

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, JANUARY 18, 1900.

[No. 3.

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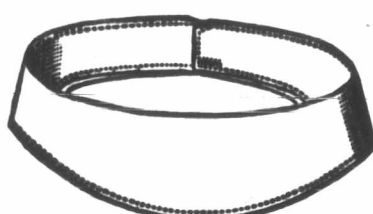
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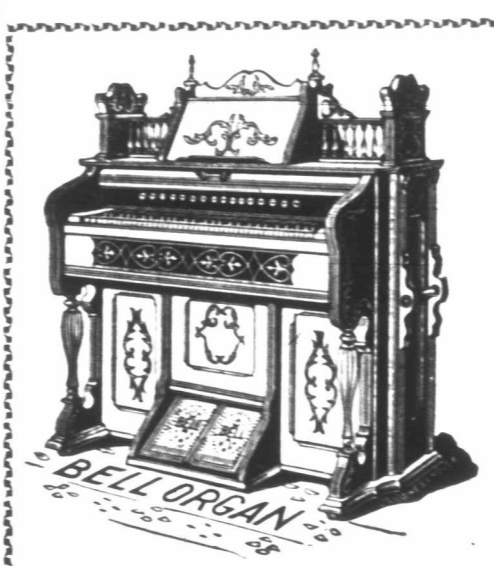
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THIRD SUNDAY AFTER THE EPIPHANY.

Holy Communion: 191, 193, 319, 553.

Processional: 76, 235, 239, 270.

Offertory: 75, 77, 172, 281.

Children's Hymns: 78, 334, 341, 568.

General: 186, 213, 285, 477.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 192, 196, 197, 320.

Processional: 30, 34, 179, 390.

Offertory: 20, 212, 220, 237.

Children's Hymns: 224, 236, 330, 335.

General Hymns: 79, 223, 226, 586.

The Evil Side of Horse-racing.

The death of the late Duke of Westminster brings up into the minds of thoughtful people the question of how far amusements, which are innocent enough in themselves but may be turned to an evil account, should be indulged in and encouraged by those who hold high positions in society. The late Duke was a leader among the ranks of sporting men, if horse-racing can be called sport. His own personal character as a racing man was beyond reproach, and if all sporting men conducted their racing operations in the same high spirit as the late Duke, there would be few turf scandals. But horse-racing has its necessary concomitant, betting, which, when unchecked, leads to gambling, than which no greater curse exists, no, not even the 'drink habit.' The extent to which it exists in

Great Britain would probably seem incredible to many living in Canada, where our own social conditions, and our lives of constant activity, bring us a consequent immunity from the temptations which beset the path of those who spend their lives in self-imposed idleness, amidst the surroundings of wealth and luxury.

The Lessons of the War.

The war in South Africa has robbed Great Britain, and many a home in the Dominion, of much of the customary joy of Christmas-tide. Canon Newbolt, speaking from the pulpit of St. Paul's Cathedral, has given forth with his usual power of language the lessons which are to be learned from the time of trouble through which Great Britain is passing; and, to the thoughtful reader of the signs of the times, his words convey teaching which cannot be brushed aside with a retort that they have no application to ourselves. The whole sermon is a masterpiece of oratory, and we think we shall be acting according to the wish of the greater number of our readers by publishing the sermon at full length in this issue.

Betting and Gambling.

The border-line between legitimate speculation and gambling is a rather fine one, and we should find it difficult to lay down any strict code of morality on the subject, which, after all (like every other pastime or indulgence which has a tendency to lead to sin), must be left to the conscience of each individual. The Bishop of Toronto felt himself called upon recently to express himself in plain terms on the sin of extravagance of personal expenditure on the mere luxuries of life. His words have been followed up by still more forcible language flowing from the pen of the Archbishop of York, commenting on "the tremendous temptations which at present beset the social life of England, and particularly in the higher ranks, from the too prevailing tendency to a rivalry in luxury and extravagance, and still more from the widespread passion for gambling of various kinds, which seems now to possess, with the power of an evil spirit, not only the sporting world, but a large portion of the household life of England."

Total Abstinence.

By the death of Canon Ellison, in ripe old age, the Church in England has lost its earliest and foremost leader of the crusade of teetotalism. At the commencement of his warfare against the evils of intoxication, he found but few adherents to his root-and-branch policy of extermination of the liquor traffic. At the end of his life he could claim as co-workers with him the Archbishop and the Dean of Canterbury, Canon Wilberforce, and other dignitaries of the first rank of the Church; and a vast army of clergy and laity, who have followed his lead to the extent of

adopting rigid teetotalism as their habitual practice. All honour to them! This is a matter in which practice in the higher grades of life is worth much more than any amount of preaching.

Christian Temperance.

All men are not constituted alike; for some, under certain circumstances of life, total abstinence is inadvisable, as a matter of health. The Church in her teaching nowhere inculcates total abstinence as an obligation, but leaves it to the conscience of each individual. The evil consequences of intemperance are palpable, and are outside the bounds of arguable defence. The obligation of temperance and sobriety, in eating, drinking, and every other form of personal indulgence, is binding on all members of the Church, as one of the vows taken for them at Holy Baptism, renewed by them at confirmation, and ratified again at every Eucharist. To those who are able to practice total abstinence the blessing is two-fold; it blesses the abstainer, and it blesses those who can see from the life of the abstainer the advantage of following the example set before him.

The Duties of the Laity.

The new Bishop of Limerick, in his first address to his diocesan Synod, speaks of the position of the laity in the Church, and the duties for which they are responsible. His words have an application for the laity of the Church in Canada, where the rights of the congregation to advise the clergy and to control the counsels of the Church are more clearly recognized than they are either in England or Ireland. His words are: "Is it not too true, generally speaking, that many are content to be mere wheels in parochial and diocesan machinery, and too little mindful of that which gives life to all, and of the higher work for Christ's Church on earth, in which they are privileged and bound in duty to share? Far higher work should be undertaken by the laity than has hitherto been accomplished, large as that has been, and they should be urged and helped to realize more than ever that a great and solemn responsibility lies at their doors in connection with the spiritual advancement of their Church, and that there are many ways in which they can promote the advancements of her higher life if they could be persuaded to give the same intensity of effort which they give to their pleasure and business in some direct and specific religious service of a spiritual nature for the spread of Christ's kingdom among men. It is impossible to overrate the influence of a consistent, manly, outspoken Christian life in a country parish. Such a life is dear to the pastor. He feels how it aids him in his ministry, and comforts him in his trials; how it sheds its light around. Yes, the lay members of his flock should study to live in touch with their rector; should look out for any condition or event about which he

should be informed; should be ready to afford him kindly counsel when he asked for it, and even venture to make a suggestion which might help him, and which, if kindly intended, should not be received by him otherwise than graciously. And, moreover, they should join with him in making the services of the Church bright and devout, and thoroughly rubrical, thereby manifesting their appreciation of our beautiful and Scriptural liturgy, of which it has been truly said that even if the Bible were to vanish from the world the story of Redemption would be preserved in our Prayer-Book. And perhaps in no way could the members of the congregation do more to promote spirituality than by giving encouragement to frequent celebrations of the Holy Communion, so that to all might be afforded abundant opportunity of taking part in the central service and highest act of our worship, and one of the most bountiful means of grace bequeathed to His Church by our Blessed Lord. In a thousand ways you laymen, if you have the will, and realize your responsibilities, can serve your Master with the very highest service, remembering that the greater the opportunity, the more serious the responsibility."

Parochialism.

This is a word of double aspect. There is a right sort of parochialism, which focuses the first aims and objects of the Churchman on the concerns of his own parish, and which acts as a wholesome check on the too prevalent habit of deserting the services of the parish church for those (possibly more attractive), of another church. So long as we retain our own beautiful liturgy unadulterated, no parishioner has any valid excuse, under general circumstances, for keeping away from the service of his own parish church. But the prevalent evil spreads further than this; our younger brethren and sisters need to be reminded, with the voice of authority, that there is something worse than danger, there is actual sin in attending the services of other denominations with no better object than curiosity, or the attraction of music, or the sensational preaching of any who deny the doctrines of the Faith once for all delivered to the Saints, and reject the Articles of the Creeds, and the liturgical forms of the Church's authorized Book of Common Prayer. There is also a narrow-minded parochialism, which tends to absorb all a man's interest in the things which belong to Christ, to the narrow sphere of his own particular parish; forgetting that the parish is but a unit of a large whole, and that there is a duty laid at the door of every member of Christ's Body, to extend the Kingdom of Christ into the regions which as yet are waste and barren. Such parochial Churchmen need to be reminded of our Lord's last precept: "Go ye into all the world, and preach the Gospel to every creature."

—Rab, "master," was the lowest degree of honour; Rabbi, "my master," the next higher, and Rabboni, "my great master," the highest.

PAROCHIAL WORK.

It is quite impossible to exaggerate the importance of the work done in parishes, primarily by the clergy, and secondarily by their assistants, Sunday school teachers, district visitors, St. Andrew's Brotherhood men, and so forth. It is quite true that the diocese has been regarded as the Unit of the Church, and rightly so. The Bishop is the centre of the community and the source of its energy, and the spirit and energy and work of the diocese at large will tend to impart its character to the particular parishes of which it is composed. Yet, on the other hand, we must remember that not only are some of our large parishes now almost as important as some of the dioceses of the early Church, but the state of the diocese at large must be constituted by the character of the parishes of which it is composed. Now, there can be no doubt that parochial work will be more successful when it is conducted in a systematic manner. It is quite true that some men possess a magnetic power, which, in a manner, organizes a parish without any conscious purpose on the part of the parish priest; but for most men, order, method, regularity of work will be not merely great helps, but indispensable requisites in order to the working of a parish. The beginning of parochial work, then, we will say, should be laid in a knowledge of the parish, of its area, its position, its surroundings, its contents, its history. We should be able to answer questions like these: What is the population of the parish? Of what nationalities are its inhabitants composed? What is the religious profession of the people? How many Churchmen, Presbyterians, Methodists, Roman Catholics, etc.? What are the financial capabilities of the people, their industries, etc.? Then, as regards the history of the parish—is it growing or decreasing in population? or in prosperity? Are the Churchpeople more numerous, or the contrary, than they were 5, 10, 15 years ago? Is the attendance at church greater or less, and can any reason be assigned for the increase or decrease? There are three classes of clergymen from whom we should receive answers to these questions. First, the largest class, who could give us precise information on all of these points. A second class, who could give a rough guess—very near the truth; and a third class who hardly considered the subject or kept it in mind. We believe we are right in saying that this last class will comprise the majority of those who fail in parish work. It is, of course, quite possible to have all the statistics of the parishes in our hands, and yet be lacking in the spirit of the true pastor—quite possible. Yet, as a rule, the true and devoted pastor will take care to acquaint himself with the state of his parish. To anyone who follows out the thoughts here suggested, it will at once be apparent how widely different are the circumstances of our Canadian parishes from those of parishes in England. There the people are of one nationality, most of them grown up in the parish which they inhabit. There, as a rule, the

Church is dominant; for even if it has not a majority of the inhabitants, it has generally a great many more members than any other denomination. So also there are considerable differences in the way of working, since there the parish priest has a certain authority conceded to him which would not be granted here. Two specimens may be given of the working of a parish, one from England, and another from the United States, from both of which much may be learnt. Take, first, an English parish. One of the best organized and best worked parishes in England is the parish of St. James', Louth, in Lincolnshire, the rector of which is Canon Wilde. There are always two or three curates in the parish besides the incumbent. The parish is divided into districts, and each clergyman takes one, changes being made from time to time, so that each may get to know the whole parish. Each district visitor is provided with a book, something like a copy-book, in which are entered the names of all the parishioners, under their streets, etc. Under the names are given religious profession, number of children, and other particulars. In this manner the clergy are put in possession of all information respecting their parishioners. Among ourselves, except in very few cases, such a method would hardly apply. But although the Canadian or American clergyman, single-handed, could hardly be expected to keep lists of all his parishioners, yet he might keep lists of his own people, together with such information respecting them as would be practically helpful to him in his work. Of this we have a very excellent specimen in the report of an American parish, published in the New York "Churchman," of December 23rd. The parish is that of Ann Arbor, Michigan, the rector is the Rev. Henry Tatlock, known among ourselves as an eloquent preacher and a wise counsellor on matters concerning the Church. The following particulars are instructive in many ways. Ten years ago, when Mr. Tatlock became rector, the number of families in the parish was 214; received during the period, 488; lost by death or removal, 287; present number, 405. The number of communicants ten years ago was 361; admitted or received during the period, 1,005; lost, 660 (86 by death, 574 by removal); present number, 706. Adding 161 students, not otherwise included, who are communicants in the parish, makes the total number of communicants at present in the parish, 867. The number of persons confirmed during the period is 520; of these, 191 were under eighteen years of age; 329 were adults, 100 being thirty years of age and upwards, of whom 22 were above fifty years of age. Of the whole number of persons confirmed, 193 were reared in the Church; 327 were received from other religious bodies; 230 were men and boys; 290 were women and girls; and 180 were students in the University. The contributions during the ten years amount to \$64,289.60. Of this sum, \$39,347.20 was applied to the current expenses of the parish; \$1,229.16 to the maintenance of the Sunday school; \$10,023.15 to permanent improve-

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ments upon the Church property; \$3,000 to endowment funds; \$1,504.06 to the relief of the poor of the parish; and \$9,186.03, or one-seventh of the whole amount, to the mission work of the Church, diocesan, Domestic and Foreign. Now, we draw attention to these figures for various reasons. In the first place, it is obvious that such statements could be presented with definiteness, and certainly only by one who had kept control of his parish and made himself acquainted with all its details, and this by itself is no slight element of power. But further, these figures declare the results of diligent, intelligent, devoted work—work by which alone the Church under God's blessing may be built up and strengthened. We recommend the careful study of these figures to all who are interested in Church work. As regards our younger clergy, there are certain lessons they may learn from these considerations. In the first place, let them begin by keeping a register of their Church families and of their Church-people. By casting their eyes over these lists, from time to time, they will be stirred up to pastoral activity and care for their people; and here is one great secret of success. It is perfectly well known that people are kept attached to their church far more by pastoral visitation than by preaching, however good the preaching may be; and, moreover, it is by pastoral work that the clergy discover what preaching their people need.

