

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, DECEMBER 19, 1901.

[No. 49.]

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of...
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only make
Our Trade
soar the
Higher



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Any of these lines, 25 in a box, \$2.50.

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Absolutely Pure.

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THE Illustrated Christmas number of the Canadian Churchman this year is handsomely and artistically got up. It is a finished work of high art. It will be sent free to all new subscribers.

And the Canadian Churchman to new subscribers from 1st December, 1901, to 31st December, 1902, for \$1.00. Subscribers in City of Toronto, \$1.50, paid strictly in advance—or if not paid in advance \$2.00 per year.

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Nickel-Plated Chafing
DISHES
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Pudding Dishes
RICE LEWIS & SON, Ltd.
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1901-1902.

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GENERAL PUBLIC.
Going Dates and Limits.—At Lowest One-way First-class Fare, December 24th and 25th. Tickets good returning from destination not later than December 26th, 1901, and also on December 31st, 1901, and January 1st, 1902. Tickets good returning from destination not later than January 2nd, 1902.
At Lowest One-way First-class Fare and One Third, December 31st, 22nd, 23rd, 24th and 25th, and also on December 28th, 29th, 30th, 31st, 1901, and January 1st, 1902, good returning from destination not later than January 3rd, 1902.

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To Teachers and Pupils of Schools and Colleges, on surrender of Standard Form of School Vacation Railway Certificate signed by Principal.
Going Dates and Limit.—At Lowest One-way First-class Fare and One Third, from December 7th to 31st inclusive. Tickets good returning from destination not later than January 20th, 1902.

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Territory.—Between all Stations in Canada. Fare, Going Dates and Limit.—at Lowest One-way First-class Fare (Not Commercial Travellers' Fare) from December 20th to 25th, inclusive. Tickets good returning from destination not later than January 6th, 1902.
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\$3.00 to \$5.00 each.
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Year Holidays
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Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 19, 1901.

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(If paid strictly in Advance, \$1.00.)

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P. H. AUGER, Advertising Manager.

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THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

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.

Address all communications,

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Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

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

LESSON FOR SUNDAYS AND HOLY DAYS.

FOURTH SUNDAY IN ADVENT.

Morning—Isaiah XXX. to 27; Rev. 8,
Evening—Isaiah XXXII., or XXXIII. 2 to 23; Rev. X.

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

FOURTH SUNDAY IN ADVENT.

Holy Communion: 307, 315, 321, 382.
Processional: 49, 53, 268, 534.
Offertory: 52, 287, 514, 518.
Children's Hymns: 47, 333, 337, 340.
General Hymns: 46, 50, 205, 551.

CHRISTMAS DAY.

Holy Communion: 57, 180, 316, 555.
Processional: 56, 59, 60, 61.
Offertory: 55, 62, 483.
General Hymns: 58, 63, 482, 484.

Canadian Bishops.

Provost Macklem, of Trinity University, at the conferring of the degree of Doctor of Divinity on the Rev. Mr. Brent, referred to the fact that he was the third of their students, who, within six years, has been raised to the episcopate in the Church in the United States. Bishop Rowe, of Alaska; Bishop Anderson, co-adjutor of Chicago, and now Bishop Brent, of the Philippines. It seems a few years ago since we protested very strongly against three vacancies in our Church being filled by clergymen, strangers to Canada and brought from England. We felt it to be unfair to those who had made Canada their home and the scene of their life's work, and still more un-

just to our native-born clergy. Nothing succeeds like success. Now that Trinity men have made such a record, it must be a very exceptional case, indeed, which would justify the repetition of the experiment of importing a man who would have to learn his work here.

Our Younger Clergy.

There is another aspect of the question which demands consideration, and that is the effect upon the young men themselves. Is it not natural that they should leave a country where they are passed over and go to one where they are held in honour. Unfortunately there is a large migration of young men to the south. It is time that this should cease; and it can only be mitigated by greater attention to the young men by our Bishops. There is, we are glad to say, a great improvement in recent years. They need sympathy, advice and encouragement, and change of scene, especially the workers in the mission field. It would deter many men from leaving the country, were they, before doing so, to take counsel with those who had preceded them. "Far-off fields are always green," and it is only on reaching them that the traveller discovers that there are drawbacks in every diocese, and that taking everything into consideration, Canadian dioceses are not the worst.

Sudden Death.

We little thought in printing last week a notice of the death of Major Bond, that at the very time two young lives were being cut off at Ottawa. Such calamities are constantly occurring, and we pass them over as natural incidents of human life. Then something unusual compels attention, and brings out general regret, and warns us how uncertain our time is here. May we take to heart our Advent prayer, and "cast away the works of darkness, and put upon us the armour of light, now."

Distilleries.

It may reassure those extreme prohibitionists among us to compare our progress towards abstinence from alcoholic stimulants with that of other nations. There has just been published a wall map showing the distilleries in Scotand. There are about 170 of them. How many are there in Canada? The Scotch distilleries are pretty evenly distributed over the whole country, but in Elgin and Nairn and at Campbellton, they are closely packed. It would go far to disarm opposition if prohibitionists could satisfy moderate people that the place of liquors, which they object to, is unoccupied. There is a general conviction that it is, and by devils seven times more deadly, by all sorts of drugs and preparations of opium.

Missionary Work.

We again urge on some readers the pressing need of doing something to meet the

appeals of our missionary bishops for men and money. After we had vainly appealed for months to the St. Andrew's Brotherhood, we received two replies which somewhat sharply informed us that all mission work was outside their sphere of duty. These responses startled us, as we understood that the Brotherhood was formed to aid primarily in home mission work, adapted to the varying needs of the parish or mission. But though the work we pleaded for was declined by the Brotherhood, we are informed it has invaded the mission field in Japan. In the St. Andrew's Cross for November the treasurer shows that the income has been exceeded in order to pay \$1,440.99 for foreign work, and we note that a Mr. Martin, of the Brotherhood of Savannah, Ga., has gone as a missionary worker to South Dakota, the work we have at heart, and a subscription was being taken up for him. The Brotherhood in Toronto pointed with pride to the fact that one of their men was now in Trinity University. We have not a word to say against that. What we asked for were men to meet the Bishops' appeals, and we suggested beginning a mission with a farm, as the Roman missionaries had done successfully. We cannot do better than close with an extract from an article on this subject in the Scottish Guardian. There is need for more than one type of worker, and, therefore, for more than one kind of training in the Church. Is there any reason why, along with what we might call the traditional and academic style of training, worthy of all honour and conversation as it is, there should not also be provision made for the training of another class of workers no less required under the conditions of to-day—workers, we mean, of the type and pattern of the Church Army? As Mr. Bull pointed out in his letter to the Pilot, the Church allows a tremendous waste of true vocation to go on by a too rigid adherence to one traditional mode of preparation for Orders, and we cannot do better than close this article with his reference to Father Kelly's work at Mildenhall: "He is doing what the Church as a whole must do, offering a free education to all who desire to consecrate themselves to God's service. There is no question of lowering the standard either intellectually or spiritually—even if that were possible! He can show you lads, who were telegraph boys and bootmakers, etc., and who now in culture and intellectual development and spiritual power can put the average Varsity man to shame. While others offer increased stipends, he offers the Cross and gets more candidates than he can provide for."

Parochial Dinners.

We are used in our cities to the dinners of the St. George's and other societies, but in Chicago they find this a very satisfactory means of increasing social good-fellowship

and united parish work. We copy a notice of the meeting of Emmanuel Church, La Grange, only calling attention to the fact that the success of the parish is easily accounted for by the number of Canadian names, lay and clerical. One hundred and fifty men were present at the quinquennial dinner given by the rector, wardens, and vestrymen of Emmanuel Church, La Grange, to the men of the parish on the evening of November 10th. The tables were artistically arranged in the commodious assembly room of the parish building, and an excellent dinner was provided and served by the women of St. Mary's Guild. The Rev. Dr. Clinton Locke was the toastmaster, and was very happy in his amusing introduction of the other speakers, who were the Rev. Frank DuMoulin, who replied eloquently to the toast "The Church in the City;" Rev. Dr. M. E. Fawcett, formerly the minister of the Methodist chapel in La Grange, but now the rector of St. Bartholomew's Church, Chicago, who spoke on "The Church in the Suburbs;" Mr. Franklin H. Head, Mr. D. B. Lyman, and the Rev. Charles Scadding. Mr. Scadding replied enthusiastically to the toast given by Bishop McLaren, "Emmanuel Church, La Grange, One of the Model Parishes of the Diocese." He gave some interesting statistics, showing what the parish had accomplished, along material lines, during the past five years. There is now no debt on the church, and the mortgage on the parish building has been reduced.

Archdeacon Botwood.

Although Newfoundland is our near neighbour, the intercourse is so slight that we know little of each other, and we regret to say that we have had to go to "Church Bells" for the following notice: Intelligence has been received of the death, at the age of seventy-three, of the Ven. Edward Botwood, D.D., Archdeacon of Newfoundland and Labrador. Born at Bridgnorth, in Salop, he offered himself in 1860 to Bishop Field, "The Apostle of Fishermen, for work in the diocese of Newfoundland, and, soon after his ordination, volunteered for the bleak and barren coast of Labrador. He spent several years travelling up and down this coast gladly for his Master's sake, enduring the many privations of a pioneer missionary, foremost among which is the extreme loneliness and isolation which is so very trying. After several years of this arduous work, which is well remembered in many a little fishing hamlet along that coast, Mr. Botwood removed to Quebec to recuperate. With improved health he returned to Newfoundland, where he spent the remaining years of his most useful life as a faithful and unselfish priest, ever eager and earnest in his work of ministering to the afflicted in body and soul, and ever ready to sacrifice himself at the call of duty; and as Rural Dean, and afterwards as Archdeacon, by his counsel and advice, also ever ready to strengthen the hands and gladden the hearts of his brother priests. In addition to his office, as Rural Dean and Archdeacon, he was Canon of the Cathedral, and for many years Episcopal Commissary.

Florence Nightingale.

Who has not heard of Florence Nightingale. The name recalls the Crimea and the revolution in the treatment of the sick and wounded. In her advanced age, no one expected her to be still able to aid in good works. But even before Miss Nightingale went on her mission of mercy to the Crimea, she provided, with the assistance of Lady Canning, at 90 Harley street, an establishment in which governesses, the wives and daughters of the clergy, of naval, military, and other professional men, received every possible care, comfort, and first-rate advice at the most moderate cost. The home is still conducted, as it was at the beginning, by a committee of ladies, and how greatly it is appreciated may be judged by the fact that the twenty beds are always occupied. There are no doctors' fees to pay, for the eminent physicians and surgeons who attend the patients give their services. The doctors, therefore, do their full share in the good work. But the public do not do theirs. Year



MR. CHRISTOPHER ROBINSON, K.C.,
Chancellor of Trinity University.

after year, a deficit of several hundreds of pounds has been met by trenching on the small capital or by using legacies instead of investing them; "but," as Miss Nightingale puts it, "for 1901 there is no such help forthcoming by legacies." She writes: "I ask and pray my friends, who still remember me, not to let this truly sacred work languish and die for want of a little more money?"

TRINITY UNIVERSITY'S CHANCELLOR.

