

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JANUARY 10, 1901.

[No. 2.

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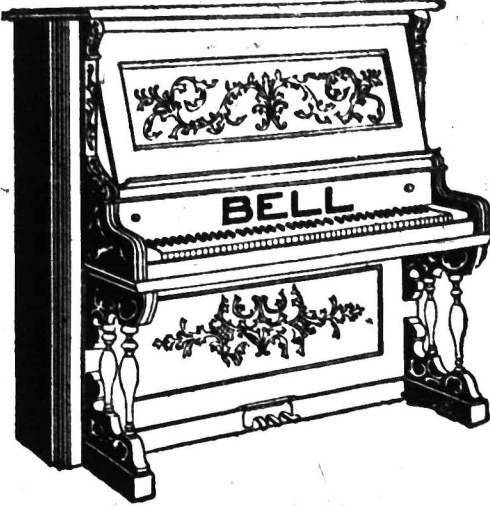


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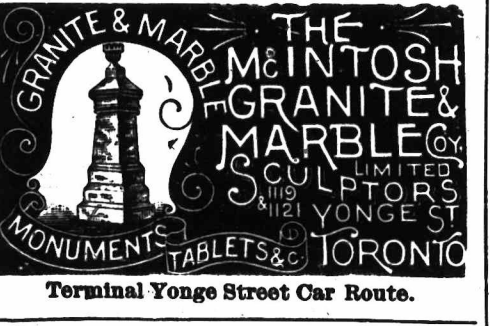
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Appropriate Hymns for First and Third Sunday after Epiphany, compiled by Dr. Albert Ham, F. R. C. O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found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

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323.
Processional: 219, 299, 547, 604.
Offertory: 213, 222, 232, 300.
Children's Hymns: 333, 342, 536, 565.
General Hymns: 79, 214, 290, 534.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 317, 629.
Processional: 78, 79, 224, 547.
Offertory: 81, 536, 548, 631.
Children's Hymns: 76, 332, 336, 390.
General Hymns: 218, 222, 532, 546.

Lack of Clergy.

Our contemporaries, both in England and Ireland, lament the lack of candidates for ordination, and efforts are being made to increase the number. At a conference held at Ripon this matter was fully discussed, and the advisability of taking steps for the encouragement of those anxious to enter Holy Orders was debated. One step in this direction is about to be taken. The Bishop of Ripon will shortly open a college for the training of ordination candidates. It is more especially for graduates of Yorkshire College, a branch of the Victoria University, but those of the older universities will also be admitted. It is to combine sound teaching with inexpensive living, and in this it fulfils a longfelt want. Theological colleges are beyond the means of many who desire preparation for orders, and hence many lack the necessary theological training

when they enter upon their work. The Rev. Henry Gee, D.D., is to be the first principal. The fees will not exceed £60 a year, and it is hoped they will be considerably less for promising students.

Rev. Mr. Mackenzie's Booklets.

In another column we publish a letter from the Rev. W. J. Mackenzie, of Chipewa, who appeals to us to give his productions a publicity which has hitherto been denied them. He assures us, what we can believe, that they were not written for money, and even at the published price would not recompense him. But, by a hard fate, they were never properly advertised, but had for years been lost in a publisher's warehouse. Change of place has emptied the building, and has brought them to the light of day. We cheerfully accede to Mr. Mackenzie's request, and trust that our notices will ensure a sale which will benefit both author and purchasers.

HOW YOU CAN MAKE US HAPPY.

We hope you all will have the kindness to carefully examine the address label on the Canadian Churchman, to see if your arrears are all paid, as well as your subscriptions to the Churchman paid one year in advance, so as to begin the new year and the new century by paying your subscriptions promptly. You will then, indeed, make the new year and the beginning of the new century, not only happy for us, but will also confer a great blessing on us, for which we shall be very grateful.

Thoughtless Cruelty to Pets.

So great is the ignorance on the question of what quantity of water is required by animals, that in countless cases caged birds and animals are allowed to die of thirst. It may, therefore, not be amiss to state that all animals require water, and the absurd theory that rabbits and guinea-pigs do not need it, leads to the torture and death of hundreds of these animals, when kept in captivity. A caged rabbit or cavy cannot get the quantity of succulent green food it requires, and should always be provided with a pan of water. In their wild state they absorb great quantities of moisture by subsisting almost entirely on wet or dewy grass.

Dr. Chavasse on Methods of Work.

The Bishop of Liverpool (Dr. Chavasse), said lately, in an address to his clergy, that there were four points which they ought to keep well before them in doing, as they were doing, the work of God. First of all, they must have a definite object, and their object must be nothing more nor less than the salvation of men, using salvation in its higher and fuller sense, and including the whole man—mind, body, and spirit. A Church was not worthy of its name which

did not care for the whole of a man as God had made him. Therefore, as Churchmen, he thought they were bound to take an interest in all social movements. Christ not only preached the Gospel, but He fed the hungry, healed the sick, and cast out devils, and He sent His Apostles to do the same. They who were carrying on His work must imitate His methods, and make their mission to their generation as full and free as Christ's. Whatever might be their views on those subjects—and it was quite likely they would differ widely—they ought not to hold aloof from such great questions as the temperance question, the purity question, the question of the housing of the poor, and the care of the children. As citizens Churchmen, and Christians, they ought to think those subjects out for themselves, and seek to do something to make their country and city more sober, more pure, more moral, and more well ordered.

