

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JANUARY 3, 1901.

[No. 1.]

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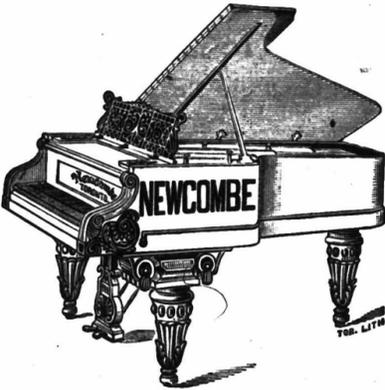
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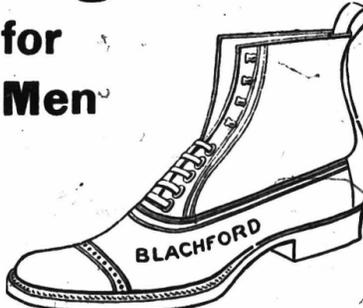
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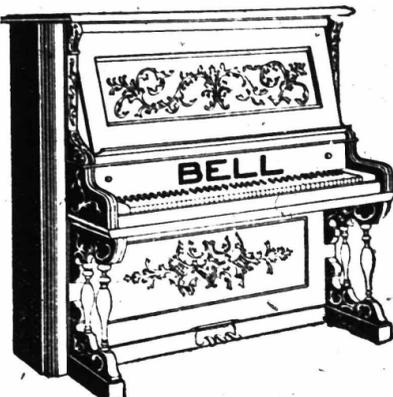


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# Canadian Churchman.

TORONTO, THURSDAY, JAN. 3, 1901.

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### FEAST OF EPIPHANY.

Holy Communion: 173, 318, 322, 355.

Processional: 76, 79, 81, 601.

Offertory: 78, 486, 488, 544.

Children's Hymns: 75, 177, 331, 332.

General Hymns: 77, 178, 179, 294.

### FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323.

Processional: 219, 250, 547, 604.

Offertory: 213, 222, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General Hymns: 79, 214, 290, 534.

## A Happy New Year.

Again it is our privilege to wish the readers of the the Canadian Churchman "A Happy New Year." This is the salutation with which we greet each other at the opening of another year. The sadness and weariness of life would be unbearable but for its new beginnings, if we were not able to begin our task again, with new hopes and efforts, so that the future may be better, and nobler, and brighter than the past. The past prepares us to meet the future. Each day throughout the New Year will bring its daily work, let us do it willingly as unto the Lord: each day will bring its trials and worries, let us bear them with patience, knowing that all things work together for good to those who love God. We sometimes forget what an important part the little things of life have in making our lot either easy or hard: A few pleasant words, a warm

hand clasp, a kind action, a friendly letter, are simple things, but they add much to the pleasure of those about us. Remember also that the little things in life, whether good or bad, count for more with those we love than we ever know, and this should make us watchful of our actions and our words. A Happy New Year! It is God's own blessed gift to us. What a solemn and sacred thing is that gift of Life, which God seems to bring to us anew each day! It is a solemn thing to die; it is also a solemn thing to live. However poor and feeble has been our service in the past, we have another opportunity. Let us use it for His service. Let us try to walk day by day throughout this New Year with God, and may His presence be with us to cheer, His strength to support, and His power to guide us. Let us "ever follow that which is good," and strive to "do always those things that please Him." He may lead us by a way which we know not, but His way is the right way.

## Church Music.

The articles that have appeared under this heading, from time to time, especially during the past 3 months, having aroused among the clergy and Church musicians considerable interest, it is therefore proposed to continue same for an indefinite period. A well-known and experienced organist will have charge of this column, and will in every issue publish articles on subjects of importance. It is to be hoped that all interested will freely state their views. Organists are cordially invited to send any special service list, with notes, etc.

## Dr. E. N. Potter.

We see by the New York "Churchman" that Dr. E. N. Potter, brother of the Bishop of New York, who is well known to many Canadians and highly esteemed by them, has just completed some useful work at Poughkeepsie. "For eight months," says the Churchman, "the Rev. Dr. Eliphalet Nott Potter has been in charge of Christ church. During this time Dr. Potter has greatly endeared himself to the people of the parish, his eloquent and scholarly discourses, coupled with his genial and kindly personality, having won for him the sincere esteem and regard of every member of Christ church. The new rector having been chosen, Dr. Potter finished his work in this city on Sunday, November 25th. At the close of the morning service, he was asked by the wardens and vestrymen of the church to meet them in the study, and in recognition of his faithful and devoted work in the parish he was presented with a beautiful and costly silver loving cup, suitably inscribed. Dr. Potter, though surprised and deeply affected by this token of affection, responded in a few well-chosen words. Altogether it was a very happy occasion. Dr. Potter

is a brother of Bishop Potter, and has always been prominent in religious and educational circles, having been president of Union and Hobart Colleges and of the Cosmopolitan University. It is rumored that he is now interested in a very important and extensive educational work, which will soon be announced.

## London the Great.

It startles one and gives an idea of the immensity of the capital to find that in consequence of the abolition of the old vestries and the creation of the new municipalities, there are twenty-eight (28), new mayoralties within it. Amongst the aldermen who have been elected for the new London boroughs, are two or three well known clergymen, including Canon Pennefather, vicar of Kensington (Kensington), the Rev. Russell Wakefield, vicar of St. Mary's, Bryanstone Square (Marylebone), the Rev. W. Abbott, vicar of Paddington (Paddington), and the Rev. David Anderson, vicar of St. George's, Hanover Square (Westminster).

## City and Backwoods Clergy.

The Church of Ireland Gazette reviews an eloquent plea in the Church Times for first-class men for country parishes. The migration of those most zealous for their work to the great centres of modern industry is a fact which cannot be disputed. The reason that is chiefly given, the desire for work, and the expectation of idleness in a country parish, is not quite so prominent as the article would suggest. To be an ideal country curate, one wants some experience of country life. A man who cannot tell a turnip from a beetroot, is not the man to deal with country people. Any man, whose education has been rightly directed, is capable of visiting or taking classes or services in a town parish. This conscious ignorance of how to sympathize with rural populations is one of the most potent reasons why so many men seek work in cities. It is, however, none the less a cause of regret that so much good work is thus left untouched. It is an added difficulty that in most of our theological seminaries there are few men who have spent a portion of their lives in backwood service. There are many who would make excellent professors, and their experiences and advice would be invaluable to the young man in training, for often a lonely mission. Men whose experience has been confined to city work in England or Canada are often unfitted for the reasons the Gazette gives.

## The Plague in Glasgow.

It seems as if time had rolled back two centuries or more to find that at the request of the Bishop of Glasgow a thanksgiving service was held in St. Margaret's mission church, this spot being selected because of its having been in the centre of what had

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been the subject of a... Despite the fact that the evening was unusually stormy there was a very full congregation. The Bishop was present and was attended by his staff, Learer and Chaplain. The evening's programme with special lessons had been being sung, the Bishop preached a very stirring and impressive sermon which he based upon words still to be found in an old house in Chester, where a plague had once been struck, "God's Providence is Mine Inheritance." He drew a vivid picture of what might have occurred had the recent plague pursued its ravages unchecked, as former ones had done, and showed how the very prosperity of this great commercial centre, now so busily preparing for next year's Exhibition had been seriously menaced. In eloquent terms the Bishop lauded the action of the medical and civic authorities in boldly grappling with the fell disease, efforts which in God's providence had been crowned with signal success. He also congratulated the congregation on the absence of panic which had been displayed by them, that services, Sunday school, and clubs had been carried on without a break during the times of terrible anxiety; and, in conclusion, invited all present to join in expressing the Church's corporate thanksgiving in the traditional way by singing the Te Deum in a place so particularly suitable for realizing this fresh exemplification of his motto: "God's Providence is Mine Inheritance."

#### The Order of Sunday Services.

The Church Times publishes an able letter from a correspondent in New Zealand. The greater portion is occupied by lay representation, but apart from that it contains much thoughtful suggestions. As we have done, he notices the swinging back of the pendulum. That which strikes one's mind almost more than anything else, is the way in which you neglect your Catholic heritage and run after novelties. As part of that heritage, you are possessed of all necessary outward forms, which simply want filling with life and reality, in order to give you all that you can desire. Every one of these outward forms is precious—a golden casket which waits to be filled; but instead of utilizing the good things you have, you are forever rushing about seeking something better, yet having ultimately to come back to the old, which proves best of all. Just now it is the order of Divine service on Sunday mornings. After many years of sorry and unsuccessful imitation of Roman ways, you are finding out that, after all, you had the right and perfect thing in the traditional custom of Matins, Litany, and Holy Communion. It only needed that the empty table prayers should become the living Divine service, filled with the grace of God's presence and blessing, and you had an order of Divine worship which cannot be excelled in Christendom. This is not saying anything whatever against the early Communion; both are good and both are necessary. "This oughtest thou to have done, and not have left the other undone." The great thing to

do in the Church of England is to "preserve, when what remains," to restore what is lacking; to hold fast to every shred of form and order, despising nothing, but filling it with life and reality. Whatever a thing seems to be, make it such in reality. Does law stand in the way? Ignore it. Law deals with outward forms; it is for the Church to fill these forms with life, spite of all the law can say or do. As a matter of fact, the law can do nothing so long as you confine yourself to spiritual works. The Franciscans began by a return to true principles, by teaching *hinc* upon *hinc*, precept upon precept. The work can only be carried forward in the same manner, for every person born into the world needs all that teaching to be done over again; it is just as necessary now as before, and will continue necessary to the end. Therefore, there should be abundant opportunities in every congregation for continual instruction. There is a time for preaching, but there should be many times for teaching. The time in which we live is no time for abolishing anything as worthless, but for filling all forms with the grace, life and power which should be found in them.

#### Extremes Meet.

For fifteen centuries churches in Britain have been built facing eastwards. The chapel of Emmanuel College, Cambridge, built in 1584, was placed north and south, as a protest against the old ways. For a similar reason the cathedral of the Italian mission, at Westminster, and the Brompton Oratory are so placed. A petition was presented to the Chancellor of the diocese of London, asking him not to sanction such departures from the ancient practice in new churches.

#### Hooliganism.

From both London and Paris come loud complaints of ruffianism. Of late crime seemed to be decreasing, and certainly the punishment of it has been milder. But in these capitals, in the larger provincial cities, and in New York, as well, similar complaints are made. There must be some underlying cause for this universal turbulence.

