

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 29

TORONTO, CANADA, THURSDAY, JANUARY 1, 1903.

[No 1.]

We wish our many Customers a Bright and Happy New Year.

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goes to the Bishops, clergy and laity in all parts of our broad Dominion belonging to the Anglican Church and is extensively read and circulated in their families, among the adherents of other bodies, not only in Canada but in all parts of the world.

THEREFORE

Advertisements of Colleges, schools, and public institutions reach the class they are meant for. Clerical, choir and all similar notices find in the

CANADIAN CHURCHMAN

their best medium.

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CANADIAN CHURCHMAN

have a unique circulation.

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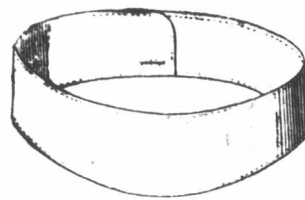
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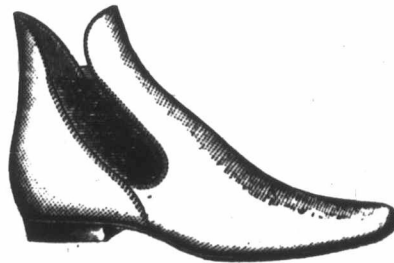
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C. B. S.—A ward of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ has been organized in Toronto. For further information apply to W. H. FAIRBAIN, Esq., Hon. Secretary, 24 Victoria Street, Toronto, or to REV. FATHER HARTLEY, Rector St. Matthias Church.

A BARGAIN PIPE.

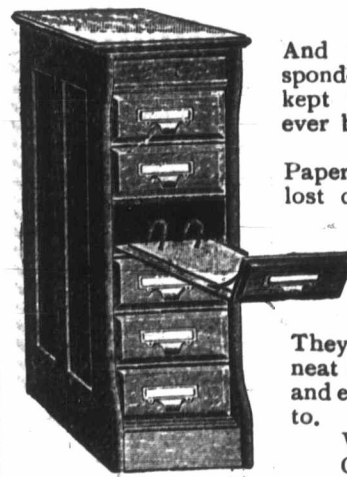
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 G. S. TIFFANY, M.D.

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When one is required either as a new introduction or to replace an old one, consider the merits of the

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 1st
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Appropriat Sunday after Ham, F.R.C choir of St. numbers are Modern, mar hymnals:

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FIRST S

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Algoma's 1

The per of Algoma ter idea of better idea bear. The ments scat the mere o steamer. 6 wasting a Green, wh summer, v on the Bi staggered We are gi pointing tl

January 1, 1903

We carry a full line of Tools and Benches suitable for - Mechanics and - Amateurs, also a full line of ADDIS English CARVING TOOLS.

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CANADA. 111a Streets, Toronto. COX, President.

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25,000
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ROY, N. Y. GENUINE
CATALOGUE & PRICES FREE

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TORONTO, THURSDAY, JANUARY 1, 1903.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 15 CENTS
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

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

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

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

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

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

Address all communications,

FRANK WOOTTEN

Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

1st SUNDAY AFTER CHRISTMAS.

Morning—Isaiah XXXV; Rev. XVI.

Evening—Isaiah XXXVIII or XL; Rev. XVIII.

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

CHRISTMAS DAY.

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

FIRST SUNDAY AFTER CHRISTMAS.

(Holy Innocents).

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

Algoma's Bishop.

The perusal of the article by the Bishop of Algoma will, we trust, give people a better idea of his diocese, and, we trust, also a better idea of the burden the Bishop has to bear. The distances are enormous, settlements scattered all over this vast country, the mere difficulties of travel by road, rail, steamer, or canoe, are in themselves time wasting and physically exhausting. Miss Green, who came out from England this summer, was amazed at the load which lay on the Bishop's shoulders, and which he staggered under uncomplainingly and alone. We are glad to have this opportunity of pointing this out. Although the diocese and

its demands have grown and are now developing so rapidly that two bishops are needed, it is useless to hope for such a relief. But it is quite reasonable to ask that something should be done to relieve him of other duties, which in organized dioceses are performed by others, such as synods, executive committees, boards of management, secretaries, and officials. He should be spared the great mass of clerical work, and of the letter writing, which alone is enormous; collecting and distributing funds, which absorb a large part of his time and energy. We have, we are thankful to say, many educated men and women who are free from pecuniary anxiety, with burning zeal for the Church, who might do such work in a way few missionaries could accomplish, and who could do much to relieve the Bishop. Will any volunteer, for Miss Green assures them that the Bishop, in this connection, has more than it is practically possible to do? In addition to those calls, there are letters to all who help, who want reports and articles, memoranda and statements. Could the Bishop be partially relieved of such labours, and be free to do his real duty as father in God to his people, to visit them regularly, as he tries to do in their separate missions, and to guide them in spiritual things, the Church would be the gainer.

English Country Parishes.

It is a wise Church which learns from its enemies, and it is an unwise one which makes enemies of those predisposed in its favour. Mr. Arthur Cox, an old Torontonian, now in England, a man of the world, and of great artistic ability, has written to a friend a letter which has been published containing some sharp criticisms. Those connected with political or social questions, we pass over, but those on the Church are of vital interest. Referring to "Hodge," in the villages, he says: "My attention has also been forced to observe another business which is not often called by that name, the clergy business, by law established. These time-servers no more believe that the poor country peasant is in danger of hell-fire, if he doesn't swallow a dead creed, than I do. If he did, he wouldn't gabble through the hodge-podge at such a speed that neither himself or his hearers can understand a word." These coarse remarks were not written for publication, but, are they true, is the question? Asserting that the villager who stays at home in the South of England is practically enslaved to the squire, the vicar and the brewer, Mr. Cox proceeds: "The other day I went through one of these aristocratic villages. It is in a lovely valley, whose hills, even in November, were bright as a Canadian landscape in May. Close by is the round table of King Arthur, and nearer still the ancient Camelot. The spire of the grey lichen-covered church peeped out above a

mass of Scotch firs and elms and cypresses. The ivy was struggling to shut in the stained glass windows, whilst tombs, in all stages of hallowed decay, were slowly crumbling away. Close by, but first, of course, stood the manor house, all save the chimneys hidden behind hedges of laurel. Then, second, of course, came the vicarage, but so cozy amid the surrounding sloppy dampness. Then, third, equally, of course, the King's Arms, also cozy, and with the added charm of an open door, and a jolly welcome from the landlord. His beer is immense, but he no longer brews it." After describing the church interior: "But hush, ye common clay, my lord and my lady are coming in, and the whole of the congregation arise in act of obeisance; and this in the house or the supposed house, of God. Then my friend, the priest, (please), gets to his business, and positively gabbles through the Church's liturgy, and, at the same streak of lightning speed, absolves the sinner being penitent, churches a woman, or makes a child of God out of a baby." Exaggeration; but is there a substratum of truth? We have observed that a very large proportion of the poorer English immigrants join other religious bodies. From the Western States, we have published letters from Church people, who notice the same thing, and wonder what can be the reason. Can it be that the labourer looks on the Church as an oppressor, and throws it off as one of the fetters which he breaks from in a new land? It is for English people to answer, and we commend the subject to the serious attention of our English contemporaries.

Santa Claus.

Before Christmas we wrote a few lines, again advising parents to be truthful to their children about Santa Claus. In the strict order of things children should have hung up their stockings for Santa Claus on the night of the first Friday in December, and have their gifts on the Saturday morning. That was the feast of St. Nicholas, and had nothing to do with Christmas. Children in olden days were taught to look to St. Nicholas as their patron saint. How many know what N. and M. mean in the Catechism? N. is for Nicholas, for boys; M. for Mary, for girls. In the olden times parents in order to show their children the reality of the saint's love for boys and girls, used to tell that on his eve, he went up and down the earth rewarding the good with presents, as he had in his lifetime secretly thrown purses of gold into poor girls' rooms. Children were taught to hang up their stockings, which parents, as the saint's deputies, filled with sweets, apples, nuts and toys. In England the custom disappeared with the worship of saints at the Reformation. But in Holland, Santa Claus still makes his visits on the 5th of December. Instead of stock

ings, the children place their shoes, with straw in them for the donkey on which he rides, in front of the fireplace.

Men's Services.

The efforts, which sometimes succeed, and so often fail to bring men to church services, are never ending. Amid the monotonous record of failure, in consequence of discomfort in shabby clothes, there is one explanation generally overlooked, and that is that working clothes often tell tales of occupations. The Rev. Watts Ditchfield, one of the most successful clergymen in the east end of London, argues in favour of special "men's services," on the ground that working men, who lack a "Sunday best," feel more at home in them than in mixed services. He relates the case of a man, who, having been persuaded with difficulty to attend an ordinary service, refused to go a second time. He complained that he had been shown to a seat between two young women, who, throughout the service, did nothing but giggle and sneeze. It turned out that he worked in a pepper factory, and had come in his working clothes!

Ada Leigh's Homes.

We read that Mrs. Lewis, the widow of the late Archbishop of Ontario, has in her bereavement turned with greater zeal to assist the homes for poor girls, governesses, and others, which she started some thirty years ago in Paris, and which are still better known by her maiden name as Miss Ada Leigh's Homes. There is now a mission home at which nearly 1,000 young women receive shelter and comfort in the course of the year; a free registry; a governesses' and students' institute, which is nearly self-supporting, and a children's home, in which, since its foundation, 430 children have been sheltered, fed, clothed, and brought up in the Christian faith. The most important part of the work, however, continues to be the befriending of unprotected girls in Paris.

The New Bishop of Rangoon.

The King has been pleased to approve the appointment of the Rev. Arthur Mesac Knight, M.A., Fellow and Dean of Caius College, Cambridge, to be Bishop of Rangoon, in succession to the Right Rev. Bishop Strachan, who has resigned. The new Bishop was ordained deacon in 1888, and priest in 1890. He was Beatson Scholar of Pembroke College, Cambridge, and Bell Scholar in 1885. He took his B.A. degree and a first-class in the Classical Tripos in 1886, and secured the Carus Greek Testament prize and a first-class in the Theological Tripos two years later, obtaining the M.A. degree in 1891. He was appointed Fellow and Dean of Caius College in 1891, was Lecturer in Divinity in 1894, and was Vice-Principal of the Cambridge Clergy Training School, 1892-94. He was for several years Examining Chaplain to Dr. Westcott, Bishop of Durham. Dr. Strachan, who now retires, has had a very long career in India, where he went so long ago as 1861. He is,

by the way, a fully qualified medical man, having taken his degree of M.D. at Edinburgh. He was appointed Bishop of Rangoon in 1882.

Indian Missions.