Second.

The second great object they should keep before them was individual effort. There was a danger to the Church of England, in every part of the country, of the giving and working being confined to a very few, and the great mass of their communicants and congregation, thinking that they had nothing whatever to do except to attend church, listen to the sermon, come to the Holy Communion, and give to the offertory. The masses would never be won to Christ, and the Church would never do what she ought to do, until every man and woman felt that they had some part in the work. He urged them not to take a narrow view of the scope and work of the laity. He trusted that the time was coming when the layman, who had the mind of the statesman and the ability of the administrator, would be allowed a very great share indeed in the government of the Church at large, and of their own parish churches in particular. He believed most strongly in the priesthood of the laity. He trusted that the time would come when they would have in every church in every parish their Parish Council, where men would meet together to consult with the vicar how best to advance the interests of God and their Church in the parish where they lived.

Third.

Then, thirdly, there must be, as well as individual work, concerted action. All jealousies must be swept away in the thought that they were workers for the one great end. There were often divisions through differences of opinion on religious matters. As long as the Church lasted, there would be differences of that kind; and Church history showed that the early Church had its dissensions and differences just as they had them to-day. They must bear and forbear. If they could not have the services exactly as

they liked—if there was nothing in it that was against the Book of Common Prayer and the Word of God—they must be content to bear. Another cause of difference was class distinctions, but he hoped that the time was coming when in the Church of England they would see the poorest standing side by side with the richest. Those class distinctions could only be swept away by their remembering that they were all one in Christ.

Fourth.

Lastly, he urged them to have faith in God. It was God's work, and they might thank God that they belonged to the great historical Church of England. He acknowledged with thankfulness the work that had been done by their Nonconformist friends, but as a Churchman he believed the Church of England to be the more excellent way. Let them seek to hand on to those who came after them the form of Christianity which they had received from their forefathers in all its soberness, fulness, and Scripturalness, thanking God that they belonged to a Church which was truly Catholic and truly Protestant, and, whilst Reformed, also Apostolic.

The Care of the Family.

A very useful society exists, in London, which might be imitated by all interested in our national welfare. The objects of this useful society are: 1. To uphold the sanctity of marriage. 2. To awaken in mothers of all classes a sense of their great responsibility as mothers in the training of their boys and girls—the future fathers and mothers of England. 3. To organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness, of life. In response to several appeals, the president and committee of the Mothers' Union have decided to open a small lending library for the use of subscribing members and associates. It will include works of three classes: (1) For educated women to study; (2) for mothers to use with their children; (3) for mothers' meetings.

The Forces Affecting the Religious Position.

The Bishop of Durham, in his second visitation address, referred to three forces which are in the present day affecting the religious position—physical science, historical criticism, and socialism. He said that it would be difficult to overrate the debt theology owed to physical science, and yet its clearly defined success made its incompetence more keenly felt. It could not silence the questions—Whence? Why? Whither? All that science could do was simply to place before us the solemn and majestic background of revelation. Dr. Westcott showed how historical criticism brought the records of revelation into contact with human life. The Bible had lost half its power as long as it was supposed to be wholly removed from the mass of human literature, and exempt from the action of natural forces, which affected the composition and transmission of other books. Criticism had, at any rate, dissipated

the illusion that there was once a "golden age" utterly unlike the time in which we had fallen. The Bishop frankly declared he had during half a century been learning more from those with whom he fundamentally differed than from those whose conclusions he shared. In regard to socialism, the Bishop said that this new force deeply affected the Church of the present day. Social work was, indeed, of the essence of the Gospel. God fulfilled His work on earth for men, through men, and no man could do his part in isolation. The ends of Christian men for others could not be pursued merely in an individual capacity, but must be worked out corporately. Our standards and aims and ideals were, however, too material, and this was true of personal, political, and municipal life.

The Late Bishop Strachan.

On the last day of the year and century, there was placed upon the marble bust of the late Bishop Strachan, in the chancel of St. James' Cathedral, Toronto, a handsome wreath, with garb attached, bearing the following inscription: "Lest we Forget. This wreath is placed to commemorate the 100th anniversary of the arrival in Canada of the late Right Rev. John Strachan, D.D., first Bishop of the diocese of Toronto, who was wont to say: 'That on the last day of the last week, of the last month, of the last year, of the last century, his ship first touched Canadian shores.'" The wreath was placed by a grandnephew of the late Rev. James Magrath, one of the first pioneer missionaries to this country, who came to Canada in 1827, and was first rector at "the Credit," now called Springfield-on-the-Credit, and whose hospitable and picturesquely situated home, "Erindale," is too well known to be described here, and who for many years enjoyed the great and good Bishop's warm personal friendship and esteem, who often visited him there. It may also be noted here that the said Rev. James Magrath was a lineal descendant of the celebrated Irish Archbishop Miler Magrath, who was one of Queen Elizabeth's favourite bishops, and, according to historical and family annals, was advanced by Her Majesty, in 1570, to the Archbishopric of Cashel, Lismore and Waterford, which dignity he retained for 52 years, and died in the 100th year of his age.

REUNION IN SCOTLAND.