#### "ANGLICAN POINTING."

Chanting occupies such an important place in the services of the Church that no apology is deemed necessary for bringing the subject of pointing before our readers. When, about the middle of the present century, the custom of chanting the psalter ceased to be confined to cathedral and collegiate churches, and was being introduced in ordinary parish churches, the controversy "Gregorian v. Anglican," arose; but into that controversy it is not the intention of the writer to enter. The Plainsong man has a very strong case, and has now thoroughly mastered the subject; but Anglican chanting is still the custom in the majority of churches, and to that alone will this article be directed. Since the period mentioned above, numerous pointings of the psalter

have appeared, some of them bearing names of such eminence that a considerable degree of temerity is required even to suggest that we have not yet arrived at the best method. Our excuse must be that, as doctors differ and differ very much—one who is not a doctor may, perhaps, be allowed to write an opinion, and try, if possible, to suggest such a combination of the best points of all, that practical good may result. The earlier works, professing to be based upon the principle that good chanting should be identical with good reading and following what Mr. Helmore calls the "fullsome elocution and oratorical expression handled for popular effect" invariably sought out some syllable in each sentence upon which to place a special emphasis, with the usual result that, in practice, the recitation, both before and after "the accent," was "gabbled" over, whilst the favoured syllable had an undue amount of time expended upon it, and, strange to say, that, although this principle is more generally disavowed, it still appears to rule the marking of most modern psalters. The chief difficulty in Anglican chanting is to join the syllabic time of the recitation to the musical time of the meditation or cadence, so that the essential difference between them shall produce as little sense of jarring or halting as possible. How is this difficulty obviated in the prevailing methods of pointing? Two examples will illustrate: The first adopts the principle of placing an accent to mark the commencement of musical time, one measure—or bar—before the end of the recitation. Objections constantly urged against this plan are, that the accent placed indiscriminately one, two, three, four, or even five syllables from the end of the recitation, does not tend to render the avoidance of the above-mentioned faults an easy task in an ordinary church choir; also, that the sustaining of the accented syllable for a whole measure, when it stands alone, produces a halting and ugly effect; but, above all, the "glorious uncertainty" in which the choirmaster finds himself, when attempting to apply the laws given in the "directions" to each particular case. The only certainty is an ugly effect; if one syllable follows the accented one, the choice of three different ways of apportioning the measure is given, if two syllables follow, he has five ways; if three or four, he generally gives up in despair, and allows things to drift into a "go-as-you-can" movement. Then we must remember that each member of the choir has the same option of choice, and one absent from or forgetful of what was decided at rehearsal, must exercise that choice on the spur of the moment, not unfrequently to the destruction of unity in performance. The second method omits all marking in the recitation, which leaves it open to the same charge of uncertainty; the directions being, "Sustain the last syllable but one, or none at all." But who is to decide on its application? Shall it be the young choristers in front, or the strong-voiced choirman behind? It is not for a moment denied, but with great satisfaction freely admitted, that, in numerous churches

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in which the psalters referred to are used, most excellent chanting is to be heard; but like the boy who described pins as "articles by means of which thousands of lives had been saved through people not swallowing them," it will generally be found that "directions" are ignored and syllabic time allowed to prevail; or, from the number of services or special facilities for rehearsal, the pointing is practically memorized. But there is no doubt that, for the hundreds of choirs with limited opportunities for practice, some "method" of pointing, leaving absolutely no option of choice, and capable of easy application, under all circumstances, is still required; is, indeed, being called for, and, moreover, may be found. It will be a pleasing task for the writer to continue this subject in the next issue, and offer a simple method, based on years of practical experience and study.

CANTOR.

### THE COMING CENTURY.

The close of a year is always a serious subject for reflection, but a subject which has, unhappily, become a jest, the good resolutions which are made and as regularly broken, have become part of the stale stock-in-trade of the newspaper. But the reality remains, the ceaseless course of time brings us all nearer the tomb. The beginning of a year is never reached by those who start together; of those who read this number, it may be me, it may be you, but it must be that some of us will never see the next New Year's Day. And if the close of a year is solemn, how much more so that of a century? Not only we, and the readers, but their children and most of the grandchildren will rest in the quiet grave before the next anniversary. Astronomers can calculate with precision the occurrences in the solar system and in the nearer heavens, but no one has prescience enough to know what an hour may bring forth; then how necessary to commit our ways unto the Lord, and so to act that his blessing may rest upon us as a nation. As a people, we have grown up during the last century, and during that period the character which may be called Canadian has been evolved. Those most familiar with Canada say that such does exist, especially among the great class which comprises the farming and country people, and the working-class of the cities and towns which is largely taken from the country. We are told that we are a kindly, orderly people, sober and fairly industrious, intelligent and fairly educated, with a good deal, but a lessening amount of religious belief. Or, as it may be otherwise expressed, the virtues of honesty, truthfulness and general uprightness are a habit, but the religious sanction, the conviction of the omnipresence of God, and a judgment to come is not realized. A nation's life rests on each individual citizen; the most serious question is, are ours so living that the home life is making of our young a reverential, self-respecting people? The home is the well of national life. It is our first duty to guard

it. It is one of the few things which can be predicted that unless a complete change takes place in the habits of our people, and the legislation of our province; the race we are now proud of will in great part fade away during the next hundred years, and their places will be taken by another, with more faith in God and His promises. God's ancient words are always true, and will again be fulfilled. Them that honour me, I will honour. Blessed are the people whose God is the Lord. We who will have little to do with the twentieth century, look at the splendid opportunities which lie before our successors, with awe. During the latter part of this great century, what developments have been made, and yet the great ocean of science seems only opening to the eyes of the world. The nations have ceased to be isolated, the world knows all that takes place almost in a moment and passion and interest rise and fade as quickly. Life moves in consequence in softer and more luxurious ways and these are apt to tempt to self-indulgence and a laxer moral nature. Without stronger religious principles the thirst for gain and enjoyment will break down the puny barriers of convention and the more reckless spirits will lead the nation to greater dishonesty. Here are some of the dangers of the brilliant future; may God avert them from us.

### THE LATE DEAN OF OTTAWA.

The death of Dean Lauder has awakened a sentiment of deep and universal regret in the Anglican Communion in Canada. No figure was more familiar to Churchmen, none more welcome than this genial Christian, Irish gentleman, a favourite with all, whether of his own or any other set of opinions, or Communion. A man full of kindness, generosity, and playful humour, he has left vacant a place that will not easily be filled. John Strutt Lauder was the son of Captain Thomas Bernard Lauder, of the 11th Regiment, and was born at Moate, County of Westmeath, Ireland, March 21st, 1829. He came to Canada in 1849, entered Trinity University, Toronto, where he took the degree of B.A., in 1857; M.A., 1860, and Hon. D.C.L., in 1877. He was ordained deacon in 1853, and priest in 1854, by Dr. Strachan, Bishop of Toronto, and became curate of St. Catharines, Ontario, in 1853; rector of Carleton Place, 1854; incumbent of Merrickville, 1856; and rector of Christ Church, Ottawa, 1857. He was appointed Archdeacon of Ottawa, 1874; chaplain to the Senate of Canada, 1883; and Dean of the new diocese of Ottawa, 1897. Dr. Lauder was a prominent figure at the Synods, and other assemblies of the Church, although he was not one of the most frequent speakers. He took a very lively interest in all schemes for the promotion of religious education, was chairman of the short-lived Ottawa Protestant Ladies' School, and, at the opening of the new Synod of Ottawa, in 1896, made an earnest appeal for the establishment of Separate Anglican Schools. He

was one of the founders and a vice-president of the Dominion Association for the Better Observance of the Lord's Day. He was also a member of the Council of Trinity College, Toronto. In 1856, he married Henrietta, the daughter of Captain Lewis, of the 88th Regiment, and widow of William Lyon, of Richmond, Ontario. Mrs. Lauder died in 1890. We extend our respectful sympathy to the parishioners of Christ Church, Ottawa, and no less to the Bishop and diocese of Ottawa. May wise and devoted men be raised up to fill the places now being vacated in the Church!

### PRIZES VS. OBJECT LESSONS IN SUNDAY SCHOOLS.

Read at the Elgin Deanery S. S. Convention, by Mr. Sidney Wilcox, Principal of the Public Schools, St. Thomas, Ont.

My interest was aroused in this subject by reading a work on the "Philosophy of Education," by Rosenkranz, which, to my mind, is the best treatise of its kind published. This interesting book extends the principles of education to religion, and there is much that is valuable in it to Sunday school teachers in common with all other teachers. Rosenkranz considers education in three stages: (1) The presentative stage (5 to 8 years of age), during which children learn from objects, while imagination and thought are not prominently active. (2) The representative stage (eight to twelve years of age), during which memory and imagination are actively developing. In this stage, objects may be used, but pictures, word-pictures, imaginative stories are equally important, and may be substituted for objects or used along with them. (3) The thinking stage, when thought predominates; that is when the relations of things or ideas of things are the important feature of mental development. Teaching should follow this order of mental development; (1) through objects; (2) illustrations of objects; (3) relations of ideas. This, of course, does not mean that thought is excluded from the first stage, nor that objects have no place in the third stage. It means that objects must be the centres of interest in the first, illustrations in the second, while in the third stage, discovery of relations is a sufficient incentive to effort and attention. Probably Sunday schools have made as good use of objects as day schools, but neither have made as much use as might be made of them. Primary classes are usually taught through pictures, but once out of the primary, very little effort has been made to hold attention by objects or illustrations. There being nothing of the kind introduced to hold attention, the teachers resort to incentives, in the form of prizes, to be awarded at the end of the year; or cards are given, each Sunday, as a bribe, to secure regular attendance and exemplary conduct. These would not be so bad if given with strict justice, but my experience has been, that, in the majority of cases, perfect marks are given for imperfect recitation and conduct. I can imagine no greater evil than this. It soon loses any influence it had in obtaining the desired perfection, but there is a worse evil still. The child is led to believe that there is no direct relation between action and reward in Sunday school, and consistently extends this conclusion to all moral affairs. If analyzed, his reasoning is this: Imperfect conduct in Sunday school secures perfect marks (major premise). I often act imperfectly in other places (minor premise). I shall still receive reward notwithstanding my shortcomings (conclusion). Thus, instead of learning that punishment follows evil action, he is deluded into thinking that it results in material reward. Col. Parker, of Quincy schools' fame, classes corporal punishment and prize giving together, as alike criminal. We have

not yet adopted the former in Sunday schools. We have embraced the system of prize-giving as a legitimate incentive to good conduct. Parker says that this is criminal. More than this; every writer of note on secular education condemns prize-giving as fatal to proper mental and moral development. If true in secular education, it is doubly true in religious. "I have been thirty-five years in the schoolroom, as pupil and teacher; have lived a good part of that time in the atmosphere of prizes and per cents; have watched their false spur and unnatural colouring of character; have looked upon noble ambition perverted to things abnormal; have seen the physical, intellectual and moral wreckage that ensued, and as the result of personal investigation and personal experience, I do not hesitate to pronounce the whole system of incentives, to which reference has been made, as abnormal, unprofitable, false and immoral."—R. W. Search. The aim of Sunday school teaching is rather to interest and instruct in religious things than to develop mental power. The latter we leave to secular education. However, good teaching must be based on right principles in any case. Prize-giving has been discarded from secular schools and should be from Sunday schools. The interest of the subject matter itself should be the attractive force, but it should be, primarily, understood by the children that they go to Sunday school with a definite purpose, i.e., to study the Bible, and, with those old enough to understand simple reasoning, no coaxing with sweets and prizes should be necessary. I believe that children usually expect their Sunday school teacher to always be on the entreating side, to keep them in the class. They want to be visited and petted, and then they may condescend to continue to attend the class, but always ready to criticize the teacher's interest in their welfare. Parents too often have the same view. They expect the pastor to call regularly, to always know their particular needs, and be ready to attend to them. If they receive the proper attention, they will continue to attend his church; if not, they are ready to be bribed by some higher bidder, or allow their own selfishness and laziness to keep them at home, uninterested and indifferent to the wants and needs of the pastor and his flock. Is not this the result of our Sunday school training? We shall not have a change in the one till we have improved methods in the other. There are two things to take the place of this prize-giving, coaxing system. One is teaching by means of objects and illustrations; the other is adapting religion to the child mind. In the use of objects, only such should be used as are really associated with the lesson. A piece of wood, a leaf of a tree, a flower, a piece of rock, grain, tares, a turban, phylacteries, models of the ark, the temple, ancient implements, etc., may form centres around which may be grouped the other events of the lesson. Some lessons may not permit of such treatment. Let them pass, then. Take such lessons as can be made interesting. The Bible was made for our children, not for the International Series, which does not seem to distinguish between the mind of the child and that of the adult. There are many lessons which cannot be made interesting to young pupils, and out of which they can get nothing. It is astonishing how much interest any object will arouse in an ordinary child's mind. It must be strange and yet associated with the familiar or unfamiliar, and yet related to something strange. Not long since, I saw a crowd of children—some grown up—crowding about a down-town window. The attraction was a model of an engine and threshing machine, running at full speed, with dummy men making unnatural motions in imitation of the real workers. It was a very common thing illustrated in a strange way, and in a strange place. Therefore, it was interesting. The earnest, enthusiastic teacher is apt to overdo the question of furnishing objects, and will insist on having one, whether it is appropriate or not. Needless to