Abstract from Statistical Report on Indian missions, Ecclesiastical Province of Rupert's Land, 1902, which we are sure will interest all those who care for our Indians:

Dioocese	Stations	Out-stations	Clergy	Lay Missionaries and Catechists.	Native Christians	Communicants	Baptized in three years	SCHOOLS	Number of Mission Buildings	Value
Rupert's Land	5	11	6	8	2,595	480	437	2	16	\$16,530
Saskatchewan	15	9	10	20	3,658	807	556	3	39	17,070
Calgary	4	1	4	5	207	31	168	4	19	30,925
Alberta	8	2	8	2	460	162	133	3	18	18,000
Manitoba	7	14	8	10	2,050	618	312	4	13	10,700
Assiniboia	9	2	6	9	844	159	78	1	4	3,500
MacKenzie River	2	5	2	2	351	70	189	1	4	1,200
Qu'Appelle	4	7	7	7	483	77	189	1	9	5,700
Selkirk	1	10	18	14	408	278	12	26	12,000
Keewatin	9	10	18	14	408	278	4	26	12,000
Total	63	51	50	70	11,086	2,792	1,873	14	148	151,625

Dioocese reduced by five stations now in Keewatin. Battleford Industrial School (supported by Gov't.) Emmanuel College, Onion Lake Boarding School. Figures for stations not complete, value, buildings part only. Buildings for two stations only. Part Buildings only.

An Awful Disaster.

A terrible railway accident, involving the loss of 28 lives and the injury—more or less serious—to at least 34 others, took place at Wanstead, Ontario, on the G.T.R., on Fri-

day night last. Amongst those who lost their lives in this great disaster was Mr. Guy de Pencier, a brother of the Rev. A. U. de Pencier, who is one of the curates at St. James' Cathedral, Toronto. The deceased gentleman had been spending his Christmas holidays with his brother in Toronto, and was returning home again when the accident occurred by which he lost his life. We extend to the bereaved of those near and dear to them our very sincere sympathy in the great sorrow which has come upon them.

THE NEW AND OLD YEAR.

Another year has passed, and we are entering on a new one. A new period of time, to be filled with new events, experiences and trials to individuals, families, nations and the world at large. The past has unfolded itself, and its record is with us, as well as its lessons, but the future, like an unknown land, lies before us uninhabited, to be explored and revealed, but none can forecast it, and tell what even a day may bring forth. Of one thing we can be assured, that God, who has been our help in the ages that are past, of whom our fathers have told us, and declared unto us the noble works he did in their days, will not leave us nor forsake us, and will be our hope in the years that are yet to come. Nineteen hundred and two, the second year of another century, was neither uneventful or unimportant. We can but briefly refer to a few of the more notable incidents that transpired in the world, and in the kingdom of God. The most unimportant event, no doubt, was the conclusion of peace in South Africa, and the termination of the war that had raged with great loss of life and destruction of property for two and a half years. The war assumed an importance that few anticipated at the start, and the Boers did much to justify the vaunt that they would "stagger humanity." The result has been an increase of the prestige of the British Empire, and in time we may expect that the entire population of South Africa, whites and blacks, British, Dutch and negro, under a Government that secures liberty and justice to all, will enjoy a measure of prosperity and happiness unknown in their past history. The visit to South Africa of the Colonial Secretary is a new and striking departure from the precedents of the Colonial Office, characteristic of the wise and sagacious man who has made the office of Colonial Secretary only second to that of the Premier in the Cabinet of Great Britain, and from it results most happy and valuable may be expected. No doubt many difficulties will attend the work of reconstruction, but under wise statesmanship, and witness the late rebellious Republic incorporated, as peaceful and prosperous members of the family of nations, which constitute the British Empire. Next to the conclusion of the war, the illness and subsequent Coronation of King Edward VII absorbed public interest, and aroused public

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sympathy, both at home and abroad. With tragic suddenness, the chief actor in the Coronation pageant was stricken on the eve of that interesting event, and for a time grave fears were entertained of his recovery, but, in the good providence of God, an Empire's prayers were heard, and the King is again restored to health and usefulness. The effect has been to chasten joy, to remind us of man's mortality, and arouse a sympathy with the Monarch, which has made him not only respected, but beloved. As the eldest son of Victoria, he was loved for his mother's sake, but by his human experience, which speaks to all hearts, as well as by his devotion to the public weal, he is held in affectionate regard by the varied peoples who acknowledge his sway. In our own land of Canada, the year past was one of extraordinary expansion and progress, and one which opens up a boundless vista of hope for the future. Signs are not wanting that both in wealth and population, this country will rapidly increase, and, after India, be the richest, most populous, and most important portion of the Empire, outside the British Isles, while it is quite possible that, in time, it may exceed the population of the Mother Country itself. What, under these conditions may come to pass, none can prognosticate; we can only meanwhile be thankful for our blessings, and hope that, as we progress in material things, we may also grow in all that constitutes true greatness, and increase in righteousness, which alone exalteth a nation. In the world of science, the most remarkable event has been the triumph of the Marconi system of wireless telegraphy. The closing days of the year brought the following announcement from the distinguished inventor and scientist: Glace Bay, December 21st.—Beg to inform you that I have established wireless telegraphic communication between Cape Breton, Canada, and Cornwall, England, with complete success. Inauguratory messages, including one from the Governor-General of Canada to King Edward VII., have al-

ready been transmitted and forwarded to the Kings of England and Italy; also a message to The London Times, transmitted in the presence of its special correspondent, Dr. Parkin, of Toronto. (Signed) Marconi." In the Church, the most important events have been the peaceful death of the Archbishop of Canterbury, and the passage of the Educational Bill in the British Parliament. By this measure Churchmen are relieved of a heavy financial burden—there will be greater educational efficiency, religious instruction will be maintained, and the children be

situation, overcome the difficulties that beset her, and become a leading and important factor in the religious and moral life of the people. For ourselves we acknowledge gratefully the liberal patronage bestowed upon us by Churchmen of all schools in all parts of the country. We can point to a record of eight and twenty years in which we faithfully stood for the great principles of faith and organization, which distinguish, and are the glory of the old Church of England. Our aim has been to be, not partizan, but Catholic; not narrow, but comprehen-

sive; to co-operate with all good men, who see in the Church of England the best and truest representative of New Testament Christianity, and of the primitive Church. We have sought to be, and shall continue to be, loyal to the constituted authorities of the Church, its synods, bishops, and clergy, and to make this journal one that will assist every clergyman in his parish, and avoiding all that makes for strife and division, will seek those things that make for peace and edification. Confident that such a course will secure the approval and support of all the well affected members of our Church in this wide land from Charlottetown and Halifax, on the Atlantic, to Victoria and Vancouver, on the Pacific, we enter with hope upon another year of effort for Christ and the Church, feeling sure that the passing years will more and more commend our beloved Church to all earnest and thoughtful Christians, and that she will add daily, by the grace of her Divine Lord, to



The late Frederick Temple, D.D., Archbishop of Canterbury.

taught the faith of their parents, and not be left to a purely secular system of education, or to the vague teaching of no man's faith; the colourless generalities of undenominationalism. In our Canadian Church we had the consecration of the Bishop of Keewatin, the meeting of the General Synod, and its firm grasp of the ritualism, and the need for greater adaptation, and for more vigorous efforts in the cause of education and missions has inspired many with hope that a new era has dawned, and that the Church will successfully grapple with the

number of those who are being saved, and both lengthen her cords and strengthen her stakes. To all our readers and patrons, we wish a Happy New Year.

ALGOMA.

By the Bishop.

For long years, the country known ecclesiastically as the diocese of Algoma—consisting of the five districts of Muskoka, Parry Sound, Nipissing, Algoma and

Thunder Bay—has been considered the home of poverty and destitution, a land of barrenness, without a future, devoid of almost all those natural resources which make a country worth opening up and settling. But now the pendulum of public opinion is swinging to the opposite extreme, and people are talking, on every hand, about rich Algoma, and are calling it a land of marvellous resources, destined to be one of the wealthiest parts of Canada. Now one must beware of being carried too far on either hand. It may seem a strange thing to say; but probably both these views have been founded on facts and have truth in them. So far as the larger part of this vast region is concerned, at any rate considered as a sphere for agriculture, and compared, say, with the fertile plains of Manitoba, no great future lies before it. East of the Rockies there probably is no region (excepting only such desolations as the Labrador), possessed of more rock in proportion to the soil. And except in a few centres, the rocks have yet to disclose their mineral wealth in paying quantities. Yet on the other hand, there are certain localities—as, for example, the region round about Sault Ste. Marie in the District of Algoma; the vicinity of Sudbury, between Algoma and Nipissing; and a stretch of country on the shores of Lake Temiscaming in northern Nipissing—where wonderful discoveries have been made, both of mineral wealth and of agricultural possibilities. And these discoveries are such as to justify, for these localities at least, the very brightest possible anticipations. The whole country is ringing with the story of the great Clergue Industries, centering upon the "Sault" in the District of Algoma; as also with the story of the wonderful rush of settlers into the fertile fields of the Temiscaming region. It is not perhaps unnatural, therefore, that the idea should be gaining ground that the whole diocese of Algoma has become suddenly "well-to-do," and that the diocese is at last ready to take its place among the independent dioceses of older Canada. As a matter of fact, there is, and probably will be, far into the future, need enough to make the life of the Church in certain districts of the diocese a hard struggle; while the wonderful developments, of which so much is heard, although they do indeed build up certain centres into local independence, yet beyond that, only suffice to create further openings, for work and needs which lay a heavier strain than ever upon the slender resources of the Church's treasury. Temiscaming affords a striking illustration of the responsibilities now being laid at the door of our Church in Algoma. In view of such responsibilities—and they may be on every hand in the regions affected by recent developments—the present must be regarded as a crisis in the history of the Church in this diocese. Centering in the villages of Haileybury and Thornloe, on the north-west shore of Lake Temiscaming, are about 1,000 square miles of excellent land, surveyed into twenty-six townships, and being rapidly

taken up by settlers from various quarters, largely from older Canada. The soil is a clay loam, very fertile. It is well wooded, chiefly with spruce. Nearly all the land near the shore of the lake, and along the two principal streams, the White river and the Wabigoon, has been settled. Hundreds of families—not a few of them belonging to the Church of England—have established themselves in these parts during the past two years. It is quite a reasonable estimate to say that at least 4,000 people are now living in these townships. The Church people are scattered over this great area, in many cases living far from one another, and far from the centres of population and of worship. Three vigorous missionaries would find ample employment in looking them up and giving them even occasional services. As yet, all the Church is able to do is to maintain one clergyman in this region, and the hands of this one man are tied by the engrossing and constantly increasing claims of the growing villages, where Church services are regularly held. Back in the country parts, twenty, thirty, and in a few cases, even fifty miles from the villages, are living people of our Church, who are either being lost to some other more aggressive communion, or are in danger of losing altogether their religious faith. It is imperative, if the Church is to hold her own, much more if she is to do the work which lies before her, that at least one other active man should be sent with as little delay as possible into this wide region.