On several occasions we have referred to the efforts made at the instance of Bishop Wilkinson, of St. Andrew's, and representative clergymen and laymen of the various Christian bodies in Scotland, for the purpose of discussing the question of reunion, the following important statement has now been issued by the committee: "In common with very many of our brethren, both clerical and lay, we have the conviction brought home to our consciences that the lack of visible unity amongst Christian people is one of the chief hindrances by which all efforts to advance the Kingdom of our Lord are impeded. We are impressed with a sense of the obligation which rests

upon all true believers in Christ to realize and manifest their unity in Him. We recognize in the infidelity, the neglect of God, the self-sufficiency, the pride, the love of money, the impurity, the intemperance, the worldliness, and other evils by which we are confronted, an additional call to manifest that unity as a common basis of action against the common foe. We thankfully acknowledge the truth of the inner union which exists between all who are spiritually united to Him Who died for our sins, and ascended into heaven to be our Mediator and Advocate, and we desire to cherish and promote the manifestation of that essential unity in Christ which exists among true believers, and which is the only sound basis of external union. We rejoice in the amount of visible unity which has already been realized, but we regard it as obvious that that visible unity in its completeness has yet to be accomplished. We are painfully aware of the difficulties by which the whole subject is surrounded. It is on account of these difficulties that we desire, like Ezra, of old, to cast ourselves unitedly upon our God, and to ask Him to 'show us the way.' We have of set purpose avoided the consideration of any of the plans for union which have from time to time been put forward. We are satisfied from the study of Holy Scripture that before any such consideration is attempted, it is desirable that, after the example of the early Christians, if not in one place, at least on one day, and with one accord, we should kneel together before the throne of the Eternal Father, humbling ourselves for our manifold sins, and negligences, and ignorances, claiming the forgiveness which we have in Christ through His precious blood, beseeching the Holy Spirit to reveal to us anything which we can do to enable the answer to the prayer of our Divine Master to be more fully manifested: 'Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as We are. Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.' We are encouraged, by the marked spirit of brotherly sympathy and fellowship with which all our meetings on this subject have been pervaded, to expect still greater things in the future. We humbly believe that our Heavenly Father is silently working, we know not how, by the Holy Spirit toward a definite end. This end may not be seen as yet, but we believe that it will be made manifest, in His own time and in His own way, for the honour of Jesus Christ, His Son, our Lord. Before taking steps to obtain, if possible, the setting apart of some day in the year 1901, as a day of prayer and intercession in this matter, it is obviously important that we should ascertain how far this our desire finds a response in the hearts and minds of our fellow-Christians in Scotland. We shall, therefore, be much obliged if those who agree in the above statement will send their names and addresses to any

of the subject 15th, 1901." one member Among the bishops, and ing laymen and clergy and United Free

THE NO

We recent behalf of the sionary dioc the appeal w dioceses in t starved for emigration, o C.P.R., and crease of po stances wou special effort feet. Instead its grants, si annum; it di ciations in I crease the g which has a although he of nine addi for their sup the first I strong and try in his re in defence has been un England to minister to Anson says: land twice o press desire order to do endowment thus enable Saskatchewan needed. It Provincial S resolution "c the diocese mous area c For two ye the bishopri Qu'Appelle was made to new See. completed. etc., are, I of the S.P.C I would ask funds as th diocese, exc Bishop to E or through —which wo in harmony The diocese association, See in six has been u of the S.P. has been e completed leave his

of the subscribers, not later than February 15th, 1901." This report is signed by thirty-one members who do so alphabetically. Among the names we recognize three bishops, and, we think, five clergy and leading laymen; and among the rest are the best clergy and laity of the Established and United Free Churches of Scotland.

THE NORTH-WEST DIOCESES.

We recently appealed to our readers on behalf of the urgent necessities of our missionary diocese of Algoma, and we trust that the appeal will not be made in vain. The dioceses in the North-West are also being starved for money. We hear of great emigration, of enormous sales of land by the C.P.R., and of course there is the natural increase of population. All these circumstances would induce, one would think, special efforts until the country was on its feet. Instead of that, the S.P.G. has reduced its grants, since 1896, by ten per cent. per annum; it disapproves of the diocesan associations in England, and is unable to increase the grant to the Bishop of Calgary, which has already been reduced one-third, although he says that there is urgent need of nine additional clergy, and he has no funds for their support. Bishop Anson, who was the first Bishop of Qu'Appelle, retains a strong and intelligent interest in the country in his retirement in Lichfield. He writes in defence of the Bishop of Calgary, who has been uncharitably attacked for going to England to collect funds to enable him to minister to emigrant Englishmen. Bishop Anson says:—"He has been over in England twice of late, the last time at the express desire of the Synod of his diocese, in order to do what he could to complete the endowment of the diocese of Calgary, and thus enable it to be separated from Saskatchewan—a separation very much needed. It was as long ago as 1887 that the Provincial Synod of Rupert's Land passed a resolution "considering it necessary" to form the diocese of Calgary out of the old enormous area of the diocese of Saskatchewan. For two years, i.e., until the endowment of the bishopric of the neighbouring diocese of Qu'Appelle was completed, no special effort was made to obtain money for this proposed new See. But the endowment is not yet completed. Special "Diocesan Associations," etc., are, I know, considered by the officials of the S.P.G. the very "root of all evil." But I would ask, how is it possible to raise such funds as this for the endowment of a new diocese, except by very frequent visits of the Bishop to England, on begging expeditions, or through the means of such associations—which would gladly be affiliated and work in harmony with S.P.G. if they only might? The diocese of Qu'Appelle had such an association, and raised the endowment of the See in six years. The Bishop of Calgary has been unwilling to do what the officials of the S.P.G. so much deprecated, and he has been eleven years and has not yet accomplished the work, in spite of having to leave his diocese two years in succession,

and incur the suspicion of doing it in order to spend the "winter in a more genial climate." Bishop Pinkham has spent the best part of his life in Canada, and I believe much prefers the winters there to the winters in England. Certainly no one who has had any experience of a "begging tour," would care much to cross the Atlantic to repeat it, unless compelled by necessity. I may add that the suggestion that a "special commission should be sent out, to investigate and report to the S.P.G.," has been considered, and, as I much regret, rejected. Although regretting the action of the S.P.G., we cordially thank Bishop Anson and the other friends in England, who are working for the poor and misunderstood missionary Church in Canada.