say, it is possible to interest and not educate. In the second stage, illustrations are essential. Nothing can equal a blackboard and a skilful draughtsman. Our present arrangement, with many classes in one room, prevents the use of such means to interest. But where teachers are so hard to get, it would be an advantage to have separate rooms with larger classes (15 or 20), with one teacher and an assistant. Twenty children are more easily managed in a separate room than five in a room crowded with classes, and there would be some opportunity to teach and illustrate a lesson satisfactorily. The second best illustration is the story. This is more applicable to the age of eight to twelve, than to the kindergarten age. Stories soon pall on very young children, and some kindergartners complain that their children are tired of stories. No wonder. They have not yet reached the age when stories are properly appreciated. A word as to the proper kind of story. Of course, where prize-giving is considered the only effective means of moral training, the story which describes moral acts with astonishingly rapid and complete material rewards, will be at a premium. As an example, consider this: "A minister claimed, that, after adopting the system of giving a tenth, many more wedding fees came his way than formerly. People came from other parishes into his to be married, and he considered this a legitimate reward for his condescension in obeying the command of the Lord to give of his substance in a systematic way." While an increase of natural products was promised to the Jews, if they obeyed the command of the Lord, I have never heard of a promise that others shall be robbed in order to increase the store of the faithful one. Or this: "A clergyman, in England, with a large family, and a small salary, found a purse containing a large sum of money. He was tempted to keep it, and was urged to do so by his family. But he resisted, saying: 'Honesty is the best policy.' He, accordingly, restored the purse to its owner, and, much to his chagrin, was not rewarded in any tangible way. (We are not told, in this case, that his satisfaction in acting honestly was a sufficient reward). His family twitted him on the result, and he was dumb. But a few weeks after, the owner invited the clergyman to his house to dinner, presented him with £100, and a living worth £300 a year. The clergyman returned to his home with joy, now thoroughly convinced that 'Honesty is the best policy.'" Comment is unnecessary. I prefer the philosophy of the Dutchman, who declared: "Honesty is the best policy, but it keeps you blamed poor." Nothing, to my mind, is so deplorable as the implied teaching of these stories. What effect can these have but to make selfish Christians, absorbed in the reward rather than in the act? Such action soon defeats itself—its motive is too transparent to escape the penetrating judgment of world common sense. These acts have their rewards, but only when done from higher, unselfish motives. The Pharisee had his reward. He was seen of men, but unnoticed by God. So with the scheming moralist. Of this nature are the religions which catch the modern-reward seeking individual. A religion that offers health is attractive and allows one to satisfy fleshly appetites, without suffering the consequences. Paul taught us to glory in infirmity. The members of the new religions defy infirmities. They do not exist. Paul gloried in tribulations. Modern Pauls are above it. Christ prayed: "Let this cup pass from Me." Anti-Christ declares that there is no cup of bitterness to be removed. Christ suffered. Christians, nowadays, want a religion that will cheat and evade the consequences of sinful action. Need we wonder that Christian Science, Faith Cure, and related isms number their millions of adherents if our children are taught to look for material results from moral and Christian acts? Stories, then, should describe beautiful acts, manly character, noble purpose, high motive,

without promising material rewards. As an example, consider this: "A poor, aged farmer was taking his sacks of corn to the mill on the back of his faithful horse. By accident they fell to the ground and the aged labourer was too feeble to replace them. Looking about, he saw the nobleman who owned his lands. He was too modest to ask aid from him, but the nobleman did not wait to be asked, but assisted him in replacing the sacks upon his horse. 'How can I ever thank you enough for your kindness, sir?' cried the labourer. 'No thanks are needed,' replied the nobleman, 'but when you find another in trouble, assist him, as I have assisted you, and you will then be thanking me.'" Do you think there is no response to these simple stories in the ordinary child mind? My faith is this. There is a divine nature in all of us, waiting to be developed. It responds eagerly to suggestions of good, and abhors evil, until good has been starved and the impulse weakened by improper association and training. Cultivate the good and leave the bad to die of starvation, smothered by the luxuriant vegetation of righteousness. The second means, adapting religion to the child mind, needs a more extended treatment than we are able to give it now. Religion, in the first stage, is largely made up of feeling. It is associated with the forms of religion and reverence for material places of worship. But it must pass out of this objective stage to the second stage—the imaginative. In this stage, the youth has images formed of God and associated things—heaven, angels. There are very vivid images of hell, Satan and his angels. More often than not these images are far from the truth. Some never get beyond this stage of conceiving God and angels as sort of modified human beings, endowed, accordingly, with human weaknesses. The highest stage of religious activity, which is, however, usually beyond the Sunday school period, is that of mature reflection. In this stage, the material accompaniments of religion, which were essential and primarily important, in the first stage, become secondary and non-essential. The anthropomorphic conceptions of God, angels, the devil, etc., are displaced by conceptions of the true nature of these. Heaven is thought of as a condition or state of existence rather than a material mansion. There will still be a localizing of self in space, but this is secondary. Hell, instead of a material fire and physical suffering, is thought of as a place of separation from God, where remorse and regret are the consequences of sin. In this stage, we love God, because of His goodness, not because He gives us material blessings. While ignorance of Bible facts and principles is the characteristic of our present-day youth, the misconceptions of God and spiritual states generally has ever been a defect of religious education. When Sunday school, church, home and secular education combine to teach according to right principles, reform in this will have begun.

## FROM JAPAN.

The Day of Intercessions for Missions seems to call for a letter to Canada, for it is likely that many people there are thinking of us among the missionaries for whom they are joining in prayer. It will reach you in time for a New Year's greeting, even if too late to carry Christmas good wishes. As Mr. Ryerson and I have been only a few weeks in Japan, it will not be possible to send you a long account of our doings. Our reception was most hearty. So far away as Kobe we felt it, for Bishop Awdry had written to Mr. Makeham, there, asking him to meet us at the wharf; and he kindly took us in hand during the hours while our ship was unloading her cargo, and we were able to see the place and much that is of missionary interest, including two churches and a mission hall. When we reached Yokohama, Mr. Waller was waiting for us, looking very much better than he did when he left Canada last March. Mr. J. S. Cartwright was there, too, to

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greet us; and there were letters of welcome from Mr. S. H. Cartwright, of Fukushima, and others who were too far away to come themselves. That evening we were received into the Bishop's house, that pretty home in Japanese style in the close of St. Andrew's, and there we stayed for several days. Then we parted, not only from the See House, but from one another; for the Trinity Associate Mission is disassociated already! Yes, separated we are, but I am glad to say that it is only for a few weeks, and for the best possible reason. It is to give a rest to Mr. Gemmill, (well known to his fellow-Canadians), who has gone with Mr. Ryerson to have a month amongst the mountains of the Shinano Ken. On their way, they stayed a day with Mr. Chappell, at Mae-bashi, where I also hope to go before long to renew my friendship with that Trinity man, who is working in the American diocese. Meanwhile, it is most pleasing to hear that Waller, Gemmill and Ryerson are working away getting our house ready in Nagano, stovepipes and ail; so that when my time for luxuriating in Tokyo is over, I shall only have to walk into the residence and sit down, on the floor, of course, as it is in Japan. After so many weeks amongst Frenchmen, Germans, and Dutchmen, it is pleasant to be amongst a people friendly to Great Britain, as the Japanese are. It is nice, too, to find oneself in contact with people who know something about the Canadian Church, and speak warmly of it. They have an exaggerated idea, though, about what practical, adaptable beings we are, and about the great missionary enthusiasm in Canada. It makes one nervous lest the last importations may alter their good opinion. One of the most interesting things I have seen here was a wedding in St. Andrew's church. Bride and groom, clergy, organist and the whole congregation (except three of us in the back seat) were Japanese. Everything was most reverent, hearty, impressive, as well as being, of course, most picturesque. The singing was a surprise. They sang both of the Psalms and two hymns, and sang them well, very well, though there was no choir to lead them. It was not that there is no choir, for on their Thanksgiving Day I heard their choir of surpliced men and boys lead a hearty service, worthy of our home churches; and this was an agreeable surprise, for we have been so often told that people of this land cannot be taught to sing. Indeed, the music of St. Andrew's Japanese service, and that of the great Greek cathedral, at the other side of Tokyo, should be a complete answer to those who say that music here is hopeless. Indeed, during the short time I have been here, I have heard so much of an encouraging sort, that I am quite prepared to believe that nothing good is hopeless in Japan. Mr. McQueen Baldwin, Mrs. Baldwin and their bright little girl have just left here for Nagoya, having had a few days' rest at the Bishop's, after their long voyage. They are looking well and ready for work. It was very pleasant to meet them, both on their own account, and because they brought direct Canadian news. I should like to go on at great length upon "first impressions of Japan," or upon "the condition of mission work" here, but I need not do more than refer your readers to a thousand books for the first subject, and for the second to the Bishop's letter in the September number of the Canadian Church Magazine and Mission News. The latter, though written last May, is still well enough up-to-date to be most interesting and valuable to those interested in the work here, and especially in the Shinano end of the diocese. I hope later on to give, as you asked, some account of our work at Nagano. I am, yours faithfully,

CHARLES H. SHORTT.

St. Andrew's House, 11 Sakae Cho, Shiba, Tokyo, Japan, Eve of St. Andrew's Day, 1900.

The Bishops of the Province of the West Indies have unanimously approved the choice of the Rev. E. A. Parry, vicar of St. Mark's, Leamington, as Bishop of Guiana.

#### REVIEWS.

The Stickit Minister's Wooing. By S. R. Crockett. Price, \$1.50. Toronto: G. N. Morang & Co., 1900.

Mr. Crockett's powers in fiction are too well known to need commendation; and we think we are not wrong in assuming that "The Stickit Minister" was the story that first made him famous. He has written some excellent novels since then; but in the present volume he returns to his first style, and with great success. "The Stickit Minister's Wooing" is the first of a series of tales, all of which are more than readable; while some are of great beauty and pathos. The first of the series is in no way inferior to the one which made the author's fame, and with which it is connected. Hardly inferior is the second, "The Stickit Minister Wins Through." Nor is the third, "Gibby, the Eel," to be assigned to a lower place. We have read the book from beginning to end, and we do not grudge a minute of the time bestowed upon it, nor will our readers.

The Miracles of Unbelief. By Frank Ballard, M.A., etc. Price, 6s. Edinburgh: T. & T. Clark; Toronto: Publishers' Syndicate, 1900.

This is a very thoughtful and a very useful book. Its general principle is that the acknowledged facts of Christian history are more difficult to explain on the naturalistic theory than on the theory of a supernatural revelation. This is excellently illustrated in the chapter on "Christ, His Origin and Character;" and the alternative is presented in the following manners: "(1) That the purest, sweetest, noblest character in all human history was at the same time either a conscious liar or a deluded fanatic, judged by his own accepted words. (2) That the world's acknowledged sublimest teacher was, of all mankind, most emphatically either deceiving or deceived; etc." We need not here go on with the other alterations, which are equally striking. It is the old antithesis of Jesus Christ: "Aut Deus aut non bonus." We shrink from putting it so; but it is inevitable. What is the conclusion? He certainly is good; therefore He is God.

Bouquet of Kindergarten Songs. Selby & Co., Toronto, 1900.

Here is a most excellent collection of Songs for Children, introduced to us by Mrs. J. L. Hughes, than whom no one has a higher authority in this department of educational work. Mrs. Hughes reminds us that these songs are intended to appeal to the whole nature of the child—physical, intellectual, and moral; and we believe, if teachers will follow the wise counsels which she gives, they will find this collection most useful. All our old favourites are here—God Save the Queen—Rule Britannia—Britannia, the Pride of the Ocean, and many more.

We have received from Thomas Whittaker, New York, a handsome and useful "Church Calendar," (50c.), adapted to the usages of the American Church. It is in sheets for hanging upon the wall, every sheet a week, "giving the order of service for every day, and quotations upon the Christian life and the Church's ways." These selections are admirably made, and very instructive.

Magazines.—The Critical Review (November), is as good and useful as ever. The reviews cover, generally, the whole field of theological and philosophical publications, and they are done by competent critics. Thus we have (quite deservedly), two favourable reviews of Hastings' Dictionary of the Bible, a notice of Stirling's "What is Thought?"—the best we have seen; a careful review of Wendt's rather unsatisfactory book on St. John's Gospel—and a number of other notices—all well and carefully done.