THE ARCHBISHOP OF CANTERBURY

The often-quoted words of King David have rarely been more aptly applied than when we say, with reference to Dr. Temple, that "there is a prince and a great man fallen this day in Israel." But the words do not by any means express an opinion which has been always held. Indeed, few careers of great Churchmen have presented more striking contrasts than that which has now closed, amid the universal homage and respect of Anglicans. Dr. Temple first became known to any considerable number of his fellow-Churchmen as one of the writers in *Essays and Reviews*, his contribution being an essay on "The Education of the World." He was at this time head master of Rugby, and the storm excited by the appearance of the book broke forth again in all its violence when in 1809 Dr. Temple was offered the Bishopric of Exeter. It is almost impossible for one who reads the essay to-day to believe that Dr. Pusey could have brought himself to say that the "whole argument" of the author "is hostile to the Creeds," and that he held the Bible story to be but a "stimulant to the conscience." Dr. Pusey and Bishop Wordsworth, of Lincoln—clarum et venerabile nomen—were the leaders in the opposition to Dr. Temple's appointment, and it is interesting to recall the fact that twelve years later the Bishop of Lincoln joined with the Bishop of Exeter

in presenting Dr. Benson for consecration to the See of Truro. The mention of Dr. Benson, who was Dr. Temple's colleague at Rugby, and subsequently his lifelong friend, reminds us that the former Archbishop, during the excitement caused by the Exeter appointment, wrote of his friend: "There has never been quoted an unorthodox dictum of Dr. Temple's. He is incapable of uttering or holding one. If he held one he certainly would utter it, for his worst enemies allow him fearlessness." This and much else that Dr. Benson wrote at the time was amply justified, and now the whole of the Anglican Communion recognizes that by his death it has lost from sight a Primate who has been in no single respect an unworthy successor even of such men as Augustine, Theodore, Anselm, Langton, Cranmer, Laud, Tait and Benson. It is, however, probably as Bishop of London that Dr. Temple will be chiefly remembered, and not as either head master of Rugby or Archbishop of Canterbury; he was 70 when he was translated to the Primate's See, and even he had at that age lost nothing of his youthful power. But as Bishop of London he did, perhaps, his best work. The opinion of him, formed in this connection by his predecessor at Canterbury, deserves quotation: "The Bishop of London, tenderest, most self-denying, most enduring and patient, most laborious of men, has no credit in this blind London for anything, simply because he will not say or do one thing with the idea that men should think well of him." He also thus describes Bishop Temple, at St. Paul's, on Good Friday: "He preached the 'three hours' to a congregation which entirely filled the space under the dome and much of the transepts. His treatment was nobler than I have ever heard. He touched the physical suffering of the Lord only as a great man could, who was himself ready to bear the will of his Father . . . with a breaking out of manly eloquence more than I have heard yet. It was letting people a little see what he is. . . The vast concourse were chiefly men." "Letting people a little see what he is;" probably comparatively few knew at all accurately what he was. Everyone who came into contact with him was speedily made aware of the gigantic strength of the man, of his downrightness, and his almost fierce impatience with everything in the nature of unrealities or shams. But it was only those who knew him best or who were brought into spiritual touch with him who knew the deep religiousness, the power of sympathy, the tenderness, the real saintliness, which lay beneath that rugged exterior. He was the sort of man to whom, as he stood head and shoulders above most of his fellows, anecdotes of many kinds attached themselves. Many of them no doubt are not by any means literally true, that is to say, the things recorded have never "gone through the empty formality of taking place," at least not in the form recorded; and yet they are essentially true. For one of these we must find room. It is said that he sent for

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an incumbent in London in order to remonstrate with him on certain ritual extravagances, which, he said, peremptorily, must cease. "But, my Lord," replied the offending cleric, "you allow Mr. X— to do exactly the same things." "He works," was the only answer, given in those strident tones, and with an emphasis, which sent away, abashed and in silence, the luckless priest who thought more of his ceremonial than his shepherding. It is quite in accord with what has been said of him that he should have been, as regards audiences, at his worst in the House of Lords, and at his best at a great gathering of working men, such as always forms part of the proceedings of a Church congress. "It is painful," wrote Archbishop Benson, "to see the Lords always so unappreciative of the Bishop of London—the strongest man nearly in the House, the clearest, the highest toned, the most deeply sympathetic, the clearest in principle—yet, because his voice is a little harsh, and his accent a little provincial . . . and his figure square and his hair a little rough, and because all this sets off the idea of his independence, he is not listened to at all by these cold, kindly, worldly-wise, gallant, land-owning peers." In striking contrast to this was his invariable reception at a workingmen's meeting. There he spoke as a man, a true man, to men; and his hearers were of the kind that are quick to recognize a real man when they see one. It is significant, too, of his deep humility and spirituality of mind that at the close of the last Lambeth Conference, over which he presided with such vigour and success, instead of addressing his assembled brothers on any minor topic relating to the corporate action of the Church of which they were the divinely appointed guides, he should have chosen as his text the words: "Abide in Me." He was truly himself one of whom it might be said that he abode in Christ, and that Christ abode in him; and now we have the sure and certain hope that in his departure he abides even more closely in and with the Master, Whose he was and is, and Whom he served.

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.

MEDICAL MISSION.

One of the medical missions of the Church Missionary Society is at Mosul, near the ruins of ancient Nineveh, in Turkish Arabia. The city has a population of 100,000, and there are 1,000 villages in the immediate neighbourhood. The work among the women has for some months been under the charge of Miss E. G. Butlin. In her journal she writes: "To-day, 200 women appeared. The little court was a sight! We had to turn away 150, and what a lot of shouting, crying, and pushing that required! It is a difficulty

now to walk through the streets without being stopped by patients. This morning, as I was returning and walking rapidly, a chair was suddenly planted before my feet with a sick man seated upon it. 'If you won't see me in the medicine-house, won't you see me here?' he said. What a difference there is now in the way I am treated! Those jeers and rude shouts and unpleasant remarks have all stopped. I can walk through the streets in peace. If a boy attempts any insolence, a hand is clapped on his mouth. 'Hush, that is the doctor.' 'Welcome, welcome!' Invitations are coming from the high Moslem families to attend their ladies and visit them. Oh, these medical missions, what work is like them?"

REVIEWS.

"The Way of the Father." A Devotional Instruction on the Lord's Prayer, from Incidents and Acts in the Life of our Lord upon Earth. By John Wakeford, B.D. London: Wells, Gardner, Darton & Co. Price, 2s., net.

Those of the clergy who follow the laudable custom of reading short sermons to their congregations at week-day services, will find this book admirably adapted to that purpose. Numberless courses of sermons have been preached upon the Lord's Prayer, but there is a freshness of treatment about these addresses, which makes them both interesting and helpful to devotion. The spiritual expositions of the incidents upon which the addresses are founded are exceedingly well worked out.

"Twice Saved." A Sermon Preached Before Their Majesties, the King and Queen, at the Thanksgiving Service, in St. Paul's Cathedral, on Sunday Morning, October 26th, 1902, by Arthur F. Winnington-Ingram, D.D., Lord Bishop of London. London: Wells, Gardner, Darton & Co. Price, 6d.

This striking sermon was printed in several of our newspapers and widely read. Those who wish to have it in more permanent form will welcome this authorized edition, which is printed in large, clear type on excellent paper.

"A Lonesome Lassie." By Raymond Jackberns. London: Wells, Gardner, Darton & Co. Price, 1s.

It is a pleasantly-written tale, suitable for a Sunday school library, or for a gift to a young girl.

Quotidie. An Everyday Book for Devotional Reading, with a Preface (Highly Commendatory), by the Lord Bishop of Lincoln, Eng.; by F. A. G. Eichbaum, M.A., Warden in Charge of St. Edward's Orphanage, West Malvern. St. Giles' Printing Co., Edinburgh. Price, 3s. 6d.

This book contains a test, meditation, and a few questions for self-examination for each day for a whole year. It consists of good quotations from over seventy well-known authors in England, America and France. We can strongly recommend its use to both clergy and laity. It would be most useful as the conclusion of the evening private devotions, furnishing a suitable theme for reflection on retiring at night. The system follows the Christian year, and is deeply devotional, as well as most practical. It has the merit of brevity, and distinctness of suggestion for a practically holy life in daily work. Altogether, it is a manual that, we think, will be more and more valued the longer it is used. It has also a very copious index of subjects, and this will enhance its value.

We have received from the publisher, Mr. Henry Frowde, of the Oxford University Press at Amen Corner, London, C.E., a copy of a new publication entitled, "Day by Day of the Christian Year." In it is to be found daily readings from the Holy

Scriptures, according to the Revised Version, following the seasons of the Christian Year. The compiler's object has been to follow out day by day the sequence of thought suggested by the Epistles and Gospels for each Sunday of the Christian year. The Revised Version of the Holy Scriptures has been made use of in the hope that it may be seen in general use daily amongst all classes of the people. It is a very neatly got up little volume, size demy 18mo., pp. 448, and is bound in cloth boards with red edges. It can be obtained at the price of 2s. net, or if printed on Oxford India paper, the price is 3s. The volume may also be had in various styles of binding. It is a volume every one should have for daily use and should obtain a ready sale everywhere.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Mulgrave.—St. Andrew's.—The Lord Bishop of the diocese opened this church for Divine worship on St. Andrew's Day, November 30th. The first service at 10.30 a.m., consisting of Mattins and Holy Communion, was well attended. The Bishop of the diocese was celebrant, assisted by the rector, the Rev. George Howcroft. The Bishop, previous to his sermon, congratulated both the congregation and rector on their success in erecting so beautiful an edifice to the glory of God. In the afternoon, at 2.30, a children's service was held and a very interesting address delivered by the Bishop on the subject, "A Member of Christ," which was listened to with marked attention by all present. The evening service at seven o'clock was very well attended, the seating capacity of the church being taxed to the utmost. The sermon by the Bishop was very appropriate, and most helpful and inspiring. The singing at all three services was very good, and much credit is due the organist, Miss Maud Trites. The church, which is a very pretty edifice, was designed by Messrs. Harris & Horton, and built by R. H. Canavans, of Hillsdale, Hants Co., who has done his work both conscientiously and well. The beauty of the church has been enhanced by five stained memorial windows. The large west window contains six lights, and was put in as a memorial to the late James B. and Sarah Hadley and their three daughters, J. R. Mackeen, Harriet Hadley and Louise C. Earl, by G. B. Hadley, Mrs. Tremaine, Mrs. Lawrence, Mrs. W. Earle, Mrs. Trites, Mrs. Dankin, and E. P. Earle, of Canso. The central figure of this window is particularly fine, representing Christ as "The Good Shepherd." The large transept window contains eight lights, one rose, two circulars, and five oblong ones. The rose light is memorial to the late Jonathan and Lavinia Hartley, the gift of their daughter, Mrs. Downie Kirk, of Antigonish. The design is that of an angel holding a scroll on which is written the words: "Alleluia, Alleluia," and is a very handsome piece of work. The small circle on the right was given by Robert and Mrs. Hadley, in memory of their daughter, Aldina Elizabeth. The other circle was given by Joseph and Mrs. Fleming, in memory of their daughter, Helen. The five lower lights are memorials to Revs. J. S. Smith, W. T. Morris, G. J. Jarvis, J. T. Tremaine, and T. R. G. Williams, formerly rectors of the parish, who have entered into rest. The window nearest the transept is a gift from Mrs. W. Reeyes, in memory of her father and mother, Alex. and Amelia Martin. The next is a gift from Mrs. Nicolle, in memory of her father, W. H. Wylde. The south-east window was given by George Peebles, in memory of his father, James Peebles, who for many years was churchwarden of St.