CHURCH MUSIC—POINTING OF THE PSALTER FOR ANGLICAN USE.

(Continued.)

As mentioned last week, a very general dissatisfaction with our chanting (Anglican), is felt and expressed, and many appeals for some reform have been made, by experienced organists, choirmasters, clergy and others. "The rigidity of the form of the single and double chant (writes Sir John Stainer), to which we sing the beautiful Prayer-Book translations of the Psalms, is really their great fault." It is the hitherto constant struggle between the tyranny of the rigid metrical chant and the freeborn but fettered Psalm-rhythm, that has caused, without being generally detected, this dissatisfaction; and the remedy must be found in a different conception from that commonly entertained as to the true nature and form of the chant, and its relation to that of the Psalm-verse. The new system must aim to recover a greater freedom from metrical bonds to the free rhythm of the Psalm words, and thereby greater smoothness and dignity, with more elasticity and variety in the form of the chant; to vindicate for the recitation its true importance as the essential part, and to reduce the undue weight now given to its inflections; and to escape the following great faults of our present chanting—the hurried, unthoughtful recitations, the over-accentuation of the inflections, the constant false emphasis on unimportant words and weak syllables, the light, tripping effect of consecutive short notes or syllables in a bar, and the accumulation of syllables on the final note. The writer would advise all who are interested in this subject to obtain a copy of the "Free-Rhythm Psalter," edited by Rev. Francis Pott, and Arthur Henry Brown. These gentlemen have succeeded in giving us something more than a new system of pointing; the principles set forth are very different from those upon which modern Psalters are mostly pointed. The system is extremely ingenious in itself, and is founded upon acute criticism of common defects. We endorse the review of a valuable "exchange:" "We cannot but believe that this Psalter, if perseveringly practised and conscientiously

used, must lead to a style of chanting the Psalms approaching very nearly to the ideal of the motto on the title-page, 'Vox Ancilla Verbi.'" Next week it is the intention to take up that grand Hymn of Praise, "Te Deum Laudamus." CANTOR.

"I AM THE WAY."

A Sermon preached by Canon Newbolt, in St. Paul's Cathedral.

"Thomas saith unto Him, Lord, we know not whither Thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by Me."—St. John, xiv., 5, 6.

Some of you, perhaps, have read with interest the simple and sensible hints on "the art of finding your way" in a strange country, on which a man's life will sometimes depend, and the lives of those who wait on his sagacity. We feel, however, that in religion, in morality, in the practical ordering of life, there is a question even behind this—the act of expecting to find a way at all. As we look around us on the lives of multitudes of men and women, they seem like children turned out into a flowery field, where they simply play about and chase butterflies, lie down in the sun, and take no notice of the little brown path, here definitely marked, there perhaps only an indistinct sheep-track, and here scarcely more than the faint indication of the pressure of the human foot left by some traveller who has gone before. It is only when the sky becomes overcast, or the thunder begins to mutter and the rain to splash, when the night draws on (wherein no man can work), that they begin to think of a way out, a way home. Death and judgment, heaven and hell—those great realities which Advent brings before us—come with startling suddenness on the aimless wanderer of a selfish life. He forgets the direction he started in, why he came into the world at all. He has lost his landmarks. His confirmation, his better moments, have left no impression. Flurried and excited, he tries to find the path, and realizes that life was a journey, and not a holiday, and that he has lost his way. For other reasons, and in other circumstances, we find the Apostles of our Lord Jesus Christ in perplexity, if not in dismay, at the prospect opening up before them out of their Master's words in the upper chamber at Jerusalem the night before His death. He was making plans to leave them; He was going away. It is always an anxious moment when a man is first left to shift for himself; much more so when he is not ready. They felt they were not ready; gradually they had been led on; life was a bigger thing than the blue oval of the Lake of Galilee, and had larger problems than the patriotic question of Jewish independence. Success in trade, projects of ambition, speculation, national prosperity—these were all circles stored with material for successful life; but He had shown them a way leading through and beyond them all, faint and hard to distinguish, difficult, even dangerous to follow; and now He was going away, before they were ready, to a place they knew not whither, and having no direction, how could they hope to find the way to reach it? Being with Him was what they wanted above all things. So it should be, but the difference they had to master was this (and it is a vital one); they wanted to keep Christ with them in the position and circumstances which then were, that He should be with them where they were, providing for them, protecting them, teaching them; whereas His will was that they should be with Him where He was, and lift them up to Himself, to show them the way out more perfectly and more fully, so that with Him they should be detached from the hindering pleasures or disabling pains of this world, until they reached the special mansion and found themselves complete in Him. My brethren, at this Advent time we are thinking once more