The American Antiquarian and Oriental Journal (November and December), has its usual

variety of articles, well-informed and carefully written. A very interesting paper is that on "Architecture in the Stone Age," with a number of illustrations, showing the structure of buildings and tombs of great antiquity; for example, Lake Dwellings of the Bronze Age in Switzerland, the Iron Age Tomb of Egypt, a Copper Age House on the North-West Coast, etc. "Anthropological Notes," and "Philippine Studies," are valuable contributions to those subjects.

The International Monthly (December), holds on its stately way, hardly ever having anything but what is good within its covers. "The International Policy of Spain," is a careful and considerate article. The "Evolutionary Trend of German Literary Criticism" is decidedly informing. "The School and the Home" deals with a subject of great present interest, as does the "American Negro and His Economic Value." It is not possible to give an adequate idea of the value of these articles in a brief notice. We hope to return to some of them; and, as regards the magazine, generally, we have nothing but praise for it.

### 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. & O. FUND.

In response to the appeal in the last Canadian Churchman, headed "Widows' and Orphans' Fund," and signed "An Auxiliary Woman" I have much pleasure in enclosing \$2 with all good wishes for its future success. Previously received \$2.

#### TORONTO WOMAN'S AUXILIARY.

The January Board meeting of the Woman's Auxiliary will be preceded by a celebration of the Holy Communion. By the kindness of the rector, the service will be held in All Saints' church, corner Sherbourne street and Wilton Ave. The rector, Rev. A. H. Baldwin, will give the address. The special offertory, after deducting the usual monthly collection, will be added to the sum of \$22, remaining in the treasurer's hands from the 19th Century thankoffering. The usual Board meeting will, after the service, be held in the school-house immediately adjoining the church. All Churchwomen are earnestly requested to attend this service in All Saints' church, Thursday, January 11th, 1901, at 10.30 a.m.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### FREDERICTON.

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

St. John.—The Mission Church of St. John the Baptist.—The services in this church on Christmas Day were attended by large congregations, and were most hearty in every way. At the plain celebrations at 7 and 8 a.m. very many were present, and also at the choral celebration at 11, when a very able sermon was preached by Rev. C. B. Kenrick. The music at this service was very well rendered. The introit was Angels from the Realms of Glory, and the anthem sung as a gradual was "Let us go now even unto Bethlehem;" the usual Christmas hymns were sung, as well as the Credo, Kyries, etc. The decorations of the church consisted of heavy wreathing, banners and appropriate texts all round the nave. The offer-

titles in the services were the first of the history of the church and amounted to nearly \$500.

## QUEBEC.

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

The Bishop of Quebec has urged the Epiphany appeal, etc., upon his clergy in the following letter:

My Dear — Next Sunday you will be reading the Epiphany appeal, commanded by our Provincial Synod, and pressed upon us by the eleven Bishops of our province. I write to ask you not only to read this appeal, but also, on the following Sunday, to preach an earnest missionary sermon, setting forth our great needs at the present time, telling your people, e.g., that owing to the extension of our Canadian-Church work in Japan, we must raise at least \$30,000 more for this work than in any previous year. Below, moreover, you will find a missionary collect recently authorized by all the Bishops in England for use at public worship, as well as for private devotion. I gladly authorize the use of this prayer, as an additional collect on each of these two Sundays now coming, and on any other occasion when you are drawing attention to missionary work. It has now been agreed by our Corresponding Committee, in Quebec, that our offerings on Sunday, January 6th (the Epiphany), should be devoted to the funds of the D. and F. M. Board, unless the clergy express to our treasurer their desire that their money shall be sent to the S.P.C.K. It is thought, in fact, that money raised on the Sunday after the reading of the Epiphany appeal ought to be devoted to our own missionary work. Yours, very sincerely,

A. H. QUEBEC.

Quebec, Dec. 26th, 1900.

The Missionary Collect Authorized for Use,—  
O, God, our Heavenly Father, Who didst manifest Thy love by sending Thine only begotten Son into the world that all might live through Him; Pour Thy Spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature; Send forth, we beseech Thee, labourers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through Jesus Christ, our Lord. Amen.

P.S.—At your services on New Year's Eve and New Year's Day, I am glad to sanction the use of the following New Year's Day Collect, taken from the Sarum Diocesan Guild Manual, issued with the authority of the present Bishop of Salisbury. Yours, A. H. Q.

New Year's Day Collect.—Grant, O Lord, that as days and years pass over us, we may be more thankful for Thy past mercies, more penitent for our own past faults, and more earnest to serve Thee in the years that Thou shalt give us, so that we may look forward with increasing joy to the New Year of eternal life; through Jesus Christ, our Lord. Amen.

## MONTREAL.

William Bennett Bond, D.D., Bishop, Quebec, Montreal.—Appropriate services were held in all the churches on Christmas Day. The congregations were large and some of the churches were handsomely decorated. There were a large number of communicants at all the services, and the offertories in all the churches were exceptionally good, and the services generally were beautifully rendered.

## ONTARIO.

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

Sydenham.—The Bishop met with a general welcome on his first visit to the ancient parish of

Sydenham. At the confirmation in the parish church of St. Paul, on Monday, the Bishop has been seen in the old church with a long line of candidates, gathered to witness the appointment of the laying on of hands, and to bear witness to the new and commanding inheritance of apostolic authority. Nineteen persons were received into the full membership of the Church. The candidates were presented by the rector, Rev. W. P. Reeve, B.D., and among those who assisted in the service were the Ven. W. B. Carey, M.A., Archdeacon of Quebec, the Rev. J. K. Macmorris, M.A., rector of Frontenac, the Rev. F. D. Woodcock, of Camden East, and the Rev. E. T. Dible, of Bath. The sermon was a masterly discourse, and the address to the candidates a lucid, learned and convincing explanation and defence of the practice of confirmation. Many who came with false conceptions of this sacred rite went away impressed and satisfied, and with a warmer feeling for the Church of England than they had ever known. Subsequently a largely attended reception was held in the Town Hall, which nearly every resident of this community had the privilege of meeting the Bishop. An address was read by George Smith, to which His Lordship appropriately replied. No officer of the Church in recent years has made such an impression there. On Wednesday morning confirmation was held for the first time in St. Peter's church, Harrowsmith, when five candidates were presented. The Bishop left for the north on the noon train, carrying the esteem and admiration of everyone, and leaving behind an affectionate sentiment of good will for the Church, to whose leadership he has been called, which will undoubtedly be of great assistance to the eloquent and energetic rector in his work of redeeming and building up the parish.

## OTTAWA.

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

Janeville.—St. Margaret's.—The festival of Christmas was fittingly observed in St. Margaret's church, there was an early celebration of the Holy Communion and a children's service at 9.30; morning prayer and Holy Communion was celebrated at 10.30, a large congregation was present, and the number of communicants was large. Rev. W. P. Garrett, rector, conducted the services, and was assisted by Mr. J. W. H. Watts, who read the lessons. The subject of the sermon was St. Luke, ii, 11: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The members of the congregation turned out in full force, and decorated the church with evergreens and red berries, and appropriate texts, while the altar was handsomely decorated with cut flowers. The choir rendered the musical portion of the service with great credit; the anthem "Blessed be the Lord God of Israel," being very well executed. They were ably assisted by Mr. Geo. Andrews, sr., trombone, and Mr. H. Hellard, bass viol. Rev. Mr. Garrett wore a handsomely embroidered white stole, a Christmas gift from a devoted family of St. Margaret's congregation; it was much admired, and is a veritable work of art. The offertory was a very large and generous one.

Fitzroy Harbour.—The Feast of the Nativity of our Lord was well observed by the three congregations of this parish, the churches of St. George, St. Thomas and St. Paul were very appropriately and tastefully decorated by earnest and loving men and women from each part of the parish. Advent services and weekly choir practices resulted in bright and hearty services and overflow congregations on Christmas Day. Morning prayer, preceded by hymn 59 A. & M., was said at St. George's at 10 o'clock, and followed by the Holy Communion, when a good number communicated. Evening prayer was said at Torbolton in the afternoon, and at the 9th line of Fitzroy at 7 o'clock. The offertories were liberal and in advance of the past notwithstanding the fact that a few ladies had waited upon the Rev.

John Osborne at the rectory shortly after 9 a.m. on the 25th, and presented him with a beautiful and valuable gold Waltham watch on behalf of the congregations of Fitzroy Harbour and 9th line, as a mark of their appreciation of his services, and in token of their goodwill. Mrs. Charles Saunders, who was accompanied by the Misses E. & S. Tripp, with a few well chosen words, handed the rector the watch with the hope that he would be long spared to use it. The recipient was very much and altogether taken by surprise, and suitably thanked them, and also Mrs. Samuel Smith and Mrs. Charles Weir, who collected the funds for the present. The rector also thanked the congregations in church on Christmas Day for their warm support, and spoke kindly of the state of the parish. Your correspondent is pleased to note that the Torbolton congregation greatly added to the appearance and comfort of their church last summer by an outlay of \$200. This parish seems to have taken a new lease of life at the close of the 19th century, and will with the blessing of God see greater things—the building up of the spiritual as well as the material part of this old parish.

Ashton.—The Rev. W. A. E. Butler has been appointed to this parish, the Rev. J. Fisher having resigned and returned to England.

## NIAGARA.

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

Hamilton.—Large congregations attended the services in all the churches on Christmas Day. The churches generally were handsomely decorated and the services heartily participated in. The offertories were very good, and the communicants at the various services were very large.

Milton.—Grace Church.—The service on Christmas morning was very bright and hearty. The music was very suitable, and reflects great credit on the choir. After the service Mr. Gollins was presented by the congregation with a purse of gold for his faithful services, which are appreciated by all the members of the church.

There are now four missions vacant in this diocese. Erin and Garrafraxa, Nanticoke and Cheap-side, Cayuga and Lowville and Nassageweya.

\* The Rev. J. Francis has resigned the parish of Cayuga and has gone on the retired list.

Rev. C. P. Sparling has been appointed to Georgetown, and will remove from the Mission of Lowville at the beginning of the year.

## British and Foreign.

The first meeting has been held of the Committee of Laymen appointed by the Bishop of Liverpool, to consider the question of a site for a cathedral for the diocese. The leading architects are to be consulted.

The mission schools in Peking are being reopened, and other mission work commenced. Bishop Graves has recalled the missionaries and the women and children, who, at his request, went to Japan for a time.

A statue of the Queen, by Princess Louise, is to be placed over the western entrance to Manchester Cathedral; and the Duke of Argyll, in the course of a letter on the subject, says that the Princess has pleasure in thinking that her work will be placed in the cathedral porch front.

Archbishop Benson once said that the more he studied the Reformation, the more he learned what real theologians the Reformers were, and

this fact. Church was the m wheel.

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this fact is the best answer to those outside our Church who flippantly sneer at the Reformation as the mere result of the turning of a political wheel.

The Church Missionary Society received in its financial year, 1899-1900, no less a sum than £42,574 from missionary boxes, and £28,780 from sales of work. In the province of Canterbury, London and Rochester were the most fruitful dioceses; in the province of York, Manchester, and York.

Although the Roman Catholic missionaries in Turkey not only have the advantage of French support, but far outnumber the Protestants, the people generally show more confidence in the latter, applying to them for medical assistance, and sending their children to the Protestant schools, in spite of higher fees.

Dr. Josiah Strong asks: "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

At the beginning of Protestant missions in Turkey, the Russian Ambassador told Dr. Schauffler, "My imperial master, the Czar, will never allow Protestantism to set its foot in Turkey." Dr. Schauffler replied, "The kingdom of Christ, who is my Master, will never ask the Emperor of Russia where it may set its foot."

One hundred years ago the London Missionary Society had a single missionary in India, stationed at Calcutta. He was the forerunner of a present staff of 150 men and women, working at twenty-eight principal stations. They, in turn, are assisted by more than 1,700 native Christians, while the membership of the mission now numbers 11,000, with nearly 90,000 avowed adherents.