Andrew's. A beautiful brass cross and pair of yases were given by Miss Maud Trites, in memory of her father, W. P. Trites. Two silver offering plates were given by R. T. LePine, Halifax, in memory of his sister. The church has also been further enriched by the following gifts: A handsome pupit made of birch, with ash and oak trimmings. The work, the gift of R. H. Canavan. Credence table from Mrs. Howeroit. Litany desk from Mrs. Sutherland, of Grandville Ferry. Brass alms basin from Mrs. McKenzie. Set of service books from the S.P.C.K. Matting for aisle from Miss Annie Reeves. The offertories for the day amounted to \$110, and were devoted to the Building Fund.

Digby.—On Wednesday, December 17th, the Rev. W. S. Covert died in this town. He was for many years one of the most devoted clergy of the Church in this diocese. He did a great deal of missionary work and during the life time of the late Bishop Medley enjoyed the friendship and confidence of that prelate. When the Right Rev. Dr. Kingdon succeeded Dr. Medley, one of his first acts was to give the over-worked clergy a needed rest. The Rev. W. S. Covert was among the first to be thus recognized. He went to Grand Manan, worked there for a time, and later retired to the dullness of life in Nova Scotia. The Rev. W. S. Covert was a good man and a noble example to the people. His work on the St. John river and on Grand Manan will be long remembered. He leaves a large family. His wife was a daughter of the late Hon. D. L. Hamington, of Westmoreland County. She is a sister of Mr. Justice Hamington and Mr. A. H. Hamington, of St. John, N.B.

QUEBEC.

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

Quebec.—St. Matthew's.—On Friday morning, December 10th, a brass memorial tablet, which had been placed in this church in memory of the late Major J. H. C. Ogilvie, D.S.O., who lost his life in South Africa just about a year ago, was unveiled. It is mounted in English oak, is illuminated, and is 40 by 24 inches in size.

Lennoxville.—Bishop's College.—The authorities at this college will again hold a series of lectures on general subjects for clergymen. The course will begin Tuesday, January 13th, and continue to Friday, January 16th, but the clergymen will be accommodated at the college Monday, January 12th. Primarily intended for the diocese of Quebec, clergy of other dioceses will be welcomed, if they express their desire to attend to the Rev. Principal Whitney, before Saturday, January 10th. The Bishop of Theford was to have attended, but has to return to England the week before they begin. Among the lecturers will be Rev. Principal Hackett, on "M. Hammedan-m;" Rev. Prof. Abbott Smith, on "Modern Criticism of the Pentateuch in its Bearing upon the Mosaic Authorship;" Rev. Dr. Allnatt, on "The Presence in the Cosmos and the Holy Eucharist;" Rev. Dr. Parrock, on "Life in a Mediaeval Monastery." Other lectures will be announced later. There will also be in connection with this gathering a meeting of the Bishop's College Alumni Association, at the college, on the evening of Wednesday, January 14th, at which the celebration, next June, of the jubilee of the university, will be considered.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.

Montreal.—Christ Church Cathedral.—A general ordination for priests and deacons was held in this cathedral church on Sunday, December 21st, St. Thomas' Day. Two candidates were ordained to

the diaconate and seven deacons were advanced to the priesthood. His Grace, the Archbishop, ordained the latter, whilst the two former were admitted to the diaconate by the Bishop-Coadjutor. Bishop Caronchadi also addressed the questions to the candidates for the priesthood. The Rev. G. Osborne-Troop preached the ordination sermon. The names of those ordained were: Deacons—Messrs Hector Mount, B.A., and Ignatius T. Trebitsch. Priests—The Revs. H. Charters, B.A.; E. H. Croly, B.A.; J. Douglas, B.A.; C. E. Jenkins, B.A.; J. B. Meyer, B.A.; F. E. Wintley, B.A., and T. J. Wilson, B.A. The Rev. Principal Hackett presented the candidates for the laying on of hands, and read the Epistle, the Rev. Hector Mount, B.A., reading the Gospel. The Very Rev. Dean Evans was the celebrant; the Ven. Archdeacon Norton read the Litany. The other clergy present were the Rev. Canon Baylis, the Rev. G. Osborne-Troop, the Rev. Frank Charters, and the Rev. H. T. S. Boyle. The Rev. G. O. Troop in the sermon referred to the ordination of Mr. Trebitsch, who was converted from Judaism a few years ago, to be a missionary to his own people. The Jews, he said, are God's seed sown among the people, and the world can never be evangelized without their help. The time is coming when their eyes shall be opened to the true Messiah. He charged the candidates, first, to have absolute confidence in the Bible as the Word of God; second, to remember their duty as missionaries to preach that Word. It was not they, but the Holy Spirit who preached. Let them remember the thousand millions yet living and dying in cruelty and superstition, sin and misery, and the coldness of the majority of Christians, and go forth burning with a passion for souls. Finally, he reminded them that their office was to bring not the whole world to Christ, but Christ to the whole world.

Trinity.—The rector, the Rev. C. G. Rollitt, announced on Friday evening last that the offertory in this church on Christmas Day, including a few cheques from friends outside, amounted to the sum of \$1,500. The money will be applied to the final reduction of the debt on the church, an object which is now occupying the full attention and energy of the congregation.

St. Luke's.—On Christmas Day an innovation was introduced into this church for the first time in the shape of a mixed choir of ladies and men in surplices. The ladies in addition to wearing surplices also wore trenchers on their heads. This makes the fifth mixed surpliced choir in Montreal, the others being at Christ Church Cathedral, St. James the Apostle, St. Martin's and All Saint's.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

The chief interest in Church life in Ontario diocese for the month centres about the week of prayer, during the opening days, and that week had for its inspiration the devoted and earnest work of the Bishop. A "Quiet Day," during the week previous, specially prepared the clergy for the deeply important effort they were called upon to make in their own parishes. The programme of this "Quiet Day" was well conceived and admirably carried out. It was begun on the afternoon of Thursday, November 27th, with an address by Rev. Rural Dean Dibb, on the "Meaning and Methods of a Parochial Mission," following which was a short conference of the clergy. This took place in the Synod Committee Room. All then went to the chapel of the cathedral, where the Bishop addressed the clergy on "The Priest in Private Life." In the evening, devotional services were held by the Dean, and a paper read by him on "The Priest in the Pulpit." Friday morning there was Holy Communion at 7.30, at which Archdeacon Carey was

celebrant. Archdeacon Worrell, gospeller, and Canon Loucks, epistoller. Mattins were said at 9.30, and then an address was given by Archdeacon Norton on "The Priest in the Church." Next, Canon Macmorine read a paper on "The Priest in the Parish." Archdeacon Worrell then gave an address on "The Priest in the Study," and closed the morning session with the Litany. In the afternoon the Bishop gave the closing address, which was a most inspiring one, full of wisdom and loving advice. The effect of this "Quiet Day" was undoubtedly good, and it is to be hoped that it may be made an annual affair. All criticism of it is silenced before the earnestness of purpose and spirit of devotion, which were everywhere evident. On Advent Sunday the Bishop preached in the cathedral, and, during the ensuing week, he preached every evening. Large congregations, made up of the members of all the city churches, were present. The service, specially arranged, was taken part in by the city clergy, ten or eleven of whom were present every evening. At Portsmouth, the Rev. J. O. Crisp held services on Wednesday and Friday. At Barriefield, Archdeacon Worrell held services on Tuesday and Wednesday; Rev. Mr. Savary on Thursday, and Rev. L. H. Starr on Friday. Throughout the diocese the week was universally observed, and the result has been, on the whole, satisfactory. A ten days' mission, beginning Dec. 7th, was held by Rural Dean Dibb, at Prescott, but as yet, I have had no report regarding it. The Rev. W. W. Burton conducted a mission at Bath, the last week in November. He reports very favourably of it. It is most gratifying to Churchmen to witness the great progress the diocese of Ontario is making. The spiritual state of the Church has greatly deepened, and, as usual, when such is the case, the temporal affairs have vastly improved. The Mission Fund had a surplus of nearly \$400. The special canvass by Mr. Hutton has added considerably to the Widows' and Orphans' Fund, besides paying off all indebtedness to the diocese of Ottawa. A move is now being made to appoint a regular missionary agent, who shall devote all his time to that work. The great need of the diocese is men. Employment is ready for nine or ten good men, who would be willing to enter the missionary field of the diocese. Sunday school work is also being taken up with renewed vigour. Conferences during this winter are to be held in several local centres. It is hoped that, by these and other means, a lively interest may be aroused among Churchmen in this important branch of service.

OTTAWA.

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

Iroquois.—St. John the Evangelist.—This church was opened again for service on Christmas Day after being closed for some time to allow various improvements and alterations to be made. The organ, the gift of Mr. Arthur Petton, has been placed in the chancel, an arch having been made in the chancel wall to permit the former vestry being used as an organ chamber. A new cut stone chimney has been built on the west wall, and a new furnace and electric light installed. The interior of the church has been decorated by John Spence & Sons, of Montreal, being treated in shades of old blue and buff. The chancel walls are diapered with lilies in gold, and sacred monograms and fleur-de-lis. Vestries have been built under the chancel, where the basement allowed two spacious rooms to be constructed. A vested choir of 21 rendered the service, which was fully choral, very well on Christmas morning at the mid-day celebration. There were more communicants at the two celebrations than on any occasion since the present rector, the Rev. A. H. Whalley, has had charge of this parish. The mid-day congregation was a large one, as nearly every available seat was occupied.

Rev. Arthur Swea

Messrs. J. R. C. General, and J. S. Court of Appeal, Archbishop of Canada was head master of the school, and have heard him was to be tired. I and had on his staff very prominent. Archbishop of Canada Canon Evans, of J.

The Rev. L. N. the Canadian Church having received the city towards the coming year's mission, K.C., \$1,500, of which for the work in the same gentleman's description; Messrs. year; F. Wyld, \$2 \$200 a year; A. I. Lieut.-Col. Peilatt son, \$100 a year; Walter Barwick, Canon Welch, D.D. a year, and also on On New Year's Day in all the congregations will conduct an people generally t

The Church Section in the different nations were as follows: Hammond; prayer Henderson; Latin H. R. Hammond; ancient history Hammond, G. G. H. R. Hammond Hammond. Form prayer book, H. Douglas; grammar, B. F. lem; literature, Heath; physics, Greek, S. Brov Douglas; geometric arithmetic, B. H. J. Greer; catechising and composition Northcote; drawing Greey; history a Greek, J. Gwyn French, M. B. algebra, R. S. Gzowski. Form catechism, P. B. Gzowski (equal) Lindsay; grammar Moss; history, Latin, R. Bethun Ketchum; algebra Gzowski, S. H. Moss. Form L-hart (equal); spelling and geography, Garrow.

The Christmas churches were very bright and portions of the churches were decorated and were large.

Bolton.—Christ sented the rector

TORONTO.

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

Messrs. J. R. Cartwright, Deputy Attorney-General, and J. S. Cartwright, Registrar of the Court of Appeal, were students under the late Archbishop of Canterbury, Dr. Temple, when he was head master of Rugby School. "I remember him," said the former, "as a very robust man, and have heard him say he never knew what it was to be tired. He was popular as head master, and had on his staff men who afterwards became very prominent. Among them were the late Archbishop of Canterbury, Dr. Benson, the late Canon Evans, of Durham, and Dean Bradley."