WHAT THEY ARE THINKING IN ENGLAND.

They are thinking soberly, quietly, resolutely, just as we should wish them to think, just as we should expect to think. The English people are not apt to be greatly elated by success—they expect success, and they are accustomed to it. Nor are they apt to be cast down by failure or apparent failure—they have so often turned failure into success. There is perhaps one tendency of the English people, which Bishop Magee described by saying that they "dearly loved a scapegoat." We might say, perhaps, that the inhabitants of Great Britain are not peculiar in this respect. Every people which suffers tries to lay the responsibility upon some individual, probably with the notion—conscious or unconscious—that the responsibility was being lifted off themselves. So, at any rate, it is at this moment in the Old Country. Now it is Mr. Chamberlain, then it is Lord Lansdowne, or again it is Sir Michael Hicks-Beach—or perhaps one or other of the generals commanding in Africa. It is much to be hoped that this tendency may be repressed. It is quite possible that there may be ministers or officials who are responsible for some of our reverses or failures; and the time may come when they shall be called to account. But this is not the time, nor can we possibly have all the materials necessary for the forming of judgments on such subjects. One thing, however, is clear, as appears from the great mass of British journals, that the people of Great Britain are practically a unit on the subject

of the war—first, in regard to its righteousness and necessity, and secondly, in regard to its certain conclusion. Every addition to our information in regard to the condition of the inhabitants of the Transvaal confirms our conviction that the war was inevitable; that the Boers had determined that justice should not be done to the Outlanders, and still less to the subject races. The war, therefore, is a war for mankind, for the human race, and therefore for the Kingdom of God; and we are persuaded that whatever sacrifices may be required at our hands, those sacrifices will be made cheerfully by the brave men who are fighting our battles in Africa. We see that Lord Charles Beresford has declared that our men have been sent upon an impossible task. We are sorry that Lord Charles should have permitted himself in the use of language so ambiguous. If he means that the present force in Africa is insufficient for the work in hand, he may be right or nearly right—for the force is continually increasing. If he meant this, however, he should have said it, and we should have understood what he meant. If, however, he intended to say that the subjugation of the Boers was a task too heavy for the British Empire, the universal British conscience will scout the idea. We do not understand the word Failure, and we have no idea of entertaining the thought. When a thing is necessary to be done, then it must be done, and it will be done. An excellent story in illustration of this principle has been lately in circulation under different forms. We are happy to give here what we believe to be the correct version. Sir Thomas Brisbane was serving in the West Indies, as a young officer under Sir Ralph Abercromby. Sir Thomas at the time was marching up to take a fort which was deemed impregnable, when he was met by a brother officer, who declared that the fort could not be taken. "It can," replied Sir Thomas Brisbane, "I have the order in my pocket." And he and his men took it. They had faith in the authority which they obeyed, and they had faith in themselves. And so it will be now. This is no case of blind obedience to authority. We believe that British soldiers would yield such obedience, if it were required. As General Lee gave his sword to his State, without enquiring into the merits of the quarrel, so our soldiers will march under the banner of Queen and country; but they are happier when they believe and know that their cause is just, because then they know that they are fighting under the banner of the Lord of Hosts.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Fourth Sunday after the Epiphany.

It may be of interest to give the original Latin of this Collect, as showing the changes made in the English translation: "Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere; da nobis salutem mentis et corporis; ut ea qua pro peccatis nostris patimur, te adjuvante, vincamus." The first part is almost literally translated in our English Collect; but the second is greatly improved. Note the points:

i. The Invocation.

An address to the Almighty with the attribution of certain qualities. Here it is knowledge of the needs of the supplicant. God knows our needs, and therefore understands our prayers.

ii. The special needs of the worshipper:

1. Surrounded by many and great dangers. The world, the flesh, and the devil in many forms.

2. And these find the frailty of our nature to work upon. Something in us ready to respond to these appeals. We cannot, of ourselves, stand. Need strength from above. Hence,—

iii. The Prayer.

1. The graces asked—"Strength and protection within and without. "Strength" of the Divine Spirit: "Ye shall receive power." Protection of God's providence, of holy angels. See Spencer, "Fairy Queen," Book II., Canto, 8.

2. The purpose for which asked. (1) Support in dangers—without which victory could not be secured. (2) Deliverance from temptations. In consequence of frailty of nature we should yield unless sustained and strengthened. And all "through Jesus Christ, our Lord."

ENDURANCE; A MESSAGE FROM THE WAR.

A sermon preached in St. Paul's Cathedral, London, England, by the Rev. Canon Newbolt.

"Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?"—Ecclesiastes, ii., 14.

There are few things in which a great man shines so conspicuously as in the power of bearing adversity. The blows which break others only bend him—bend him into shape. The evil tidings which crush out hope in a mind less generous fail to move him; his heart standeth fast and believeth in the Lord. Living in this world, he expects to receive hard blows; with his hope set on another world he hopes to profit by them. The power of bearing—his salvation depends on it; "the power of bearing"—it is the measure of his advance in holiness and Christian perfection. To preach patience is generally regarded as the last resort of those who have failed, and try to conceal their mortification. There cannot be a greater mistake. The shrinking from the thought of patience is rather a sign and an indication of a character which has lost the true sense of its formation, and has broken away from discipline. For if it be true that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," then if we come to serve the Lord we must prepare our soul for trial. Look at the child crying his heart out over some paltry disappointment or broken toy. Look at the young man in all his strength chafing at some vexatious restriction of health, or money, or capacity; his very life seems to have fallen from him. Look at the full-grown man at the summit of his power, missing the prize already within his grasp. Who can say that each and all of them are not better and stronger for the disappointment? A blow has been struck at disabling selfishness; they have been instructed in the lesson, which the child learns with difficulty, which the youth resents, and the old man can scarcely believe, that the greatest blessing which can happen to a man is to be thwarted in the region of self-will. Discipline, disappointment, adversity, are the hammers which beat down that defect which mars the beauty of all excellence, and robs life of its perfection—inordinate love of self. How much depends in our inner life on the power of bearing. We read, alas! too often, of people who are utterly broken by the discipline which was to heal them. They shrink from the knife which is to cut out the disease, from the bitter medicine which is to restore health, and they die because they cannot bear. Here is one who has thrown back his life in the face of the Creator, who has wilfully and wantonly severed the ties which bind him to this beautiful world, in the cowardice and terrible wickedness of

suicide, an Ahitophel who cannot face failure, a Saul who cannot bear defeat. And if you ask what was the reason, perhaps this is advanced as an excuse: "Poor man," his friends say, "he could not stand the awful trouble which has come upon him." "Woe unto you that have lost the power of bearing, and what will you do when the Lord shall visit you?" Here is another who has broken down all restraint, who has cast to the winds his honour and his glory, who is drowning himself in vice, and numbing his spiritual sense in the intoxication of wickedness. And people shake their heads and say, "Ah, poor man, he has had a great deal of anxiety, and has taken to evil ways that he may forget his troubles." "Woe unto you that have lost the power of bearing." The trouble was the trouble of discipline, designed to elevate, not to depress. The trouble was the trouble of chastisement, meant to eradicate crooked tempers, not to aggravate all that is vile and base in nature. Many of us, looking back upon the darkest days of our life, can see that when we had got into a narrow place, where there was no way to turn either to the right hand or to the left, there was the angel of God, sent to save us from our own folly, sent to bar the way which led to our destruction, sent to bring us humiliation, which meant salvation and a hindrance which saved us from our doom. "The power of bearing," it means more than this in the formation of character. Look at those whom the King delights to honour; they all have had to suffer. The Blessed Mother, in the glory of her unspeakable privilege, clasps to her heart the piercing sword of agony, which transixed her Divine Son. The Forerunner, who proclaims His advent, languishes in a tyrant's prison, and dies a miserable death, at the caprice of a worthless woman. The very children, who lived round the Christmas cradle at Bethlehem, were put to a violent death, and the agonizing cries of desolate mothers drown the vibrations of the angels' song of peace. The Beloved Disciple dies in exile, tried with varied kinds of pain and anguish. The glorious company of the Apostles are red with the blood of martyrdom. His appeal to the Christian to-day is, "Come, take up the Cross, and follow Me." The road to God's highest gifts is not the easy road of triumphant progress; they are to be won by endurance and prepared for by patience. Humility, God's greatest gift, is not a natural virtue, gentleness is not a natural virtue. They have to be hammered out by the blows of God's fashioning hand in those who have the power of bearing. Look at the great Apostle of the Gentiles, see the list of blows and afflictions which fashioned out of His impetuous, eager nature, the patient, earnest Saint, who bent his neck to the executioner's sword hard by the Ostian way! Look among those whom you have known, whom you have read of, whose names you revere, and see how wonderfully affliction has done its work. The chronic invalid, the bearer of a life's burden, the depressed, the defeated, the unsuccessful, how wonderfully, where they can bear it, do they exhibit the beauty born of discipline, and the excellence which follows chastisement! Only two weeks ago we were called upon to reverence, as one of the great benefactors of the Universities' Mission, one who, crippled by an accident in the very flower of opening youth, and condemned to a life of pain, devoted the energies of the life that remained to him to a work which puts to shame many who, in their health and strength, come not to "the help of the Lord, to the help of the Lord against the mighty," in the mission army which is wrestling with the forces of heathendom. It is a message which I know we are slow to receive, when all our hopes seem turned the other way, to destroy pain, and banish sorrow, and cushion life and make it comfortable, that God still signs the road which leads to excellence with the sign of the Cross. Still the young man in all his pride of honest life comes to Christ, glowing in the consciousness of integrity, with an unsullied page of morality, and haunted by no sense of unfulfilled duty. He is good, he wants to be better. "What good thing shall I do that I may in-

herit eternal life." "What lack I yet?" Look at him, his great possessions give him a stake in the world! Look at him, his great position gives him influence! Rich, powerful, and good, the road to the highest life is opened to him, but it is away from his possessions, his position, and all he cherished, into the dark, chill shadow of the Cross. "Go thy way and sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow Me." He could not do it. Woe unto him, he had lost the power of bearing. What will he do, what did he do, when the Lord visited him? There he comes like a ship out of the darkness, across the moonlit path which lies at the feet of his God, or one moment he stands out with startling distinctness in the pages of the Gospel, every detail is relieved in sharp outline against the light, and then he passes away into the darkness of the other side, one of those who made the great refusal, an anonymous ruler, possessor of wealth and property, for whom neither money nor rank has purchased even the honour of a posthumous renown. Where fishermen reign and are honoured, the rich young ruler has passed away, as one who could not bear the pain that led to honour, and the degradation that led to victory. The example of one who could not bear.

II.