The announcement that Mr. Christopher Robinson, K.C., has been appointed Chancellor in succession to the late Hon. G. W. Allan, will be received with intense satisfaction by Churchmen throughout Canada. The late Chancellor held a high place in the esteem and confidence of the public, and the same may be said with equal force of his successor, whose acceptance of the office augurs well for the future of Trinity. A man of brilliant parts, the acknowledged leader of the Bar in Ontario, Mr. Robinson yet possesses a

quiet gentleness, combined with dignity of demeanour, which at once wins the regard of all who come in contact with him. Born in Canada, the son of the late Sir John Beverley Robinson, Bart., Chief Justice of Upper Canada and the first Chancellor of Trinity, it is especially gratifying to learn of Mr. Christopher Robinson's selection to the highest office in the gift of the University. Graduating from King's College (now the University of Toronto), he took his degree of B.A. *ad eundem* in Trinity University, in 1853, and in the following year the degree of M.A., and ever since Mr. Robinson has proved a firm friend of Trinity, sympathizing, as he does, in the two main positions taken by that University, namely, a residence system and religious teaching, combined with secular training. For two terms of eight and ten years, respectively, Mr. Robinson served upon the Corporation of Trinity University, and thus acquired a clear understanding of its needs and requirements, which knowledge will now be of great value to the University. Chancellor Robinson has never entered into public life, as did his father and his brother, the late Lieutenant-Governor Robinson, but has throughout his career almost exclusively devoted his great talents to the practice of his profession, and his name, as an eminent advocate, is known throughout the length and breadth of Canada. In England, Mr. Robinson has frequently held Briefs in cases of the first importance before the Judicial Committee of the Privy Council, one of the most notable cases of public interest to Canadians being the dispute concerning the boundary between Manitoba and Ontario. His work at Paris, in the Behring Sea arbitration of 1893, as the exponent of the Canadian side of the case, won for him much applause, and in acknowledgment, Her Majesty, Queen Victoria, offered him the honour of knighthood, but he begged to be allowed to decline the honor, as he has consistently declined all other honours except that of Queen's Counsel. It is consequently most flattering to Trinity, and may be taken as an earnest of the great interest he takes in her welfare, that Mr. Robinson has consented to accept the Chancellorship, a position which he will without doubt adorn as few men of the present day could. Having regard to negotiations in the near future for the federation of Trinity University with the University of Toronto, the selection of Mr. Robinson, a graduate of both universities, a man enjoying the confidence of his fellow graduates in both, and one accustomed to matters of magnitude and importance, yet requiring delicacy of treatment, seems particularly opportune. It is in this connection worthy of note that a large part of the present land endowment of Toronto University, including lands in the Queen's Park, and the present site of the University buildings, was given by the new Chancellor's father. At that time the present University College was known as King's College, to which came Christopher Robinson, after passing through Upper Canada College. Mr. Robinson and his family are regular attendants at St. George's Church, Toronto. His wife, who has always shown a warm interest

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in Trinity, was the daughter of the late Senator Plumb, of Niagara. The new Chancellor, it is understood, approves of the recent special regulations, which enable students who are not members of the Church of England, to avail themselves of the advantages of the excellent Arts' course of Trinity, whilst at the same time leaving the curriculum unaltered, so far as concerns those students who are members of the Church. It is a matter for pleasing comment that in this academic year, when Trinity will celebrate her jubilee (the first lectures having been delivered within her walls on the 15th of January, 1852), the Chancellor-elect is not only the son of Trinity's first Chancellor, and himself a graduate of the University, but that also at the present time he has a son at Trinity, who, in July last, as a Freshman, distinguished himself by carrying off the Wellington Scholarship in Classics, a scholarship which, by the way, was established half a century ago by the Duke of Wellington, on the suggestion of the late Sir John Beverley Robinson. Looked at from every standpoint, the selection of the new Chancellor is one upon which Trinity University is indeed to be sincerely congratulated. It is to be hoped that the increasing interest taken in the University by the business and professional men of the community, as evidenced by the recent handsome contributions of Mr. W. R. Brock, M.P.; Mr. E. B. Osler, M.P.; Dr. James Henderson, Lieut.-Col. Pellatt, and the Rev. Provost Macklem, will serve to stimulate Churchmen and others to rally to the support of the Church University, and thus substantially assist in upholding the hands of the new Chancellor.

FROM NAOETSU.

By Rev. C. H. Shortt.

While our good catechist, Suto San, is teaching his little band of Sunday school children, Ryerson and I, being of no use there, usually take advantage of a fine afternoon to make a walking expedition to some interesting spot. Last Sunday we went off to the south-west, so as to see the historic castle hill, of which we had heard so much. It is not a high mountain at all, quite an easy climb, so that we reached the summit with no difficulty, and walked for a while about the pine-crowned top, trying to trace out the site of the old fortress, with its ramparts and ditches, dreaming ourselves back into the old fighting days of four hundred years ago. As we returned, we stopped more than once on our way down the hill to enjoy the very lovely view, strikingly beautiful even for Japan; for this hill stands out from the mountain range and commands on the one side a semi-circle of wooded hills and valleys, brilliant with autumn tints, and crowned with the snowy peaks of the Shinshin mountains; while on the other side the view takes in the great Sekigawa plain, whose river winds about its towns and groves and rice fields from Takada down to the sea. To the east the view was shut off by a great purple group of mountains, gathered about Yoneyama, their haughty king, while stretching away to the north, deeply blue and dotted with sails of fishing boats, the Japan sea lay calm and peaceful, rivalling in its loveliness the Bay of Naples in the sisterland of the West. The torii of a Shinto shrine below us on the next ledge, stood out so white against the sombre sugi trees of the sacred grove, and now and then the deep boom of a distant temple bell came to us out of the stillness. Suddenly, from away up among the trees, where we had been.

came the sound of voices, deep contralto, women's voices, singing a familiar hymn-tune: "There is a Fountain Filled with Blood." What a thrill it gave one! It would have stirred the soul of anyone, I think; but what thoughts must come to a missionary's mind at such a moment? We knew quite well who the singers were, for we had passed them on the path only a few minutes before—just a band of half-a-dozen school teachers, certainly not Christians. We knew that they were not singing the old words, not even a translation of them, not a hymn at all, but some other words, probably patriotic, put to the tune that of all the imported ones they like best. But that did not in the least mar the effect; it rather added to it. There before us lay the loveliest country in the world (except, perhaps, Italy), and there from its hill, so sacred to its people, so bound up in its ancient history, there sounded out in Japanese voices a hymn of the Redemption. May it be an unconscious prophecy. In answer to the temple bells many a voice now murmurs the Namu Amida Butsu (We adore Thee, O eternal Buddha), and many more are silent and pay no attention at all, for the larger part of this nation has lost faith in anything at all. When will all those temples resound with the hymns of Christendom? When will a new hope spring up in that teeming life which fills every nook in those hills and valleys? Who can say? Yet, it is largely in our hands to bring about in all this land, but especially in this province; for Echigo seems to have been passed over; seems to have been forgotten or neglected, and a wonderfully clear field opens out here to us Canadian Churchmen, if we will only work it. The region over which we looked on Sunday has its hundreds of thousands of people, yet we two are the only missionaries. The Trinity associate mission would have its hands more than full were we never to leave this valley, yet this is only a part of our field. Come with us now and see the rest of it; follow along the line of railway, which we could see so plainly that day, cut in a straight line through a pine wood on the seashore off to the north-east. Go on through the succession of tunnels, through the rocky promontories and enjoy as you go a series of scenes which will recall the Riviera Levante, and ere long the much greater plain of the Shimanogawa will open out and show you the rest of Echigo. Kashiwazaki is passed, a large town, bristling with factory chimneys, but entirely without mission work; then, after a lot of smaller towns, we reach Nagaoka, the capital in the feudal days. Here, besides some Greek and some Congregational Christians, there is a little band of our own people, so true, so earnest, so devout, and much disappointed that we have settled in Naoetsu instead of with them. There is not a foreigner in the whole town. On we speed by the railway past many more towns, through the richest plain, until at last we reach the terminus, the large and important city of Niigata, one of the five treaty ports of former days. Here at last we find missionaries, two French priests and a Congregationalist minister, and that is all. We are now a little more than half way up the province, and there are many towns beyond. What have we found, then, in the whole of Echigo? Five missionaries, all told, for a million and a half of people, a multitude utterly dissatisfied with their own religions, but knowing no other except by absurd misrepresentation. Can anyone think of a better aim for the Church of Canada than the conversion of this land, and the planting of the Cross of Christ in the place where once they cursed it? This Empire is open wide to all, as free as our own Dominion, with a people filled with the strongest hope for the land they love so well, but knowing nothing of the only Power which can make it truly great.

THE BROTHERHOOD OF ST. ANDREW.

St. Andrew's Day was observed pretty thoroughly in Halifax, N.S. All the chapters in the diocese had been asked to co-operate and make the Sunday a regular Brotherhood day, and the different

clergymen requested to preach special sermons to young men. This was generally carried out. Bishop Courtney preached in St. Stephen's chapel to a crowded congregation, including the students from Dalhousie College. The Rev. E. P. Crawford, of St. Luke's Cathedral, emphasized the fact that our Lord's ministry—he being a young man—was largely "for and among the young," the short period of thirty-three years witnessing its beginning and end; also that the patron saint of the Brotherhood of St. Andrew was a young man, and as such his work was an example for the young men of this day—two thousand years after St. Andrew had sought and found his reward. The Rev. H. W. Cunningham preached in St. George's church. He sketched the origin and growth of the Brotherhood, "one of the noblest societies in the world to-day," composed of men with a great aim and purpose, of all ranks of men from the highest to the lowest, learned and unlearned, gentle and simple. Following this the speaker made an earnest appeal to young men. Nowadays the idea is that every man must feel his own responsibility in this direction. Men must feel that every man is their brother, and that it is their duty to go to him and help him Godward. No man can despise or neglect an opportunity to do this. He must approach his brother man with tact and loving kindness, and if he can succeed in winning him, little by little, to a higher, nobler and more Christlike life, he will be following in the footsteps of St. Andrew. In this work hope and faith are necessary. Humanity is prone to despise and to feel discouraged in comparing its small measure with the great thing to be measured. Many a man wonders how he can attain to his full spiritual stature amid the difficulties and shortcomings of his life. There is a great opportunity before the men of the Church to help other discouraged souls to God and hope. The Church is on her onward way, conquering and to conquer. We must not turn or even look back. We must not "know how to sound a retreat." Our motto must be, "on," in his own way, doing his own part, seeking his brother in both high and low estate, and bringing him to Christ as did Andrew of old. St. Andrew's Day was observed quietly in Toronto. The members of the different chapters of the local Assembly, attended "Corporate Communion" in St. James' Cathedral at 7 a.m., after which they adjourned to Lee Williams' Coffee House, on King street, where a substantial breakfast was served. Short addresses were given by the Revs. Canons Farncomb, MacNab and Welch, Canon MacNab emphasizing the importance of more reality being shown in our lives. It was not enough to belong to any church, thinking that that alone was going to help one, but everyone should earnestly strive to live a Christlike life and so influence those around him. Then and not till then would the Christian religion be properly appreciated. The annual meeting of the Local Assembly was held in Holy Trinity school-room on Thursday, December 5th, upwards of sixty members of the different chapters being present. Mr. J. M. Gander was in the chair. The reports of the Dock, Island and Hospital Committees were read, and they showed that good, earnest work had been done. The secretary, Mr. T. H. Turner, then read his report, showing what the chapters had been doing during the year. Mr. Beverley Jones thought the Brotherhood might assist in making the noonday services at St. James' Cathedral more widely known, and the Rev. Canon Welch also spoke in favour of it. Rev. Dr. Pearson gave an interesting address, saying how thoroughly he sympathized with the work and aims of the Brotherhood, and how anxious he was to help it along in every way. The election of officers for 1902 then took place and it resulted as follows: J. M. Gander, W. H. Fairbairn, John T. Symonds, George Garrett, E. A. V. Mitchell, R. H. Coleman, W. H. Stewart, and T. H. Turner.