The Rev. L. N. Tucker, Organizing Secretary of the Canadian Church Missionary Society, reports having received the following donations in this city towards the sum of money needed for the coming year's missionary work, Mr. S. H. Blake, K.C., \$1,500, of which \$1,000 is a special donation for the work in the diocese of Keewatin. The same gentleman promises \$500 as a yearly subscription; Mes. rs. W. R. Brock, M.P., \$500 a year; F. Wyld, \$200 a year; George Gooderham, \$200 a year; A. H. Campbell, jr., \$150 a year; Lieut.-Col. Peilatt, \$150 a year; James Henderson, \$100 a year; Charles Cockshutt, \$100 a year; Walter Barwick, K.C., \$100 a year; the Rev. Canon Welch, D.D., \$100 a year; John Catto, \$50 a year, and also many other smaller subscriptions. On New Year's Day committees will be appointed in all the congregations, the members of whom will conduct an active canvass of the Church people generally throughout the city.

The Church School for Boys.—The head boys in the different forms at the Christmas examinations were as follows: Form V.—Scripture, H. R. Hammond; prayer book, G. Galt; Greek, E. P. Henderson; Latin, H. R. Hammond; composition, H. R. Hammond; literature, M. B. McCausland; ancient history, G. Galt; chemistry, H. R. Hammond; G. Galt (equal); French and German, H. R. Hammond; geometry and algebra, H. R. Hammond. Form IV.—Scripture, B. Heath; prayer book, J. L. Gooderham; spelling, H. Douglas; writing, J. L. Gooderham; grammar, B. Heath; composition, H. Macklem; literature, H. Douglas; history, B. Heath; physics, L. Ridout; Latin, H. Douglas; Greek, S. Brown; French and German, H. Douglas; geometry, L. Ridout; algebra and arithmetic, B. Heath. Form III.—Scripture, M. J. Greer; catechism, A. J. Johnson; reading, spelling and composition, A. J. Johnson; writing, R. S. Northcote; drawing, C. W. Bath; grammar, A. Greey; history and geography, J. B. K. Fiske; Greek, J. Gwynne; Latin, R. S. Northcote; French, M. B. Owen; German, J. S. Gzowski; algebra, R. S. Northcote; arithmetic, J. S. Gzowski. Form II.—Scripture, J. D. Ketchum; catechism, P. Brown; spelling, J. Ketchum, R. Gzowski (equal); writing, P. Brown; drawing, V. Lindsay; grammar, P. Brown; composition, G. Moss; history, P. Brown; geography, G. Moss; Latin, R. Bethune, P. Brown (equal); French, J. Ketchum; algebra, P. Brown, R. Fairbairn, R. Gzowski, S. Henderson (equal); arithmetic, G. Moss. Form I.—Catechism, P. Armour, N. Lockhart (equal); spelling, reading, grammar, history and geography, writing, Latin, arithmetic, J. Garrow.

The Christmas services in the various city churches were well attended. They were of a very bright and hearty nature and the musical portions of the service were well rendered. The churches were all beautifully and appropriately decorated and the collections at all the services were large.

Bolton.—Christ Church.—The parishioners presented the rector of this parish, the Rev. R. J.

Coleman, on Christmas Day, with an Alaskan bear robe of the finest quality. The congregation of St. Alban's, Palgrave, not one whit behind in their affectionate regard for their rector, presented him with another exceptionally fine fur robe. May God's blessing rest on the parish of Bolton and Palgrave.

Fenelon Falls.—The Rev. H. C. Dixon, the newly appointed missionary agent, visited this parish in the interests of Diocesan missions. Although the weather was unfavorable and the streets resembled a skating rink, the congregations were fairly large. Mr. Dixon preached in the village, morning and evening, and at St. Peter's church, Verulam, in the afternoon. In both places his clear and forcible presentation of the claims of the work in our own diocese was much appreciated. On Monday evening a short meeting was held at which the diocesan mission work was again presented and discussed. This was followed by an illustrated lecture from the Rev. H. C. Dixon on "Home, Sweet Home," or "Christie's Old Organ." All present were delighted with the lecture. A liberal offertory was received on behalf of the diocesan mission fund.

Port Perry.—The Church of the Ascension.—A confirmation service was held in this church on Thursday, December 18th, the Bishop confirming ten persons. There has been a great renewal of interest and life in this old church, the congregations being very good. The incumbent, the Rev. George W. Locke, M.A., has been very much encouraged by the kindly interest of the people and the efforts being made to meet the assignments of the Synod for the various benevolences of the Church. The outlook for the future is very encouraging.

NIAGARA.

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

Georgetown and Norval.—The following are the names of those who have qualified for prizes for attendance at the Sunday schools in this united parish. Georgetown—Doris Knowles, Willie Roe, Rob. McKay, Arthur McCollom, Gertrude McCollom, Gertrude Thompson, Gertrude Hoare. Norval—Herbert Newton, Victor Day, Clarence Robinson, Gordon Day, Tommy Hewson, Laura Day, Ramie Maguire, Fred. Turner, Bert Robinson, Edgar Robinson, Charlie Day, Glenwilliams.—Harry Lewis, John Curtis, Joe Easton, Rob. Easton, Winnie Beaumont, Lottie Eveson, Harold Beaumont. In some of the classes not a single pupil acquired the qualifying number of Sundays, whilst in others a high average was maintained.

Rothsay.—Our new pipe organ was opened on Sunday, the 21st December, with much joy and gladness. The Rev. C. P. Sparling preached two acceptable and instructive sermons. For the honour and glory of God, the clergyman, the Rural Dean Leake, M.A., has been endeavouring to raise the dignity of the church and improve the solemnity of worship. To this end, he has combated the entertainment craze and encouraged straight giving. Success at last has crowned the effort. The pipe organ, costing altogether \$365, was given by Mr. David Corbett, the Sunday school superintendent and clergyman's warden; the cost of alterations necessary to receive the organ, new choir seats, and a new hymn board, was met by the organist, Mr. James Wooddisse, while new matting for the aisles is laid down by Mr. George Noble. Mr. Walter Spencer, of Hamilton, builder of the organ, presided at the instrument at the opening service. We are highly pleased with our purchase from Mr. Spencer. He is faithful and efficient in his work. The organ has the following stops: Open Diapason, Stopped Diapason, Dulciana, Sub Bass,

Principal and Unison Bass. It is a very suitable instrument for a church holding 250 people, but we hope to add a swell box and the flute and piccolo in the near future.

Milton.—Grace Church.—A memorial window has been placed in this church by Mrs. Heaven, of Oakville, in memory of her late husband, Mr. Herbert Heaven, formerly of Boyne. The window represents St. Mary Magdalene weeping at the tomb of our Lord with the figure of the Saviour behind her, as if in the act of saying: "Woman, why weepst thou?" The window is a very artistic production.

HURON.

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

Exeter.—Trivitt Memorial Church.—The Rev. J. W. Ten Eyck, who for the past four years has been in charge of this living, has resigned in order that he may re-enter the university again and better equip himself for the ministry. Before coming to Exeter, Mr. Ten Eyck was in charge of the mission attached to All Saints' parish, in London East, Ont.

Woodstock.—New St. Paul's.—A beautiful memorial window has been placed in this church in memory of several late members of the congregation. The central lower portion is filled in with a figure of Our Lord, beneath which is the text, "Come unto Me," and is designated to the memory of Mary Woodward Canfield, wife of Mr. James Canfield. On the other side is the figure of St. John, in memory of Mr. Charles L. Beard, while a figure of St. Paul adorns the other side, erected to the memory of Dr. John George Gray, M.D. Over these figures are the figures of three angels, one being in memory of Bridget Wilson, the other to William Patrick, while the third bears no inscription.

ALGOMA.

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

Port Arthur.—St. John's.—It was a great omission that the facts were not recorded that the services for the Coronation of the King and thanksgiving for the King's recovery were rendered on the days appointed, and as nearly as possible in the same words as were used respectively at Westminster Abbey and St. Paul's Cathedral, in this little church. The children of the church, under the direction of Miss Boyce, organist ably seconded by B. Cooke and others, held a social in the school-room on November 16th, when several songs were well rendered by them, and Miss Thursby, who has most successfully passed the primary examination of the Toronto College of Music, kindly played a pianoforte solo. The funds went towards the repairs of the school and the new furnace, and was a praiseworthy effort, carried out with enthusiasm. The Woman's Auxiliary has had an afternoon tea and sale of work, which realized a good sum. The Junior Auxiliary held a pleasant social recently, which was well attended. It is with deep regret we learn that a prominent member of the Coronation choir, Mr. Ackerman, who sang as a solo, in St. John's church, the hymn commencing "My God, My Father, While I Stray," died on his passage home. His fine bass voice and his exquisite rendering of the words and music will be long remembered by all who had the privilege of hearing him.

Novar.—St. Mary's.—On Wednesday, December 17th, this church was formally opened by the Right Rev. the Lord Bishop of Algoma. It will be remembered by our readers that the old church of St. Mary was struck by lightning and burned to the ground on May 24th of this year.

We feel that the blessing of God has rested upon us to enable us to rebuild so quickly. The present church is frame, with a good stone foundation, and the workmanship reflects great credit upon the builder, Mr. D. A. McLennan, of Huntsville. The building pertains to the Gothic style, and is finished inside with plaster, giving a bright and cheerful appearance to the whole. The wainscoting adds much to the decoration of the church. Several of the diocesan clergy were present at the opening, including the Venerable Archdeacon Lwyd, of Huntsville; the Rev. W. A. French, of Magnetawan; the Rev. A. H. Allman, of Emsdale; the Rev. Lawrence Sinclair, of Aspdin; the Rev. C. H. Buckland, of Gravenhurst; the Rev. J. Waring, of Squin Falls, and the incumbent. A large number attended the morning service, at which there was a celebration of the Holy Communion, and when the Bishop administered the Holy Rite of Confirmation upon the candidates presented by the incumbent. The Bishop preached an eloquent sermon on the words: "In the beginning God," etc. The choir, ably assisted by the choir of St. John the Baptist, Ravenscliffe, rendered the musical portion of the service in a highly creditable manner. In the afternoon a special children's service was held at which there was a good attendance. Everyone was touched by the charmingly simple address of the Bishop upon the story of Samuel in the Temple. It might not be out of place to remark upon the deep stillness, unusual among so many children, which prevailed throughout the service. In the evening the church was crowded, many having come long distances to be present. At this service the music was particularly good, the choir of All Saints', Huntsville, kindly coming up for the occasion and bringing many others from the same town. An eloquent sermon was preached by the Bishop, who took for his text St. Matthew ii., 28. After the service, all those leaving by the 12.30 train adjourned to the parsonage, where a substantial supper was provided and partaken of by the many guests. The offertories for the day amounted to \$50, including donations to the Building Fund. A debt still remains upon the church, and any help to enable us to reduce it, would be thankfully received by the Rev. J. Pardoe, St. Mary's parsonage, Novar, Ont.