It is idle to deny the fact, dear brethren, that we meet here to-day in circumstances of great national depression and anxiety. It may be true that we are passing through a crisis as great, if not greater, than that which saddened this country at the time of the Indian Mutiny, I would, therefore, venture to point out to you that all that I have said about the individual applies, with equal force, to the nation. A great English statesman once said that there was one prayer which he used always to pray with all his heart: "In all times of our wealth; good Lord, deliver us." England has reached a great pitch of prosperity, we are all proud of her! One of the most marvellous centuries in the world's life is now drawing to a close. We are shortly to enter on its last year. And England has played a great part in that century, and has drunk deep of the prosperity and blessings which have waited on the developments of industry and science. We have hardly yet ceased to hear the echoes of the strains of Jubilee, which welcomed our great Sovereign to this city, when she returned thanks to God at the gate of this cathedral in the Church's Hymn of Praise for sixty years of a glorious reign, which she has adorned by the example of a blameless life; and to-day there is the gloom and depression which follow on the news of repeated checks and reverses to the army of which we hoped so much. England has made a great effort in what she believes to be a righteous cause. She has recognized that her Empire gives her responsibilities which only a coward could shrink from, the greatest of all responsibilities, to strike a blow for freedom, for justice, and for the lawful rights of those who own her sway. And at this moment—we hope only for the moment—there is a check; many, many homes are darkened with sorrow, young lives are quenched, and valuable lives are swept away. And we groan in the anguish of a contest which is evidently to try the Empire to its very centre, and show what stuff we are made of. Here, too, I would say, "Woe unto you that have lost patience, the power of bearing, and what will ye do when the Lord shall visit you?" A nation less strong and self-contained than England would immediately seek out a scapegoat—a Government must be wrecked, or a dynasty overthrown, or generals recalled, or public officers censured, or a religious or political opponent must be made responsible for the failure. Somebody must be to blame—anybody but ourselves. My brethren, this is not the way to meet trouble. This is to suffer like the impenitent thief on the cross, who relieved his sufferings by blaspheming the innocent, and visited his own offences on Him Who alone could turn them into his lasting good, Who alone could heal and comfort. Thank God, there is everything to

hope for in the calmness of the nation, in the set determination and magnificent reserve of strength. If only this grand virtue can be sustained to the full working out of the will of God! The Cross can be laid upon a nation, as well as on an individual, for its good. It is quite possible that ages of success and prosperity have made us too confident, too boastful; made us trust too much in big battalions and a great navy, rather than in the Living God. It is possible that we have drunk too deeply of the age spirit of irreverence. It is possible that we have thought more of the Union Jack than of the Bible, of spreading the Empire more than of advancing the Church. It is possible that we have entered on this war in too light a spirit, without a sufficiently deep sense of the awful responsibility of drawing the judicial sword. It is possible that we have had too much of music-hall patriotism, and of charity to the sick and wounded and widows wrung out of gaiety, and money-boxes filled by dancing, and not enough of national self-denial. There have been incidents which we can only read with shame in the embarkation of our soldiers, shame reflected on the thoughtless friends who traded on their excitement, rather than on our gallant soldiers, who are leaving home under the influence of a great national enthusiasm. It is possible that we have seen too much of the undignified spectacle of those who quarrel over the spoil before they have won the victory. It is possible that we have felt that the Church has failed to rise to the great needs of the crisis, and, beyond a few apologetic prayers, has seemed to be afraid to pray for victory, or intercede, as she ought, for those who, if they are doing anything at all, are waging the great war of right and justice. It is possible that there are even deeper evils than these, with which England was hampered as she sailed proudly along towards the close of the century. A growing self-confidence; a growing impatience of religion; a straining after showy effect; a forgetfulness of the sterner traditions of our race; a greed of cheap luxury; a love of ease; a loosening of the bands of morality; and most serious of all, a tampering with the marriage bond, either in divorce or in subtler, deadlier ways still, if possible—things which have always meant the beginning of the end to a nation's greatness. Over all these God Almighty to-day spreads the shadow of the Cross—the Cross which heals where it cuts, and soothes where it burns, which expiates, which elevates, which saves. No, it is not going to be a picnic—war can never be that. No, it is not going to be an object-lesson to other nations, we have to learn as well as to teach. No, it is not going to be just a little more territory added where we want it, to extend our dominions, and increase our prestige. No; when we annex it is to improve, to Christianize, to civilize, to develop a country, not to aggrandize our own. It is not to exhibit a display of new weapons, not to show the magnificent valour of our soldiers—thank God that seems to be as good as ever. War is always—it always must be—a solemn and a solemnizing thing. Behind the cheering and the martial display, behind the patriotism, and the unselfish devotion to the cause of all we value, there must be a sense of mission, a sense of a solemn working together with God. Have we forgotten this at all? Have we trusted too much in our own strength, and rested on our imperial tradition? Those of you who entered church on Saturday morning, when the news which brought us such anxiety first came to us, must have felt the boundless sympathy which always exists between the Church service, and our varying moods of joy and sorrow. And the message which reached us then out of the Prophecy, so mingled with mercy and judgment, was a stern one. "Thou saidst, I shall be a lady forever; so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that are given to pleasures, that dwellest carelessly, that sayest in thine heart, 'I am, and none else beside me.'" And the gloom of the wrath of God settles over the forgetful nation. My brethren, if we are wise we

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shall let this disappointment and this anxiety steady us. We shall ask why has God dealt thus with this great nation? We shall remember that it is as bad for a nation as it is for an individual when it has lost the power of bearing; when it fails under the Lord's hand, and impatiently writhes in irritation and disdain when the Lord begins to visit, when the shadow of the Cross begins to fall. But if it be true that the Cross is the scourge of faults to be corrected, thank God it is also true that the Cross is the prelude of blessings to be obtained. The anxieties through which we are passing may be in God's hand the beginning of far greater blessings than any which we have hitherto received. God, we cannot doubt it, is calling this nation to a greater seriousness. That is a virtue which we recognize as among the highest in the life of an individual, it is essential to the greatness of a nation. Perhaps we need to gain more than we have hitherto done, the sense of mission which should belong to those who own a vast and varied empire. If God could speak of Cyrus as His shepherd, who acted without consciously knowing Him; if we have placed the picture of Alexander in this cathedral, as one of those who by his conquests prepared the way for Christ, what must be the position of a Christian nation, whose Sovereign is anointed before the altar to almost priestly functions, which professes to be the nursing mother of the Church, which invokes God to bless the deliberations of her Parliament, and professes to follow the judgment of God, and to work for the welfare of the world? We have been taunted with lust of gold and lust of territory in entering into this war. Nothing could be more untrue. But still, have we the seriousness which belongs to those who feel the responsibility of mission? War, if it once becomes necessary, needs no apology; it is a duty. Who would not wish for peace, who does not pray for peace? But not at the price of duty and with the loss of national honour. We all know the horrors of war, or at least we can imagine them; they are striking and obvious. But I venture to say, even on the lowest ground, they are outbalanced by the horrors of voluptuous peace; when a nation shrinks from sacrifice and from pain, from expenditure of money, and loss of luxury; when it prefers ease to patriotism, and will accept anything rather than diminish its present prosperity—this is a sight really sadder than a nation in mourning for its glorious dead, and weeping for those of her sons who will never come back to her. Homes ruined by sin are more pitiable than homes ruined by war. A son's dishonour is worse than a son's death. Moral corruption is worse than physical distress. We must brush by these things if we are to be serious, and let the beauty of war, its heroism, and its wonderful virtues, balance the pain and horror, and so press on to its duty. A nation which shrinks from the arbitration of the sword, in punishment of wrong-doing, is an Eli among nations, which, sooner or later, hears the doom pronounced on those who, deaf to the claims of duty, let slip responsibility, and betray, by mistaken kindness, the dread trust of judicial punishment put into their hands. If the present anxieties teach us that an imperial nation has serious responsibilities; if it makes us feel that no thought of home or ease, or domestic development, can ever come between us and the great cause of God, as between nation and nation, then the shadow of the Cross will not have fallen in vain. It is God's call to be serious; it is God's judgment to make us serious. And then, further, God surely wishes to unite us all by the sense of a common danger. Those who have felt together the seriousness of a common mission, will learn to feel sooner or later the importance of national and imperial unity. This is a year which has been marked by foolish quarrels in the region of our ecclesiastical life here in England. How infinitely petty they seem when viewed in the light of such great issues as are now at stake? How urgent is the call to us all as we nerve ourselves for this great effort, to recall to ourselves the fact, "Sirs, ye are brethren. Why do ye wrong one to

another?" Your voice, your life, your interests, are all needed in the cause of national supremacy, the vital points in which we agree as we kneel before our common Lord, overwhelm in their importance the trivial points in which we differ. Already in another direction the spirit of unity has spread. Never did we feel so united to our colonies, never did we feel the generous glow so strongly as that which spreads through our Empire united in defence, and united in purpose, and resolute to uphold those great principles on which, after all, the peace and welfare of the world depend. The surest guarantee for international peace is to maintain and to develop those principles of Christian civilization on which a stable peace can alone be grounded, and to which nations less developed, and less civilized, can gradually be brought by the steady pressure of a Christian Empire. It is the struggle of a united people, not a selfish craving for peace, or a morbid shrinking from peril which will help forward the future welfare of this great nation. Certainly, with the traditions we have received from our forefathers, with the ingrained determination which will never allow an Englishman to give up, with all the power which belongs to us of fighting an adverse battle, and triumphing over obstacles which block our path, we shall move forward confident in the end of accomplishing our task, confident in the justice of our cause, and the valour of our men, and in the steadfastness bred of seriousness, and cemented by unity, we shall commit our cause to the Almighty Judge of nations, and cry aloud, "God defend the right!" For, above all, surely God wishes to revive in us a deeper earnestness of religious faith. We have trusted in our army, our resources, our armaments, our inventions, our patriotism, our good conscience, and our strong arm. But we have thought too little about God. Is it too much to hope that, before long, we shall have a solemn day of supplication for our armies, and that we shall not be ashamed to ask God to give us the victory? We have timidly left it to a church here, and a church there, or to the individual piety of our soldiers, to recognize God. As a nation, we have been too proud to remember Him. We have gone back in this way since the Crimea, since the Indian Mutiny. We act as those who seek to apologize for their belief, or, certainly to keep it in the background. We know that God helps those who help themselves. We have helped ourselves without much caring as a nation, whether God helped us or not. And now we find that "unless the Lord keep the city, the watchman waketh but in vain." The public recognition of God is the message which this war proclaims to us with no uncertain voice. God rules in this kingdom; God rules in this world; and the sooner we own it the better it will be for us. The same spirit which has cast away the due observance of Sunday, the same spirit which has tried to drive God out of our schools, the same spirit which has been ashamed to put forward the claims of Christ in our dependencies, and has starved missions, and has allowed us to forget as a nation the Lord God of Hosts. This war will bring with it a blessing in disguise; if it leads us into the new century more chastened, more elevated, more religious, as we acclaim God once more to be our King, without Whom nothing is strong, nothing is holy, "The Lord of Hosts is with us; the God of Jacob is our refuge."

III.

And if there be just one more thing which I would say before we part, it is this: In a crisis, like the present, the nation needs the help of everyone of her children. You have been asked, and you will be asked again, to help those, to whom this Christmas will be a time of bitter grief, and even pinching poverty. This is a duty which hardly needs any commendation. I would only ask you to-day, in no conventional spirit, to pray, and to pray earnestly, for the troops now engaged in Africa. Each day here the Holy Eucharist is offered in the quiet of the early morning. Each day there are the constant supplications mounting

up to God in the stately services, so full of sympathy and marvellous help as they are. At mid-day special prayers are added for this our great need. Let each remember his duty in this respect, whether at home or in church. While Israel is fighting, Moses intercedes. God waits to see whether we are in earnest, He waits to see whether or not we trifle with a sacred cause, while we invoke the dreadful ordeal of war, with a levity which has forgotten its higher duties and responsibilities. But, above all, it is a call to a higher life. Is it God's will, after all, that England should occupy that great position in the world? Will Africa be better or worse, if our Empire is still further extended? Is what we bring to Africa our best, our most valued treasure? It is for a Christian nation to answer, a nation which is just about once more to celebrate the birthday of its Saviour. Our thoughts go back to another scene, recorded in Holy Writ, where the chosen of God, under His immediate protection, and carrying out His sacred purpose, fall back, routed before their enemies, disgraced, perplexed, and staggered. There sits the cause of their overthrow. Achan, in his tent with his buried sin, who preferred gold to patriotism, and the Babylonish garment to the clothing of righteousness. Let sinful England repent; let careless England grow serious; let religious England speak out, and not be ashamed of her glory; "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." A great deal more than our own salvation is at stake, the welfare of the nation depends on our faithfulness. It will be a sorry thing if England, raised up, as we believe, to be the champion of God, and to proclaim abroad His great Name, failed in the lives of her sons and daughters, and ruined by treachery within, the advancing march of the army of progress.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

TORONTO W. A.