Montreal.—The president, Mr. D. M. Stewart, opened the annual meeting of the Montreal Local

Assembly of the Brotherhood of St. Andrew on the 9th inst., at 8 p.m., with the singing of the Brotherhood hymn: "Jesus Calls Us O'er the Tumult," followed by the Apostles' Creed and prayers. Mr. Cummings, a member of St. George's chapter, was then requested to kindly act as secretary, pro tem, and at once proceeded with the roll call, which showed a fairly representative attendance of active chapters. The minutes of the last annual meeting were then read and confirmed. The president then proceeded to briefly review the past year's work, regretting very much himself that press of business and circumstances over which he had no control had prevented him from taking an active part in Brotherhood matters, especially during the past year, but he assured those present that he should always have the best interests of the Brotherhood and its work at heart, in whatever position in life he was placed. He also referred to the active interest and good work that had been done by vice-president Mr. H. J. Webber. It was then moved by Mr. Tippett that a vote of thanks and loving expressions of good-will be tendered to the retiring president for the past and present interest he had taken in the Brotherhood. In reply, Mr. Stewart touchingly, but briefly, replied: "Thank you." Unanimous expressions of welcome were given to the Rev. Dyson Hague, who, after the singing of "Fight the Good Fight," proceeded to address the meeting on: "What a Brotherhood Man Can Do." He reminded his hearers that God said: "My Son, give Me thine heart," and also, "Where art thou, and where is thy brother." He said that he was a stranger in Montreal, but felt sure that it was a city teeming with life and activity, and that there were immense opportunities for Brotherhood work already open, plenty of factories and workshops, schools and colleges, and were the Brotherhood men of Montreal aware of the many young men that attend these public institutions, and are citizens of Montreal from October until May? Was anything being done by the Brotherhood in that direction? Then there were the C.P.R. and G.T.R. railway depots, bringing thousands of men into the city, also the steamships for part of the year. Mr. Hague's address fairly bristled with pointers to Montreal Brotherhood men. He strongly dwelt upon the necessity of living day by day a simple, earnest, consistent and conscientious Christian life, and to be loyal to our Church and to our God, and to use our intellects to plan, scheme, and suggest, and pray for and with our clergy in their work.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

FOR FAMINE SUFFERERS.

With grateful thanks I acknowledge the following contributions: Miss Mary C. Jell, Clandeboye, 50 cents; by sale of lace, per Miss Mary C. Jell, Clandeboye, 75 cents; A. W. Benjamin, Yarker, \$2; thankoffering, St. George's Rectory, Montreal, for India, \$10; Mrs. A. H. Rowe, \$2; sale of pansy pincushions, per Miss Street, \$4.25; Miss Marsh, per Miss Street, \$1; Well Wisher, Woodstock, being balance of year's maintenance for India famine orphan, \$7; St. Mark's Sunday school, Halifax, \$8.25; S. F. M., Barrie, \$1; Thankoffering, \$3; Anon., \$20; Provincial Woman's Auxiliary, per Miss Carter, for China, \$7.27; from two small Sunday school classes in St. George's church, Ottawa, per Miss O. E. Johnson, \$1.50; N. Toronto Branch P.O. box, \$1; Friend, \$1;

Sunday school of St. Andrew's church, Grimsby, per Miss Grout, \$4; St. George's Sunday school, Ottawa, per J. E. Parker, \$7.50; M. S. H., Toronto, \$1; L. R., for India, \$1. It is very kind of so many friends to help these sufferers, and we can never know the result of our labours, but we can thank God for such results as we hear of through the "Christian Herald," especially in connection with the saving of the famine orphans of India. In so many cases several of these children have proved so intelligent and so devoted to the cause of Christ, that they have become teachers and helpers in the missions, and let us remember that training them from very early years, would probably be a safeguard against their relapsing again into heathen worship. There is a great army of these children to provide for. Five thousand are on the rolls of the "Christian Herald" alone; therefore, if anyone feels he or she can provide for a year's maintenance of one of these little ones, I need not say how welcome the necessary fee of \$15 will be, but any amount, however small, for the support of the orphans or relief of the sufferers will be more than thankfully received. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

H. Jones, D.D., Bishop, St. John's.

Upper Island Cove.—St. Peter's.—A beautifully designed and executed litany desk has been placed in this church and was recently dedicated by the Rev. Canon Noel, R.D. This desk is a gift to the church from the teachers and the children of the Sunday school, and it bears upon it an engraved brass plate, with words to that effect upon it. The large church was completely filled, six hundred parents and children being present to witness the dedication of the little ones' gift to the service of the Church.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—A fund is being subscribed for in this city, in order to improve the old and historic burying-ground attached to this church, wherein lie the remains of some of the greatest men and women belonging to this city's early history.

QUEBEC.

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

Lennoxville. — Bishop's College. — The Rev. Canon Whitney, D.C.L., Principal of this college, was on Saturday, November 30th, presented by the students with a beautiful silver-mounted cane and a handsome cut-glass inkstand, with gold and silver ornamentations, accompanied by an address, upon the occasion of his birthday. Mr. George Findlay, senior arts' student, made the presentation, after Mr. R. A. Cowling had read the address.

MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—Trinity.—The Rev. F. H. Graham, B.A., rector of this church, has decided to accept the living of St. Saviour's, Nelson, B.C., which was offered to him a short time ago. Mr. Graham was appointed rector of this parish in October, 1896. He has been most successful in his ministrations, the congregation during the past

five years has greatly increased, and the debt on the church has been considerably reduced.

St. George's.—The funeral of the late Major Bond took place on Friday, the 6th inst. There was a service at the family residence, 164 Drummond street, at which the first part of the Office for the Burial of the Dead was read. The officiating clergy were the Very Rev., the Dean of Montreal, the rector of this church, of which the deceased had always been a member, and the Rev. Canon Renaud. Among the mourners were: His Grace, the Lord Archbishop of Montreal, father of deceased; Lieut.-Col. Frank Bond, brother; Capt. W. Bond and Mr. Lorne Bond, nephews; Mr. F. W. Smith, son-in-law, and Mr. Henry Mudge, cousin. A brother of Mrs. E. L. Bond is at present on his way to Montreal, but was unable to reach the city in time for the funeral. Among those present at the funeral were small delegations from several of the institutions and societies with which the deceased was connected in his life time. The casket was covered with floral tributes, the gifts of relatives and intimate friends of the deceased. The body was interred at Mount Royal Cemetery. The floral tributes were numerous and handsome.

On Sunday morning, December 8th, the Rev. Dyson Hague commenced his duties in connection with this parish, as the senior curate. The reverend gentleman preached from the texts: "I was glad when they said unto me, let us go into the house of the Lord," and "Because of the House of the Lord our God I will seek to do thee good," Psalm, cxxii., 1 and 9. The Archbishop of Montreal was present, and the Revs. G. Johnson and O. W. Howard assisted in the service. At the close of the service the "Dead March in Saul" was played in memory of the late Major E. L. Bond. On the following day, in the evening, a special meeting of the vestry of this church was held to take action in the matter of providing a new hymnal for the church, the issue at present in use having become exhausted. In view of the fact that the authorities of the Church have found it almost impossible to obtain supplies of present hymnal, it was proposed that Hymns Ancient and Modern should be adopted, this being the hymnal in common use in the Church of England throughout England and the British Dominions over the sea. It was finally resolved, however, after some discussion, to continue the present hymnal, provided satisfactory arrangements can be made for its republication on favourable terms. The following resolution, anent the death of Major E. L. Bond, was then passed, on the motion of Mr. A. F. Gault, seconded by Mr. William Francis: "Resolved, That the vestry of St. George's Church would affectionately tender to His Grace, the Archbishop, its sincere sympathy in connection with the death of his son, Major E. L. Bond, and would assure His Grace that out of the many evidences of affectionate condolence tendered to him none could be more filial and devoted than this simple resolution of St. George's congregation, as forwarded to one for so many years its beloved rector, and to this present moment its warmest friend; and they further desire also to express to Mrs. Bond and family the expression of their sincerest sympathy in their great bereavement." It was moved by Mr. Robert Reford, and seconded by Mr. Richard White, and: "Resolved, That the vestry of St. George's Church desires to assure the Rev. Oswald W. Howard, B.D., of its warm appreciation of his services in the parish, in the pulpit, and schools, during his connection with St. George's Church, and that the sincere good-will and good wishes of the vestry follow him to the important field of work which he has accepted. The vestry would further assure Mr. Howard that he carries away with him the love of many, and the respect of all who were members of the congregation during the three years of his ministry in connection with St. George's. The meeting was presided over by the Rev. Dyson Hague, in the absence through illness, of the Dean.

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Synod Hall.—A meeting was held on Monday afternoon, December 2nd, in this hall, for the purpose of finally drawing up and adopting a constitution for the new Diocesan Choral Union. The Ven. Archdeacon Evans presided, and the following were also present: The Ven. Archdeacon Norton, the Rev. Canon Evans, the Rev. Messrs. F. H. Graham, T. Pratt, N. Bourne, H. E. Wright, T. Everett, Benoit, Hewton, Principal Hackett (secretary); Messrs. J. B. Norton, C. F. Fosbery, S. T. Oxton, Lucas, and others. The following persons were elected the first officers of the Union: President, His Grace, the Lord Archbishop, ex-officio; first vice-president, Very Rev. the Dean of Montreal, ex-officio; second vice-president, Mr. R. R. Stevenson; hon. secretary, the Rev. Principal Hackett; hon. treasurer, Dr. L. M. Davidson, K.C. The executive committee consists of these officers, the permanent officers; the archdeacons of the diocese, the rector, organist and choirmaster of the church in which the festival is held, and the following members, elected annually, five clergymen, the Rev. Messrs. Canon Ker, F. H. Graham, J. W. Dennis, H. A. Plaisted, H. E. Wright, and ten laymen, Messrs. P. J. Illsley, C. F. Fosbery, J. A. Lauer, J. Walkley, W. R. Spence, S. T. Oxton, W. J. Larmine, G. de Conde, and P. W. Ward. Mr. J. B. Norton, as organist of the Cathedral, where the first festival will be held, is ex-officio conductor, and a member of the executive committee. There is also a council, which consists of the permanent officers, the clergy, organists or choir-masters of all churches in membership with the Union, and all clergy and laity of the diocese, who have become members, and will meet annually on the day of the festival to elect the officers, and also the executive committee, in whose hands the entire management of the Union for the ensuing year shall be placed. The object of the Union is the improvement of Church music, especially of singing and chanting in the churches of the diocese of Montreal. All churches of the diocese are held to be in membership with the Union. The annual festival is to be held in the Cathedral of the diocese, or in such parish church as may be selected by the executive committee, with the approbation of the Lord Archbishop. The honorary secretary was instructed to call a meeting of the executive committee for December 16th to make arrangements for the first festival, which is to be held in Christ Church Cathedral.