of that wondrous love which caused God to become incarnate for the very purpose that He might rescue a lost and wandering world. Mankind had lost the way. "Show me the way that I should walk in, for I lift up my soul unto Thee." "I am the way." It is the message for the nations, as well as for the individual soul to lift up and to save. Christ is the way for the world, as well as the way for our poor groping hearts. To be with Him—that is the true end and aim of all, as the rivers one by one are drawn into that mighty stream which silently, slowly, and irresistibly flows on to be lost in the illimitable sea. "I am the way." We have here, first of all, the promulgation of a law of direction, the distinction between a wandering and a journey. There is a purpose and an end to all the confused and tangled history of the world. Englishmen and Dutchmen are not gripping each other's throats in a political or commercial quarrel; already the road lies clearer across the dark mass of the native races of Africa. Europe and China confront each other over the blackened remains of Christian homes and Christian churches, where massacre and the upheaval of superstition seem to have put back the march of progress; still the way of God is there, through it and out of it. Look at God's working in nature, and see this unity in diversity, as His plan is worked out in varied and diverse ways. There is a plan of direction for the world, which has never swerved, a way that leadeth unto life. We have done, let us hope forever, with that unworthy and contemptible estimate in which a little band of self-saved souls looked out complacently on a world doomed to perdition, which, deaf to the voice of history, and blind to the record of human experience, surveyed with comfortable assurance, from a little spot of old which they marked salvation, a map, painted black, of large portions of the human race, which they styled perdition. Not only have we begun more fully to recognize that we have duties to fulfil in illuminating with the Gospel those black spots, but also we have begun to realize that those dark places of the earth have riches and strength which they can contribute towards the making of the royal highway of the King. We have seen the capabilities of Japan, and what vigour it may yet bring to the cause of Christ and civilization; and China, too, that that strange country has a future for itself we cannot doubt, but more, has a distinct and rich contribution which it can offer to Christianity. It is false in principle and disastrous in fact to abandon great tracts of the world, or great bodies of men, as hopeless and outcasts, and only fit to be routed out and trampled under foot. These are not the ways of God, Who wishes all men to be saved, and all to come to the knowledge of the truth. The money that has been wasted in controversial strife might have served to endow a bishopric, instead of being used to retard the progress of Christ's kingdom. God wants all His world, we may be sure of that. If we think He multiplies creatures simply for the purpose of condemning them, we have made a great mistake. If we think He is to be appeased by the controversial trophies of our religious enemies, we are making a still greater mistake. My brethren, there is a closer fact still, which appeals to us on this Advent Sunday, and that is the great truth. "He wants me." Your presence, my presence, in the world is a presence which counts in the great cause of God. When a man first hears the voice of God it changes his whole conception of the world, his whole view of life. "I am the Way." "Come with Me, come in Me, guided by Me, helped by Me—come where I am." It is the cry which inspires all the great ones of the earth. Here is a man wandering. He thinks of wages, and then he thinks of competency, and then he thinks of plenty, and then thinks of comfort; but he has to go—the night is come. Where is he? Where is the path? How different would all life be to him if he went, like a soldier, step by step, day by day, in obedience to the voice of a Commander, Who showed him a work he could do. And what hinders us from responding to this

call of God? Most often a mistaken estimate of our own importance. It is the man who has no talent who most often fails. Sometimes, with his one talent he appears to have more, and he fails in the competition or line to which God has not called him. He thinks riches are joy and bring him honour, but he finds the most honourable positions in the world's respect are not to be bought with money. He thinks he is going to make himself a name, and makes himself ridiculous instead. Whereas all the time there was honest and profitable work to be done, which his one talent fitted him for, and which his one talent was entrusted to him that he might achieve. Striving to be somebody else, he has failed to be himself. Ah! my brethren, God may be calling us, as He called David away from the sheep-folds to shepherd His people Israel. The state unto which God shall call us may be something infinitely higher, for which He has marked our capacities, and for which He demands our energy and co-operation. And woe be to us if, through faint-heartedness, we fail to respond to His call, but it requires a strong head and a good heart not to be led astray by all the paths which lead away from Him. There is the cheap education, and I fancy, smattering of the day. A little knowledge is a dangerous thing if it leads us off into the aimless paths of self-advancement, and diverts us from the way—the royal way—which leads to the goal of a finished work. Many more would heed the call of God if they realized the importance of every creature in God's creation, and of every creature in his own place. We forget that God's work is done by many workmen, and that opposite our life is placed the piece of work we have to do, and the materials wherewith to do it. We are not lost in the crowd if we are necessary; God will miss us when we die. God has given you your post; God has measured your strength, and He says to the boy at school, and He says to the clerk in the office, to the tradesman bound to his desk and shop. He says to the statesman, He says to the priest, that which He says to nations in the thousand, that which He says to the feeblest child who plods along the street, "I am the Way." "Prepare ye the way of the Lord. Make His paths straight." "I am the Way." Once more; there is the call of progress. It is not hard to believe that the world is advancing; it is sometimes hard to believe that it is getting better. But the appeal of Christ is one from the bad to the good, from the good to the better. And yet men seem inclined to dispute the fact, or at least to act as if they did not believe that the cause of Christianity is the cause of progress. The society for which, by an annual custom, I appeal to you to-day—the Society for the Propagation of the Gospel in Foreign Parts—has no sort of doubt about this. It believes that all that is really good in modern civilization comes from Christianity either directly or indirectly, or else that civilization, which is not rooted in religion, is bound to fail, as it has so often done before, in selfishness and indolence, which spring up almost inevitably when the way is lost sight of. A true Christianity brings with it, as a matter of course, its own civilization, for a true Christianity is the development of the great law of love. A selfish Christianity is a contradiction in terms, a luxurious Christianity stands self-condemned, and a Christianity which fails to develop progress must be the salt which has lost its savour. Thank God, the mission work of the Church can point triumphantly to marks of progress which have come to nations because they belong to Christianity. One, writing of the Indian Mutiny, has spoken thus of the Christians at Benares in that crisis: "The attitude of the native Christians during this terrible time is a matter of history which may teach us an important lesson, and one which has not been put forward as prominently as it deserves. True, the number of them was very insignificant between forty and fifty years ago, but it is not so now, and as a recurrence of an insurrection in some form or other is not impossible, it is well for us to know what we may expect from them. The same