The Rev. J. Pardoe begs to acknowledge, with many thanks, the following sums, received by him for the Building Fund of the new church: From Mrs. W. Pilton, Sr., formerly of Novar, now of Hamilton, Ont., \$22.50; a friend, per Mrs. C. McPhail, Novar, Ont., \$1; Mrs. Duncan, Huntsville, Ont., \$1; Miss Hoare, London, Ont., \$1; H. H. Duncan, Esq., Huntsville, Ont., \$1; Col. Cowan, Novar, Ont., \$1; Mrs. Harriston, Novar, Ont., \$1; a member of St. Bartholomew's Girls' Auxiliary, Toronto, \$1. Mrs. S. Mark, of New Hamburg, sent a donation of \$5 to the Building Fund, not \$1, as was inadvertently stated in our issue of December 11th.

Correspondence.

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

ARCHBISHOP TEMPLE.

Sir,—I have perused with great interest several able and eloquent appreciations of Archbishop Temple's life which have appeared recently, but have noticed that in nearly all he is not regarded as a theologian, certainly not to be compared with the Jacobean divines and others, whose praise is due to the churches. There is another side to this

matter, and perhaps, you may be interested to hear from one of Dr. Temple's Sixth Form at Rugby, where he gave weekly lectures on divinity, what that side is. Dr. Temple's mind was like his body; strong, virile and vigorous; and as in his other teaching, less stress was laid upon prettiness of language than upon accurate thought and straight ideas; so, in Divinity, we were taught to grasp those great and fundamental facts, and their corollaries, upon which Christianity is based. And, although he was as well able, I imagine, as anyone, to balance evidence, discuss readings, detect nuances of meaning, and deal with points of controversy; yet all this was steadily subordinated to the practical usefulness of building up character upon solid and four square fundamentals "in comparison with which," he would say, "all else is little beside." It was not from incapacity, but of deliberate purpose, that we were discouraged from pursuing those by-paths, theological and other, wherein many "find no end, in wandering mazes lost." It is not less useful, in this time of indiscriminate reading, writing and speaking, to observe what great men do not write and say, than what they do. This was his principle later. Thus, on the great occasion of the meeting of the Bishops at St. Paul's Cathedral, at the close of the Lambeth Conference in 1897, the Archbishop took as his text, "I am the vine, and ye are the branches;" and preached a plain practical sermon to the Bishops, as representatives of the Church, on this all-embracing truth. I remember reading in a leading English Church newspaper at the time, that the Archbishop had lost a great opportunity; that he should have preached on the greatness and continuity of the Church. I imagine that His Grace did so, and pointed out the only foundation upon which churches can be built, be great, and continue. But there was no party shibboleth uttered; the great nugget of truth was shown in its native value. His training of clergy was on the same lines as his teaching of boys; what he required was a firm grasp of essentials, and plenty of work. As for such matters as different coloured stoles, and incidentals of ritual, these were not worth quarrelling about, as compared with the great purpose of the Gospel, for the sake of which he once said, "we well may suffer fools gladly," meaning, of course, in a kindly way, individual and harmless likes and dislikes in matters of detail. It was thus that he regarded much of the controversial theology of the day. And no one had more reason than he had, to know that controversies lead to little good; and that controversialists, as a rule, get to contend not for truth, but for victory. His career also proves that he who, amidst the strife of tongues, keeps silent, and works on, wins the victory for truth. The Church is, of course, none the less indebted to Barrow, Stillingleet, and the Jacobean divines; but even in their case, had there been less writing, and more doing, in the way of missionary enterprise, for example, on this continent, the gain would not have been less. To the Archbishop, the leading notes of the Church now, were missions and temperance. Your readers will, I think, agree, that in the working out of these two, lies the true work of all the churches of our generation.

B. WATKINS.

The Rectory, Campbellton, N.B.

Mr. G. F. Bodley, R.A., has reported to the Peterborough Cathedral Restoration Committee that he finds one bay in the south aisle of the choir is in a very unsatisfactory state. It has been decided to proceed with the work, which will dispose entirely of the balance the committee have in hand. The sum of £1,500 is still required for the repair of the north and south transepts, which will complete the great work of preservation, commenced in 1883. The cost of the restoration of the famous west front has been £13,000.

British and Foreign.

Mr. Joseph Williams, of Waterloo, has given £1,000, and Lord Derby £500, towards the restoration of Rainford Church, Lancashire.

The health of the Dean of Canterbury, Dr. Farrar, is occasioning some anxiety to his friends, who fear for him the effects of a hard and trying winter.

The Right Rev. E. H. Beckles, vicar of St. Peter's, Bethnal-green, and for some time Bishop of Sierra Leone, died suddenly on the 5th inst., at the age of 86.

The Rev. John Darlington, vicar of St. Mark's Church, Kennington, has given a peal of deep-toned tubular bells to the church, in memory of his mother.

Mr. Richard Calvert, of Walton-le-Dale, Preston, has given a donation of £5,000 towards the fund for the restoration of the Walton-le-Dale parish church.

The sum of £4,500 was received anonymously lately in the short space of ten days in varying sums by the S.P.G. towards the making up of the deficiency of the general fund.

Among seven octogenarians living within a few doors of each other at Combe Martin, Devon, is the rector of the parish, the Rev. H. W. Toms, who has held the living for over sixty years.

Archdeacon Wilson unveiled two stained-glass windows at St. James' Church, Rochdale, on a recent Sunday. One window has been subscribed for by members of the congregation as a token of esteem for their venerable vicar, the Rev. R. S. Rowan.

The Very Rev. W. R. W. Stephens, D.D., Dean of Winchester, died on the 22nd inst. from an attack of typhoid fever. He was born in 1839, and had been Dean of Winchester since 1894. He wrote a number of religious works.

Lord Llangatock has contributed £3,000 towards the "Twenty Mission Institutes' Fund," recently founded by the Bishop of Rochester. The money will be equally divided between the parishes of St. Mary's, Bermondsey, St. James', Bermondsey, and St. Mary's, Southwark.

Mr. E. W. Mercer, B.A., of Magdalen College, Oxford, and at present organist of St. Michael's, Chester Square, London, has been appointed organist of Carlisle Cathedral in succession to Dr. Ford, who has held that position for more than sixty years.

The Rev. Walter Bentley, rector of the Holy Sepulchre Church in New York, is about to have a completely equipped theatre built under his church, in which certain plays of a religious character will be produced by a local dramatic company, occasionally assisted by professionals. The rector was formerly an actor himself, and is secretary of the Actors' Church Alliance.

Two handsome tablets containing the Creed, the Lord's Prayer, and the Decalogue set in massive oak frames of Gothic design, and embellished with oak tracery, have been presented to the church of St. Peter's, Drumconrath, by Rear Admiral Singleton, C.B., of Aclare House. They are placed on either side of the east window, and added to other improvements recently made in the edifice, have a most pleasing and artistic effect.

The sum of £1,000 date towards the Liverpool.

The Bishop of age of Huddersfield family leave London 13 in the steamer

The total coll Fund, London, which is the La Hospital Sunday

The Dean of £5,000 to com front of the Ca dition of a new

The Bishop by Mrs. Reeve, for the winter is still suffering the summer.

During the Bishop of St. in the diocese the communic 534, and on E: 21,823, an incr

The east w Pembroke, is commemorate in August last has received-t a brass tablet event.

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At a Chap Arllechwedd, Archdeacon bers of the elevation to recognition tary of the deacon rece dudno, which his new dut

The death Lord Bishc place in Lo a long and the Episco born in 18, his clerical to the Ben St.-Paul's

In addit from West have been Belfast. T Primate, a the gener. fund, and his name magnificer place as a gifts, besi and an organ is portal aw

The sum of £157,000 has been subscribed up to date towards the Cathedral Building Fund at Liverpool.

The Bishop of Melbourne will resign the vicarage of Huddersfield on January 5, and he and his family leave London for Melbourne on January 13 in the steamship Nineveh.

The total collections for the Hospital Sunday Fund, London, amounted to £62,669 12s. 7d., which is the largest amount ever collected on Hospital Sunday since it was founded in 1872.

The Dean of Hereford has issued an appeal for £5,000 to complete the restoration of the west front of the Cathedral, which will include the addition of a new portal with rich double doorway.

The Bishop of Mackenzie River, accompanied by Mrs. Reeve, is going to the South of France for the winter on the advice of his doctors, as he is still suffering from the effects of his illness in the summer.

During the twelve years of the Episcopate of the Bishop of St. Asaph the number of communicants in the diocese has increased by one-half. In 1890 the communicants on Easter Day numbered 14,534, and on Easter Day this year the number was 21,823, an increase of 7,289.

The east window in Monkton Priory Church, Pembroke, is to be filled in with stained-glass to commemorate the visit of the King and Queen in August last, and the vicar, the Rev. D. Bowen, has received the Royal sanction to the placing of a brass tablet in the church recording the same event.

A new pulpit has been placed in St. John's Pro-Cathedral, Shanghai. It is made of solid teak, richly carved, and is beautifully finished and polished. The work was done entirely by Chinese craftsmen, none of whom were Christians. The pulpit was paid for entirely by members of the congregation.

At a Chapter meeting of the Rural Deanery of Arlechwedd, recently held at Bangor, the Ven. Archdeacon Morgan was presented by the members of the Chapter with a silver salver on his elevation to the office of Archdeacon, and in recognition of his much valued services as secretary of the Chapter for many years. The Archdeacon recently resigned the rectory of Llandudno, which he had held since 1886, to take up his new duties.

The death of the Right Rev. J. W. Festing, D.D., Lord Bishop of St. Alban's, Hertfordshire, took place in London on Sunday, December 28, after a long and protracted illness. He was elected to the Episcopate in 1890. The late Bishop was born in 1837, was ordained in 1860, and spent all his clerical life in London. Before his elevation to the Bench of Bishops he was a Prebendary of St. Paul's Cathedral.

In addition to the splendid gift of the pulpit from Westminster Abbey, two other benefactions have been recently made to St. Anne's cathedral, Belfast. Through the influence of the Lord Primate, a grant of £1,000 has been allocated to the general building fund from the Beresford fund, and a generous donor, who does not wish his name at present mentioned, has promised a magnificent brass lectern, worthy to take its place as a work of art, alongside the pulpit. These gifts, besides their intrinsic value, are a stimulus and an encouragement to renewed effort. An organ is still required, and the nave and west portal await completion.

The S.P.G. are hoping soon to be in a position to send out missionaries to commence work on the Gold Coast in West Africa, and in the vast unevangelized region which lies behind it.

The S.P.G. is at present supporting 11 bishop and 753 other missionaries. Of the latter 251 are in Asia, 199 in Africa, 46 in Australia, and 220 in the West Indies and on the continents of North and South America.

The Women's Mission Association, which in connection with the S.P.G., has increased its income by nearly £1,000 during the past year. It began in 1865 with the modest income of £161, and has steadily increased to £11,583, which was the amount raised last year. During its existence it has raised over £189,000. It employs at the present time 186 agents and works at fifty different mission stations.

The total income of the Universities' Mission to Central Africa last year was £34,374, as against £29,344 for the previous year. Three more natives have been ordained as deacons. There has been a new Industrial House opened at Zanzibar, a new school in the island of Pemba, and a new steamer has been placed on Lake Nyassa. Australia and New Zealand have given a Bishop and a priest respectively to the work. The number of hearers, catechumens, and communicants shows a steady increase.