Montreal Junction.—St. Phillip's.—The concert held in the Aberdeen Hall, on Tuesday evening, November 26th, under the auspices of the parochial branch of the Woman's Auxiliary, under the chairmanship of the rector, the Rev. F. B. A. Pratt, proved to be a very successful one. There was a large attendance, and all were delighted with the excellence of the programme provided, and the able and pleasing manner in which it was rendered by its really gifted contributors.

St. John's.—St. Luke's.—At the annual meeting of the Woman's Auxiliary of this church, held at the home of Mrs. Jonathan Robinson, the following officers were elected for the ensuing year: Mrs. Jonathan Robinson, president; Mrs. T. B. Jeakins, vice-president; Mrs. G. S. Codd, Leaflet secretary; Mrs. E. J. Raymond, treasurer; Mrs. Gardner Stevens, corresponding secretary, and Miss Clara Forrest, recording secretary.

Westmount.—Church of the Advent.—A pleasant evening was spent lately in Elm Hall, by a number of the members of the congregation at an entertainment which was held under the auspices of the Women's Guild of this parish. The programme, furnished by members of the church choir, was a very enjoyable one. Among those who took part were Miss Henderson, Miss Dyer, Miss Morgan, Mr. H. M. Dungan, and Mr. W. Spence, recently appointed organist of the church. Those in charge of the entertainment were Mrs. R. Hems-

ley, president; Mrs. Morgan, secretary; Mrs. Smeaton, Mrs. Bowie, Mrs. Pamp and Mrs. F. Kelly.

Hemmingford.—The Rev. Isaac H. Lackey, rector of this parish, has removed to Whitewood, Assiniboia.

ONTARIO.

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

Madoc.—The Girls' Aid, of St. John the Baptist church, have, by their unaided exertions, succeeded in buying and presenting to said church a beautiful large font, carved out of Indiana limestone, from the works of Gullett & Co., Toronto. The font is octagon in shape, and in each of its eight panels is an appropriate emblem. The verse around the edge of the font is: "One Lord, one Faith, one Baptism." The leaders of these young ladies in this and other good works are Miss Carleton and Miss Greane.

Flinton.—The Rev. J. de P. Wright, rector of this parish, who has been canvassing the parish lately on behalf of the various diocesan funds, has met with success, having received in cash, after paying expenses, a sum of \$600.

Cataraqui.—Christ Church.—The members of the vestry of this church have bought for \$200 the Friends' meeting-house and lot, comprising a thirteen-acre plot, the rest being purchased from Mr. Joseph Nicol, three years ago. A burial ground has been formed of one acre. The meeting-house will be pulled down. The lot was given to the Society of Friends sixty-seven years ago by John L. Hodgson, of the Township of Pittsburg, being conveyed to Philip Bremer and Johnson Bremer, as trustees. Soon afterwards a place of worship was built, which, for more than half a century, was the religious centre for the members of the Society of Friends, scattered over a large section of Frontenac. Owing to the up-springing in the society of a new school, the "Progressives," there arose a contention at law between the parties over the possession of the property. The courts decided in favour of the new school. The result was that the building, with several others, was closed, and has not been used for ten years.

Wolfe Island.—Christ Church.—The members of the congregation of this church recently presented Miss Minnie Montgomery with a purse in token of their appreciation of her services as organist for the past two years. Mr. Gillespie read the address, and Mrs. G. Raneous made the presentation, after which Miss Montgomery acknowledged the kind gift in a suitable manner.

Belleville.—Christ Church.—Since the month of April last, when the Rev. W. B. Heeneey became rector of this parish, the number of families belonging to the congregation have increased from 70 to 145, and the income has doubled.

Kingston.—The Bishop of the diocese recently held a confirmation service in the Penitentiary, and confirmed eleven of the convicts. The Revs. Canon Grout and the Rev. C. E. Cartwright assisted the Bishop.

OTTAWA.

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

Ottawa.—St. John's Hall.—The Executive Committee of the Synod of the diocese met on Nov. 19th, here, to receive the reports of the standing committees, which have been in session for the last two days. The Lord Bishop of Ottawa presided, and there were about forty clergy and laity present. The report of the mission board was presented by Ven. Archdeacon Bogert, who was elected chairman at the last meeting of the committee. The report recommended a special grant

of \$50 to the parish of Osgoode on the understanding that the people be informed that only on condition of receiving a written statement from them setting forth that they are unable to increase the amount paid to the incumbent will the board consent to increase the grant permanently. A special grant of \$50 was also voted to the parish of Winchester. In accordance with the clerical stipend by-law, the following committee was appointed: Rev. Canon Pollard, Rev. A. Elliott, Rev. R. W. Samwell, the Chancellor, the Treasurer, the Lay Secretary, Judge Senkler, and Messrs. W. H. Rowley, C. Macnab, F. H. Gisborne, and J. P. Nutting. The Lord Bishop laid before the board the circumstances which had led to the withdrawal of the last quarter's cheque from the parish of Beachburg. The following were appointed members of the classification committee: Rev. Rural Dean Bliss, Rev. Rural Dean Houston, Rev. W. H. Stiles, Judge Senkler, Messrs. C. MacNab, F. H. Gisborne, and a committee consisting of Rev. Canon Pollard, the Chancellor, Judge Senkler, and Messrs. F. H. Gisborne and J. P. Nutting was appointed to revise the provisions and terms of the clergy stipend by-law, and to report to the May meeting of the board. The Lord Bishop, at the request of the board, nominated the following committee to devise, if possible, some scheme by which the inadequate stipends of the mission clergy may be raised to a living income, and report at the next meeting; the Bishop of Ottawa, the Clerical Secretary, Rev. Rural Dean Bliss, the Chancellor, and Messrs. W. H. Rowley and F. H. Gisborne. The report was adopted. The episcopal fund committee was presented by Rev. Rural Dean Phillips, and showed that \$1,112.50 had been paid to the Bishop, \$51.41 less than the amount paid for half of last year, or at the rate of \$102.82 for the year. Negotiations to secure the share of the endowment of the old diocese of Ontario, which was due to Ottawa, are in progress. The Rev. Canon Muckleston, for the rectory lands committee, said that the interest on the capital for the past six months had been \$621, making a total income, with amount brought forward, of \$690.86. The sum of \$606.08 had been paid to rectories, and a balance of \$74.20 was carried forward. The overdraft has been wiped out and rectors can be paid hereafter on May 1st. The clergy trust found report, presented by Ven. Archdeacon Bogert, showed receipts with balance brought forward of \$2,578.36, an expenditure of \$2,450, and a balance of \$128.36. The financial report of the Widows' and Orphans' Fund committee, presented by Rev. A. W. Mackay, showed receipts of \$1,211.24, an expenditure of \$890.50, and a balance of \$321. A donation of \$1,000 has been made to the fund on condition that \$4,000 is raised within a year; the committee, therefore, recommended that canvassers be appointed to collect this money. The report was adopted. The half-yearly statement of the finance committee showed receipts, including balance, of \$971.80, the balance carried forward to the next half year amounts to \$350.72. The report of the educational committee recommended, among other things, the establishment of a circulating library. It was presented by Rev. George Bousfield, and adopted.

TORONTO.

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

Ashburnham.—St. Luke's.—The Rev. Arthur Murphy commenced a mission in this church on Sunday, December 8th. The services during the day were largely attended, not alone by Church people, but by those belonging to the denominations as well.

St. Matthew's.—The Bishop of the diocese last Sunday inducted the Rev. Canon Farncomb into this living. The ceremony of induction took place in the evening, and it was witnessed by a large congregation.

St. Phillip's.—This church celebrated, on the 3rd Sunday in Advent, the 10th anniversary of the induction of its present rector, the Rev. Canon Sweeny, into the living. The rector preached at both services, and in the morning referred particularly to the work which had been accomplished in the parish since 1882.

Thornhill.—A meeting of the members of the West York rural deanery was held here on Tuesday, the 10th inst., presided over by the Rev. J. Gibson, rural dean. The meeting was an interesting and profitable one. It was decided to hold three meetings during the coming year. The one to be held next month at Aurora will be in the nature of a conference.

NIAGARA.

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

Orangeville.—St. Mark's.—The bishop of the diocese announced on Tuesday, the 3rd inst., to the churchwardens, that the Rev. Canon Henderson, the rector, had sent to him his resignation of the living, and that he had accepted the same. The resignation will take effect on January 1st next. The Bishop has appointed the Rev. J. A. Ballard, of Grand Valley, as the Canon's successor. He was curate of the parish for over a year, seven years ago, and since then has spent four years as curate in St. George's, Guelph, two years ago going to Grand Valley, where he has since been rector.

Palmerston.—St. Paul's.—Mrs. Houston, organizing secretary of the Woman's Auxiliary, visited this parish lately and organized a branch of the W.A. A large number of the women of the congregation are members. A good work is being done, and already several articles are ready to be sent away in a bale in the spring to the North-West. The officers are: Honorary president, Mrs. Sparling; president, Mrs. W. A. Clarke; vice-president, Mrs. Gregg; secretary, Miss Heslewood; treasurer, Miss Barnes; delegates to the annual convention, Mrs. Frost and Mrs. Jeffrey. A chancel chapter, of St. Paul's Parish Guild, has also been formed recently.

HURON.

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

Woodstock.—The Rev. J. C. Farthing, on the 6th inst., was presented with a handsome Morris chair by the beneficiaries under the will of the late Mrs. Guppy, as a mark of their appreciation of his interest in her welfare during her last illness.

Aylmer.—Trinity.—The church here has undergone great improvements and additions, including a new roof, a new double-manual organ, new pews, frescoing, three handsome electroliers, a brass lectern, a brass pulpit (presented by the widow of the late Rev. Thomas Sanders), and two stained glass windows (presented by the wardens, J. G. Heiter and A. B. Thorn). The basement also, devoted to the Sunday school, has been thoroughly repaired and arranged in such a manner as to make it especially well fitted for teaching purposes. The committee of management and the rector deserve great credit for the thorough manner in which the work has been done, which has made it, for its size, one of the prettiest churches in the diocese. The reopening services were held on Sunday, the 8th inst., when the Rev. J. Thompson, M.A., Ingersoll, officiated, assisted by the rector, the Rev. J. H. Andrew.

Burford.—The next meeting of the Brant Rural Deanery Union is to be held in this town on the third Tuesday in January. In the afternoon, the Rev. Canon Brown, rector of Paris, will read a paper on "The Three Orders of the Ministry."

and in the evening addresses will be given by Messrs. Strong, Wright and Bushell.

ALGOMA.