principles which moved them are still at work, and we may confidently expect the Christians to act upon them. They stood firm to the British Government to a man. Educated by men who made Christianity the basis of their education, they were able to realize the great good done to their country by English rule." Neither have we cause to be ashamed of the Gospel of Christ in the attitude of the natives during the excitement and turmoil of war on their borders in South Africa, or in the constancy and devotion of those Christians who have laid down their lives in China in torture and ignominy because they belonged to Christ. We English have thought too much of our Empire, our commerce, our difficult relations with foreign races, and have been tempted to be ashamed of the Gospel of Christ. We have thought more of bringing just the requirements which Christianity carries with it in education and civilizing agencies, to bringing Christ to them where they are, rather than lifting them up to be with Him where He is. We have offered them civilized heathenism rather than a new life, new hope, and the Gospel of the Kingdom. That is false to the principles of true progress. "I am the Way." The way of nations out of the dark ways of ignorance, lust, and bloodshed, which render progress impossible. The way to a higher life, not merely to a richer life, to a new life in new methods, not to a new life patched upon the old garments. The cause of Christianity is the cause of progress, and if this be so with nations, most certainly it is true in the life of the individual. We are confronted here, in London, at the present moment, with a strange development of savage animalism, in defiance of law and order, in the midst of improved civic government in the greatest and most civilized city of the world. There it stands, a blot. It may be only a passing disfigurement on the fair form of progress. Still, it is there, and it points surely to the fact that the animal in human nature is too strong for the man, and can only really be held in check by the angel. Men before now have dreamed of the realization of a state purely in accordance with the laws of nature; they were so far right in their belief that this is the highest for man, but they are wrong in so far as they misunderstand what is meant by nature. When an ordinary man thinks he can excuse himself for his excesses on the ground that he is following nature, he takes nature to mean the passions which he shares with the brutes without the instinct of the brute to hold them in check. If he is more cool and calculating, he means by nature his lower passions, instincts, and desires as held in check by reason. But nature is something more than this. The reason can be tampered with by passion, it can abdicate its royal function in favour of mob law. In nature there is a higher sphere still, which we know as the spirit in which God acts. God gives man the grace to be himself, that is, to live in accordance with nature as God designs it to be. And the cause of progress will fail again and again if this is neglected. To make religion a sort of extra subject in education for those who have a taste for it, is to lose sight of its wide, its universal, its necessary character. It is the very highest factor in education, without which this progress will be impossible. "I am the Way." There is a voice of warning and menace beneath the exceeding beauty and strength of this appeal. We are talking about progress. He is speaking about salvation. It is a rough and harsh sound to many. We may be thankful to Advent, as it comes round, that it forces these things upon us. We may revolt with reason from a conception of God, which represents Him as a tyrant seated on the throne of judgment, condemning all those who cannot pass an examination in theological terms, or turning away those who have offended Him, and welcoming those who are His especial favourites to places of honour in His kingdom. This God is not the God of the Bible, the God of the Christian. Our God represents to us eternal justice, having to deal with those who have realized that sin is

something more than that it is the Cross of Christ. The Cross of Christ to put sin in its place. And when Jesus Christ, the Saviour, and the Son of God, we dare not think in you, as Christ the Saviour, Who no-hing."

Three Little Men \$1. Toronto.

This is a very Maids, and also in England, without any loss may be put into The children I ded, and the little trots literary young, lacking in inter whose letters add to its attractively illustrated

Dickens as an Price, \$1.50. Morang, 1901

The volume is and highly v Series," published York. Inspector ent contribution series as the Laws for all he practically Hughes is a and he holds t ducted on such sciously Con whom he call reformer," the true laws of tells. We stre teachers and boards. They struction conv manner. They taught, and y gratefully Ins tribution to his life and his who study th bestowed upon

The Expositor Price, 7s. 6d. Toronto: P

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The Reforma \$2. New Revell, 1900

This is the of "Ten Epoc in the order of a place in

something more than disobedience to orders, that it is the transgression of moral law. The Cross of Christ is the mystery which seems to put sin in its true light, as nothing else will. And when Jesus Christ says, "I am the Way," He points to the fact that He is the Saviour of the world, and if He is the Saviour, man needs a Saviour, and will fail of the highest without Him. We dare not say: Rise to the excellence that is in you, as children of God, without preaching the Saviour, Who says: "Without Me, ye can do nothing."

REVIEWS.

Three Little Maids. By Ethel Turner. Price, \$1. Toronto: Publishers' Syndicate, 1900.