The Bishop of Liverpool held a retreat recently at St. Catharine's, Abercromby Square, Liverpool. St. Catharine's is the parish church of the Bishops of Liverpool, but from its consecration in 1831, till the other day, no Bishop had set foot in it. A large number of Churchmen assembled to hear the Bishop, whose addresses were full of that spirituality and personal religion which lies deeper than controversy.

A missionary in Foo-Chow, China, overwhelmed with the work that is at hand, exclaims: "Oh, if I could only multiply myself by ten, so that each of the ten would have only 100,000 souls for whose evangelization to be responsible. The Churches at home know nothing of this stress. Even here, one has to go frequently from village to village in order to realize the needs of the masses."

Rev. G. Campbell Morgan, calling attention to a very sad sign of our period, says: "It has been my lot during the past sixteen years to stay in very many Christian homes. The strength and beauty of some of them abide as a perpetual fragrance. Others have left the most painful impressions. Children self-willed, and consequently bringing themselves into perpetual unhappiness, and inflicting discomfort on all who come in contact with them, have prophesied evil things for the days to come."

We learn from the Church Missionary Society that the opening of the Nile Valley between Omdurman and Uganda continues apace. A string of government stations has been established from Uganda as far as Fort Berkeley, near Lado, and the Uganda administration has entered into a contract with an Indian trader to open stores at each station. The missionaries have

been no less active. Some time since, an outpost was established at Dufile, on the Nile, and now Bishop Tucker has arranged to meet Dr. Harpur, at Lado, with a view to visiting the Shilluk, Shooli, and Dinka countries and opening them up to missionary enterprise.

The Queen has approved the appointment of the Rev. Canon Ryle, D.D., president of the Queen's College, Cambridge, to the Bishopric of Exeter. The new prelate is second son of the late Bishop of Liverpool, and was born in 1856. He was educated at Eton, was Classical Scholar of King's College, Cambridge, 1875; Fellow and First Class in Theological Tripos, 1881. He was ordained deacon in 1882, and priest a year later. He held the position of Divinity Lecturer at Emmanuel College, Cambridge, 1881-84, and at King's College from 1882 to 1886, being in the latter year appointed Principal of St. David's College, Lampeter. Dr. Ryle, who was hon. chaplain to the Queen, 1896-98, has been Hulsean Professor of Divinity at Cambridge since 1887. In 1895 he was appointed Honorary Canon of Ripon. He has written several books of Biblical commentary.

A report that Lord Halifax was about to secede to Rome, which never ought to have been published in any London paper, considering the source from which it was quoted, promptly drew from the President of the E.C.U. a flat contradiction. In a letter addressed to Sir Walter Phillimore, and read by him at a meeting of the E.C.U., in Pimlico, Lord Halifax, while blaming the publication of the story, says he "does not suppose that his friends believed it. 'I do not think,' he writes, 'it has been my habit to run away because some friends betray and foes attack the position God has given us to hold. To do so would be, indeed, to forget all the lessons we have learned from Drs. Pusey and Liddon. As we know, difficulties and scandals have always seemed to me additional reasons for setting our faces like a flint, and indicating what we know to be the teaching of the Church of England.'"

## Correspondence.

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

### BROAD CHURCHMAN.

Sir,—Provost Macklem has a difficult task to perform, and should be accorded all sympathy. Still opinions spread by one in so prominent a position must be criticized, kindly but seriously. The sermon preached in Peterboro recently, and probably in many places before, was an attempt to assign to each party its own peculiar traits. The failure was pronounced. No High Churchman can rest under the description given of his faith and practise. "No party grasps all the truth," is false enough to require denial. We, indeed honour the Church, her ministry, corporate life and sacraments, to the uttermost, yet we emphasize the necessity of personal love of God, personal responsibility, personal experience, and practical righteousness with insistence equal to that of the best efforts of our Low and Broad brethren. It is hardly justifiable misrepresentation to allot these latter to the Low and Broad schools as their peculiar characteristics, for the Provost has quite sufficient acquaintance with the lives and teachings of our most advanced men, say Cowley Fathers, Ford, Roper and Wood, to know how intensely earnest such men have been and are in leading us to personal holiness. Let the Provost add this fact to his misleading list of

High traits, and he will but speak the truth in justice to men with all the intellectual vigour and acumen of the Broad, and all the deep religious experience of the Low section of the Church. Without this addition the sermon will strengthen the unfounded prejudice entertained against the noblest saints of God by zealous but ignorant partisans, and leave a most unfavourable impression in many minds of the preacher's sincerity and fairness. Not caring to impose a treatise upon your courtesy, one must be content with an effort to state the High position more correctly. There was a body of truths delivered once for all by God to the Church, to be taught all nations, and accepted by all peoples in faith. That body of truths is held by the Church now, and now claims our acceptance with sovereign authority. The Spirit is with the Church to guide us into all the truth. Under guidance of the Holy Ghost all are being led to be of one mind and one heart toward the original deposit. Those who hold all the truth have been led up out of darkness into light, and led up high. Holding all the truth they are not only High but Catholic. This is what God desires all His children to become. So far as some fall short of this standard they are Low. The reasons for being Low are many, principally the law of progression, and the law that opposition to the Spirit in some particular stays progression and stunts growth. All who sacrifice worldly and carnal desires and benefits to follow the Spirit's leading will attain clearer visions, fuller knowledge, more Catholicity of faith and love. There is not one truth dear to Low or Broad men which is not precious to Catholic hearts, whilst Catholics are preserving truths ancient as the day of Pentecost but denied by parties in the Church, and by schismatics without, for a few years past. When the Provost speaks of men serving God in the spheres marked out for them by His providence, we suppose he means that God has formed Low and Broad parties, and given to some the Low, to others the Broad party as their respective sphere of action. That seems to imply that the Holy Spirit stops the education of some children of God, forces them to remain in partial darkness, and thereby perpetuate party differences. What could more flatly contradict the New Testament, or be more offensive to Low Churchmen? Such teaching is time-serving, made up to suit the unhappy condition of the Church to-day. While the Spirit is striving to make us all of one mind in the family, the Provost is endeavouring to make peace by persuading us that divisions are not carnal but spiritual, since parties are spheres marked out by God. Thus parties, instead of being deplored as temporary evils due to man's ignorance and sinfulness, out of which men should grow under divine instruction and quickening, are glorified as resting places made by God from which men need not trouble themselves to move because one is as good as another. Indeed if the Low party be a sphere marked out by God for a soul, removal must be sin, and consequently we cannot encourage oneness of mind amongst the brethren without resisting the Father. Spheres parties are, but only because some have reached one stage of development, others another. Permanent spheres they cannot be by God's will, because they who serve faithfully will be called up higher, and because a living soul must grow in knowledge, faith and love, and pass from stage to stage. The highest stage is the Catholic, where the soul sees, believes and loves the whole faith once for all delivered to the saints. This is the only permanent sphere for God's children on earth, for to a higher the passage must be from earth to Paradise. The Catholic, or highest Churchman, believes it to be his duty to co-operate with the Holy Spirit in leading men up higher and higher in knowledge, faith, love, worship and service. If called conceited, his answer is, "What have I that I have not received? Where is boasting then? It is excluded." This not spiritual pride but utter humbleness of mind, which accepts, indeed can accept, the whole deposit, and faces, or can face, all manner of loss and suffering for the sake of handing on the entire faith en-

trusted to the Church by God for the illumination of all mankind. Our great defenders of the Faith should get full justice from men like the Provost of Trinity, especially in delivering a popular address when omissions are certain to be construed into positive faults by no small portion of the auditors. Yours,  
S. D. HAGUE

RIGHTS OF SUCCESSION

Sir.—This is a term not quite rooted in Canadian Anglican soil. The question of patronage is more or less occupying the attention of the Church generally. There is friction between clerical rights and congregational suffrage. There is a challenging of an exclusively Episcopal nomination and a study of Apostolic example and primitive practice, as suggesting adaptations to modern conditions. The adjustment of the question of Patronage is a live and practical one at this hour. The encroachment upon mooted ground is, therefore, to be deprecated. Can a Bishop limit or prejudice a successor's jurisdiction by anticipating a future vacancy in any cure under Episcopal Patronage? Can a vestry, as now composed, disqualify practically the corporate life of said vestry, and its control of events as they may transpire? An affirmative is equivalent to disfranchizing a vestry, and like action, on the part of a Bishop, would be a usurpation, and ultra vires. The diocese, as a kingdom in itself, legislates as to succession to the Episcopate. Similar legislation would seem imperative as to the legitimate exercise of its function on the part of the vestry. It would be unfortunate for clergy generally and for parishes and people, if the life's current of the Church be clogged by limitations, which smack of personal benefit rather than general good. Yours,

CHURCHMAN.

PROVOST WHITTAKER.

Sir,—It is a sad truth that we all have to acknowledge that we knew not the worth, misunderstood—a great many of us—the motives, and thought little, very little, of the power we had amongst us for good, for truth, for everything ennobling the Christian character in the first Provost of Trinity College, Provost Whittaker. He sleeps in the churchyard of the little church of Newton-Toney, on Salisbury Plains. I copy from the "Life of Bishop Selwyn," a portion of the Bishop's diary, in which he alludes to a speech the Provost delivered at the Synod, in Montreal, September 14th, 1874. The Bishop writes: "The meeting of the Synod on Saturday was made most interesting by an admirable speech from Provost Whittaker, on the subject of the confirmation by the Metropolitan and provincial bishops after the election of a bishop by the clergy and laity of the diocese. I never heard a speech in which clearness of statement, precision of reasoning, and high tone of Christian feeling were more happily combined." Everything relating to Provost Whittaker is worth recording, and I am sure the loyalty of the Canadian Churchman will find a little spot in which to publish this notice by a great Bishop of a great man.  
J. H. McC.

MACKENZIE RIVER.

Sir,—In your issue of the 6th inst., I notice an article from "The Globe," on Mackenzie River, dealing chiefly with mission work at Fort McPherson. One paragraph runs thus: "The Indian population of the district numbers about 500, but, although nominally Christian, they are wedded to paganism." I was surprised as well as grieved to read this. These Indians have been under Christian instruction since 1862. They are all baptized; there are a good many communicants, and they have their own church. They

have given up their heathen customs, and the greater number have adopted an Bible, prayer books, and hymn books, which they can read very well. These books have been translated into the Indian language of that district by the Venerable Archbishop McDonald. When away from the mission on their trapping and hunting trips prayers are held daily among them by one of the party. I therefore, advisedly said that I was grieved to read such a misleading account of these Indians. I know them well, having lived among them for over ten years. Missionary effort should receive every encouragement and care should be taken in obtaining information that it should be reliable, and any paper dealing with the subject should guard against publishing what is not fact. Trusting that you will accept this in the spirit in which it is intended.

K. N. L. McDONALD

CHILDLESS MARRIAGES.

Sir.—In answer to appreciative correspondents, who have written to me, permit me to say that the book which I recommended, viz. "Ethics of Marriage," by Dr. Pomeroy, is published by the Funk & Wagnalls Co., New York. Again let me exhort all interested in this subject to procure it. Its price is \$1.  
W. J. TAYLOR.  
St. James' Rectory, St. Mary's.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Sir,—Having just perused the December number of The Canadian Church Magazine and Mission News, I am sorry to observe that the treasurer's annual report shows an average of only thirty cents per communicant, as the direct annual contribution from the Church in Eastern Canada for Domestic and Foreign Missions, or forty-one cents when the offerings of the C.C.M.A. are included. The larger average is far below that of the sister Church in the United States, which latter average, although sixty-three cents per communicant, is by no means deemed by the authorities of that Church sufficient or satisfactory. I regret to notice also that only four dioceses are reported as having sent Lenten Sunday school offerings to the Board. Another discouraging circumstance is that the receipts of the past financial year are less in amount than those of either of the last two preceding years. Seeing that these things are apparently beyond dispute, has not the time arrived for the introduction of some new machinery or the trial of some new plan in the operations of the society? Perhaps the Board erred some years ago in appointing, at a high salary, a clergyman to act as secretary-treasurer and editor of its periodicals. Perhaps it now errs in altogether depending upon its two annual appeals, and its unpaid secretary, treasurer, and editor to maintain the Church's interest in its work, highly deserving of praise though the three gentlemen, who occupy these offices, have proved themselves to be. I would not, at present, alter this arrangement, but I would add to it. I think that the appointment of an agent, whose whole time would be given to the field work of the Board, and whose remuneration would be a moderate sum, should be tried, as a partial remedy for "the present distress." He could be employed in advocating the claims of the society at services and meetings, in visiting Sunday schools, and enlisting their sympathy and help, in soliciting annual subscriptions to the society, in extending the circulation of the society's literature, and in obtaining information of a fresh and original nature for the columns of The Mission News. Though a visit to Japan might be impracticable, an occasional inspection of missions in Algoma and the North-West would be possible. Every year the agent might thus secure materials for new sermons or addresses on the great mission-

ary problem. The wholesale merchant does not content himself with the distribution of circulars. He sends out a living agent to create a desire for the goods he imports or manufactures. The S.P.G. and the C.M.S. employ a large number of deputations speakers. Why should not the D. and F. M. S. act on a similar principle? With the beginning of the new century, let us try a new plan for this extremely important work of the Church in Canada. The ventilation of this proposal may help the members of the Board at their meeting in London in April next.