The mayor of the town lately unveiled in Nott's Square, Carmarthen, a brass tablet to the memory of the Right Rev. Dr. Robert Ferrar, Bishop of St. David's, who near that spot suffered death at the stake in 1555. The memorial is the anonymous gift of a lady.

The Bishop of Lincoln lately dedicated a stained-glass window which has been placed in the Angel Choir of Lincoln Cathedral. The window, which stands above Bishop Fleming's chapel, on the north side of the Angel Choir, has been beautifully designed and executed. It depicts some of the principal events in the life of St. Hugh.

The remains of the late Most Rev. F. Temple, D.D., Archbishop of Canterbury, were interred in the cloisters of Canterbury Cathedral on Saturday afternoon last. The obsequies were of a plain and simple character, according to the wishes of the late Primate. A very large number of the Bishops attended the funeral, and there was also a large representation of the Court, Army, Navy, and Civil Service, as well as of the Universities, present. Mrs. Benson, the wife of Archbishop Benson, and two daughters of Archbishop Tait, were amongst the mourners. The funeral service was arranged by the Very Rev. F. W. Farrar, Dean of Canterbury, and the wishes of Mrs. Temple in regard to the choice of music were closely considered. Simultaneous services were held in the Abbey, and also in St. Paul's Cathedral.

The number of missionaries which the Church Missionary Society hopes to send out during the coming year is 181. Of these 57 will be going out for the first time. Farewell meetings were held in Exeter Hall on Oct. 1 and 2, and were very well attended. Last year the number of new missionaries was 85. The annual report just issued deplores the falling-off in the number of missionaries accepted for service. The Church Missionary Society now occupies 580 stations. The number of European and Colonial missionaries is 919. Of these 412 are ordained, 143 laymen and the rest ladies. It employs 64 qualified doctors, of whom 14 are women. The receipts for the general purposes of the Society were £327,000, an increase of £13,500 on the income of the previous year.

Three interesting discoveries have been made at the parish church of Little Marlow, Bucks., during its restoration. An old "priest's door" has been found in the chancel wall, the original opening to the rood-loft has been discovered, as well as the remains of a Norman piscina.

A GERMAN TRUST SONG.

Just as God leads me I would go;
I would not ask to choose my way,
Content with what He will bestow,
Assured He will not let me stray;
So, as He leads, my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads I am content,
I rest me calmly in His hands;
That which He has decreed and sent—
That which His will for me commands—
I would that He should all fulfill,
That I should do His gracious will,
In living or in dying.

Just as God leads I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which His love ordained as right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads I onward go,
Oft amid thorns and briars keen;
God does not yet His guidance show—
But in the end it shall be seen
How by a loving Father's will
Faithful and true He leads me still.

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Family Reading.

FOR MOTHER'S SAKE.

By Lilian.

Written for Canadian Churchman.

"Who's this coming up the lane, mother?"

Thus questioned, Mrs. Ray laid down her work, and joining her daughter at the window, looked intently for a moment across the snow-clad garden plot, at a slight, boyish figure, approaching the farm-house as rapidly as the soft, yielding snow would allow.

"It's Ralph Leslie, I think, Nellie. He seems to be in haste; I wonder what brings him here. It's none too easy walking, I'm sure; the snow is melting so in the warm April sun; your father said to-day that the roads were almost impassible."

"I'm glad of it—I mean I'm glad the snow is wasting so fast. If these warm days continue, we may soon have the green leaves and the grass and flowers again, oh! I'm so sick of winter! Aren't you, mother?"

"The winter has seemed long, dear; but we will enjoy the balmy days all the more when they do come—come in."

The door opened to admit Ralph Leslie, a slight, young lad of fourteen. With his cap in one hand, he exchanged greetings with Mrs. Ray and her daughter. Though Nellie was two years his senior, a firm friendship existed between the two; yet Ralph scarcely noticed her bright smile of welcome, and politely refusing Mrs. Ray's kind offer of a seat by the cheery fire, asked for Mr. Ray.

"He's over at the barn," replied Mrs. Ray, "you can easily find him, I think."

"Yes, Mrs. Ray; thank you. I want to see him at once;" and without further ceremony Ralph was off to the barn.

"He seems in a great hurry, mother, I wonder if anything is wrong?"

"I hope not. I should like to know how Mrs. Leslie is; she has been poorly for some time."

Mrs. Ray went back to her work, and Nellie, with a thoughtful face, resumed her seat by the window. Meanwhile Ralph, guided by the sound of a fanning-mill, soon found Mr. Ray busily engaged in dressing wheat ready for sowing in the fallow ground by-and-by.

"Hello, Ralph! you're quite a stranger. How are ye?"

"I'm quite well, thank you, Mr. Ray; but mother is very ill and I came to see if you would kindly drive to town for the doctor."

"Mother ill, is she? Well, I'm real sorry, lad; but is she so bad as that?"

"Yes, indeed, Mr. Ray; she has been ailing for some time, and Mrs. Reid has been staying with her all this week. Last night she took a bad turn, and seems to be getting worse. Mrs. Reid says she thinks that if we don't get the doctor or some more medicine soon she will die," and the clear, blue eyes filled with tears.

Mr. Ray's kind face had become very serious, and he looked pityingly upon the poor boy, who was struggling manfully to force back the tears that would have been no disgrace had they been allowed to come.

The brief struggle was past and the victory won. The voice was quite steady, though full of anxious pleading that presently asked: "Will you go, Mr. Ray?"

"My dear boy," and the hard, rough hand was laid with a woman's tenderness on the boy's shoulder, "willingly would I go to Lister, ay, and ten times as far, to help your dear mother, but do you not know that the ice is breaking up in the lake, and no man

or beast can cross it now? Listen! Don't you hear the booming of the ice?"

A sudden pallor overspread Ralph's sunburnt face, as at that moment a long, low murmur, as of distant thunder, reached his ears. He had not lived three miles from the great lake chain without knowing what that distant murmur meant.

A few miles to the south stretched a great chain of lakes, varying in width from one to ten miles, the entire length from east to west being about thirty miles. The new, rich farming lands on the north side were thinly settled. The farmers sold their produce, bought their necessities and homely luxuries, and carried on most of their important business transactions in the thriving town of Lister on the other side. In winter, when the ice was thick and firm, the distance of five miles across the lake was easily traversed, and in summer a good, stout steamboat made regular trips from shore to shore.

The doctor lived in Lister, and paid regular visits to the Lakeside settlement; but the ice could not be crossed now, and the doctor could not come. There was no other physician nearer than thirty miles away.

What wonder, then, that Ralph's face grew pale, as he thought of mother suffering, dying, for want of the help that he alone could give? What wonder that the strong man brushed a misty cloud from his eyes with the back of his toil-worn hand, as he thought of the already fatherless boy and his fair young sister, only sixteen, perhaps left to fight life's battle alone?

The two stood in silence for a few moments, struggling with emotions of love, sorrow, and sympathy.

"Don't lose hope, Ralph," the farmer said, presently, "the good Lord knows all about it, and depend on't, if He wants your mother to get well, He doesn't need the assistance of any doctor in Christendom. Just ask Him to help you, and all will be well."

But no ray of hope shone in the downcast face of the despairing boy, as he turned back with a heavy heart to retrace his steps, refusing Mr. Ray's kind invitation to go in and rest awhile.

About half an hour afterwards, Katie Leslie, watching anxiously from the window, saw her brother approaching. He came in at the back door in order that his wet boots might not leave tracks on the floor, and Katie met him in the woodshed. One glance into his face told her that something was wrong. With a nameless fear tugging at her heart, she exclaimed: "What is it, Ralph, can't he go?"

"Oh, Katie, the ice is breaking up in the lake, and no one can cross it now."

Ralph sank down on a low bench in an attitude of utter dejection. In a moment Katie was by his side, and had thrown her arms around him. Thus the brother and sister, locked in a close embrace, mingled their tears. Ralph did not try to restrain them now—indeed, it was impossible. They clung to each other as if for support under this sudden crushing load. Soothed and strengthened, however, by each other's sympathy, the wildness of their grief soon passed, and Ralph sufficiently recovered his voice to ask, "How's mother?"

"She's about the same," answered Katie; then, after a pause, "We must ask God to make her well, Ralph; no one else can help us now."

Ralph recalled Mr. Ray's parting words, which at the time had been unheeded, and repeated them to his sister. When he had finished speaking the light of a trembling hope shone in Katie's tear-wet eyes, as she said, eagerly: "Oh, Ralph! don't you remember that verse which says, 'If two of you shall

agree on earth as touching anything that they shall ask, it shall be done for them of My Father, which is in heaven?' Jesus, Himself, spoke those words, and they must be true. Let's ask Him to cure mother now."

The light of hope had imparted itself to Ralph, and he answered with emotion: "Yes, we will; you pray, Katie."

Hand in hand they knelt by the old wooden bench, and Katie's low, sweet voice arose in pleading tones, interceding for the one most dear to them, on earth, while Ralph's voice joined his sister's in the fervent "Amen."

In simple faith they prayed, and arose from their knees with lightened hearts. But Ralph's face glowed with a sudden inspiration, which had come to him like an electric flash as he uttered that last "Amen." Katie's new-found calmness was quickly put to flight by his startling announcement:

"Katie, I'm going for the doctor!"

"You, Ralph!" and his sister stared in blank astonishment.

"Yes, Katie; I may perhaps be able to go where a horse could not; at least I can try. I believe God will take care of me and bring me safely back with the medicine—of course, the doctor himself won't come. I can take the letter that Mrs. Reid wrote, you know."

Katie's alarm at this unexpected turn of affairs was great, and she strove in vain to convince her brother of the folly and rashness of his daring scheme. But in vain; Ralph remained firm to his convictions, and seemed to feel so assured of his success and of Divine assistance, that at last Katie yielded; not, however, without many misgivings and a heavy heart. Yet her love for her mother was so great that she allowed her brother to run this terrible risk in the hope that it might be the means of restoring the dear one to health and strength.

(To be continued.)

WHAT A CHRISTIAN OUGHT TO BE.

If any man compares his own soul with the picture drawn in the New Testament of what a Christian ought to be; if any man fixes his eye on the pattern of self-sacrifice, of purity, of truth, of tenderness, and measures his own distance from that standard, he might be ready to despair. But fear not, because you are far from being like the pattern set before you; fear not, because your faults are painful to think of; continue the battle and fear not. If, indeed, you are content with yourself, and are making no endeavour to rise above the poor level at which you now stand, then there is reason to fear. But if you are fighting with all your might, fear not, however often you may have fallen, however deeply, however ungratefully, however inexcusably. This one thing we can give, and this is what He asks, hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like Him; to come nearer to Him; to root out from within us the sin that keeps us from Him. To such a battle, brethren, I call you in His Name.—Dr. Temple.

—The character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale.

—There is a blessed reality in the Christian's consecration of himself to the service and glory of God, and in the supreme influence of his indwelling spirit over all our powers, mental and physical, which are "hallowed" unto him.

Children's

SLEEP. I.

Translated from P.

Sleep now, my
All went to sleep
Birds are all
Lambs are all
Only the moon
Peeps through
Good ward an
Brave little P

All in the east
Silent and hush
Fires and high
Never a mouse
Pony's asleep
Only the dog
Watch in the
Brave little P

Who was so
Nothing but
Playthings ar
Pony and dog
Every one fa
Ready their
What will be
Sleep little P

HOW NETTIE

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SLEEP, LITTLE PRINCE!