The members of the Diocesan Branch of the Auxiliary to Missions commenced the New Year with a most impressive service in St. James' Cathedral on January 11th. The edifice was almost filled with women, and over 500 received holy communion. In the absence of His Lordship the Bishop, the rector of St. James', Rev. Dr. Welch, celebrated and delivered the address. He was assisted in the service by Rev. Canon Osler, Rev. A. J. Broughall and Rev. Richard Ashcroft. Dr. Welch chose for his text the words, "The Lord hath done great things for us already whereof we rejoice," applying them especially to what Christianity has done for women. He spoke of the change which has taken place in the work of women in the Church during the past hundred years, and emphasized the added responsibility which follows in the train of privilege. In that primary work of the Church missions women's share is recognized and valued; the usefulness of the Auxiliary is only beginning to be felt, and before it lie great fields of untouched labour and a plenteous harvest. In closing he mentioned the increasing desire for ostentation and display which is most dangerous to Christian activity, and as a society asked his hearers to advocate greater simplicity in living. In accordance with arrangements previously made, the 19th Century offering was presented; each branch sending its quota by a representative to be placed on the offertory plate. Almost every senior branch of Toronto Auxiliary sent an offering, and the majority were enclosed in white satin bags on which were embroidered the

names of the branches. The alms basin presented a rare spectacle, filled to overflowing with small bags, and the contents of these when counted was found to be \$1,380.06. This offering was designed to be essentially a thankoffering and the united and generous response which came from the members greatly cheered the president, at whose suggestion it was undertaken. It will be a permanent aid in mission work, as by the vote of the branches it has been decided to invest the amount, and vote the interest annually to various objects. The beauty of the service was greatly enhanced by the music provided by the organist, Dr. Ham. In the afternoon the monthly board meeting of the W.A. was held in the adjoining schoolhouse, where a light luncheon was furnished by the ladies of St. James'. The president, Mrs. Williamson, was in the chair and introduced to the board Mrs. Welch, who as wife of the rector of St. James, will be honorary vice president of the society. Satisfactory reports of the month's work were presented. One new branch has been formed, St. Mary Magdalene's Girls. The treasurer's receipts for the month were \$228.25; the P.M.C. \$219.34, allocated as follows: Diocesan missions, \$199.24; Algoma, \$7.30; Northwest, \$7.85; Foreign, \$4.10; Jews, 25 cents, and Chinese in British Columbia, 60 cents. The Extra-Cent-a-Day Fund amounted to \$50, and was voted towards the building fund of the Church at Thorneloe, Algoma. The Dorcas secretary reported that fifty bales had been sent out since the last monthly meeting. The Auxiliary have lost an active worker in the person of Mrs. Robertson, who died on January 4th; owing to her energy and perseverance the system of life membership was inaugurated, and this has in Toronto diocese alone been the means of raising \$3,200 for missionary objects. She was several years ago made an honorary life member, being the only lady in the diocese having this distinction. For several years she acted as librarian, and on the Literature Committee did most efficient service. She will long be missed by her fellow workers, and both the literature committee and the board passed resolutions recording her valued services. Rev. Canon Stocken, of the Blackfoot Reserve, gave a brief account of the progress of missionary work on that reserve. The past two years have been a period of marked advance in the Church's history there. During that time he has baptized sixty adult Indians, and the immediate effect of the adult Indians receiving Christianity is the greater readiness of the children to be taught. Canon Stocken will remain in the diocese until the first week in February, addressing meetings of those interested in the Blackfoot Indians. The presence of Rev. Canon Osler and Mrs. Osler, of York Mills, afforded great pleasure to the members of the Auxiliary. Canon Osler is now the oldest missionary living in Canada, and Mrs. Osler the oldest missionary's wife. The junior branches of the Auxiliary are desirous of joining in the Century Fund, and it has been decided that their offering shall not be presented until the annual meeting in April. This will doubtless considerably increase the sum to be invested.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Sydney, C.B.—St. George's.—The parishioners of this church on Christmas Eve presented Mrs. Smith, wife of the rector, with a handsome fur coat. The services on Christmas Day in the parish church, and St. Mark's, Coxheath, were bright and hearty. The congregation in the morning was very large, and there was a goodly number of communicants. The usual Sunday school festival was held on Holy Innocents' Day. It consisted of shortened mattins, with address by the Rev. T. Fraser Draper, rural dean; tea in the afternoon, and Christmas tree and music in the evening. Mr. H. C. Walker, a son of the Chancellor of the dio-

cese of Ontario, is superintendent. The parish church has lately been improved by the introduction of new heating apparatus. The Rev. S. J. Woodroffe, late rector of New Glasgow, has been appointed to assist the rector, the Ven. Archdeacon Smith, in the work of this rapidly growing parish, and will enter upon his duties about the middle of the present month.

FREDERICTON.

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

St. John.—The Rev. Arthur Murphy having completed his mission in the parish of Rothsay, has begun one in St. Mary's parish, St. John.

The Lord Bishop held a confirmation service in St. James' church about the last of December. Over 20 candidates were presented for the Apostolic rite.

The Rev. John de Soyres, whose power as a speaker is very generally recognized, was chosen by the committee of the Red Cross in St. John to deliver a lecture on the evening of January 4th. His subject was "The Transvaal," and the proceeds were directed toward the society's interests in South Africa.

Fredericton.—The Rev. H. F. E. Whalley left for Calgary the first week in January. Before leaving the Church people of Fredericton presented him with a purse of \$200.

Gagetown.—The newly appointed rector of Gagetown, the Rev. Mr. MacNamara, arrived in time to assume pastoral duty on January 7th.

Woodstock.—The Ven. Archdeacon Neales spent a fortnight in Newport, R.I., just after Christmas, visiting his daughter, and meeting with his cousin, the Very Rev. the Dean of Ely, Dr. Stubbs. His services were taken on December 31st by the Rev. H. E. Dibblee, the rector of Oronocto.

QUEBEC.

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

Quebec.—The Lord Bishop of the diocese is spending nearly the whole of this month at home, he having exhausted his list of confirmations for the present. The Bishop has authorized the following prayers to be used in the diocese during the continuance of the present war: Lord God of Hosts, our only Strength and Refuge, we come before Thee confessing our many sins and forgetfulness of Thee in the time of our wealth. Pardon, we beseech Thee, all these our offences and cleanse us from our sins. Forgive whatever may have been amiss in us in the contrary which has led us into this present strife, and grant in Thine own good time a righteous issue and the blessings of peace; through Jesus Christ our Lord. Amen. Most merciful Father, we humbly beseech Thee, let Thy protecting care be over those who have now gone forth to fight the battles of their country for the deliverance of the oppressed and for the maintenance of justice and equity between man and man. Comfort their families in their absence, and soothe all anxieties with Thine own consolations. Relieve the sufferings of the many that must inevitably suffer; and finally, we pray Thee, hasten the time when war shall cease in all the world, and all mankind shall dwell together in the spirit of brotherhood, and godly love. Grant this, we beseech Thee, for the sake of our only Master and Saviour, Jesus Christ. Amen.

The Bishop has now at the disposal of himself and the Diocesan Board a fund for the purpose of bearing the necessary expenses of parochial missions. He hopes shortly to be able to lay before his clergy the names of a few of the priests of the

diocese, who will be willing to hold a mission in one or more of the parishes.

Sherbrooke. On the 5th December last, the St. Francis District Association of the Church Society held its annual meeting in St. Peter's Church Hall, when there were present the Lord Bishop of the diocese, and twenty-two of the clergy of the district. This association was formed in the year 1843, when there were only nine clergy in the district, and their stipends were wholly paid by the S.P.G. After a period of 56 years there are now twenty-eight clergy in the district, and counting the new principal of Bishop's College, soon to be appointed, four employed in educational work; at the present time there are thirty-three clergy in the district, who are actively employed, which is a gain of twenty-four in fifty-six years. The secretary's summary of the work done during the year showed that a great deal of real, earnest work is being done all over the district. The baptisms for the year were 322; those confirmed numbered 257; the marriages were 55, and the burials, 169. The amount of money raised for all Church purposes was \$28,305.50. Of this \$1,918.27 was for various objects, within the diocese, such as the funds of the Church Society, and \$1,103.68 was sent outside the diocese for missionary purposes. The treasurer, Mr. J. A. Wiggett, could not make a complete report, as part of the money raised had been sent to the treasurer in Quebec, but he stated that he had received over \$1,000 for the funds of the society. In the evening there was a grand service in St. Peter's church, at which two bishops and twenty-five clergy were present. The preacher was the Lord Bishop of Algoma (late rector of the church), who delivered an impressive sermon from the words: "Lord, show us the Father, and it sufficeth us." The next morning, after early celebration, there was a meeting of the Deanery Board, which is composed of the clergy, lay delegates, churchwardens and one delegate from each congregation in the district. This Board owes its existence in great measure to the zeal of the Ven. Archdeacon Roe, and the chief end in view was to interest the laity in the spiritual work of the Church by bringing them together to confer with the clergy on various topics connected with the Church's welfare. Besides the reports of the four rural deans in the district, and the reports from the vice-principal of Bishop's College, and the head master of the school and lady principal of Compton Ladies' College, there were two valuable papers read and discussed, one on "Sunday Observance," by Rural Dean Hepburn, and the other on "Church Music," by Mr. Cecil Smith, of Bishop's College. And in the evening there was an enthusiastic missionary meeting in the Church Hall, when a large number of people were present to hear the Bishop of Algoma give some account of his vast diocese—its present position, its needs, and its future prospects. After a few words from the Bishop of the diocese, at the close of the Bishop of Algoma's address, the meeting was brought to an end by singing the hymn: "Thou, Whose Almighty Word," and the National Anthem, after which the Bishop pronounced the Benediction, and the assembly dispersed.

Lennoxville.—Bishop's College.—The Bishop will hold his next visitation at one centre, viz., Bishop's College, Lennoxville, in September next, during the week previous to the opening of the college and school. Considerable progress has been made with the Robert Hamilton memorial. Already, the new dining halls of Bishop's College and school are fast approaching completion; and while the classical professor's lecture room has been doubled in size, there has been added a new lecture room, much larger than any in existence before. The kitchens and domestic offices have been much enlarged and greatly improved, and there have been added in the upper flat new baths and offices and accommodation for six additional students. With all this the elevations, both in front and rear, have been greatly enhanced, so that by the

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erection of the first section of the work, there exists already a grand standing memorial of our late benefactor and friend, Mr. Robert Hamilton. The promoters of the design are most anxious to be able to proceed with the next session of their undertaking, which involves a well-built reconstructed principal's lodge, an improved principal's lecture room, a new lecture room, and new rooms for six more students. In carrying out this portion of the plan, there would be improved elevations, both back and front, on the right wing to balance the improved elevation already erected on the left. At present, however, they cannot proceed with the work on account of lack of funds. Amongst other improvements an entirely new dining hall, solely for the use of the school boys, which has no entrance to it from the college, has been erected. In regard to the resignation of the Rev. Dr. Adams, as principal of the college, which has been already mentioned in these columns, a committee of the corporation, consisting of the Bishops of Montreal and Quebec, the Chancellor and Vice-Chancellor, with the Dean and Archdeacon of Quebec, is at work endeavouring to find a new principal, but this must necessarily be a matter of time.

Randboro'.—On Tuesday evening, December 19th, the rector and his wife, the Rev. A. H. and Mrs. Moore, were treated to a complete surprise at the parsonage. A ring at the door-bell announced a large party of parishioners, who, on entering the parsonage, requested our attention to the following kind words, read on behalf of the party, by Mrs. H. H. Hunt: "Dear Mr. and Mrs. Moore.—The members of the Randboro' Ladies' Guild have requested me to ask your acceptance of this couch as a small expression of the high regard in which we hold you both. Your loving sympathy and kindly manner towards us at all times have bound us to you and to the Church by a tie which cannot be broken; and we trust that in God's providence you will long continue to help to build us up in that faith on which rests our sure and certain hope of eternal life." After the party had been thanked for their kindness and for the beautiful couch they brought with them, the incumbent was asked to present two handsome lamps to Miss Annie Cowan and Miss Florence Planche for their kind services as organists. Coffee and cake were then served by the ladies, and after a most happy evening, interspersed with music, readings, etc., the company dispersed, leaving our hearts warm with thankfulness to God for their appreciation of our humble efforts.

Barford.—Perryboro' Mission.—The congregation of this church is now the happy possessor of one of the prettiest little country churches in the diocese. The new church, which was completed about a year ago, including the arch leading from the nave, is beautifully finished in hardwood. The east window is filled with stained leaded glass, the work of Messrs. J. C. Spence & Sons, Montreal. In the centre panel there is a three-quarter size representation of Christ as "The Bread of Life," while the side lights are filled with suitable ecclesiastical designs; the whole being very beautiful and effective. On Saturday, December 2nd, the Bishop visited this mission for the purpose of consecrating the church, afterwards holding a confirmation service therein, when four candidates received the apostolic rite. Mrs. Blamy, the oldest member of the Church of England in the mission, passed to her rest, in the eighty-fourth year of her age, on the 20th, and was buried on the 23rd of December. Though four miles from the church, she lost no opportunity of attending the services until prevented by the infirmities of old age, since which time she has enjoyed the celebrations of the Holy Communion, held from time to time for her benefit. The last one she took part in was just five days before her death.

Melbourne.—St. John's.—A new bell has been purchased for this mission church by the members

of the Ladies' Guild of the church. It was used for the first time on Christmas morning. The members of the congregation presented the Rev. and Mrs. C. T. Lewis with an address and a dinner and tea service at Christmastide, as a token of their good-will and affection.

MONTREAL.