INCUMBENT.

BROAD CHURCHMEN.

Sir.—May I say, with reference to Rev. Dr. de Soyres' strictures on Provost Macklem's definition of Broad Churchmen, that it is because Broad Churchmen have never been a party, as Dr. de Soyres points out, that it is difficult to do them justice within the limits of a sermon, largely devoted to a statement of the three schools of thought in the Anglican Communion. It may prevent some misconception of the Provost's sermon on the part of those who did not hear it, to add that it was in no respect an assault upon the Broad Church or any other position, but was marked throughout with a spirit of the broadest toleration and charity. At the same time, Dr. de Soyres has done well to draw attention to the fact that the main current of Broad Church teaching on Church and Sacraments, is very far, indeed, from emasculating them of all Divine content, although the mode in which Broad Churchmen apprehend and set forth this content in some respects diverges widely from that of other schools of thought.  
HERBERT SYMONDS.

LAWLESSNESS.

Sir,—If you can find room for another of my letters on this subject in your columns, I should like to supplement what I have said in my previous letter, because I am convinced that a realization of the state of anarchy that exists among us, consequent upon, more or less, nonconformity to the Church's standards, must necessarily precede the attainment of anything like unity among ourselves, which in its turn must also precede the accomplishment of any solid and lasting corporate union with other reformed communities. There are, I am perfectly aware, certain rubrics and canons that have fallen into universal disuetude, which may still have the force of law, but are yet not binding upon the conscience, so that no one need consider himself under obligation to revive their observance at any cost. Of these I do not speak; such as the ornaments rubric, the first rubric in the Communion service, and the rubrics and canons concerning ex-communication. I refer especially to the following, which are systematically ignored by a large number of the clergy, and are evidences of glaring inconsistency on the part of those who are wilfully guilty of these infractions, which must weaken all their arguments for obedience to authority, which they so often apply to the case of others. 1. How many among us observe all the Vigils, Ember, and Rogation days, as well as Friday, and the forty days of Lent, by practising self-denial at meals, and by avoiding Church socials and clerical dinners on these days. 2. How many give notice of the fasts and festivals, as ordered by the rubric? 3. How many observe all the festivals appointed, including the Saints' days, by holding and taking part in at least one service on each of these days? 4. How many say Matins and Evensong privately, according to the Rubric, when hindered from public service by a reasonable cause? 5. Of the large majority of the clergy, who have no daily service, how many can say, with a good conscience, as in the sight of God, that they have "a reasonable cause" for not doing so? 6. Unauthorized and unnecessary curtailments of the Church services are frequent. Sundays do not come under the shortened ser-

vices Canon loved," etc., exhortation churches I c of delivery the words a not to a w service. 7. shirk the R mitted to R firmed or R order to gi scriptural. t all Church prevalent in service are from an ecc ter of comr can clergyu that "sudden" usual license experience. I tunately a c thing true c interest; and accessories be to a gre: was insisted much mutil: houses, inst: letter is get fashion of a next."

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vices Canon, yet the exhortation, "Dearly beloved," etc., is omitted by many, as also is the long exhortation in the Communion service, and in two churches I could name the last clause of the words of delivery are not repeated. In many churches the words are said to two or three at a time, if not to a whole railful. So with the marriage service. 7. There is a growing disposition to shirk the Rubric enjoining that none are to be admitted to Holy Communion unless they are confirmed or ready and desirous to be confirmed; in order to give effect to the mischievous and unscriptural theory of Christian Unity that ignores all Church discipline and sound doctrine. 8. The prevalent irregularities concerning the marriage service are of a very serious character, not only from an ecclesiastical point of view, but as a matter of common morality. In practice the Anglican clergymen is expected to marry any couple that suddenly appears at his residence, having the usual license. And this I know from many years' experience to be a mere farce. There is unfortunately a class of persons who will swear to anything true or false that they think to be to their interest; and so many of us become unwittingly accessories to bigamy and adultery. This would be to a great extent avoided if marriage by banns was insisted upon. Then again this service is much mutilated and mostly celebrated in private houses, instead of in the church. I am afraid my letter is getting too long so I will end after the fashion of a serial tale "to be continued in our next."  
 ANGLICAN.

Family Reading.

A LITTLE PRAYER FOR JAN. 1, A.D. 1901.

Nineteen hundred and one!  
 Another New Year has begun!  
 Lord, grant me Thy Grace!  
 So to run this year's race,  
 Thy Blessing and Peace may be won.

Nineteen hundred and one!  
 As by Grace I have seen it begun,  
 So continued and ended,  
 Prevented, defended,  
 Life's Crown, should I die, may be won.

Nineteen hundred and one!  
 Century XX. begun!  
 Grant, Lord, at its close  
 I with Thee shall repose,  
 Thy Prize for Eternity won. Amen.

1. "My grace is sufficient for thee,"—2 Cor. XII, 9.
  2. "So run that ye may attain,"—1 Cor. IX, 22.
  3. Collect Prayer Book "Prevent us O Lord etc."
  4. Confirmation Office, "Defend O Lord," \* \* \* with Thy Heavenly Grace."
  5. "Be thou faithful unto death, and I will give thee a crown of Life."—Rev. II, 10.
  6. "There remaineth a Sabbath-rest for the people of God. \* \* \* Let us give diligence to enter into the Rest."—Heb. IV, 9-11.
  7. "I press on towards the goal unto the prize of the high calling of God in Christ Jesus."—Phil. III, 14.
- Brockville. T. B. J.

RISEN WITH CHRIST.

"If ye then be risen with Christ." "Risen with Christ." How are we risen? What change has passed upon us to which we could give so great and holy a name? It is your fault if it be not so. Oh, this holy Easter day! Do not study its lesson externally, as if it belonged not to you. "Risen with Christ" means this, it means that we have at least begun to conquer the lower nature within us, that we are fighting with lusts which belong only to this world and to hell, that we are striving to see God more, and to lose ourselves more in ador-

ation of Him, Who, when He came back from the grave to those suffering and almost desperate disciples, spoke to them the word of peace. "Peace be unto you!" Work this miracle in yourselves. Awake, arise from the dead body of your past self and the swathing clothes that now embarrass you. What is it? Is it a darling sin? Is it some wretched slavery of custom which forbids you to be serious? Awake out of that, and, leaving the grave-clothes wrapped by themselves in a corner of your tomb, come out into the light and adore your Christ, and say, "Let us, too, Lord, be risen with Thee."—Archbishop Thomson.

CHRIST'S LIFE IN US.

St. Paul said, "I know," not merely in whom I ought to believe, but "I know whom I believe."—It is this that makes the difference between the Christianity which is cold, superficial, inert, and that which is full of burning zeal, and it is because the Apostle laid hold upon that that he said, "My life is full of Christ, it is not my life; it is Christ's life in me." That is what St. Paul argued was to be the condition of all Christian men. Therefore, when he wrote to his followers, he did not say, "I tell you this, and therefore you must believe it," but he said, "The power is in you; Christ is found in you;" that is personal contact between the eternal and the temporal, personal contact between the Father and the Son. Do not you see the enormous difference that that makes? In these days when there is a great deal of externalism, and when we are very much taken up with the superficial aspect of things, superficial religion, do not you think it is a good thing that we should have our attention brought to that other side of things—that there is a revelation of God in the souls of men if they will only look upon it there? And there is a great deal of wisdom in that language of the Psalmist, "Commune with your own heart and in your chamber and in secret." What is wanted at the present day is quietude in religion. How evanescent, how contemptible might controversies be if we could realize that, and understand the religion of to-day in the intimate and the conscious communion of the spirit of man with the Father of Spirits? Then we should understand that if one man found this method of worship good and another bad, that these were matters of small moment compared with this—that each man should find God within him and live as though God were within him.—Right Rev. Dr. Boyd Carpenter.

THE EIGHT BEATITUDES.

"Blessed are the merciful, for they shall obtain mercy." S. MAT. V, 7.

There are so many ways in which we can be merciful! Can't you think of different ways yourself? Surely it is plain enough. First, you see, there is showing sympathy and pity for all who are suffering in mind or body. Try not to be thoughtless about the trials of others, but show consideration and sympathy. One little kind word brightens up a sad heart more than you think.

Then there is the forgiveness of injuries done to us by others. We are not to keep unforgiving, revengeful feelings in our hearts, for that will certainly shut out God's forgiveness from us. Don't forget that we pray God to "forgive us our trespasses as we forgive those who trespass against us." God will surely take us at our word.

Another way of being merciful is to do acts of mercy, such as feeding the hungry, visiting the sick, caring for the fatherless and for prisoners, teaching the ignorant, praying for others and doing other good deeds like these. Perhaps you can't do all of these; can you not try to please our Lord by doing at least one? It will cost only a little time and self-denial, and the reward is very great, as you will find if you look at the last part of the twenty-fifth chapter of St. Matthew.

There are yet more ways of showing mercy; but let us think now more about those other lives around us, which deserve our special care and kindness—our friends, the dog and horse, and all the rest of the animals, yes, and all the birds, the little insects in the fields and woods, and even the humblest worm. God has given life to each one of these, and has made a special place for it in this big world, and He has a special plan and purpose for it, too. He cares very much for every creature that He has made, and watches over it very tenderly.

Yet not long ago, a certain boy treated an unoffending toad cruelly, just as if it had no feelings, nor any right to live; and there was a girl, also, who actually tore off the wings of a poor fly, just as if that life belonged to her, instead of God!

The boy or girl who does such base, mean acts, who wilfully abuses or ill-treats any of God's creatures, is not only cruel and cowardly, but is wickedly offending our Lord Jesus Christ, to whom all creatures belong. We call the animals dumb, simply because they do not speak in our language. But God has given to them very high and noble qualities, and He means us to care for and love them, as our companions and friends.

Treat with respect, then, every animal of God's, and all the birds and insects—all things, high or low, to whom He has given life. Think how patient, and humble they are! Are they not doing their part in the world much better than we are doing ours?

So may we receive the mercy which God has promised to the merciful.

A SHEPHERD'S STORY.

Listen to the story of a simple shepherd, given in his own words: "I forget now who it was that once said to me; Jean Baptiste, you are very poor? True. If you fell ill, your wife and children would be destitute? True. And then I felt anxious and uneasy for the rest of the day.

"At Evensong, wiser thoughts came to me, and I said to myself; Jean Baptiste, for more than thirty years you have lived in the world, you have never possessed anything, yet still you live on, and have been provided each day with nourishment, each night with repose. Of trouble God has never sent you more than your share. Of help, the means have never failed you. To whom do you owe all this? To God. Jean Baptiste, be no longer ungrateful, and banish those anxious thoughts; for what could ever induce you to think that the Hand from which you have already received so much, would close against you when you grow old and have greater need of help? I finished my prayer, and felt at peace."

—Who need complain of being poor, who need envy the rich, when Christ Himself was poor and thus honoured the poor! Such was the humility of Christ, the eternal and only begotten Son of God, that He was born of the Virgin Mary in a manger in the yard of an inn.