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

Port Arthur.—St. John's.—Among the many pleasant reunions at the rectory must be named one which took place on November 11th, in honour of the King's birthday—November 9th—and also of the resignation of the care of the rector's Bible Cass by Mrs. John C. Boyce. On arrival, instead of an ordinary quiet tea, as she and her daughter, Miss D. Boyce, the organist of St. John's, expected, they found the drawing-room full of guests, members of the Bible Class, in addition to Mr. and Mrs. Thursby's family. After some games, one of the party danced with spirit and grace the Highland Fling. Then came coffee and cake, the latter a birthday gift from Mrs. Thursby, and by and by one of the most regular attendants at the class came forward and, in a neat little speech, presented to Mrs. Boyce, on behalf of her companions and herself, a large photographic group of eleven of their number, beautifully framed in solid oak. This pleasing memento Mrs. Boyce will preserve with great care, and in due time hand it down to her descendants. After short but hearty thanks from the grateful recipient, games were resumed, and, a pleasant evening over, all dispersed. The W.A. still continue their good works. They have had several meetings with various results. On Thursday, the 5th inst., they held a sale of work, etc., which realized the respectable sum of \$65.25. A pupil of Sir Joseph Barnby and of Sir John Stainer, Mr. H. S. Hulme Goodier, and also an ex-chorister of St. Paul's Cathedral, London, Eng., now a member of the Stultz Theatre Co., New York, on Advent Sunday was so kind as to take the musical part of both services to the delight of a good congregation in the morning, and a crowded one at night, when Mr. George Ohm sang the "Prayer," from Mendelssohn's "Elijah." It was unfortunate that the pipe stops could not be used. An organ recital on the following Wednesday was still more disastrous. Mr. George Ohm had sung "The Lost Chord," with telling effect, and Mrs. Crooks "But the Lord is Mindful," with several pieces interspersed; when but little more than half of the programme was completed, Mr. Goodier, who presided at the organ, made a sign to the rector. Crossing from the prayer-desk to the organ, a whispered consultation took place, after which in a short speech from the chancel steps, Mr. Thursby announced that the organ, after repeated eccentricities, had failed altogether, and he then dismissed the congregation. Your correspondent's humble opinion has been almost from its first arrival here that the organ had more case than constitution.

RUPERT'S LAND.

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

Winnipeg.—All Saints'.—A beautiful memorial stained glass window, which has been placed in this church to the memory of Major Arnold, who died of wounds received in action at the battle of Paardeberg, two years ago, was recently unveiled by the Rev. F. S. Smith, rector of the parish, in the presence of a very large congregation. Before he unveiled the window, Mr. Smith gave a short address, and immediately after the act of unveiling, he dedicated it. The window itself is very artistic. It represents a conventional treatment of the consecration of Joshua by Moses. The great law giver is represented as with horns of light, which is the conventional representation of rays of light. The scene is when Moses descended from Sinai. On his left Eleazer, the High Priest, is represented as holding the roll as well as the jewelled breastplate. Joshua, the central figure, holds a drawn sword

in his hand, and in the rear are the soldiers, represented in helmets and armour. The whole scene is a copy of mediaeval art. The border of the window, the panels and the canopy are also very artistic, shading inwards as they do from darker to lighter, the treatment being in brown and amber. On the window the inscription is as follows: "And he laid his hands upon him and gave him a charge as the Lord commanded.—Numbers, XXVII. In memory of Major Henry M. Arnold, Capt. A. Company, R.C.R., killed in action, Battle of Paardeberg, South Africa, February 18th, 1900, aged 40 years. Erected by a few ladies in honour of a very dear friend." The memorial service lasted half an hour.

The Very Rev. James Dallas O'Meara, Dean of Rupert's Land, died in Winnipeg on the 6th inst., from an attack of typhoid fever, from which he had suffered for several weeks previously. The late Dean O'Meara was a son of the late Rev. Canon F. A. O'Meara, rector of St. John's church, Port Hope, by his wife Margaret Johnston, daughter of James Dallas, Orillia, and he was born at Manitowaning, Manitoulin Island, on March 15th, 1849. He was educated at Georgetown and the University of Toronto, where he obtained the gold medal in metaphysics in 1870, and his M.A. degree in 1874. He studied theology in Huron College, and was ordained deacon by Bishop Hellmuth in 1872, and priest by Bishop Machray a year later. He became acting principal of Brantford High School, but resigned this appointment to come to Manitoba in 1873. On his arrival he was appointed professor of exegesis in St. John's College, and later professor of systematic theology and apologetics. He was made Canon of the Cathedral Chapter in 1876, deputy warden of St. John's College in 1882, Doctor of Divinity in 1887, and Dean of Rupert's Land in 1897. He is a brother of Rev. T. R. O'Meara, of Trinity church, Toronto, and of Mr. Arthur O'Meara, barrister of the same city. He has served in the General Synod, on the Board of Education, and as a member of the Council of the University of Manitoba. He was an enthusiastic Mason, and has held the Grand Mastership for the North-West. He married in 1877, Miss Dora Black, Montreal. The high positions to which the late Dr. O'Meara rose in the diocese as dean, and in St. John's College, as deputy warden, were deserved recognitions of his distinguished ability and laborious faithfulness, which the head of the Church in this Dominion, the Metropolitan of Rupert's Land, was long ago quick in discerning and prompt in recognizing. Recently a further promotion appears to have been contemplated. The Church Record, which may be presumed to speak with some knowledge in such matters, gave currency a short time ago to a rumour in clerical circles that the Very Rev. James Dallas O'Meara, D.D., Dean of Rupert's Land, was likely to be appointed in the near future to the bishopric of Saskatchewan, which has hitherto been joined to the See of Calgary, under the Right Rev. Bishop Pinkham. The funeral of the late Dean O'Meara took place on Monday, the 9th inst., the first portion of the service taking place in the Cathedral, and the interment in St. John's Cemetery. The coffin was carried from the deanery to the Cathedral, and from thence to the grave through double lines of Masons, and the scene was a most impressive one. The following acted as pall-bearers: Sheriff Inkster, E. L. Drewry, Hugh John Macdonald, Canon Matheson, Archdeacon Fortyn, Prof. Hart, Dr. Sparling and W. G. Scott. Among the chief mourners were the late Dean's son, and the Rev. Thomas O'Meara, and Mr. Arthur O'Meara from Toronto. The latter two are brothers of deceased. The Most Rev. Archbishop Machray officiated, assisted by the Right Rev. Dr. Grisdale, Bishop of Qu'Appelle. The attendance at the funeral was a very large one.

St. John's College.—An appeal has been issued by the authorities of this college for the sum of

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\$125,000, which sum is to be spent in the establish-
ment of a new building. The present building has
been found to be too small, and it is also very in-
conveniently situated.

British and Foreign.

The sum promised for the Liverpool Cathedral
Fund now reaches £148,432 15s.

Canon Sharpe, of Horbury, has attained his
ninety-first birthday. The venerable gentleman
was until a year or two ago incumbent of the par-
ish for sixty years.

To the long list of interesting brasses at Tides-
well church, there has been added another, in
memory of Canon Andrew, who was vicar of Tides-
well from 1864 to 1900.

A stained glass window has been unveiled in
St. Saviour's, Southwark, in honour of Alexander
Cruden, the original compiler of the Biblical Con-
cordance bearing his name.

It is stated that Westminster Abbey will be
closed for four months prior to the Coronation
of the King, for the purpose of necessary struc-
tural alterations in the interior.

After twelve years as rector of Lowestoft, Canon
Lawrence, having recently been appointed Arch-
deacon of Suffolk, is leaving shortly to reside at
Bealings. A silver inkstand and candelabra were
presented to him by the parishioners with an ad-
dress, expressing their high appreciation and
esteem.

The churchwardens of the Huddersfield parish
church recently waited upon Canon Bardsley at his
residence, Greenacres, Sidcup, Kent, and presented
him with an address from the congregation and
friends in the rural deanery, together with a purse
containing a cheque for £1,000. They also pre-
sented Mrs. Bardsley with a set of silver-mounted
dressing-table requisites.

The Bishop of London has conferred the im-
portant rectory of Hornsey on the Rev. St. Clair
George Alfred Donaldson, M.A., head of the
Eton mission at Hackney, Wick. Though nomi-
nally worth £916 per annum, the net income of the
rectory is only £415, and the population is over
14,000. Mr. St. Clair Donaldson was formerly
chaplain to Archbishop Benson.

Dr. Wilkinson, Archdeacon of Totnes, and hon-
orary chaplain to the King, recently resigned the
living of St. Andrew's, the mother church of Ply-
mouth, after being its vicar for more than thirty
years. On a recent occasion, the Mayor of Ply-
mouth presented the Archdeacon with a silver
salver, £250, and an album containing the names
of subscribers.

The Rev. A. P. Sanderson, rector of Aspenden,
Herts, having celebrated the jubilee of his in-
cumbency there, has been the recipient of many
presents, among them being books from the
Buntingford and Bennington deaneries' clerical
meeting, and a testimonial from the parishioners,
consisting of a silver salver of Old English design,
bearing an inscription, and a purse of £200.

A new churchyard cross of Celtic design,
standing about 12 feet in height, has been erected
close to the old tower of St. Augustine, in Mare-
street, Hackney, London. The cross is in mem-
ory of the parents of Mr. H. C. Richards, K.C.,
M.P., who resided for a quarter of a century in
the parish of Hackney, and where the member
for East Finsbury was born. The cross is of
Kilkenny marble and workmanship.

A very successful missionary exhibition has been
lately held in the Cutlers' Hall, Sheffield. Some
40,000 persons passed through the turnstiles. On
one or two evenings the crush was so great that
the doors had to be closed, and the people ad-
mitted in batches. Mrs. Bishop, the well-known
traveller, opened it on the first day. Other
openers included the Master-Cutler, the Lord
Mayor, the Bishops of Beverley and Ridley of
Caledonia, Miss Gordon Cumming, and the Bishop
of Sheffield.

A handsome brass has just been placed in
Eversley parish church, to the memory of Miss
Mary Kingsley, the well-known traveller, who died
in Cape Colony last year. It is bordered with
black marble, inscribed with a text from the Koran
in Arabic, a translation of which is as follows:
"We beseech the Lord of the Daybreak to preserve
us from the perils of the day and the perils of the
night." This is the "Traveller's Amulet," worn
on a piece of parchment by every Mohammedan
when on a journey. Below it is a brief description
in English of Miss Kingsley's life and work.



JUNIOR AUXILIARY.

MISSIONARY CORNER FOR JUNIOR BRANCHES.

Editor, Mrs. Kuhring, Diocesan Junior Secretary,
62 Murray Street, Toronto.

Prayer.—Heavenly Father, we pray Thee to
bless our society and give us love for Thee. Prosper
the missions of Thy Church, and strengthen
with Thy Holy Spirit all who are engaged in
missionary work; through Jesus Christ, our Lord,
Amen.

Take us, dear Saviour, take us
Into Thy heavenly fold,
Keep our young feet from straying.
Out in the dark and cold;
Call us Thy "little helpers,"
Glad in Thy work to share;
Make us Thine own dear children,
Worthy Thy Name to bear.