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

Montreal.—Diocesan College.—The following are the results of the Christmas term examinations at the Diocesan Theological College: Subjects—Honour List—General Standing. First Class—Willis, J. J., B.A.; Boyle, H. S., B.A. Second Class—Meyer, J. B., B.A.; Jeakins, C. A.; Charters, H.; Holland, T. B., B.A.; Heeney, W. B., B.A. Passed—Mount, H. P.; Croly, E. H., B.A.; Carruthers, C.; Whitley, F. L., B.A. English Bible—First Class—Holland, T. B., B.A.; Willis, J. J., B.A.; Boyle, H. S., B.A.; Jeakins, C. E.; Meyer, J. B., B.A. Second Class—Charters, H.; Croly, E. H., B.A.; Whitley, F. L., B.A.; Ireland, A. A. Old Testament—First Class—Myer, J. B., B.A.; Willis, J. J., B.A. Second Class—Holland, T. B., B.A.; Jeakins, C. E.; Boyle, H. S., B.A.; Heeney, W. B., B.A.; Charters, H. New Testament—First Class—Willis, J. J., B.A. Second Class—Boyle, H. S., B.A.; Willis, J. J., B.A.; Jeakins, C. E.; Mount, H. P.; Holland, T. B., B.A.; Meyer, J. B., B.A. and Charters, H., equal. Dogmatic Theology—First Class—Willis, J. J., B.A.; Boyle, H. S., B.A.; Holland, T. B., B.A. Second Class—Meyer, J. B., B.A.; Holland, T. B., B.A.; Jeakins, C. E.; Charters, H.; Carruthers, C.; Heeney, W. B., B.A.; Croly, E. H., B.A. Apologetics—First Class—Willis, J. J., B.A.; Boyle, H. S., B.A.; Heeney, W. B., B.A. Second Class—Holland, T. B., B.A., and Charters, H., equal. Ecclesiastical History—Second Class—Willis, J. J., B.A., and Boyle, H. S., B.A., equal; Whitley, F. L., B.A. Liturgics—First Class—Boyle, H. S., B.A. Second Class—Willis, J. J., B.A.; Croly, E. H., B.A.; Mount, H. P., Holland, T. B., B.A.; Whitley, F. L., B.A. Patristics—First Class—Boyle, H. S., B.A. Second Class—Meyer, J. B., B.A.; Willis, J. J., B.A. and Heeney, W. B., B.A. Canon Law—First Class—Boyle, H. S., B.A.; Croly, E. H., B.A.; Second Class—Meyer, J. B., B.A.; Holland, T. B., B.A.; Holland, and Whitley, F. L., B.A.; Croly, E. H., B.A.

ONTARIO.

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

Bath.—Mrs. Thomas, who died recently at Mengnanapuram, Tinnevely, South India, aged 88 years, and to whose splendid record of 61 years' work in the Mission field we alluded in a previous number, was the grandmother of the Rev. F. T. Dibb, the rector of this parish. Her husband, one son, and one son-in-law were missionaries of the C.M.S. and two of her grandsons are in Holy Orders. She had not been home to England for at least 40 years. Mr. Dibb received his first intimation of her death through the columns of The Canadian Churchman. Some years ago he received a similar intimation in the same way concerning his uncle, a missionary in Ceylon.

OTTAWA.

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

Janeville.—St. Margaret's.—The annual Sunday school festival and Christmas tree in connection with this church was held on the 4th inst. in Riverside Hall, and was a thorough success. An excellent supper had been provided by the ladies of the congregation, after which a programme of recitations, carols, etc., was carried out by the scholars. The large tree was then stripped of its generous load, and the prizes for the year distributed. The chairman of the evening was Mr. H. T. Pritchard. At the close of the entertainment Mr. J. W. H.

Watts ascended the platform, and after a few well-chosen words read the following address: "The congregation of St. Margaret's Church, Cumming's Bridge, January 7th, 1900—The congregation, together with many friends, being desirous of expressing their appreciation of your efforts in the furtherance of God's work and will at St. Margaret's, take this opportunity to convey to you their best wishes, and trust that the new year may be a bright and happy one. As an earnest of their appreciation of your good work amongst them they tender to you the accompanying tokens of their esteem. Signed on behalf of the congregation, John W. H. Watts, John Irvine, Churchwardens. To Rev. W. P. Garrett, B.A." The rector was completely taken by surprise, and made a suitable reply to the presentation. The address, which was beautifully engrossed, was the work of Mr. Watts. It was accompanied by a handsome sum of money and a cane. Mr. E. B. Daykin was also the recipient of a gold ring for his services in St. Margaret's as a lay reader. Amongst those who worked faithfully to ensure the success of the Christmas tree was Mrs. Snow, for which the children present showed their appreciation by giving three rousing cheers. The singing of the National Anthem brought a pleasant evening to a close.

Ottawa—All Saints'—The congregation of the Anglesea Square Mission has presented to the Rev. A. W. Mackay a large Bible, Prayer Book and Hymn Book, and two Communion Service books for use in this church. Mr. Chas. J. Bott made the presentation and read a very complimentary address. Mr. Mackay thanked the deputation and the donors, and said the books would be highly prized by the new congregation, and he would ever cherish the memories of his work in the Anglesea Square Mission. This new church is rapidly nearing completion, and it is expected that it will be ready for worship sometime this month. An interesting ceremony took place in the new church on New Year's Day, when the infant daughter of Mr. H. A. Bate was baptized. This was the first service, and the first baptism in All Saints'. The water which was used was brought from the River Jordan. Mr. and Mrs. Bate will give the font for the new church to commemorate the first baptism.

Christ Church Cathedral—A sermon for the new year was preached by Dean Lauder in this cathedral on Sunday morning. In connection with it an important announcement was made. There is a debt of \$8,000 on the cathedral, and it is resolved to pay off all this in 1900. The Dean said he had already \$3,500 promised for that purpose, and the rest would not be hard to obtain if all made an effort.

Morrisburg.—St. James'.—Sunday last was a red letter day in the history of this church and congregation. For some weeks the Rev. G. S. Anderson, the rector, had been making a canvass of the congregation in order to raise an amount of money sufficient to pay off all the indebtedness of the parish before the end of the year 1899. At the close of the service the rector informed his people that all but about \$100 of the \$1,475 had been subscribed, and in a very few minutes the balance was provided for, so that St. James' church began the new year out of debt. The debt which has just been wiped out, is a portion of the debt which existed long before the new church was erected. It had nothing whatever to do with the new church, as that was paid for when erected. During the past eight years St. James' Church people have contributed about \$30,000 for Church purposes. Mr. Anderson and his congregation are to be congratulated upon their marked success in these important matters. The joyous festival of the Nativity of our Lord was duly observed by the parishioners. Willing hands, prompted by faithful and loving hearts, had adorned both St. James and Holy Trinity churches with the accustomed wreaths of evergreen, whilst Holy Trinity church had added to the wreaths

many texts and mottoes suitable for the happy occasion. There were three celebrations of the Holy Communion, one in Holy Trinity church at 9.30 a.m., and two in St. James' church at 7.30 and 11 a.m. The number of communicants at all three celebrations was about 200. Special music had been prepared by both choirs, and the offerings, as in past years, were most liberal.

Cornwall—Trinity Church (Bishop Strachan Memorial).—The great Feast of the Incarnation was duly celebrated in this parish by large congregations. This truly magnificent church looked well in its dress of evergreen blending with the permanent decorations. There were 230 communicants at the two celebrations, and the offerings were liberal. The Sunday school Christmas entertainment was held a few days after Christmas, and prizes and gifts distributed to the pupils. Over seventy pupils obtained 75 per cent. of the total number of marks, while nine pupils, five girls and four boys, obtained the total number. The number on the roll has almost doubled within the last few years and still keeps on increasing. The officers elected at the last meeting of the Boys' Brigade were: Honorary president, Col. Sherwood; honorary vice-president, Capt. Winters; honorary warden, Rev. Canon Pollard; warden and chaplain, Rev. R. H. Steacy; captain, F. W. Pooler; captain and adjutant, N. A. H. Moore; first lieutenant, E. G. Brown; second lieutenant and band instructor, A. Hickman; staff sergeant, Robt. Shelton; color sergeant, John Brady; sergeants, A. Brown, G. Giles, N. Ryan and H. Sharp. It was decided to increase the number of bugles in the band to seven, and they also will have three small drums and one large one.

TORONTO.

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

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$30 for the Peace River Mission, Athabasca, from St. George's Sunday school, Owen Sound; also \$25 from the Church of the Ascension Sunday school, Toronto, for the Bishop of Athabasca.

St. James' Cathedral.—The Rev. G. C. Wallis, the senior curate of this cathedral church, is suffering from rheumatism and has been ordered to take a rest by his medical advisors. He left the city for Clifton Springs, N.Y., last week, and will be away for five or six weeks.

Thursday, the 11th instant, was a red-letter day in the history of the Woman's Auxiliary of the Church of England in the diocese of Toronto. The occasion was the reception of the 19th century thank-offering from the members for the blessings that have come to women during the century. A special service was held at 10.30 o'clock in St. James' Cathedral, which was completely filled with the members, over 500 receiving the Holy Communion. In the unavoidable absence of the Bishop of Toronto, an eloquent sermon was preached by the rector, Rev. Provost Welch, from the words, "The Lord hath done great things for us already," dwelling on the difference of the position of womanhood in the world to-day from what it was 100 years ago, and showing also the responsibilities that such blessings carry with them. Dr. Ham, organist of the cathedral, presided at the organ. After the service lunch was served in the adjoining school house by the parochial branches of the W.A., the building being most artistically decorated for the occasion. The monthly board meeting was held after lunch, the school house being filled to the door. The president, Mrs. Williamson, occupied the chair. The secretary reported the formation of a new branch of girls in the parish of St. Mary Magdalene. The receipts for the month were stated by the treasurer to be \$228, and 50 bales of warm clothes and other necessaries had been sent to needy missions during that time. The extra-cent-a-day self denial fund amounted to \$50, and

this was voted towards the building fund of a church in Thorneloe, Algoma. A very interesting address was given by the Rev. Canon Stocken of the Blackfoot Indian Mission, concerning the work under his charge, which has been supported by the Woman's Auxiliary for thirteen years. At the conclusion of the address the Diocesan Treasurer, who had been busy opening the dainty bags in which the branches had made their thankofferings and counting their contents, announced the amount to be \$1,381, after which the Doxology was sung, and after some other business the meeting adjourned. As all the branches have not yet sent in their bags the total amount is likely to be near \$1,500.

Trinity University.—The fourth annual meeting of the Divinity Alumni of this University took place in the Convocation Hall on Wednesday and Thursday of last week. The Rev. Provost Welch presided, and this being the last time that he will do so as Provost additional interest was added to the meeting. In calling the meeting to order yesterday afternoon, Dr. Welch bade the graduates present a very hearty welcome on their return to their Alma Mater, and remarked that it would probably be the last time he would address them as Provost. He said that it was with extreme reluctance that he had resigned his position to accept the rectorate of St. James' Cathedral, but he had acted on the advice of many friends. The meeting on Wednesday was opened with Holy Communion, celebrated by the Bishop of Niagara, who afterwards delivered an address to the graduates of the University. Among those in attendance were Rev. Provost Welch, Rev. Dean Rigby, Rev. Prof. Clark, Rev. Prof. Cayley, Rev. Dr. Jones, Rev. G. F. Davidson, Rev. W. H. White, of Trinity College; Rev. Canon Sutherland, of Hamilton; Rev. Canon Spragge, of Cobourg; Rev. R. Ker, of St. Catharines; Rev. W. E. Cooper, of Campbellford; Rev. P. L. Spencer, of Jarvis; Rev. J. C. Davidson, of Peterborough; Rev. A. W. H. Francis, of Dunnville; Rev. Canon Tremayne, of Mimico; Rev. J. H. Bullard, of Grand Valley; Rev. C. H. Shortt, Rev. F. C. C. Heathcott, Rev. Canon Cayley, Rev. J. F. Rounthwaite, Rev. J. Scott-Howard, Rev. Mr. Fothergill, and Rev. C. E. Thomson, of Toronto; Rev. J. L. Broughall, of Whitby; Rev. C. P. Sparling, of Lowville; Rev. C. W. Hedley, of Brantford; Rev. Canon Belt, of Toronto; Rev. C. E. Belt, of Stony Creek; Rev. E. M. Johnstone, of Pembroke; Rev. A. M. Rutherford, of Sutton West; Rev. Samuel Bennetts, of Greensville; Rev. F. A. P. Chadwick, of Arthur; Rev. R. H. Harris, of Marmora; Rev. C. R. Gunn, of Parkhill; Rev. T. G. A. Wright, of Thamesford; Rev. E. A. Anderson, of Smith's Falls; Rev. J. H. Steacey, of Ottawa; Rev. J. McKee McLellan, of Cookstown; Rev. C. B. Beck, of Peterboro; Rev. T. W. Powell, of Eglinton; Rev. J. H. Mockridge, of Detroit; Rev. Herbert Symonds, of Ashburnham; Rev. H. H. Bedford-Jones, of Brockville; Rev. E. W. Pickford, of Orangeville; Rev. H. M. Little, of Holland Landing; Rev. T. Leach, of Bancroft; Rev. A. U. de Pencier, of Uxbridge; Rev. R. Seaborne, of Bowmanville; Rev. E. G. Dymond, of King; Rev. C. A. Heaven, of Balderson; Rev. J. A. Fenning, of Minden; Rev. A. M. Rutherford, of Sutton West; Rev. J. D. Wright, of Flinton. At the afternoon session the following were appointed a committee of the association: Rev. R. D. Seaborne, Canon Farncombe, H. B. Patton, C. M. Harris, Canon Low, E. A. Anderson, T. G. A. Wright, C. R. Gunne, A. J. Belt, P. L. Spencer, W. A. J. Burt, T. S. Chilcot. Rev. Canon Sutherland read a paper on "Theories of Ethics," the first of a series of three that are to be read before the alumni. In the evening there was a discussion on missionary work, Rev. J. A. Fenning, who is in charge of the church mission, Haliburton district, and Rev. T. Leach, in charge of the North Hastings district, telling of the difficulties in properly covering these large territories. In an address by Rev. T. C. Street Macklem, the latter, while admitting the good work done by Trinity in Japan, thought that a more aggressive course should be taken in the future. He suggested