3 QUIET CONSCIENCE

"Close thine eyes, and sleep sweetly,  
Thy soul is safe, thy body safe,  
He that guards thee, He that keeps,  
Never slumbers, never sleeps."

A quiet conscience in the breast  
Has only peace, has only rest;  
The music and the mirth of kings  
Are out of tune, unless she sings.  
Then close thine eyes in peace, and sleep sweetly,  
No sleep so sweet as thine, no rest so true."  
—King Charles I.

THE PRINT OF THE NAILS.

We may set it down as a principle that the print of the nails is on everything we are called to do for Christ. This does not mean that everything pleasant and agreeable is of the Evil One; nor that discomfort and suffering are always marks of Christ-likeness. In ministries which are full of gladness there may be the spirit of Christ—humility and unselfishness. In services, which are hard, there may not be even a trace of Christ-likeness. The essential thing in the Cross is love serving without question, without stint. "The nails of the true cross to-day," says one, "are precisely those acts and decisions of ours which transfix our common selfishness. Whenever we deny ourselves willingly for the love of others who do not love us, whenever we spend pains and patience to understand those who have no sympathy with us, whenever we give up ease, profit, or reputation for the unthankful and the evil, we are beginning to receive these sacred marks of the Crucified."

FASHIONS OF THOUGHT.

No one generation, no one nation, exhausts the possibility of human life and character, and in our own time and generation and nation, what infinite diversity of life and character exists, all of it possible of sanctification without losing the diversity! This difference between men, not only of different nations, but of different generations, in the same country, is very striking; it is not only the difference in life from the difference of surroundings that strikes us, not only the difference such as, to take an example, there is between the life of the Christian when persecution was rife and our life now in these easy days, or between the life of the ordinary Christian amid the ignorance and the commotions of the Middle Ages and ourselves now, but the differences which arise from what may almost be called fashions of thought about religious matters which prevail for the time. How many words there are which provoked deep, anxious thought, and which were watchwords of passionate controversy in years that have passed, that stir no deep feelings now. Who is stirred now as men once were by the words predestination, election, final assurance, and so forth? Generations as they pass by are differently affected by some truth or aspect of truth, as well as by the outward circumstances of life, and so their faith is subjected to tests peculiar to their time, and a variety of power of heart and mind, a variety of character is developed; and so each age has its own peculiar characteristics. All excellence does not belong to our own time. We at our best bring into the City of God but part of that which, taken altogether, constitutes its glory, and so with the differences which exist between men and nations. How different are

the nations of the East from us here in the West! Shall we not therefore study the thought and imagination, the natural beauty and in what is possible in colour, and metaphorical in expression, their exuberant expression of their feelings by their acts, which astonishes us with one bold, imaginative disposition, is all weakness of character? They have a greatness of their own, which is not after our pattern, but it has its place in the Divine scheme of the Holy City.

THE VALUE OF MONEY.

A Southern newspaper tells a story of a woman who had no idea of the value of money. It happened one day that her eyes fell upon a magnificent ring, and she coveted it. The price of the ring was one thousand dollars. But what was one thousand dollars to her in comparison with the ring?

Her husband consented to the purchase, but he took an interesting method of educating his wife concerning the great price of the ring. He instructed his banker to send her the one thousand dollars in small pieces—pennies, dimes, quarters. In came the money, bagful after bagful. She had never had such an idea of one thousand dollars before. When the money was piled before her it alarmed her; the price of the ring went up in her estimation a hundredfold and was considered an extravagance which she of her own option abandoned.

If we could appreciate the value of money in the light and comfort and hope which it may bring souls in darkness and trouble, it would check many a foolish purchase and give us a more just idea of the trusteeship by which we hold our money.

FITFULNESS IN WORK.

It is a very common idea that we can only do really good work when the "fit takes us," that is, when we feel inclined to do it. There is undoubtedly a good deal in this. Sometimes we can do a thing rapidly and well, and sometimes we seem as if we can make nothing of it, because, as we say, we are not in the mood for it. And so we find artists throwing down their brushes to wait for the fit of inspiration, and we find authors laying aside their manuscripts until thought comes easily. It is a sign of genius, men say, and genius cannot be expected to do regular work, it must always be more or less fitful! Well, however much there may be in this, it has its limits, and if we are to work only when "the fit moves us," we may sometimes have to wait long and get little done. Most men who have accomplished great things have been regular workers. In season and out of season, early and late, they have struggled on. Let me quote for you the words of a very able man, on this point, I mean G. H. Lewes. Writing on this subject, he says: "Would Michael Angelo have built St. Peter's, sculptured the Moses, and made the walls of the Vatican sacred by his pictures had he awaited inspiration while his works were in progress? Would Rubens have dazzled all the galleries of Europe had he allowed his brush to hesitate? No, very often these men sat down like drudges to an unwilling task."

"Use the pen," said a thoughtful author, "there is no magic in it; but it keeps the mind from staggering about." This is sound advice. Use the pen or the brush; do not pause, do not trifle; but keep your mind from staggering about by fixing it resolutely on the matter before you, and then all you can do, you will do; inspiration will not enable you to do more.

The magic of the pen lies in helping you keep your thoughts fixed upon one object. As your pen falls, begin to trifle with the writing paper, look at the ceiling, bite your nails, and otherwise dally with your purpose, and you waste your time, scatter your thoughts, and unfit yourself for your task. Some men dally and dally, hesitate and trifle until the last possible moment, and then work furiously and astonish themselves with what they have done. What is the secret? Simply this, they have had no time to hesitate. Fixing their minds on their work they have done all they could do."

This is very excellent advice, and laid to heart will profit you in your lessons at school, and in your future career in life. Your mind may rebel against what you have to do, and the temptation will be strong to leave it until you feel inclined, but don't; go to work and determine to do it; the battle is already half won.

HINTS TO HOUSEKEEPERS.

Delicious Baked Apples.—A variation of the usual method of baking apples gives to this familiar dish a most acceptable spice of novelty. Pare and core the apples, and to six of them make a paste of one cupful of brown sugar, one-quarter of a cup of butter, and one tablespoonful of flour. Rub this mixture smooth, and fill the core cavities. Add a little water in the pan and bake as usual.

Scalloped Oysters.—The addition of chopped celery and a white sauce makes of scalloped oysters a rich and substantial dish. The sauce is made with a cupful of milk, a heaping teaspoonful of butter, one cupful of oyster liquor, and one tablespoonful of flour. Brown a small cupful of bread-crumbs in a very little butter, or if preferred rolled cracker crumbs may be used without browning. Put a layer of oysters in the bottom of the baking dish, season lightly with salt, and scatter over a little of the chopped celery before adding some of the white sauce. Repeat in this order till a quart of oysters and all of the sauce and celery have been used. Cover the top with a thick layer of the brown bread crumbs, and bake for not more than fifteen minutes.

Improved Rice Pudding.—Mix two heaping tablespoonfuls of ground rice to a paste with a little cold milk, and stir into one pint of scalded milk that is heated in a double boiler; when thick and smooth, cover and cook for twenty minutes. Add a heaping teaspoonful of butter, three tablespoonfuls of sugar, one square of chocolate, grated and melted, a pinch of salt, a teaspoonful of vanilla, and the stiffly-whipped whites of two eggs. Take from the fire and add a half cupful of thick whipped cream before turning into a buttered baking dish. Let it stand for half an hour, make a meringue of the whites of three eggs, and three tablespoonfuls of powdered sugar, with three tablespoonfuls of grated chocolate sifted in. Spread this over the pudding, sprinkle the top with powdered sugar and a few macaroon crumbs, and brown in a moderate oven. It is to be eaten cold, with or without cream.

Banana Cream.—Peel the fruit and rub through a coarse sieve, add as much cream as there is fruit and a pinch of salt. To one pint of this mixture put two ounces of powdered sugar; beat with a whip until it is light and frothy. Pile the mixture in glasses and sprinkle blanched and powdered almonds on top. In the centre of each place a candied cherry.

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AN OLD FRIEND GONE.

Just like an old friend whom we miss  
From his accustomed place,  
Another year has passed away,  
And we we miss his face.

'Tis true he was not always bright,  
At times he made us sad;  
But then, by God's most loving will—  
More often we were glad.

And, now the year has passed away,  
We think, but all in vain,  
How many good things we would do  
Had we the time again.

We all have wasted precious hours  
We might have spent for God;  
We know we have not sought to tread  
Where Christ our Master trod;

And, looking back through days and months,  
If we to self be true,  
We can but see that we have done  
The things we should not do.

What wonder, then, we grieve awhile,  
Now the old year is dead?  
What wonder that we all lament  
The time so quickly sped?

And yet we should not weep or sigh:  
The past is past for aye;  
But the new year is ours to use  
In better, holier way.

Oh, let us then delay no more,  
But use God's gifts aright,  
Not trusting in our feeble strength,  
But in the Father's might!

And then, it may be, when this year  
In turn his course hath run,  
The still small voice at last may say,  
"Well done, brave heart! well done!"

"YOU MUSTN'T SAY THAT, GRANNIE."

"Oh, auntie, I do like that dear  
old lady you took me to see. How  
did you find her, out?"

"I was passing the cottage one  
day, Gracie, and I heard some one  
crying. The door was open, and I  
asked her if she was ill, and I found  
she had just had a letter to say her  
only son had died out in India with  
fever. She is very poor, but so  
gentle and kind."

Gracie was quiet, but during the  
evening she gave more thought to  
that sad-faced woman than she did  
to either lessons or play, and when  
she went to say "good-night" to her  
invalid mother she said:

"Mamma, I went with auntie to  
see old Mrs. Hickland, and I've been  
wondering if I may go and take her  
some flowers and grapes, and see if  
I can help her anyhow."

Mrs. Elmington looked round her  
comfortably furnished room, and  
then at her bonnie girl.

"I am so glad to hear you ask it,  
my dear, for I want you to know it  
is not money or fine houses that  
make us better than others. All we  
have is God's gift, and that should  
make us very thankful and anxious  
to help others who have less. You  
shall have the grapes and flowers,  
and then ask Jesus to send you with  
a message of love."

Gracie's heart beat fast as the  
thought of the smile it might bring  
to the careworn face, and when she  
woke in the morning she was quickly  
up, anticipating her visit. Mrs.  
Elmington was too ill to be at the  
table, and auntie took the place for  
her.

"That's right, Gracie," she said  
at breakfast; "it is splendid for you  
to go alone. I believe young people  
like you might become like sparkling  
sunshine in such homes."

The basket was arranged with  
bright flowerets, and in the center  
two bunches of grapes nestled



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Dentists Testify as to its Value

I wish to say that I am interested in in-  
ducing people to get more of the phosphates  
into their bones. I am a dentist se enty  
years old, and I have seen so many young  
people with teeth as soft as chalk, simply  
structures of nothing, comparatively speak-  
ing. I wish people could be educated and  
learn what to eat. I think Shredded Wheat  
comes the nearest to a perfect food.—Dr. C.  
F. Blood, New London, Con.

Send a post card for our book of Food  
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the leaves, and Gracie soon found  
her way to the cottage.

"Come in, please," said a trem-  
bling voice, in answer to her knock.

Without much difficulty the latch  
was lifted, and the door opened. It  
was the cleanest little room, and, in  
a large armchair, looking very pale,  
sat Mrs. Hickland.

"I've brought you just a little  
present; I have thought about you  
ever since auntie let me come here  
yesterday," and Gracie was quite  
out of breath from excitement.

"Why, you dear young lady, fancy  
you leaving your pretty things to  
come and see an old woman like me;  
there's a little chair in that corner,  
and would you please pull it forward  
and sit down?—my foot is bad, and  
it hurts me to move."

It was polished and clean; and as  
Gracie put it near the fire, the old  
lady said: "And it is the very chair  
my Robbie used to sit in—him as is  
dead now," and the white handker-  
chief was raised to her eyes.

"But you mustn't cry, because  
I've come to try and make you  
happy; shall I call you grannie?"

"Yes, it will sound so comforting,  
somehow, from your dear little lips."