This is a very pretty story of Three Little Maids, and also of some little men, beginning in England, and ending in Australia—a story without any love making to speak of, so that it may be put into the hands of young and old. The children here represented are children indeed, and the minds grow with the bodies, so that the little tots of the first pages become the literary young ladies of the last. By no means lacking in interest is the oldest boy of the party, whose letters are first-rate boy-compositions. To add to its attractions, the volume is well printed, nicely illustrated, and prettily bound.

Dickens as an Educator. By J. L. Hughes. Price, \$1.50. New York: Appleton; Toronto: Morang, 1901.

The volume before us is one of the well-known and highly valued "International Educational Series," published by Messrs. Appleton, of New York. Inspector Hughes, the author of the present contribution, has already appeared in this series as the author of "Froebel's Educational Laws for all Teachers," and in this new volume he practically carries on the same work. Mr. Hughes is a profoundly convinced Froebelian, and he holds that all right teaching must be conducted on such principles, consciously or unconsciously. Consequently he finds in Dickens, whom he calls "England's greatest educational reformer," the most brilliant illustrations of the true laws of education in the stories which he tells. We strongly recommend his new work to teachers and to parents, and even to school boards. They will have a great deal of useful instruction conveyed to them in the most agreeable manner. They will not think that they are being taught, and yet they will be taught. We congratulate Inspector Hughes on his latest contribution to the work to which he has consecrated his life and his energies; and we are sure that all who study this volume will consider the time bestowed upon it well spent.

The Expository Times, Vol. XI., 1899-1900. Price, 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Publishers' Syndicate.

We have commended this excellent periodical month by month, from the time of its first appearance; and we can hardly believe that this means a period of eleven years. To those who have not taken the Expository Times as a monthly magazine, we can confidently give the advice to buy this volume; and, we are sure, if they read it, they will become regular subscribers. To say that it is edited by Dr. Hastings, to whom we are indebted for the organizing of the great Dictionary of the Bible, is to prepare readers for finding everything here brought up-to-date; and so they will find it. There is no more useful publication for students of the Scriptures.

The Reformation. By Williston Walker. Price, \$2. New York: Scribners' Sons; Toronto: Revell, 1900.

This is the ninth volume of the excellent series of "Ten Epochs of Church History," and the last in the order of publication. It is quite worthy of a place in the series to which it belongs. The

writer has mastered his subject, and treats the various parts and aspects of the Reformation movement with accuracy and fairness. Naturally he sympathizes with the movement, or he would have had no right to undertake to tell this story. But he does so in no one-sided manner. Beginning with a brief account of the religious state of the Middle Ages, he takes up, in succession, the Spanish Awakening, the Saxon Revolt, the Rising in German Switzerland, the Lutheran Churches, Calvin and His Work, the Extension of the Movement to Other Countries, and the Counter Reformation. The Anglican Reformation had already been treated by Professor Clark, so it is here hardly more than mentioned. The book is good and trustworthy and the series forms a valuable History of the Church.

From Apostle to Priest: A Study of Early Church Organization. By J. W. Falconer, B.D. Price, \$1.25. Edinburgh: T. & T. Clark; Toronto: Publishers' Syndicate, 1900.

We rather regret the title of this book, not because it does not represent the argument of the treatise, but because it discloses a controversial animus which it would have been better to keep back. The book sets forth with general accuracy and with quite good taste the development of the Christian ministry and the organization of the Church. According to Mr. Falconer there was a gradual growth of the sacerdotal idea, which was contrary to the primitive idea of the ministry. According to Canon Gore and others the idea of priesthood was implicit in the ministry from the beginning. As we have said, Mr. Falconer sets forth the facts of the case correctly enough, and the careful reader of the book will be quite able to form his own conclusions from those statements, whether they are the same as Mr. Falconer's or not.

Magazine.—The Expository Times brings out the fact that, in general principles, all competent Old Testament critics are agreed, although they may differ somewhat widely in their conclusions. The new "Herzog" is commended, and special attention is directed to an interesting article on the late Dr. Hort. Mrs. Lewis has an interesting paper on some "gains" from her great find of the Syrian Gospels. The remarks on the closing verses of St. Mark are interesting. Canon Bernard continues his thoughtful comments on the Judaean ministry of Jesus. Dr. Denney gives a strong and deserved commendation to the recent translation of the last volume of Ritschi's work on "Justification."

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.

INDIA FAMINE AND ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions to the India orphan work: Miss Robina Hamilton, Bermuda, for support of orphan for year, \$15; Mrs. E. L. Walker, \$2; Mr. and Mrs. R. McCaul, N.B., 50 cents; a sympathizer, \$1; B. S. O'Loughlin, Esq., Yarker, \$1; Mrs. J. V. Burn, \$1; Mrs. S. Graham, \$1; Mrs. W. Marten, The Wasburg, \$1; Mrs. Christopher Robinson, \$5; Simcoe, \$5; W. S., 25 cents; proceeds of a little story written and sold by three little girls, Alice and Helen Unsworth and Norah Burke, 50 cents; Mrs. W. A. Hamilton, Collingwood, being support of orphan for one year, \$15; Rev. Canon Bull, Niagara Falls, South, \$2.35; J. F. H., being support of orphan for year, \$15. Many, many thanks to all who have in any way helped these little ones, may God bless them, and the children who are recipi-