Lesson.—You have had two lessons now on the
dioceses of Canada and their bishops, and we
hope you are learning them off and marking them
on the map. You will see, if you do mark them,
that, as we said in our first lesson, there are
bishops and clergy of our own church in every part
of this Dominion. Now how do you suppose they
got there? Just wait a little, and we will find out.
Have you ever gone on a railway journey in Can-
ada? If you have, what did you see from the win-
dow of the car? Fields marked off with fences,
nice smooth roads, farm-houses, school-houses,
villages, towns, and best of all, churches. Do you
think these things have always been there? No,
you know better than that. Long, long ago, a
little girl would not have seen these things from
a car window, because, first of all, there were no
railways, and then there were no churches, no
towns and farms to see. The country was here—
the same beautiful country, as God made it, with
its trees, hills, rivers and lakes, and people were
roaming about in it, living in almost every part,
in the forests, and on the streams, but they did

not farm its rich soil, or build towns, and they had
never heard about the heavenly Father or Jesus,
Who died for them, such a long time ago. People
in Europe had not found out what a good place
it was to come and live in, but when news did
come to them of the rich land, and wonderful
fisheries of this new country, numbers began to
cross the ocean and come to make a home here.
It was very hard to get across the seas then, be-
cause there were no steamers, only sailing-ships;
but people in the old lands found it hard to make
a living for themselves and their children, where
they were so crowded together, so many came
over to Canada. People who leave their own
country and go into a new land to
make a home are called settlers. Now,
when these settlers came to Canada from Great
Britain and Ireland, of course they left their
homes, schools and churches behind them. They
had to work very hard to make new homes for
their families, and it is very sad to read of how
they neglected their duty to God. Many of them
forgot Him, and did not teach their children about
Him. They were mostly poor people, and they
had not been taught to support their own clergy
and Christian teachers at home, and they had
none to support here. The Church in England
was wealthy, and though these people had come
so far away they were members of that Church.
Now if the Church at Home had sent out bishops
and clergy at first to these settlers, they would
have been better people, and their children would
have been taught to love Jesus and try to be like
Him, but the Church did not send even a school
teacher for a very long time. At last the Society
for the Propagation of the Gospel was formed in
England, and very soon after they sent out Chris-
tian school teachers and missionaries to these
people, but though they worked very hard and
suffered great hardships, they had a great many
trials and disappointments, trying to make up for
lost time. They found, when they visited the set-
tlers, that many of the most earnest ones had lost
heart by being so long without a teacher or mis-
sionary of their own, and had joined the Roman
Church, and others were ignorant and unbeliev-
ing. Generally they did not know how to read,
and so God's Word was not known among them.
They had no one to baptize them, no one to
marry them, and no one to read the burial service
over their dead. Although the S.P.G. sent out
missionaries early in the 18th century, and they
began to gather little congregations from among
these scattered settlers, it was not till 1787 that a
Bishop was appointed to Canada. This first
Bishop had all the settlements in Canada in his
charge. His name was Bishop Inglis, and you
might get a blank map of Canada and mark on it
where the settlements and towns under his care
were. There was Halifax, Annapolis, Granville,
and Cumberland County, Nova Scotia. There
were no churches in Quebec, Montreal, or King-
ston, but away off through the forest, at Niagara,
then called Newark, there were a few English set-
tlers. But the Church people at Home began to
wake up, and more churches were built, and more
missionaries sent out, and then the little Church
in Canada began to grow. As more people came
and settled in Canada, more clergy were sent out
to them, till they learned to help themselves, and
now you will see how strong the Canadian Church
has grown, and in these parts of Canada that used
to be the wilderness, there are beautiful cities and
villages, and everywhere you hear the sound of
the church bell, and see earnest people trying to
serve God. But we have a lesson to learn from
these early days gone by. There are still large
parts of this great country in which people are
going out to settle—not slowly, as in the early
days, when there were no steamships and no rail-
ways—but in crowds, just as fast as those great
steamers and long trains can carry them, they are
hurrying into the new parts of Canada. Just as
in the days of the first settlers, they are leaving
behind them their churches, and all the helps they
had at home to be faithful Christians. They have
very little money and some of them have not

learned yet to give towards the support of the Church. Now we must learn two things from the past history of our Church in Canada. First, to send clergy and teachers to the settlers, so that they may not forget the Church of their fathers in a strange land or be separated from the teaching of the Gospel, and then we must learn that delay is dangerous, and if we neglect our duty, sad results are sure to follow, just as they did in the past. The Church people in the Old Country have done nobly for us since those first days; but now that they have helped us so long, and we have grown so strong, we must follow their example and pass on the blessings we have received.

Where are the new parts of Canada? In the missionary province of Rupert's Land and the North-West Territories, and that is why the dioceses of that enormous province cannot support the Church for themselves, and why we must help them.

Notes of News from the Mission Field.

Corea is a country just north of China. The people are lazy and dirty, but rather tall and fine looking. The better classes follow the religion of Confucius, but the larger number of the people have no religion except a fear of ghosts and evil spirits. Medical missions have been doing good work there, to draw heathen souls to Christ, and several Japanese and Chinese Christians have joined with our missionaries to spread Christ's kingdom in this heathen land. There is a Bishop at work there with a good band of helpers.

The native congregations of South India sent lately a contribution of £330, as a thankoffering, to the society in England who had sent missionaries to them. This was the result of great self-denial, not only by the clergy and teachers, who gave one month's salary in full, and the grown people, but also by the children in the schools. Even the orphans went out gathering the oil seeds, which fall from the trees, and went out selling them, so as to give their mite. When children who have come out of heathen darkness make these sacrifices for Christ's sake, what can we do to show our gratitude for all the blessings God has showered on us and our families all our lives?

We must not forget that not far from us there are missionaries working among the scattered settlers and farmers of our own diocese. Let us pray that God will watch over them and bless their work in these cold days, when they have to take long drives to visit their people; let us pray that no harm or danger may come upon them.

Miss Scott writes from Wapuskaw, Athabasca, that they had to send for their bales to the Landing earlier than usual, because they needed the articles in them to pay Indians to do some work. When they were unpacking them, the door was filled with little brown faces and eager eyes—the Indian children anxious to see all the nice things. A string of bright buttons, sent out by a little girl, was very welcome, and will be lent to the good children to play with, and some of them will be given as prizes to those who deserve them.

Notes from the Branches.

Lambton Mills branch has just been formed, and has come into our ranks full of life and energy, if we can judge by the bright letters we receive from their energetic young secretary, Miss Gypsy Williams. Beginning with fifteen members, the attendance has increased already to nearly double that number. To this and all our out-of-town branches we extend our hearty sympathy and good wishes.

Ashburnham, lately reorganized, is gaining ground in membership and interest, and is fortunate in having a very capable secretary, whose business-like letters are a pleasure to receive. They are sewing for the Blackfoot Home, and Brooklin branch has sent a nice parcel to the same place.

York Mills, St. Alban's, Messiah, St. Clement's, and St. Margaret's branches all send in good news of advance and increased interest.

St. Thomas' branch, under Miss Rogers' superintendence, is growing and getting more and more

interested in the work. They have also a bright, helpful secretary in Miss Dorothy Greenwood.

We welcome another young secretary, Miss Ethel Howard, who sends us good news from St. Mary Magdalene. It is always an advantage to a branch, when one of its members undertakes the secretary's work. We would like to hear often from these young officers about the work in their different branches.

It is gratifying to the junior officers to hear that the lessons in this department are proving, so far, useful. Only one member has sent us a map of the dioceses in Canada. We want a great many more, but thank Vinolenia Barber, of the Church of the Ascension branch, for hers, which is a very good one.

Miss Covert, Miss Tiny Dalton, and Miss Helen Denison have kindly undertaken the office of representatives on the board for out-of-town branches. This is a very important part of our work with large possibilities.

The diocesan junior officers attended a delightful monthly meeting at St. Margaret's lately. The serving of a cup of tea and a piece of cake all round was a very agreeable feature for a cold afternoon.

A SPRIG OF HOLLY.

By William Brunton.

So gracious is the time, we say,
When Christmas comes with gifts of cheer!
More beautiful it is than May,
When flowers bloom and birds appear.
It is the gladness of the soul
Assured that heaven's not far away,
That can our lives in love control;
This is the truth of Christmas Day!

Now fruits of friendship shine amid
Green boughs that winter cannot kill;
Beneath snow-selfishness is hid
A life that can all hope fulfill;
We might be kind and good and true,
Whatever carping cynics say,—
Each life to each like sun and dew,—
So speaks to us sweet Christmas Day!

Love's holy child shall lead the race
Into God's kingdom pure and sweet,
Where souls are clothed in heavenly grace,
Where broken hearts their brothers meet.
Divineness comes to human kind,
When we love's inward light obey;
So like a summer in the mind,
Which nurtures flowers, is Christmas Day!

CHRISTMAS MATERIAL.

What sort of material do we need for making a Christmas? By the time some of you have read that question, you are looking back to see if you read it right. Make a Christmas! you repeat, wondering. Why, Christmas comes ready-made.

That is a mistake, dear young folks. There is a difference between the twenty-fifth of December and Christmas Day. On our calendars the date is printed in the same type used for the other days of the year. The sun rises on Christmas morning as it rises on other mornings, if, indeed, it makes its appearance at all. We have seen more than one Christmas made merry in spite of gray skies and a most forbidding drizzle out of doors.

"Lots of nice presents," somebody suggests, as the necessary material for making a Christmas. Such an answer probably comes from very young lips, for it does not take a

wide experience to find out that the true Christmas must be made of something better than expensive gifts. We have seen homes where the annual holiday expenditure was something enormous, and grand pianos and seal-skin coats and jewels were scattered about like sugar-plums, and yet the whole was as cheerless as the trade that goes on over a bargain counter. You cannot make much of a Christmas out of mere money and the things money will buy.

The small boy among our readers thinks that Christmases are made out of good times, and there is some truth in the answer. We believe in a good time on Christmas and all that helps to make it. But there are other joyful days in the year, and we are anxious to know what ingredient is to be put into Christmas to set it apart from its numerous brothers and sisters.

We can make a Christmas even though we have gray skies and dreary weather. We have seen the most successful sort of Christmas in homes that were small and shabbily furnished, where economy had to be closely considered even in planning for the holiday dinner, and the small stockings hanging by the fireplace were far from full. The one thing we cannot dispense with is unselfish love in the heart. If we are thinking of ourselves rather than of others, Christmas is no better than other days. If we are more interested in what we are to get than in what we are to give, the twenty-fifth of December is only a poor imitation of a Christmas. But if love glows in the heart, warm, bright and unselfish, no matter how poor and meagre our other materials are, we have all that we need for making a joyful Christmas Day.

WHY CHRISTMAS IS IN DECEMBER.

It was a happy instinct that led the early Church to the choice of December 25th, as the day on which to celebrate the nativity. It was not, indeed, in all probability, the season of the first coming of our Lord, nor was it apparently the day first observed, but by

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the fifth century, whether from the influence of tradition or from the natural and laudable desire to take up into the Christian life what was good or harmless in pagan custom, the practical West had settled on this date, and the East, as we learn from St. Chrysostom, soon adopted the custom. There is a symbolism in the choice of this season for the expression of a general joy which has appealed to many religions and many nations. Our pagan German ancestors celebrated at this time the turning of the sun after its winter solstice with the hope of spring and summer. This Yule-tide was their season of rejoicing. It was a season of repose. The autumn work was done, its harvests garnered, and the earth locked in its winter frost. They had the leisure for a festival, and in this sign in the heavens they saw its occasion. And certainly there is a peculiar fitness in the symbolic choice of this Yule-tide for our Christmas festival. The pagan summer, with its joy of life, had passed. The old materialism had worked itself through its Golden and Silver to its Iron Age. It was the winter of spiritual negation, of social discontent, and moral dissatisfaction, into which the first dawn of light came from the star that hung over the cradle at Bethlehem, to guide first the Wise Men and then the world to His feet.

JOHN'S MOTHER.

It was Christmas Eve. The clock ticked slowly on the shelf in the kitchen. The old cat purred, for she was happy, as she lay by the comfortable kitchen fire. John's mother sat in her cretonne-covered Boston rocker. She was knitting on a red mitten, narrowing it off at the end. Its mate was lying all finished in her lap. They were for the little boy who lived across the way. After he was asleep, she was going to throw her shawl over her head, and go over there and put them in the boy's stocking, for he brought her mail and did errands for her.