Translated from the German by John P. Jackson.

Sleep now, my brave little Prince,
All went to slumber long since,
Birds are all snug in their nest,
Lambs are all safe or at rest.
Only the moon's gentle light
Peeps through the window to-night,
Good ward and watch we will keep,
Brave little Prince, go to sleep.

All in the castle is quite
Silent and hush'd for the night;
Fires and lights are all out,
Never a mouse stirs about;
Pony's asleep in his stall,
Only the dogs, one and all,
Watch in their kennels must keep,
Brave little Prince, go to sleep.

Who was so happy all day
Nothing but laughter and play,
Playthings and sweets to his fill,
Pony and dogs to his will,
Every one faithful and true,
Ready their duty to do—
What will his life be anon
Sleep little Prinzchen, sleep on.
Sleep on, sleep on!

HOW NETTIE'S HAPPY NEW YEAR CAME.

It was going to be a white Christmas, a very white one. The snow had been falling steadily since early in the morning; now the wind had risen, and sweeping over the cold streets and tall houses, carried the light snow in vast whirling sheets hither and thither.

Nettie stooped by her little table of half-frozen apples and cakes waiting for customers. She was chilled through and through; but her sales had been almost nothing for several days, and there would be no Christmas for her if she did not sell her "things," as she called them; and even if she did sell them the Christmas would be very small indeed.

Just then there was a swish through the air, and a sudden thump, and away went one of the legs of her rickety little table, and off into the snow ran the poor array of half-frozen apples and hard, dry ginger-cakes. Whether by design or by accident a snow ball thrown from across the street had wrought the damage.

Poor Nettie! At sight of this last calamity her fortitude entirely forsook her, and bursting in tears she began groping in the cold snow for the scattered pieces of her little store.

"Why, why, that's too bad!" cried a strong and kindly voice, and Nettie felt a couple of large hands lay hold of her and lift her up. "Let me see if I can't mend matters," and leading Nettie into a neighbouring store, the stranger

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purchased for her a toy horse, and slipping a dollar into her hand, told her to hasten home. Nettie stopped only long enough to take the poor remains of her table and its rude cloth to the place where she usually kept it, and then drawing her thin shawl around her, hastened away.

Two days after the same gentleman stopped at Nellie's table and began to question her. He had not before enquired her name. Now he made her tell him all about herself, and her poor sick mother whom she was trying to take care of. The stranger seemed greatly moved at what he heard. He called a carriage, and putting Nettie into it, he got in himself and directed the driver to take them to Nettie's home.

Nettie's mother gave a faint scream when she saw the stranger, and held out her thin arms toward him; and it took the little girl some time to understand that Uncle John, her mother's brother, had come, and all care and anxiety for the future was over.

"I have been a very selfish fellow, I fear, for many years," said Uncle John. "But I never supposed you needed help, or I should have come long ago. Though I was looking for you, I doubt if I should ever have found you if I had not been led to help Nettie that cold day."

"We'll be happy now," "Yes, we will, thank God," replied Uncle John.

"It will be Happy New Year without any make believe this year," added Nettie.

And when she saw the comfortable home to which Uncle John took them the very next day, Nettie felt sure the New Year was going to be far happier than she had ever dreamed it could be.

A CAT IN THE BAG.

Little Arabella Frost was almost asleep; her curly head was nestled on the soft pillow of her brass cot, and the dark lashes rested on her

pink cheek. Almost asleep, but not quite, the little ear was still open, and she heard mother say to big brother Joe, "Then the cat is out of the bag."

"What cat, mother?" asked Arabella, sleepily, without opening her eyes.

"Never mind, baby; go to sleep," said mother.

"What did they put the cat in the bag for?" Arabella asked herself; "it must be a wild cat." Just then she saw the bag—it was empty; she saw the cat—it looked very wild; it seemed to be biting and scratching many people, and in a great fright Arabella screamed and woke up!

You see she had gone off to sleep and dreamed about the cat getting out of the bag, and mother had to take her on her lap to get the little girl quiet again.

The mother told her that letting the cat out of the bag meant telling a thing that ought not to be told,

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and that a story was sometimes just like the cat she had dreamed about; it hurt people when it ran about.

"If you hear anything ugly about your playmates, darling," said mother, "remember what the cat did when she got out, and tie your bag as tight as you can."

THREE LITTLE KITTENS.

Three little kittens, out at play,
Scampering about the lawn one day.

Three little kittens as white as snow,
Hunting for mischief, high and low.

A piece of stovepipe lying near,
Dropped by the rubbish man, I fear.

Three little kittens, with snow-white fur,
Crept in at one end with contented purr.

Then a strange thing happened, as you'll agree,
And wonder how such a thing could be.

For out of the other end, into the light,
Crept three little kittens, as black as night.

FLORENCE NIGHTINGALE'S FIRST PATIENT.

We have just read a most interesting account of an incident in Florence Nightingale's girlhood.

Some boys had thrown stones at a valuable shepherd dog belonging to an old Scotch shepherd and broken its leg, and it was decided that it would be a mercy to kill the poor animal, when Florence Nightingale came upon the scene, and here we begin the story.

The little girl went fearlessly up to where he lay, saying in a soft, caressing tone, "Poor Cap! poor Cap!" It was enough. He looked up with his sparkling brown eyes, now bloodshot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked with her little ungloved hand the large, intelligent head.

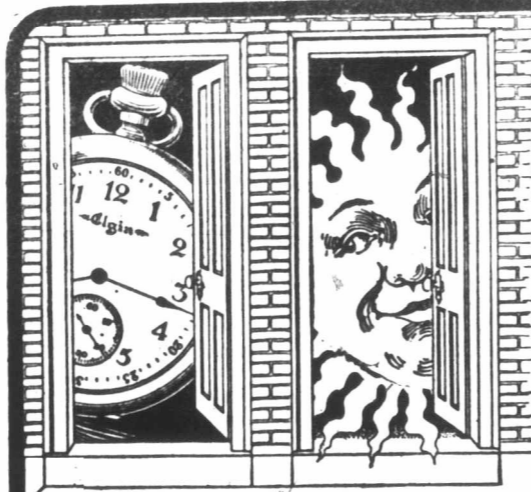
To the vicar he was rather less amenable, but by dint of coaxing at last allowed him to touch and examine the wounded leg. Florence persuasively telling him it was "all right." Indeed, she was on the floor beside him, with his head on her lap, keeping up a continuous murmur, much as a mother does over a sick child.

"Well," said the vicar, rising from his examination, "as far as I can tell there are no broken bones, the leg is badly bruised; it ought to be fomented to keep the swelling down."

"How do you foment?" asked Florence.

"With hot cloths dipped in boiling water," answered the vicar.

"Then that's quite easy. I'll stay here and do it. Now, Jimmy, get sticks and make the kettle boil."



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"But they will be expecting you at home," said the vicar.

"Not if you tell them I'm here," answered Florence; "and my sister and one of the maids can come and fetch me home in time for tea; and," she hesitated, "they had better bring some old flannel and cloths; there does not seem to be much here. But you will wait and show me how to foment, won't you?"

"Well, yes," said the vicar, carried away by the quick energy of the little girl.

And soon the fire was lit and the water boiling.

An old smock frock of the shepherds had been discovered in a corner, which Florence had deliberately torn to pieces, and to the vicar's remark, "What will Roger say?" she answered, "We'll give him another."

In the evening, when Roger came, not expecting to find visitors in his humble cottage, and dangling a bit of corn in his hand, Florence went up to him.

"You can throw that away," Roger, she said, "your dog won't die; look at him!"

And Cap rose and crawled towards his master, whining with pleasure.

"Deary me! deary me! what have you done with him? He could not move this morning when I left him."

Then Florence told Roger, and explained the mode of treatment.

"You have only to go on to-night, and to-morrow he will be almost well," the vicar says. And smiling brightly she continued: "Mrs. Norton has promised to see to Cap to-morrow, when you are out; so now you need not kill him; he will be able to do his work again."

"Thank you kindly, Missy. I do, indeed," said the old man huskily. "It went hard with me to do away with him; but what can a poor man do?" And putting out his hand he stroked the dog.

"I'll see to him, Missy, now as I know what's to be done." And he stood his crook in the corner and hung his cap on the peg.

Then Florence took her leave, stroking and petting the dog to the last, and those who, standing

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It is impossible to emphasize too strongly the dangers of such methods of treating sleeplessness. If you are tempted at any time to yield to being drugged remember this warning and you will be thankful for it.

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We don't want you to get the idea that by taking one of Dr. Chase's Nerve Food pills on retiring you will obtain rest and sleep that night. This food cure does not work that way; it cures sleeplessness thoroughly by removing the cause. You will likely feel the benefit of this treatment in a week or two, but may have to use it for a month, or two, or three, before your nerves are restored to normal condition.

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in the cottage door, watched her disappear, little thought they were gazing upon one whose mission would be to tend the sick and wounded on many a battlefield, and how, in years to come, men dying far away from home would raise themselves upon their pil-

lows to "kiss her shadow" as it passed them."

PRINCESS IRENE.

Lucy Perry was a little girl who liked to have her own way. She thought she knew better than anyone else what was best for her, and so she was often in trouble.

"Would you like to go with me fishing?" asked her papa.

"O, yes! but Princess Irene must go too." Now the Princess was a beautiful wax doll, with

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lovely curls, dressed in pink silk. "Better not take the doll, Lucy," said her father. "Young ladies don't go fishing in pink silk."

Lucy was determined, and so Princess Irene accompanied them to the creek. Here she put the doll on a stone under a large tree, where she was sure it would be safe.

Suddenly she heard a loud bark, and there came Rover, dashing down to the bank, and with such force against the Princess that he knocked it over into the creek, and Lucy saw the water close over her darling!

The creek was deep at this point, and Lucy's father had to fish some time for it. When he at last drew it from the water the wig was soaked off, the paint gone from its face, and the pink silk ruined.

All the crying in the world could not restore poor Princess Irene.

Had Lucy remembered the fourth commandment, she would have obeyed her father's suggestion, and the dolly would never have met with such a sad fate.

TRUE BRAVERY.

In the heat of passion, Robert had done something he was ashamed of, and sorry for after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now, Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over, the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a moral coward. I'll do it!"

So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right, for right's sake, as there is in the performance of a grand and heroic deed the world will hear about.

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He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take and are so harmless that little children take them with benefit, as they contain no opiate, cocaine or any poisonous drugs.

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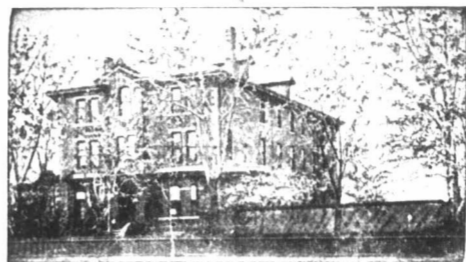
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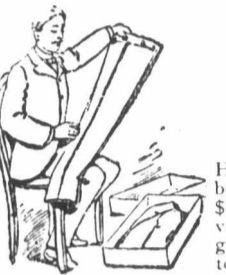
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