that Trinity should place in that field a Trinity associate mission. For the charge of such a mission he considered the Rev. Charles H. Shortt possessed the necessary qualifications, Mr. Shortt rector of St. Thomas' Church. Rev. T. C. Street Macklem hoped Trinity would guarantee a thousand dollars a year for five years for the support of such a mission. A telegram was received during the evening stating that the Rev. C. T. Anderson, a former graduate of Trinity, was elected that day Co-adjutor Bishop of Chicago. Mr. Anderson matriculated in 1883. The Alumni forwarded a letter of congratulation to the bishop-elect. The second day's proceedings in connection with this annual gathering opened with a celebration of the Holy Communion at 7.45 in the college chapel, and morning prayer at 9.30. The meeting then assembled in the Convocation Hall for business. There were a large number present, including: The Rev. Provost Welch, Rev. Dean Rigby, Rev. Prof. Clark, Rev. Prof. Cayley, Rev. Prof. Huntingford, Rev. Dr. Jones, Rev. G. F. Davidson, Rev. W. H. White, of Trinity College; Rev. Canon Sutherland, of Hamilton; Rev. Canon Spragge, of Cobourg; Rev. R. Ker, of St. Catharines; Rev. W. E. Cooper, of Campbellford; Rev. P. L. Spencer, of Jarvis; Rev. J. C. Davidson, of Peterborough; Rev. A. W. H. Francis, of Dunnville; Rev. Canon Tremayne, of Mimico; Rev. J. H. Bullard, of Grand Valley; Rev. C. H. Shortt, Rev. F. C. C. Heathcott, Rev. Canon Cayley, Rev. J. F. Rounthwaite, Rev. J. Scott-Howard, Rev. Mr. Fothergill, and Rev. C. E. Thomson, of Toronto; Rev. J. L. Broughall, of Whitby; Rev. C. P. Sparling, of Lowville; Rev. C. W. Hedley, of Brantford; Rev. Canon Belt, of Toronto; Rev. C. E. Belt, of Stony Creek; Rev. E. M. Johnstone, of Pembroke; Rev. A. M. Rutherford, of Sutton West; Rev. Samuel Bennetts, of Greensville; Rev. F. A. P. Chadwick, of Arthur; Rev. R. H. Harris, of Marmora; Rev. C. R. Gunn, of Parkhill; Rev. T. G. A. Wright, of Thamesford; Rev. E. A. Anderson, of Smith's Falls; Rev. J. H. Steacey, of Ottawa; Rev. J. McKee McLellan, of Cookstown; Rev. C. B. Beck, of Peterboro; Rev. T. W. Powell, of Eglinton; Rev. J. H. Mockridge, of Detroit; Rev. Herbert Symonds, of Ashburnham; Rev. H. H. Bedford-Jones, of Brockville; Rev. E. W. Pickford, of Orangeville; Rev. H. M. Little, of Holland Landing; Rev. T. Leach, of Bancroft; Rev. A. U. de Pencier, of Uxbridge; Rev. R. Seaborne, of Bowmanville; Rev. E. G. Dymond, of King; Rev. C. A. Heaven, of Balderson; Rev. J. A. Fenning, of Minden; Rev. A. M. Rutherford, of Sutton West; Rev. J. D. Wright, of Flinton; Rev. J. H. Ross, Harriston; Rev. C. A. Seager and Rev. W. H. Clarke. The Rev. W. E. Cooper was re-elected chairman for the day. After reports from sub-committees had been received and discussed, Canon Sutherland read a paper on "The Christian Development of Ethics," in continuation of his general paper on Ethics the previous day. This, like the former, was much appreciated by the audience, the canon's wit and his irresistible manner in reducing to an absurdity some of the arguments put forward by supporters of various ethical theories which he opposed brought down the house time and again. He reminded the audience that man's sense of obligation was universal, and that there was a substantial universality in the fundamental moral ideas, though in the application of formal principles to conduct there were more differences. The moral form was independent of religion, but as regards the material contents of morality, the aims men set themselves to realize, these depended on a man's religion. The significance of Christianity for ethics consists in the ideal it holds up, the light it gives to conduct, and the help it imparts. The Rev. W. E. Cooper contributed a paper on "The Message of Malachi." He pointed out that the question as to whether Malachi was a personal name or not was one which has been long discussed, and could not be settled. He gave an able resume of the social and religious condition of Judah at the time of Ezra and Jeremiah, the age in which the prophet lived. This was followed by a very able summary of the prophet's message to priests and people, pointing

out how it was their needs at that for all time. It a motion to form the purpose of raising funds to to a committee James', Rev. T. H. H. Bedford-Jones, Davidson, Messrs. A resolution was proposed associ noon the Rev. teresting address in Church music. ance of music. the necessity of the very best w the standpoints attracting and clergyman, he the music in h common singin last paper of th son, of Smith ing to the pro paper by answe following questio much preachin little preachin preached upon present? Thi sion on the st Rev. P. L. Sp

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John Philip

Milton.—G tion with the tended, brig beautifully d special anthe celebrations Day, at 8 an the annual C Sunday scho attendance w out very enj mas tree bei smaller sch merit to the day, the 7th Trinity Colle and evening most unplea were delight The work in

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out how it was directly caused by and adapted to their needs at the time, and yet was also a message for all time. The Rev. T. G. A. Wright introduced a motion to form a society of Friends of Trinity for the purpose of increasing missionary interest and raising funds for mission work. This was referred to a committee, consisting of the rector of St. James', Rev. T. C. S. Macklem, T. G. A. Wright, H. H. Bedford Jones, Rev. E. C. Cayley, Rev. G. F. Davidson, Messrs. D. T. Owen and H. J. Johnson. A resolution was passed pledging support to the proposed associate mission in Japan. In the afternoon the Rev. F. G. Plummer delivered a most interesting address on the principles which should rule in Church music and choral services. The importance of music in divine service was dwelt on, and the necessity of doing whatever was undertaken in the very best way. This was considered from both the standpoints of an act of worship and a means of attracting and edifying the congregation. The clergyman, he held, was ultimately responsible for the music in his church, and should aim at having common singing as well as common worship. The last paper of the day was by the Rev. E. A. Anderson, of Smith's Falls, upon "Preaching according to the proportion of faith." He illustrated his paper by answers received from laymen to the following questions: (1) On what subject is there too much preaching? (2) On what subjects is there too little preaching? (3) What subjects should be preached upon to a greater extent than is done at present? This started another interesting discussion on the subject, in which Rev. W. H. Clarke, Rev. P. L. Spencer, and others took part.

A meeting of the Corporation of Trinity University was held Wednesday afternoon, January 10, in order to discuss the appointment of a Provost in succession to Dr. Welch, the new rector of St. James' Cathedral. Owing to the fact that a number of the bishops were absent at a meeting in Ottawa it was decided to let the matter lay over for the present, and an adjournment was accordingly made to the 18th inst.

Peterborough.—St. John's.—The Rev. E. V. Stevenson, formerly curate of this church, has accepted temporarily a similar position at St. Michael's church, N.Y., of which the Rev. Dr. Peters is the rector. Mr. Stevenson will be open for work in the Canadian Church in the spring.

NIAGARA.

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

Milton.—Grace Church.—The services in connection with the Christmas festival were largely attended, bright and joyous; the churches being beautifully decorated, and the music including a special anthem and new chants. There were two celebrations of Holy Communion on Christmas Day, at 8 and 11 o'clock. On Friday the 5th inst. the annual Christmas tree and entertainment of the Sunday school was held in the school-house. The attendance was large and the proceedings throughout very enjoyable indeed; gifts from the Christmas tree being distributed by Santa Claus to the smaller scholars, and prizes and certificates of merit to the elder scholars by the rector. On Sunday, the 7th inst. the Rev. Prof. Rigby, Dean of Trinity College, Toronto, preached at both morning and evening services. Although the weather was most unpleasant good congregations assembled and were delighted with the Dean's interesting sermons. The work in our parish is progressing.

Guelph.—St. James'.—The Bishop of Niagara visited this parish on Sunday, January 7th, for the purpose of administering the rite of confirmation. Twelve candidates were presented by the rector. During the ten years of the existence of St. James' parish there have been 100 persons confirmed. This is an average of 10 a year. The Bishop in his address treated of the historical importance attached to confirmation and the doctrinal significance of the rite.

HURON.

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

Lucknow.—St. Peter's.—On the 1st of June, 1898, the congregation of this church were called together to decide as to what course to adopt with reference to the state of the church building. Through error and miscalculation in different ways, the fabric which, by no means old, should have been in unimpaired strength, in some parts, notably the western end, bore almost a ruinous appearance. The first course decided upon at the meeting was to build a new church. To this end a committee was appointed: Mr. E. Smith McLennan, Mr. G. A. Siddall, Mr. W. Taylor, Dr. Elliott, Mr. W. S. Holmes and the incumbent, the Rev. W. N. Duthie. After much investigation and enquiry it began to appear that the work of building a new church, with the various questions as to the site involved, was not the solution of the problem before the committee, and at a meeting of that body held (June 12th, 1899), which had been fully empowered to act as representing the whole congregation, it was decided to restore and improve the old church, rather than to build a new one. By "the good hand of our God upon us," this work was begun, has progressed, and now is almost finished. The masonry and brickwork, both which have been much admired, were done by the Stothers Bros., of Dungannon, and some of the interior work by Cothrell, of Whitechurch. The hard-wood ceiling, the seats and chancel fixtures, with the electric lighting, are by Stewart & Sons, of Lucknow. The effect, both external and internal, of all that has been done, has been to completely transform the church. The opening services took place on Sunday, January 7th, when the Rev. Richard Shaw, the rector of Old St. Paul's, Woodstock, preached at both services. The service of consecration, it is expected, will take place some time next month, when the Lord Bishop of the diocese will be present.

ALGOMA.

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

Bracebridge.—St. Thomas'.—The children of this Sunday school had a most enjoyable entertainment last Thursday evening, and manifested their appreciation of the services of Mr. Hodgson, their superintendent, by presenting him with a chair and an address which read as follows:

"Dear Mr. Hodgson: We, the teachers and scholars of St. Thomas' school, desire to express our appreciation of your untiring and successful efforts to advance the welfare of our Sunday school. In the three years and nine months you have been superintendent we have noted with sincere gratitude the steady increase both of teachers and taught, and also a marked advance in the interest taken in Sunday school matters by us all. We further desire to testify to the good example set to us all by you in the matter of punctuality and regular attendance. It is the sincere desire and hope of us all that you may long continue to occupy the position you have so ably filled, and wishing you and your family a bright and prosperous new year, beg of you to accept this Morris chair as a slight token of our appreciation of your services. Signed on behalf of the Sunday school, John Ashworth, May Whitten, Maud Arnott, Mabel Ford."

British and Foreign.

The Bishop of Southwark is preparing a scheme for holding a great mission in South London during next Lent.

The Church Missionary Society has received a legacy of £5,000 under the will of the late Mr. Thomas Cox, of Longfleet.

The Dean of Westminster celebrated his golden wedding-day on Monday, Dec. 18th, and received a large number of congratulatory letters and telegrams.

A new screen has been provided for the organ at Halifax Parish Church, the cost having been borne by Mr. Clement Holdsworth. The screen is an elaborate specimen of oak work, the carving being exceedingly chaste.

Sir Theodore Martin has given a new organ to Llantysilio parish church, near Llangollen, where an alto-relievo in pure white marble of Helen Faucit (Lady Martin) was recently erected in the chancel of the church.

Last year the income of the East London Church Fund amounted to £20,000, including legacies. So far this year the receipts, without legacies, amount to £18,200, and it is hoped that this may be increased to £20,000 without including legacies.