"So I will, and I shall often come  
and take care of you, and you won't  
feel lonely then."

The sight of that happy girl—all  
health and life—going so often to  
make the aged one happy, and the  
thankful "grannie" watching and  
longing for her visits, was one  
angels might envy. The sad face  
lightened up each time Gracie's steps  
were heard approaching, and daily  
the child-heart became more full of  
gladness as she rejoiced in being  
able to comfort.

"Ah, I thought you'd soon come  
missie; your chair is waiting," she  
said one day.

"Grannie, you shouldn't have  
moved it; it may make your foot  
worse."

"But I love to think of your com-  
ing; I've nobody else to care about  
me, and Robbie, he'd say, 'Bless her  
for being kind to mother.' Ah me!  
I'll never see my Robbie again."

"You mustn't say that, grannie; it  
isn't true. If Robbie is in heave-

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Latest idea in stylish note paper  
—an aristocraticness at the price  
of cheapness. The kind all up-to-  
date stationer handle. Cream  
white and nebula blue, hand-  
somerly boxed, with envelopes to  
match. Manufactured by  
**The Barber & Ellis Co.**  
Limited  
TORONTO



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**E. STRACHAN COX**  
As Alderman for 1901

you will see him one day, so you  
mustn't say that."

"Sure, dearie, I forgot. You must  
read it over again to me."

"So I will, grannie, when I've got  
your tea ready." And Gracie got  
out the things, and placed part of a  
cake she brought on the table, and  
then sat down with the large book  
on her knees, while the old woman  
listened.

"In my Father's house are many  
mansions; if it were not so I would  
have told you. I go to prepare a  
place for you. And if I go and pre-  
pare a place for you, I will come  
again and receive you unto myself,  
that where I am: there ye may be  
also." (John 14: 2, 3.) And hav-  
ing read on further, she looked up to  
the dim eyes that watched her, and  
said eagerly: "So now you mustn't  
say that about not seeing Robbie  
again, because it's sure, grannie,  
isn't it?"

In the darkness of that night  
Gracie slept the peaceful sleep of  
one who had been God's angel-  
messenger to a weary and sorrowful  
heart, and grannie lay thinking of  
her boy, and how he said when he  
left her: "Good-bye, mother; I'll see  
you soon again; cheer up," and as  
she wiped her eyes she seemed to  
hear Gracie's sweet voice say, "You  
must not say that, grannie," and she  
began to pray, "O Lord, forgive me;  
I forgot the many mansions, and the  
Father's house; I thank Thee for  
sending that precious child to re-  
mind me; bless her, for Jesus' sake."

And up in heaven that prayer was  
heard, and the answer sent, for  
Gracie became full of gladness in  
ministering to others. Many happy  
hours she had in grannie's home,  
and she used to read Robbie's letters  
over again to her; and when illness

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came, and the dear old lady lay in  
her bed, it was Gracie she listened  
for and loved to see.

"What makes you look so sun-  
shiny and glad, grannie?" she asked  
one day, when she sat holding the  
shaky hand.

"Because you told me, dearie, I  
mustn't say that, and cry as if I  
shouldn't see Robbie, and you

reminded me of Jesus and heaven up there; that's why grannie is happy now."

In the lovely summer-time grannie went away to live with Jesus and see her Robbie, and Gracie laid a little bunch of forget-me-nots on her grave, and said to her auntie:

"Dear old grannie, she doesn't say that now; isn't she happy at last?"

Could not you, dear young friends, carry a message of love to some one? and if they are lonely and sad, and cry as if they would never see their dear ones again, read to them of Jesus and His promise, and tell them how Gracie said: "You mustn't say that, grannie."

NEW YEAR'S HYMN.

Another year is slowly dying,  
Another added to the past;  
Forming a firm-closed book for ever,  
To tell our tale of life at last:  
Our doom is written here below,  
For endless joy, or endless woe.

The minutes, hours, and days, each telling  
A truthful story of its own—  
Whether by grace we've humbly striven,  
Whether we tried to stand alone:  
Each battle lost, each victory won;  
Each moment's trial as 'twas done.

The Saviour always by us standing,  
Ready to help our failing might,  
Our trials here are only given  
To fit us for the land of light,  
The way that's by our father shown,  
The path that leads us to His throne.

Another year is now beginning:  
Oh, loving Saviour, give us grace;  
Help us to find this path to heaven,  
And so at last to see Thy face  
For ever singing there Thy love,  
In an eternal year above.

A DARLING AND NO MIS TAKE.

Two gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other. "Only one," came the answer tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into a street car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately-decorated lunch-basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on the way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that; would you?" This to another girl,

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation, "Why, there is Nettie; wonder where she is going?" caused him to look upon the corner, where a sweet-faced young girl stood beckoning to the car-driyer. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Whom are they for?" asked another.

"I am on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car saw a pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked of his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but you see we didn't have any lunch to bring. Tim—he's my brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address down in a

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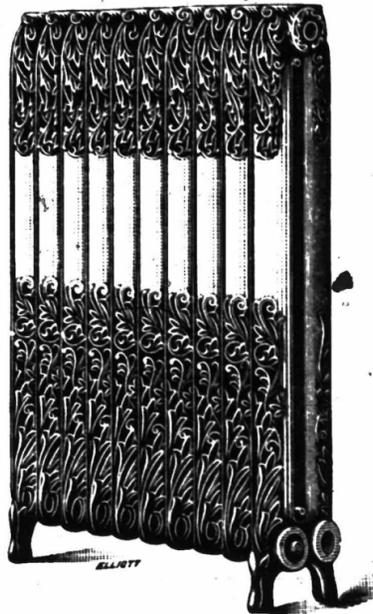
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As Alderman for 1901

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tablet, which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back: "It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage; and treated them to oyster soup at the park restaurant.

At 2 o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter." "Ah," said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her a darling. She is a darling and no mistake. God bless her!"

And then he told his friend what he had seen and heard in the horse car.

NEW YEAR'S DAY.

Happy New Year! That is, what we are all saying to each other, and that is what the Children's Corner says to all its readers.

"Beginnings are so nice," a little girl once said with a sigh, as she was given a fresh piece of patchwork.

The beginning of a new year is especially nice; we wipe the slate clean and start on a fresh sum; and

we feel that if we only take pains we can surely get it right, even though we got the last one all wrong.

We are still in the Christmas season. The 1st of January is the feast of the Circumcision; when the child Jesus was eight days old. He was circumcised, according to the Jewish law. The great lesson of the circumcision is the lesson of obedience, obedience to the law of God and the law of man. It is the best lesson we can learn for the new year; and if we learn it well, it cannot fail to be a happy year.

THE KODAK.

John and his sister were sitting on the grass in the front yard, playing Jack stones. It seemed impossible for these two children to be together any length of time without having what their big sister named their "differences." Across the street stood a large hotel, always well filled during the summer months with people who came to enjoy the sweet country air, and tan themselves on the lakes until their faces look like mulattoes.

John looked up and saw a tall boy coming across the street. In his

hand he carried a curious-looking box. He coolly stepped over the low iron fence that surrounded the yard and seated himself on the grass a few feet from them. He did not seem inclined to talk, so the game proceeded the same as if he had not been there. Flora was tossing the jack-stones when John exclaimed:

"There! that's a miss."  
"Well, it wasn't but a little one," said Flora, holding it away from his outstretched hand.

"A miss is a miss, big or little," said John, getting very much in earnest. "Come, hand it over. It's my turn."

But Flora only shook her head defiantly, and put her hand behind her.

"You're a cheat—that's what you are," exclaimed John, angrily.

At this Flora raised her hand and struck her brother on the arm. He resented it by making an ugly grimace at her.

Snap, snap, went the box in the strange boy's hand.

Both turned in wondering surprise.

"What makes that thing do that? What is it anyhow?" John demanded.

"I'll tell you to-morrow," said the tall boy, and stepping over the fence he walked quickly away.

"Queer chap, isn't he?" said John, looking after him uneasily.

Next day when they were playing in the yard they saw the tall boy again crossing the street, but this time he had some cards in his hands.

"Here, sis," said he, holding one toward Flora. She took it curiously, gazed at it in blank amazement, then her face flamed with shame and mortification.

There she was, photographed, her clenched fist raised, and in the act of striking her brother, while on her face was a most unbecoming expression of rage and revenge. Never before had she seen herself in a passion. Her mirror always reflected her face when in a complacent mood, which at such times was not uncommon. She had no idea it could become thus transformed.

John stood silently looking at it over her shoulder. The tall boy then handed the other card to John.

He would have laughed outright had it not been a photograph of himself. The deep frown and the distorted features were anything but pleasant to look upon. He felt deeply chagrined and humbled.

"You see, I took you yesterday when you were fighting," explained the boy, leaning against the fence. "You fight a great deal, don't you? I have tried several times to take you from my window across the street, but failed. Kodaks are getting to be quite common playthings now-a-days. We shall have to tidy up our manners, for there's no knowing when we are going to be photographed. I have a stack of pictures of people who little dream that I have photographed them in all their moods and tenses. It's a fine way to study human nature. You may keep those pictures," and so saying he walked away.

John and Flora looked at each other. The defeat was for both of them. "Say, Flora," said John at length, "let's not fight any more."

"I won't if you won't," answered Flora, who stood regarding her picture with decided ill-favour.

Ever after that day, when they felt that they were getting angry, the remembrance of a picture which the

sister had tacked up in each room caused them to change their tactics instantly.

NEATNESS IN GIRLS.

Neatness is a good thing for a girl; and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy to start with is better looking than a girl, but his clothes are of a different sort, not so many colors in them; and people don't expect a boy to look as pretty as a girl. A girl that is not nearly dressed is called a sloven, and no one likes to look at her. Her face may be pretty and her eyes bright; but if there is a spot of dirt on her cheek, find her fingers' ends are black with ink, and her shoes are not laced or buttoned, and her apron is dirty, and her collar is unbuttoned, and her skirt is torn, she cannot be liked.

LOOKING YOUNG.

As a rule, other things being equal, happy people keep the appearance of youth longer than others. Jane, although several years younger than her sister, looks really older, because of her different disposition. There are deep lines about the mouth and eyes which tell of a sharp temper, and suggest frequent scoldings. She is greatly offended when strangers address her as "the elder Miss Jones," or speak of having met her younger sister; she can-

not in the least understand how they could make such blunders. But it is plain enough to others.

The querulous spirit will leave its impress and when scolding and fault-finding become a habit, it is impossible to hide the fact. Powder and gaslight may conceal it for an hour, company manners may change the face for the time, but the smile will be forced and unnatural, and in a moment of forgetfulness the face will settle back into its every-day expression. If discontent rules in the home-life, it will leave its stamp wherever the face is carried. In the street-cars, or in the crowded stores, it will shine out, that all who look may see.

Of course ill-health, care, and sorrow too, leave their impress, but their traces are different. Let no one imagine that if he constantly gives way to outbursts of passion, is in fact a family tyrant, the world will not know it—aye, and the cold features after death will tell the story.

We have all noticed how "very natural" our loved ones look to us after death. Have we ever thought why? The reason is simply this: The muscles which holds the features in place, and which during life are brought into active play, retain after death their accustomed tension. Thus the old smile, the sweetness of expression, appear "natural."

Truly indeed is the face an index of character. If we would appear to the world pleasant and sweet, we must be what we seem, for the world is not deceived.

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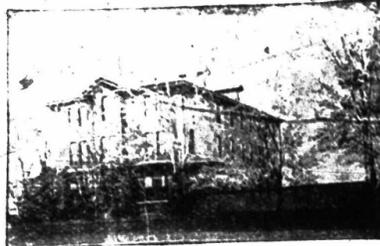
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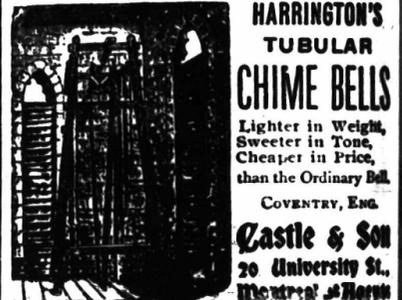
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