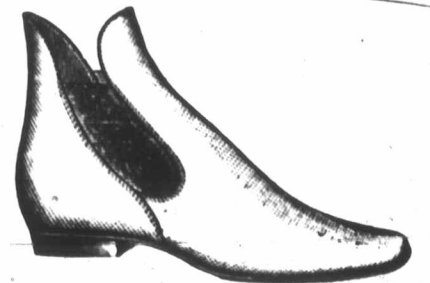
Going to Bed Hungry.

It is all wrong and Man is the only Creature that does it.

The complete emptiness of the stomach during sleep adds greatly to the amount of emaciation, sleeplessness and general weakness so often met with. There is a perpetual change of tissues in the body, sleeping or waking, and the supply of nourishment ought to be somewhat continuous and food taken just before retiring adds more tissue than is destroyed, and increased weight and vigor is the result. Dr. W. T. Cathell says: "All animals except man eat before sleep and there is no reason in Nature why man should form the exception to the rule."

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how Ruth and Arthur liked the music. For once the brother and sister agreed.

"What ever were you thinking of!", Arthur exclaimed. "You didn't keep time at all. You just jangled everything up."

"You weren't together on a single measure," Ruth agreed.

"But didn't you like it?" Mrs. Trent asked, her eyes twinkling as she glanced at her husband.

"Like it? Why, how could we mamma?" Arthur and his sister asked together, finding it hard to understand their mother.

"I thought perhaps you liked that kind of music, but I must have made a mistake," Mrs. Trent said.

"What made you think that?" Arthur asked in amazement. "Ruth and I never play that way."

"I know you don't, but I thought it was because your teacher insisted on your playing the other way. You see, you have so much jarring and jangling in other things that I thought perhaps you would really like it better in your music, too, if you could have your own way."

There was a great silence, and then as Ruth and Arthur looked at each other, their faces slowly crimsoned. They understood now what their mother meant, and as they remembered their countless disagreements and quarrels, they grew suddenly ashamed.

"Was it truly like that, mamma?" they asked; and when she answered, "That is the best way I could find of expressing it, dears," Ruth said, looking at her brother, "Then I'm

going to be pretty careful after this, and if any of you hear me beginning to quarrel, I wish you'd just say, 'Remember the duet in the parlor.' I guess that will be enough to stop me."

"We're making a pretty good beginning to-night," Arthur said, breaking into a laugh, "because I agree with Ruth in everything she just said."

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AN APE'S CURIOSITY.

The object of popular interest in the London Zoological Gardens is the monkey house. A few years ago its most attractive occupant was "Joe," a chimpanzee, who was lodged and boarded in a separate compartment. Every morning when Joe was let out for an airing, he abused his liberty by leaping around the outside of the cage and pulling the tails of his mates. When it was time to shut him up again in his cage, Joe would just as regularly rebel and refuse to come to his keeper. As he was too nimble to be caught, and too crafty to be allured by dainties, his keeper had to use strategy. Near an end of the monkey house was a dark hole, out of which came a gas pipe. Having opened the door of Joe's compartment, the keeper would peep into the dark hole, and then appear as if he saw something intensely interesting. Joe would descend from his perch, and like him, earnestly gaze into the dark hole. Then, with a gesture of fear, the keeper would run into Joe's cage, followed by the chimpanzee, chattering with fright, and the door would be shut. Singular as it may seem, though this trick was repeated daily for months, Joe never learned it. Every morning he was captured by the same ruse, and yet experience never taught him wisdom.

SEE AND TELL.

Just as much as a home needs fresh air and sunshine to make it cheerful and healthful, does it need fresh thoughts and bright conversation to make its family life cheery and wholesome. Nearly every household has some member or members who can go out but little—the busy mother, the invalid, the aged grandparent—and these are in great measure dependent upon others for the atmosphere of the outside world.

Do you ever think, you young people, how much you might add to the cheer and enjoyment of the home circle by treasuring and recounting the odd, funny, pathetic or interesting little happenings of any sort that cross your path each day? In the street, in the car, wherever you are at work or study, in what you see, or in the chat of acquaintances, these varied bits of life come to you, and if you will but form the habit of remembering them and learn the art of telling them your presence will sweeten and gladden the whole life of the home.

Such gleanings are not mere trifles. The hearty laugh, the act of heroism, the little glimpses in other lives, all have their mission and bear many a message of hope and encouragement that the messenger does not know.

—If you ask me why God should love us, I cannot tell. I suppose it is because He is a true Father. It is His nature to love; just as it is the nature of the sun to shine.

—Prayer well made brings us the life of God, and this divine life in us destroys the life of sin. Therefore not to seize the life of God and not to live in it is the evil of a soul which does not pray.

—Crowd not religion into a corner of the day. Would men spend those hours they wear out in plots and devices in communion with God and leave all on Him by venturesome believing, they would have more peace and comfort.

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The accumulation of watery fluid—dropsy—continues in the cavity of the chest, and may at any time cause death from heart failure or dropsy of the lungs. Sometimes uraemia, stupor, convulsions and death occur suddenly, before the other symptoms have become prominent, and while the dropsy is still slight in quantity.

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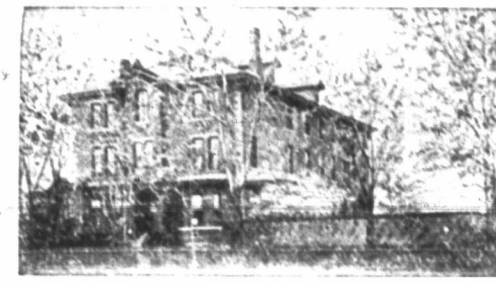
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