St. Thomas' Day was the thirtieth anniversary of the consecration of Dr. Temple, now Archbishop of Canterbury, as Bishop of Exeter. The Archbishop of Canterbury and the Bishop of Gloucester are now very much senior to nearly all their colleagues of the Episcopate.

Mrs. Harriet Black, of 31 Hyde Park Gardens, London, widow, who died on October 24th last, among other bequests left to the Bishop of London's Fund £200, and £100 each to the S.P.G., the S.P.C.K., the National Society, and the East London Church Fund.

In the Church of St. Brendan, at Birr, a massive brass shield has been placed as a memorial of the three officers of the 1st Leinster Regiment who lost their lives in West Africa last year, when their little force was annihilated by an overwhelming body of natives, whose headman treacherously betrayed them.

The Rev. Chas. H. Anderson, of Grace church, Oak Park, Chicago, was elected Coadjutor Bishop of the Diocese of Chicago, at a special convention, January 8th, called by Bishop McLaren. The Rev. C. H. Anderson is 38 years old, and was born in Canada, and graduated from Trinity College, Toronto in 1883. He came to Chicago in 1891.

The "Old Boys" of Christ College, Brecon, over which the late Bishop Lloyd, of Bangor, once presided, are collecting money for a memorial to him. The nature of the memorial is now announced to be to place brasses at three of his old schools—Dolgelly, Bangor and Brecon—also to found book prizes at those schools, and, if funds permit, to establish a leaving scholarship.

The Rev. J. F. Griffiths, Missions to Seamen Chaplain for the Tees, who is leaving Middlesbrough on his appointment to the rectory of St. Paul's, Chippenham, has been presented by the sailors using that port, with an oak writing-desk and a fitted dressing-bag, as a token of their gratitude for his earnest labours on their behalf. The sailors have presented Mrs. Griffiths with a handsome brass drawing-room lamp.

The members of the Eton College Rifle Corps have resolved to perpetuate the memory of Major W. J. Myers, who fell in the fight at Farquhar's Farm. Major Myers belonged to the King's Royal Rifles, and was adjutant of the Eton College Volunteers. The memorial is to take the form of a window in the Lower Chapel and a tablet in the Drill Hall, and a large sum has already been raised in the College.

There has just passed away at Eastbourne a nonagenarian clergyman, the Rev. Henry Vincent Shortland, M.A., in his ninety-fourth year. He graduated at Lincoln College, Oxford, in 1828, and was ordained in 1830. With the exception of holding the curacy of Tilehurst, Berkshire, for five years, his whole ministerial life was spent as rector of Twinstead, Essex—from 1838 to 1878. He was Rural Dean and Diocesan Inspector of Schools, 1876-8.

SORRY.

On the very first day of this New Year,
I sat by myself and thought—
"I will be good, the whole year through,
And do just what I ought!"
Then I began, oh, right away,
To be kind, and not to say
A single cross or naughty word,
The whole of every day!

But oh, dear me! I have spoiled it all!
For I cried, and was cross, you know,
Because there is a party to-night,
And mamma says I may not go!
I am sorry now; I wish I had
Remembered sooner; but then,
Mamma says: "Never mind mistakes;
But begin, and try again."

And if I ask God to forgive me, too,
He will wipe it all clean away;
And then, He will teach me more and more,
How to please Him every day.
God wants little girls to be sorry for true,
When they have been naughty, like me;
And then I can smile, and be glad in my heart,
When I am forgiven, you see!

SEPARATED BUT NOT DIVIDED.

We can never pass the milestone at which a friend parted from us without asking ourselves whether, being separated, we have travelled over different ways towards the same goal, or whether we have been widening the distance between us. For there is no cessation of movement, and the sublimity of living lies in the fact that we cannot rest in any achievement or pause after any conquest. There is, however, to the friend who has parted from us one great change; to us the putting forth of strength wearies even while it bears us on, but to him there is perfect rest in unceasing advance. The fuller and richer life means deeper and wider activity. It means the complete liberation of the nature to seek its full unfolding without hindrance or weariness. The milestone, where one has parted from us, recalls a great sorrow gradually bringing forth its fruitage of peace and joy, but we must not linger at the place as if his presence hallowed it. For he is far away; it has faded against the glowing horizon of that great cloudless day which his life has become. But there is, therefore, no separation. Between the mortal and the immortal worlds no gulf is fixed; love, thought, memory, hope, pass and re-pass through the mist. Above all, and binding all in enduring unity, there is the community of aim and spirit which keep those who love and are loyal hand in hand and foot to foot though seas divide or there hangs between the impenetrable veil of death. They in their freedom and we in our limitations, move towards the same goal, and, however widely the paths lie apart, they will meet at last in that divine hour when for us, as already for them, perfect knowledge and perfect love shall be one and the same.

INHERITED TENDENCIES.

It is true that some men come into the world with a predisposition towards wrong. They are born with an impulse to evil quicker than that of others. This cannot be denied. One man's temperament from the beginning turns to what is pure and true, another's to the vicious. What then? What does that imply? That one man has the right to do good because he likes it, and another the right to do evil because he likes that? Surely no! It is only that one man has the more to fight against, and the power

to win the more splendid victory. For he has the power to win. Let no man think he is tempted beyond what he can bear. That is a point to be firmly kept in mind. For men are not seldom told that they are tempted beyond their powers of endurance. They tell themselves, they tell each other, that Nature has given us certain tendencies, and we must yield to them; that in our dispositions there are certain inclinations, and we must follow them; and that, therefore, personal responsibility is removed. It is not true. Out of the experience of all the past of mankind, we can boldly declare that whatever may be affirmed, or currently believed, there is no temptation which ever comes to us beyond what man may bear, for God is faithful, and will, with the temptation, make also a way of escape, that we may be able to endure it. If temptation press hard upon us, it is that we may resist it, prove ourselves superior, quit ourselves like men, and be strong.—Rev. W. B. King.

THE BEST OF PRAYERS.

When, through the grace of the Redeemer, we reach the land of heavenly promise, and review this present mortal life from the perspective of eternity, we shall look with wonder at some of the prayers that we have offered, so hap-hazard, so thoughtless, so little mixed with faith and feebly winged with hope, and will be amazed that where we were so little in earnest in asking, God was so generous and sagacious in giving. The truth is that God is so anxious to bless His children that He does not wait for a perfect prayer before granting a blessing, else the benefit would never come. Under these circumstances, the best of prayers is that we might be given more purpose, more point, more power in prayer.

A GOOD ILLUSTRATION.

A friend of ours in Florida a while since was taken to see Silver Lake, and was told that if he would look down through the clear waters he would see at the bottom the silvery sand with which it was covered. He gazed for a while in vain and finally said to the boatman, "I see nothing." "Keep on looking," was the reply. So he kept intently looking down into the depths. Some minutes passed, and then the silver sand burst on his view, a most entrancing sight. Thus often is it in the study of God's Word. A short or superficial view gives no hint of the beauties which lie in the depths of that blessed book. But if we keep on looking we are sure to be rewarded. The silver of precious assurances and the gold of rich promises come into full view and entrance to our hearts.

"HELP JUST A LITTLE."

"Help just a little," runs the song, and sometimes in singing it we put more emphasis on the last word than the first. It is a good sentiment to sound in the ears of those people who say that they can't do anything, that they haven't any time or talents or opportunities. To help ever so little is better than not to help at all.

On the other hand, let us not set our standard too low. If we begin by helping "just a little," let us see that it leads up to helping more and more, and to doing better and better. We should not despise "the day of small things." We do not want to overlook little opportunities, for something greater which we fancy may lie beyond. But it is just as important that we should not be sat-

isied to do any less than the most possible. If we go through life without the wish or purpose to accomplish great things for God, the chances are that we shall fail to help even a little.

WORTH OF A WARM HEART.

A warm heart is more attractive than a large brain. There are some who give more pleasure in a cordial handshake than others can give in a learned talk about literature or philosophy. Men are influenced through their emotions more easily, and oftener, than by their logical faculty. A strong character has added power when it shows a loving spirit. Even a weak character can win favour and do good when it evidences an affectionate nature. A good city missionary said of a man, whom he valued as a helper, "He isn't much of a man if you measure him some ways, but he's worth a hundred dollars a year as kindling-wood in a prayer-meeting." The world needs warming in order to have all in it do their best work. For this use, a handful of kindling-wood on the social hearth is better than a wagon-load of ice. Which are you in the habit of furnishing?

HINTS TO HOUSEKEEPERS.

A Nice Meat Pie.—Boil one-quarter pound of macaroni till tender, then cut it into small pieces. Skin and score a beef kidney, boil it slowly in salted water for half an hour, and cut it thinly. Grease a pie-dish, put a layer of macaroni in it; next a layer of sliced kidney flavoured with salt and pepper. Dredge this with flour. Next a layer of raw tomatoes, cut in slices, and covered with bread-crumbs. Repeat the layers, making the top one of bread-crumbs; add some good gravy. Bake an hour, and serve with a little chopped parsley on the top.

Mutton Broth.—Put about four pounds of mutton (not lamb), neck piece preferred, in cold water, enough to cover. Simmer, not boil, nearly all day, or until the meat is in shreds. Strain through a colander; place liquor in ice-box over night. Next morning remove the grease, which has risen, being careful not to let any particles remain on the jelly. Keep jelly on ice, and when required for use, take one tablespoonful to one-half cup of boiling water. Salt to taste, before serving. This is excellent for those suffering from dysenteric troubles.

Transparent Apple.—Boil tart, ripe, and juicy apples in a little water; then strain through a fine cloth, and add a pound of white sugar to a pint of juice. Boil till it jellies, and then put into moulds. It is very nice served with blancmange in saucers.

Pop-Overs.—Two cups milk, two cups flour, two eggs; a little salt. Bake half an hour, in cups, in a quick oven. These pop-overs, eaten with maple syrup, make a nice dessert, or they are nice with butter for breakfast.

Orange Dessert.—Pare five or six oranges; cut into thin slices; pour over them a coffee-cupful of sugar. Boil one pint of milk; add, while boiling, the yolks of three eggs, one tablespoonful of corn-starch (made smooth with a little cold milk); stir all the time; as soon as thickened pour over the fruit. Beat the whites of the eggs to a froth; add two tablespoonfuls of powdered sugar; pour over the custard, and brown slightly in the oven. Serve cold.

—In his Gospel and Epistles, John uses the word "know" one hundred and thirty times.

Children's

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As well as a sun
Does anyone turn to
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Children's Department.

A SMILING FACE.

Does anyone like a drizzling rain
As well as a sunny sky?
Does anyone turn to a frowning face
If a pleasant one is nigh?

Oh, give us all the look that springs
From a kindly nature's grace!
We do not care if he's dark or fair--
The boy with a smiling face.

Does anyone like a lowering cloud
As well as a shining light?
Does a peevish word have power to please
Like a laugh that is sweet and bright?

Oh, the girl that is gloomy with fretful
scowls,
Though she dresses in silk and lace,
Hath never such art to charm the heart
As the girl with the smiling face.

Dear boys and girls, remember this--
You are apt to meet with loss
No matter what thing you undertake,
When you're sullen, and sour, and cross

Dear boys and girls, I would say it thrice,
'Twill help you in every case:
If you'd win success and the world would
bless,
You must wear a smiling face.

ONE OF GOD'S HEROES.

Within some eight miles of Glasgow, in Scotland, lies the village of Blantyre. There are great mills on the banks of the neighbouring river Clyde, and a large number of the villagers are employed in them. David Livingstone was one of these, some sixty years ago. David then had reached the age of ten, and it was time that he should begin to earn his own living. He went to work at the mills at 6 in the morning, and left them at 8 at night. Then he was free to do as he chose.

It would have been better for his health had he gone to rest or played a little; but David's parents were poor, and they thought a great deal of learning, so he was permitted to attend a night-school from 8 until 10, and then he would sit up studying as long as he was allowed. So great was his desire for knowledge that the first money he earned he spent in buying a Latin grammar.

When he had a holiday, he used to go for long walks, searching for new plants to help him in his study of botany, and, as night came on, he took to astronomy, and spent hours in studying the stars.

It happened that David's father was much interested in the work of missionaries abroad, and David had plenty of books about them to read; so, as he grew up, he thought he would like to be a missionary, too.

As soon as he became a man he studied medicine, and Latin, and other things in the winter; while in the summer he worked at the mills to earn money with which to pay his teachers. It was hard to earn enough, you may be sure, and the eager student had not nearly sufficient to eat, and was often both cold and hungry. However, in due time he succeeded in his noble purpose.

When he was 27, he first went out to Africa as a missionary,

and for many years he worked there, in different places, reading and teaching the Word of God, and attending to all the sick who were brought to him. It was his great wish all this time to travel into those parts of Africa where no white man had ever been, and then in the most convenient spots to build huts in which the missionaries could live, and teach the savages all the good things that white men know. This was terrible work, but it was Livingstone's desire, and after a time he determined to undertake it. He left the place where he was settled, and went out into the unknown centre of Africa.