John's mother was thinking over days that were gone—she liked to keep company with herself when she was alone in the evening, living in the past. She was always looking at pictures of John, which she said she had "hanging up on memory's wall." Some of them were taken when he had his baby face, and others when he was a little boy asking for a piece of bread and butter. Then there he was a young lad coming in from school. But the sweetest picture of all was what she called her evening picture, when John knelt at her knee, and repeated the sacred prayer, so dear to mothers and children, and so closely interwoven with their lives: "Now I lay me down to sleep," when the good-night kisses were given, and the mother tucked the darling of her heart securely in his soft, white bed for the night. From this she would turn with tears to a sad picture, the last one, and see the boy standing just on the threshold of manhood, bidding her good-by in the gray light of the early morning, going out into the world to make his way.

She had not seen him since—that was three years ago, a long three years, too, but John

had been loyal to his mother; he had written her every week, and sent her what money he could spare from his wages. He had written the week before that he would like to spend Christmas with her, but he could not afford to pay the fare on the cars, and lose his days at the mill. So many were out of employment, that he must hold on to his job, or someone else would get it.

John's mother prayed many times a day to the Lord Whom she loved and trusted to keep John from the evil in the world. She had never been to the city, but she had read enough about it to know that life there was beset with temptations and that evil was all about him. The lights of the big house on the hill shone into her kitchen window; there was such a bright illumination that she put down her knitting and went and looked out. "All lighted up," she thought, "because it is Christmas Eve, and the lawyer's son is coming home to spend the holidays. How happy his mother must be, and how happy the son!" A shadow passed over this mother's face as she wondered why that mother should be so much more blessed than she. But it was only for a moment, for she had learned not to question why, but to accept God's will and say from her heart: "Not my will, but Thine be done."

The snow was falling outside, but it was a quiet storm. The village looked pure and white in the moonlight. It was just such a night as John used to like. The mitten was done and John's mother drew on her leggings and threw a warm shawl over her head and crossed the road to her neighbour's. The boy's stocking hung by the chimney, and she put the mittens in. His mother thanked her and asked her to stay longer, but she said: "No, not to-night." "A mother who carries a heavier burden than mine," was the thought of John's mother, as she looked into the sad face of the neighbour standing in the door. The husband and father was celebrating Christmas Eve in his way, and by and by he would come home and abuse her. No such sorrow had ever come to her. John's father had loved her and been gentle and kind in his way, and his memory was very sweet.

Again she sat down in her rocking-chair and saw pictures. She had turned the light down low, and pulled up the curtain and was watching to see when the sleigh would come up from the station with the young man. She hoped his mother would come to the door and meet him, so she could see the joy in her face.

The jingling of bells soon fell upon her ear. "He is coming," she thought, "coming home. Oh, what joy for them all in the big house on the hill!" But the sleigh bells stopped at her own door. Before she could get out of her chair some one on the steps was pounding his feet to get off the snow, and in an instant the door was opened, and a manly voice cried out: "Halloa, mother! Do you want to see your boy?"

Before she could speak, he had put his strong arms around her and was kissing her face, down which the tears were already

streaming. "Crying, little mother, because I have come home?"

"Oh, John, John, they are tears of joy as well as of sorrow, don't you know?" Then she went about fixing the fire to get a quick supper.

"Just like you, mother, to think of getting supper the first thing."

"You know you were always hungry when you lived at home, John."

"Oh, yes," he replied, with a merry laugh, "and I'm always hungry for mother's good cooking now. To-night I'm as hungry as a bear! But how do you suppose I got here? Mr. Willets, my employer, said he wanted to make me a Christmas present—some extra work I did for him made him feel rather drawn toward me at this time, I suppose. He asked me what I would like best of all to have. That was a queer question, and at first I did not know what to say. Then he helped me out by asking: 'What would you like best to do during the holidays? I am going to give you a week off as a vacation. I knew pretty quick what I wanted to do. I didn't have to think a minute. I said: 'Mr. Willets, I'd like to go and see my mother. It's three years since I saw her.' Then he looked at me quite pleased and said: 'You shall do it, John.' So here I am, and he put a cheque in my hand to pay my expenses, and more, too, and in my grip, mother, are some Christmas gifts for you."

It was a beautiful week of life to the happy mother. It went very soon, and John had to say good-by and go back to the city. But what a comfort that she could have her boy to herself one whole week, and what a good man Mr. Willets was, and how good John must have been! There would be a whole new row of pictures of John hanging on memory's wall now for her to look at when she sat alone in the evening.

The family, who lived in the front of the house, the neighbours on the right-hand and on the left, the good young clergyman, and the church folks, all saw a new light in that mother's face and whispered to each other their delight that such a great happiness came to her on that Christmas Eve.

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Christmas is coming on with a rush. You will need every minute you have to get your shopping done, and we will need every minute to take care of your orders. By this we want to impress upon you the need of shopping early. Here are a hundred and one things in our stock specially suitable as Christmas gifts, and you don't have to spend a fortune to buy any one of them.

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CHRISTMAS TIME.

Hark! the bells are pealing,
Whence this joyous strain?
Jesus, blessed Saviour,
Jesus has come to reign.

One night, the shepherds watching
On Bethlehem's upland plain,
Heard angel chorus joyful
The glorious Birth proclaim.

There in the manger lowly
The infant was at rest;
Breathed into life to give us
A life among the blest.

O what a strange reception
For Prince from royal throne!
The battlements of heaven
And earth His very own!

We'd close the hand from giving
To ingrates such as we;
But, oh! the loving Father
Sends blessings rich and free.

And from His very bosom,
His heart of hearts, He gave
The sweetest joy of heaven,
To ransom and to save.

Then ring the bells in gladness,
Let peal on peal arise!
Quite to the courts of heaven
Let grateful incense rise.

MEASURING BY FAULTS.

It was a meeting of a girls' society, a society organized with large purpose and high ideals. But it was necessary that it should grow to strength in numbers and working power before much could even be begun; therefore some of the most far-sighted were working first for increased membership, and a score of new faces were in the room that afternoon. As soon as the meeting was opened, one of the charter members hurried over to the president. She was a beautiful girl, noticeable among all the rest for a certain exquisite daintiness, which meant something more than rich clothing, for one felt that her "atmosphere" would have been exactly as fine and delicate had she worn a cotton gown. Her face was full of dismay.

"O, Miss Yates!" she cried, "don't you think we ought to have strict membership rules, and let no one join unless by unanimous vote? There is one girl here this afternoon who is so untidy! We don't want girls like that."

There were two sides to the little incident. The girl who was "untidy" might prove to have splendid executive ability or talent that could ill be spared for hasty judgments are blundering things. Who of us would not resent being measured by our faults alone? But, on the other hand, what a commentary upon the effect of a bad habit. Doubtless her carelessness about her appearance seemed to that girl a trivial thing; yet day by day that one fault was making her lose untold opportunities for happiness and usefulness. It is safe to say that a habit, whether good or evil, is never trivial.

—The Christian must not only be tolerant, he must tolerate intolerance.

OUR RESORT TO ANTIQUITY.

What then? shall antiquity be despised by us, and the great learning and piety of the first lights, the revered fathers of the Church, be undervalued, and their judgment looked upon without reverence? God forbid. We resort to antiquity as the best evidence of what was then done, and think we have the same liberty in the perusal of the monuments thereof, those conduits which convey to us information of what was then done, as in other history, which, it may be, hath been transmitted with more care and exactness; to consider the improbability of this matter of fact, and so doubt the veracity of it; the prudence and fitness of another, and think it might have been better done. And so we look upon the fathers, and what they said, and what they did, with full reverence, though not with full resignation; we admire their learning and their piety, and wonder how they arrived at either, in times of so much barbarity and ignorance, in those places where they lived; and thank God for enlightening them to give testimony for him in those ages of darkness and infidelity, and for the instruction and information that we have received from them; and our reverence is the greater to them, for having seen so much in so great darkness; and yet we cannot but think that darkness hindered them from seeing all. And, when we consider the faction and distemper of the times they lived in, we may, without lessening the estimation we have for them, believe that that distemper and faction might have some influence upon them, and mislead in them some particulars.—Lord Clarendon

WHAT CHILDREN SHOULD BE TAUGHT.

The least part of children's education is that which they get from books.

They should be taught a thousand things at home in early life to make them good members of society.

They should be taught to wipe their boots when they come in on wet days.

They should be taught to speak softly, and to answer when spoken to, and not contradict.

They should be made to sit still on occasions when they are in the drawing-room with grown-up people.

They should be taught to use their forks and spoons judiciously, not to spill their food or make unpleasant noise in eating.

They should be taught not to expect to hear their own voices on every occasion, and not to interrupt older people's conversation.

They should be taught to shake hands with people in meeting or parting, and to bow to people they know in the streets.

They should be taught not to stare rudely or to make any remarks upon persons and things about them.

LAUGH AND LIVE LONG.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance, we find the world fairly full of cheerful people, glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy, laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge, and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of wisdom."

HINTS TO HOUSEKEEPERS.

Angel Cake.—You will require the whites of eleven eggs, one and one-half cupfuls of granulated sugar, one cupful of pastry flour (measured after being sifted four times), one teaspoonful of cream of tartar, one of vanilla extract. Sift the cream of tartar and flour together; beat the whites to a stiff froth; beat the sugar into the eggs, add the seasoning and flour, stirring quickly and lightly. Turn at once into a deep pan; do not grease the pan. Bake for forty minutes in a moderate oven. When taken from the oven, turn the pan upside down and rest the sides on a skewer, so that a current of air will pass under and over it. It ought to fall out of the pan without being touched.

Prune Short Cake.—Make a short cake, using a regular biscuit crust or a short cake batter. For the prune filling wash a pound of prunes thoroughly, cover with cold water and let soak for twenty-four hours. Then put the prunes in double boiler, water and all, and let soak slowly until perfectly tender. Slice a couple of lemons very fine, and add to the prunes when half done. Drain off the juice, add half as much sugar and boil to a thick syrup. Put the prunes in a collander, and mash with a potato masher, so that the pulp will go through and the stones and skins remain. Add syrup, and spread over cake while both are warm. Serve with or without cream.

HOT GRIDDLE CAKES



Makes them light, sweet, tender, delicious and free from dyspeptic qualities.

Gold Cake.—Take one cup sugar, one-half cup butter, one cup and a half flour, half-cup milk, one and a half teaspoons Royal baking powder, yolks of four eggs; flavour with lemon or orange. Beat the butter to a cream, then add the flour, baking powder, and flavouring, lastly, the beaten yolks of the eggs. The following icing may be used: Caramel Icing.—One cup light brown sugar, one tablespoonful cream, one of water, one of butter. Stir together in a pan, and boil three minutes exactly. Beat until a little cooled, then add one teaspoonful vanilla; beat again until nearly cold, and ice the cake.

A Christmas Party Cake.—Mix 6 ozs. of butter and 11 ozs. sugar to a cream, add the beaten yolks of five eggs; beat until very light; add a teaspoonful of vanilla, quarter of a grated nutmeg, with the juice and grated rind of one lemon. Whip the whites of the eggs to a stiff froth, add them with a tea-cup of thin cream to the butter; sift one-half pound of flour, three tablespoonfuls of corn starch, and two teaspoonfuls of Royal baking powder together, and add to the mixture. Pour into a greased mould and bake in a moderate oven.

—Our patience is the measure of our faith.

—When I am too sad to pray, then I begin to sing.—Martin Luther.

—He that well and rightly considereth his own works will find little cause to judge hardly of another.

—Help somebody worse off than yourself, and you will find that you are better off than you fancied.—Hemans.

CONSTANT CHRISTMAS.

The sky can still remember
 The earliest Christmas morn,
 When in the cold December
 The Saviour Christ was born.
 And still in darkness clouded,
 And still in noonday light,
 It feels its far depths crowded
 With angels fair and bright.

O, never-silent song!
 Still keep the gray earth strong;
 Still keep the brave earth dreaming
 Of deeds that shall be done.
 While children's lives come streaming
 Like sunbeams from the sun.

No star unfolds its glory,
 No trumpet wind is blown,
 But tells the Christmas story
 In music of its own.
 No eager strife of mortals
 In busy field or town
 But sees the open portals
 Through which the Christ came down

O, angels sweet and splendid,
 Throng in our hearts and sing
 The wonders which attended
 The coming of the King.
 Till we, too, boldly pressing
 Where once the angels trod,
 Climb Bethlehem's hill of blessing,
 And find the Son of God.

—Phillips Brooks

DARKEST BEFORE THE DAWN.

A CHRISTMAS STORY.

It was the day before Christmas. The streets of the city were thronged with people hurrying hither and thither with numerous mysterious-looking parcels tucked under their arms. Errand boys seemed to have more work crowded into one day than they could possibly accomplish, and delivery waggons were full almost to overflowing. Sleight bells jingled merrily up and down the streets, and everyone looked happy. The very air seemed laden with delightful mystery.

Yet there were sad hearts, and homes which the joy of Christmas-tide seemed unable to penetrate. No. 670 Balmoral St. was one of these. It was a small, dilapidated cottage, yet bearing marks of refinement amidst its evident poverty; for the tiny garden plot was neat, and a few leafless rose-bushes and other shrubs, together with some lifeless morning-glory vines, which in sweet summer time had been trained to twine around the window, bespoke for the inmates of No. 670 an æsthetic culture.

Within its walls a weary, sickly-looking man, whose hair had whitened under the frosts of adversity rather than of age, reclined upon a couch. A woman, thinly clad in a threadbare cotton dress, sat in a dejected attitude before a cold stove, rocking her baby to and fro, and trying in vain to keep it warm, while bitter, despairing tears fell from time to time on the pinched little face. There were two other inmates of the bare, cheerless room, a little lad of seven, huddled up close to his father on the couch, and a little girl of ten, who with face pressed close against the window pane, was watching the eager hurrying throng.

Little Ruth's face was a study, her thoughts were not of the pleasantest—how could they be under the circumstances? She was thinking—oh, how wistfully—of Christmas Eves which had been far different from the present one. She



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had a clear remembrance of a Christmas Eve long ago—very, very long ago—when their little home had not been so devoid of comforts; when there had been a bright fire in the nicely polished stove; when she had been warmly dressed, and had plenty to eat; when there had been no tears in mother's eyes, and she had sang cheerily as she performed the pleasant task of preparing goop

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things for Christmas. Father was strong and well then, and had come home from his work in the twilight hour, carrying queer-looking parcels, which had been quickly hidden away from sight. Then on the glad Christmas morning there had been the pleasure of emptying her plump stocking of its delightful contents.

Then, too, Artie had been there. A lump rose in her throat as she thought of Artie—wild, wayward Artie, whom, in spite of his many faults she had always loved very dearly. Oh, it was too cruel to think that the cold, pitiless sea waves had closed over him forever.

Artie's story is soon told. He was the oldest son of the family, bright, active and clever, he had found the narrow bounds of the quiet home life too limited for him. He broke away from the gentle restraint of his parents, and soon fell in with bad companions, after which his fall from honour and integrity had been rapid. After all but breaking the hearts of his father and mother he had run away to sea. (The wild, adventurous life of the sailor had always held for him a peculiar fascination.) Then more than two years ago, news had come that the ship in which he had taken sail, the "Victor" was "lost with all on board."

Grief at his son's untimely fate had brought to the father a long illness, from which he had only partially recovered. It left him indeed, with a shattered constitution and an empty purse. Then had followed hard times; indeed. At times he was quite unable to work, and so could not retain any steady employment; thus the burden of providing bread (often without butter) for the family

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had devolved in a great measure upon his patient wife.

During the past few months Mr. Moore had been very feeble, and his wife had been severely tasked to make both ends meet. Work was very hard to get, and pay very meagre and uncertain, while the life of hardship and privation was telling disastrously upon her health.

Just now it seemed indeed as if starvation were staring them in the face. There was only half a loaf of bread left, no fuel, and no money to buy any. Mrs Moore had been out all day looking in vain for work, while little Ruth took care of the other children and their sick father. No one seemed to need her help, and everyone was too busy to think of assisting a poor woman in need. When the afternoon was drawing to a close she had come home, "with an aching head, and an aching heart, and weary, aching feet," feeling as if she were on the verge of an illness. Hope seemed utterly gone, and she no longer tried to keep up a cheery appearance, but gave way to her despair in those bitter, falling tears.

Ruth thought of all this as she sat there with her face pressed close against the window pane. She longed to do something to help, something to infuse a little of the

T DLE ES



ght, sweet, ous and peptic s.

e one cup butter, one half-cup milk, spoons Royal of four eggs; orange. Beat m, then add powder, and beaten yolks following icing mel Icing.—n sugar, one one of water, together in a minutes exacte cooled, then vanilla; beat old, and ice

y Cake.—Mix 11 ozs. sugar beaten yolks til very light; of vanilla, nutmeg, with rind of one whites of the add them with cream to the pound of flour, ls of corn aspoonfuls of ler together, re. Pour into d bake in a

the measure

sad to pray, sing.—Martin

d rightly con- rks will find hardly of an-

r worse off ou will find off than you

Christmas spirit into her un-Christmas-like home; but her thinking was all in vain. What could she, only a little girl, do?

With a heavy sigh she turned away from the window, and obeying the impulse of her loving little heart went over to her mother's chair, and stooping down, inprinted a kiss on each cheek of baby Nelly. Then throwing her arms around her mother's neck, she kissed the wan face tenderly, saying, "Cheer up, mother darling! It is always 'darkest before the dawn,' you know."

The words seemed strangely prophetic, and a faint gleam of hope thrilled for a moment in the mother's heart as she dried her tears and returned her daughter's caress, saying, "God bless you, my own darling! What should I ever do without my little Ruth?"

Just at this moment a knock was heard at the door, and Mrs. Moore arose and opened it, admitting much to her astonishment, a tall, handsome young man, with a bronzed, weather-beaten face, and dressed in a rich fur coat and cap.

Mr. Moore, hearing the knock, had by this time risen from the couch on which he had been reclining, and together the two confronted the stranger in an attitude of enquiry. The silence lasted for fully half a minute, during which the stranger's face seemed working with some hidden emotion. When at last he spoke it was with a voice of suppressed feeling that he cried, "Father, mother—do you not know me? Can you forgive your boy?"

Know him! yes indeed! For the stranger proved to be their long-lost boy, whom they had thought of as buried beneath the pitiless waves of the sea. Taller and manlier he was now, with a face so changed by exposure to a severe climate that it was hardly recognizable; but there was the same soft, curling hair, the same bright eyes, the same loved voice of yore. Know him! Forgive him! ay, how willingly, gladly they forget that there had ever been anything to forgive!

Now I will not attempt to describe the scene which followed, for it would be quite impossible. The joyous exclamations, the eager questionings, the long clinging embraces, the sudden overflow of overwrought hearts in happy tears—all made such wild confusion that none of them more than half knew what was happening.

There were many questions asked which were not answered, or the answers if given were not listened to. The simple realization that the 'dead' was 'alive again,' the 'lost' was 'found' for a time swallowed up all other considerations of the how and why, but at last out of the chaos the following simple facts were learned.

The "Victor" had indeed been lost in Northern seas, as had been reported, but not with all on board. There had been a few survivors, who had cruised for a time on an ice island, till they had been picked up by a steamer bearing a party bound for the Klondike. The other survivors of the wreck had remained at the port where the ship landed, waiting for a chance to return to their homes; but Artie had pleaded so earnestly to be allowed to make one of the expedition to Klondike that a well-to-do gentleman of the

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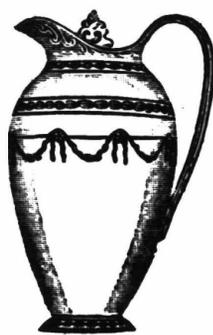
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party, taking a fancy to the lad, agreed to pay his way, with the understanding that after reaching Klondike, Artie was to work for him until he had made up to him the expense incurred.

After much hardship and privation they at length reached Dawson City, where the party separated, most of them to take up claims and dig for gold, others to work at some lucrative trade in the pursuit of which they made more money than many a speculator in the gold fields—for it must be known that not everyone who goes to Klondike be-



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comes a millionaire, though indeed many do.

Artie worked hard and faithfully in the hope of cancelling his debt and then earning enough to buy a claim for himself. When he had almost attained his object news came to the gold diggers of another fabulous source of wealth, namely, the Cape Nome gold fields lately discovered on the western coast of Alaska.

Great was the excitement, and many were the stories told of the wealth of this new discovery, and how easily grains of gold and nuggets were washed from the sand of the sea-shore. Soon an expedition was formed to the new Eldorado, and Artie and his friend Mr. Nelson went with the others. The only way of reaching Cape Nome was by dog sledges over the ice, and the journey took them two months.

Once there Fortune had seemed to smile upon Artie. A strip of land along the sea-shore below the high tide mark is free to all who are able to work it, and Artie soon began to strike out for himself. The stories they had heard at Klondyke of this country were not without foundation. It was indeed a rich mining district, and many a poor man grew rich in an amazingly short space of time, Artie among the number.

But, to make a long story short, he had found that "It is not all gold that glitters," and there among the fields of wealth he had wearied of the cold, yellow gleam of the precious metal he had craved; and memories of the little home far away, which he had valued so lightly, haunted his dreams by night and his thoughts by day, till at last they drew him from the now frozen regions of ice and snow to the hallowed precincts of his childhood's home.

But what a home! Artie's conscience smote him more than ever before as he felt the icy breath between those cheerless walls, as he saw the thin, scant clothing of his parents, brothers and sisters, and noted their pale, pinched faces. Yet he thanked God in his heart that he had been permitted to come home in time and with the means to atone in some measure for his gross neglect.

He did not sit long in idleness rehearsing the tale of his adventures but after these few brief facts had been given he hurried away to some fuel and provision stores near by where he ordered a plentiful supply of coal and good nourishing food, the best he could obtain, to be sent immediately to his home.

It was surprising what a change soon took place there. The influence of the warmth from the glowing fire which was soon kindled, the savoury smell of the tempting viands Mrs. Moore's deft hands were preparing for tea, and, more than all, the presence of the long-lost son and brother, brought a glow of colour to the wasted cheeks of the children, and a happy light to the eyes of the father and mother.

What a happy tea that was! It was a long time since the children had tasted aught but the very plainest of food—even that in an insufficient quantity—and they enjoyed the good things as only hungry children can. Father's and mother's food at times remained untasted on their plates while they feasted their eyes on their returned son's face,

and listened to the voice which they had thought never to listen to again, telling of how sorry he was for his waywardness and folly, and promising never to leave them again, but to work and care for them as long as he lived.

(Concluded in next issue.)

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