In maps made not many years ago, a large part of the great continent of Africa was left blank, for no one knew what might lie there. In the one generally used now, you see the names of villages and mountains, of rivers and of lakes. Many of the most important of these were discovered by Livingstone, and for this he gave his life. And yet not for this only. Once, when he returned to England for a short holiday, some people found fault with him because he was now an explorer and not a missionary. He answered: "Nowhere have I ever appeared as anything else but a servant of God."

He went through years of terrible suffering. He was not in good health; perhaps those early privations had hurt him, and then he was never careful, as all should be, to keep himself well, so as the better to do his work. Then there were necessary hardships in going through unknown country, where fevers, and wild beasts, and cruel savages, and dishonest servants, added to the difficulty of travelling, and often food, medicine, and other stores were stolen by the natives.

And yet it is true that everywhere he appeared, however ill and weak, as "a servant of God." Many who then spoke of our Queen as "the great white Chief," love her now as "the great white Mother," partly because it was Livingstone's goodness and gentle treatment which won their savage hearts to see "the beauty of holiness;" so that those who came after him as missionaries, found the natives prepared to love the new white men because Livingstone was loved.

Livingstone is remembered in Africa as the missionary of the great white Queen, and surely we may well believe that every child who is good and true is the missionary of the great God.

KID-GLOVE AND COAL-OIL MEN.

Mr. Frank Thomson, the president of the Pennsylvania railroad, was known as one of the foremost of living railway managers. There was no part of the business with which he was not familiar, from the control of its great moneyed interests to the fitting of a screw into an engine.

A wealthy man once brought his son to him, saying, "My son has

gone through college. Can you make a place for him where he will succeed?"

Mr. Thomson was silent a moment, and then said: "That depends on whether he wants to take a kid-glove course or a coal-oil course."

"What do you mean?"

"If he takes a kid-glove course, he goes in as a clerk, to perform a certain amount daily of writing, for which he will be paid a salary. In the other course he goes into the shops, and learns the whole business, from the lowest drudgery up. When he has finished, he will know his trade, a valuable one, but his hands will be stained with coal-oil."

Mr. Thomson, himself, when a boy, chose the "coal-oil course." He worked four years in the car shops at Altoona, barely earning his living, but learning the mechanical details of the business.

THE SOUL A PICTURE GALLERY.

Your souls are a picture gallery. Cover the walls of them with things serene, noble, beautiful, and the foul and fleshly will only seem revolting.

"Hang this upon the wall of your room," said a wise picture-dealer to an Oxford under-graduate, as he handed to him the engraving of a Madonna of Raphael, "and then all the pictures of jockeys and ballet girls will disappear."

Try the same experiment with your souls. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds, noble passages of poetic thought, scenes of mountain, and sunset, and ocean.

Oh, do this, and there shall be no more room for the thoughts of carnal ugliness, which deprave corrupted souls!

A HARVEST LEGEND.

There is an old and suggestive story connected with the Temple of Solomon, which may be retold with advantage. It is said that the site on which the Temple is built was held by two brothers, who had their farms close to each other. (One brother, the elder of the two, was married, and had a number of children. The younger brother was unmarried, and lived alone. The year of which the legend tells had been a splendid year for corn-growing, the yield had been abundant, and now it all stood in the fields in sheaves until the time came that it could be gathered in.

One evening the elder brother said to his wife, "My brother is younger than I am, and not nearly so strong; he is not so well able to bear the burden and heat of the day; I will, therefore, take some of the sheaves of wheat from my fields and add them to his, in such a way that he will not know."

He did so; but his surprise was

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great in the morning to find that his number of sheaves was the same as on the day before. He was sorely puzzled to know how this could be. But he resolved that when night came again he would take a number of sheaves as before and add them to his brother's sheaves, and so he did. What then was his amazement to find in the morning that his sheaves were just as many as on the previous day. Night after night he did the same, and morning after morning his number was not diminished. He could not solve the mystery.

Now it so happened that in some curious way the younger brother, as he mused in his quiet home, had resolved to carry out just the same plan. He thought, "I am alone, I have none to care for, no one to feed, whereas my brother has many; I will, therefore, take some of my sheaves and add them to his, so that he will never know the difference." He did so, but lo! to his great astonishment he counted his sheaves in the morning, and their number had not been diminished. Night after night, he repeated his action, and morning after morning the sheaves were the same in number.

Then each brother determined to solve the mystery. They would patrol their fields all night, and see how this strange thing had come to pass. As they walked backwards and forwards at last they met on the boundary of the farms, and each of them had under his arm a sheaf of corn. When they saw each other they dropped their sheaves, and each clasped the hands of the other, and as they did so they found the solution of the

mystery—the depth of a brother's love.

On this spot it was, the legend says, the Temple of God was built. Hallowed by such an association, no better place could be found.

Is it not still true that where love is God builds His Temple? For is it not written, "He that dwelleth in love dwelleth in God, and God in him?"

THE STAG IN THE OX-STALL.

A stag, hard pressed by the hounds, ran for shelter into an ox-stall, the door of which was open. One of the oxen turned round and asked him why he came to such a place as that, where he would be sure to be taken. The stag replied that he should do well enough if the oxen would not tell on him, and, covering himself in a heap of straw, waited for the night. Several servants, and even the farm-bailiff himself, came and looked round, but saw nothing of the stag, who, as each went by, was ready to jump out of his skin for joy, and warmly thanked the oxen for their silence. The ox who had spoken first to him warned him not to be too sure of his escape, and said that, glad as they would all be for him to get away, there was a certain person still to come whose eyes were a deal sharper than the eyes of anyone who had been there yet. This was the master himself, who, having been dining with a neighbour, looked in on his way home to see that all was right. At a glance he saw the tips of the horns coming through the straw, whereupon he raised a hue and cry, called all his people together, and made a prize of the stag.

THE FROG WHO WISHED TO BE AS BIG AS AN OX.

An ox, grazing in a meadow, chanced to set his foot on a young frog and crushed him to death. His brothers and sisters, who were playing near, at once ran to tell their mother what had happened. "The monster that did it, mother, was such a size!" said they. The mother, who was a vain old thing, thought that she could easily make herself as large. "Was it as big as this?" she asked, blowing and puffing herself out. "Oh, much bigger than that," replied the young frogs. "As this, then?" cried she, puffing and blowing again with all her might. "Nay, mother," said they; "if you were to try till you burst yourself, you would never be so big." The silly old frog tried to puff herself out still more, and burst herself indeed.

A WORD TO OUR GIRLS.

It is such a wise thing to call that last day at school "Commencement Day," for it does commence so much for the young graduate. Out of the little realm of teachers and schoolmates our girl graduate

comes into the great school of life, the world. To some chosen souls the divine call is given to consecrate their future years to a hidden life in religion; but the majority of our girls return to their homes, where their duties and responsibilities begin to grow, and the dependence of school days vanishes. But our education should go on as long as life lasts, and we never become so learned that we can afford to despise little things. Every day of our life is sure to bring us a lesson, and it helps wonderfully to make a resolution to learn our daily lesson with diligence and humility. If we watch for them carefully so many opportunities will come to us for helping and cheering all around us. It is easy to learn which chair father likes to sit in while he reads the evening paper, and then to place it ready for him. There are hundreds of ways to lighten mother's duties, and just as many to give her little pleasures. These "little things" do cost something. It is not possible to try to make those around us happy without some corresponding sacrifice of self; but it is a paying investment, and when youth, which does not last forever, dear girl, is past, and these dear ones have gone, too, you will find a great happiness in the remembrance that you were thoughtful and loving to them always. The sisters and brothers need your consideration, also, especially the younger ones. They are very trying sometimes, but an impatient word seldom does them any good, nor does it often achieve the desired result. Patience with these, a bright, cheerful patience, that will win their wayward little hearts, and then they will become amenable to law and order, as sister understands it.

To be quietly helpful to all in her household; to set self aside continually, and to try earnestly to make everyone she comes in contact with happy and better—these are the true woman's rights, as well as privileges. If our young lady begins with these resolutions she will find plenty to do. Time will never hang heavy on her hands, and from the noisy, trying little brother up to mother and father, she will be loved more than a royal princess.

When Alexander saw Diogenes sitting in the sun, the great con-

queror asked the philosopher if there was anything he could do for him. Diogenes looked up and answered:

"Yes, stand out of my sunshine, and do not take away that which you cannot give."

If there is nothing else to do, at least do not stand in anyone's sunshine because of some disappointment or moodiness in yourself. Do not let your gloominess get outside. Smile it away. Keep your heart bright, and say always the kindest, pleasantest word on every subject, and be charitable in your judgments.

There is one little thing more. The early years of learning at school ought to have laid the tracks for thought and action. It is not enough to be able to show medals and diploma. The happy possession of these does not at all prove that our girl's education is finished. It only shows that the tracks have been laid, and it is our girl's duty now to keep them in order and in use; they should not become, like some railroad ventures in the land, two streaks of rust with a right of way.

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SMALL.

Little things in our lives, tending to our happiness, existence is made of things; so also of our estimate of a and it is by the every-day life of acquaintances judge

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SMALL THINGS.

Little things materially affect our lives, tending to make or mar our happiness. In fact, our very existence is made up of little things; so also our happiness.

It is by little things that we form our estimate of a person's character and it is by the little things of our every-day life our friends and acquaintances judge us.

Therefore, it depends greatly upon ourselves whether we are happy or not. If we make up our minds to look always on the bright side of things, we can soon find much that will add to our happiness; a bright day, a pleasant smile, a kind word, and many little things that will contribute to our happiness.

On the contrary, if we magnify every little trouble, we shall soon see nothing else, and they will appear much greater than they really are from dwelling upon them, imagining them mountains, when they are merely mole-hills.

The best way to be truly happy is not to think whether we are so or not, but, by being always on the watch for little things, to add to the happiness of others.

LANGUAGE OF FLAGS.

To "strike the flag," is to lower the national colours in token of submission. Flags are used as the symbol of rank and command, the officers using them being called flag officers. Such flags are square, to distinguish them from other banners. A "flag of truce" is a white flag displayed to an enemy to indicate a desire for a parley or consultation. The white flag is the sign of peace. After a battle, parties from both sides often go out to the field to rescue the wounded or bury the dead, under the protection of a white flag. The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder. The black flag is a sign of piracy. The yellow flag shows a vessel to be at quarantine, and is the sign of a contagious disease. A flag at half mast means mourning. Fishing and other vessels return with a flag at half mast to announce the loss or death of some of the men. Dipping a flag is lowering it slightly and then hoisting it again, to salute a vessel or fort. If the President of the United States goes afloat, the American flag is carried in the bow of his barge or hoisted at the main of the vessel on board of which he is.

TWO WAYS OF BEING HELPED.

A boy of twelve was helping his two younger sister to climb into the branches of a wide-spreading maple. One, an active little creature, brimming over with vitality, swung herself up so lightly that the strength of the helper was hardly taxed.

The other sister rested like a dead weight in her brother's arms, and only by exerting all his strength, did he succeed in lifting her to a resting-place. Then he wiped his damp forehead, and said with brotherly frankness, "Somehow it's easier to help six of Claire than one of you."

It is quite useless for any of us to try to go through the world without receiving aid. From our helpless babyhood, up to the time when the weakness of age comes upon us, we are constantly dependent on the help of others for all that makes life worth having. But though it is folly to talk of literal "independence," there is a vast difference in the way we may receive aid. Probably you have seen boys and girls who rested like dead weights on the hearts of their friends, and left all the responsibility and anxiety connected with their advancement for someone else to shoulder. Self-respecting young folks should neither ask nor receive this kind of assistance. Use the help that comes to you as a vine uses a trellis. You will need some aid before you can get very high, but when the support is offered, do your own climbing.

—If every person would be half as good as he expects his neighbour to be, what a heaven this world would be!

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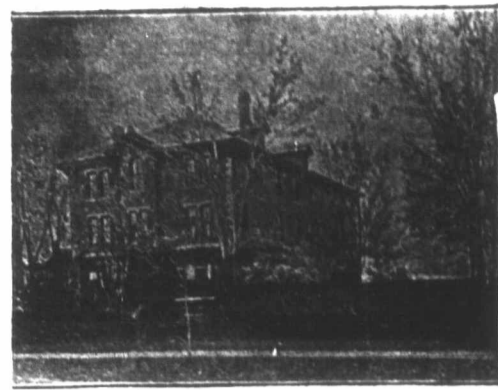
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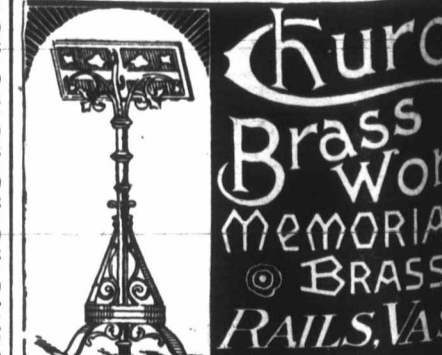
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