ents of their work of love. Perhaps a very few words, quoted from the C.M.S. report from India, bearing date October 15th, may be of interest. After speaking of the better condition of the Bhil country in general, we read: "Meantime another entirely different branch of work has been the rescue of orphans in the famine districts. There was much to be said against bringing famine orphans into a strange country and climate, and there was no denying the fact that the nurture of famine orphans has not proved the most satisfactory way of building up the Christian Church. But this was no matter of policy, or prudence, but a downright necessity of Christian charity. When we have so far christianized the sentiments of Aryas and Mohammedans, that they have themselves begun to institute orphanages, as a form of philanthropic effort, are we, ourselves, to become ashamed of an example which has borne practical fruit in quarters where theoretically Christianity is as yet unwelcome? The thing is impossible, and believing, as we did, that all down-country orphanages were filled to overflowing, it has decided to send a deputation to pick up some of the waifs and strays who were still at large and unprovided for. It appeared all the more necessary to do this with all despatch, when it became known that iniquitous houses in Bombay had their agents employed at various stations on the line of railway, and were buying up girls for their own evil purposes at two rupees a head." Now, I am sure that those who read this paragraph will rejoice if they have had a hand in saving one of these. I can only commend this work of saving souls to the love of all Christian hearts—helping them by your alms and by your prayers, by suggesting to Sunday schools, mission bands, and your friends to take care of a child. Fifteen dollars for a year is very, very little, but any amount, however small, is most welcome. All may choose their own orphanages—those of the S.P.G., and such as desire ages, or those of the S.P.G.P., and such as desire to name the child and hear of its welfare and progress. Please address, Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax. — St. Luke's Pro-Cathedral. — The Christmas festival at the Pro-Cathedral commenced on Christmas Eve at 11.30, when many loving hearts came and joined in hymns of praise to the child Jesus, Who is Christ the Lord. The service began by the choir singing in procession: "While Shepherds Watched Their Flocks by Night," which was made more impressive to the mind by recalling the words of the Magi: "We have seen His Star in the East." For at the entrance to the chancel, a large, brilliant star shone forth, consisting of twenty-seven incandescent lamps, which, through the usual generosity of Mr. B. J. Clergue, was placed there for the Christmas festivities. The Holy Eucharist was celebrated to many communicants by the rector, assisted by two of the choristers. The service was fully choral, and a beautiful eulogy by the rector ended the service with the choir singing the Nunc Dimittis, as a recessional. In the vestry, after the service, a very pleasing presentation was made by Mr. Albert Wilding to the Rev. J. C. Capp, on behalf of the ladies, choristers and gentlemen of the choir, expressing their sincere appreciation of his kindness in conducting the choir. The present consisted of a very beautiful stole.

Sackville.—St. Paul's.—Three extremely handsome electroliers, with several smaller lights, were used for the first time on the 23rd ult., in this church, with fine effect. A further improve-

ment is the enlargement of the chancel circle with the addition of some artistic woodwork. These improvements are largely due to the indefatigable corps of young ladies who at different times have supplied this church with floor covering, choir stalls and handsome altar.

Windsor.—The Rev. R. A. Hiltz, a graduate of King's College, son of Mr. Daniel Hiltz, of this town, was recently ordained priest at St. Luke's cathedral, Halifax. Messrs. Ambrose, Zwicker and Foster, also graduates of King's, were at the same time ordained deacons.

Portsmouth.—St. John's.—On the 26th ult., there was a children's Christmas treat and presentation of prizes at the English Church School, here. After partaking of refreshments, prizes were distributed to N. Forsythe, L. Bostridge, M. Wood, R. Birmingham, E. Baiden, J. Grant, M. Graham, F. Baiden, E. Campbell, N. Jones, G. Birmingham, A. Forsythe, S. Kelly, C. Birmingham, A. Smith and C. Baiden. Rev. J. O. Crisp, on behalf of the teachers, presented Mr. J. W. Henstridge with a well-filled purse for his valuable services as superintendent of the school for the past fifteen years. He made a suitable reply, and the meeting closed with "God Save the Queen."

Bridgetown, N.S.—This parish has just lost one of its staunchest Churchmen by the death of Mr. Frank Prat, who was called to rest on Saturday morning, December 22nd. A local paper speaks of him, thus: "Loyalty was his watchword in every relation of life, to his family, his friends, his fellow-citizens, his country, his Church, and his God. St. James church, where he has been so many years a devout worshipper, and a sagacious counsellor in all matters pertaining to its welfare, has lost a valued member, and one deeply lamented. His death has left a sad void and robbed this joyous season of much of its joyousness in many homes." All that remained mortal of Mr. Prat was laid to rest on the Feast of St. Stephen, amidst unmistakable signs of a felt loss throughout the community. The Christmas services in this parish were well attended. A slight change was made in the order of things, and this year—the first for many years—there was a celebration of the Holy Communion in the church at Belleisle, as well as at the parish church. In both churches the decorations were very neat, and added much to the festive character of the services, besides reflecting great credit on those who so willingly gave their time to the work. On Thursday, in Christmas week, a very successful tea and entertainment was held in connection with the Sunday school at Belleisle. The parents and friends turned out in goodly numbers for the entertainment, and the children, one and all, acquitted themselves well. A very prominent, and, to the children, especially, a very pleasing thing, in connection with the entertainment, was a Christmas tree, well laden with such things as children love. About half-way through the programme, the tree was illumined, and at the close the children received the many good things the tree provided. Much credit is due to the teachers, on whom the burden of all this fell, but if appreciation and happiness is any reward, they received it to the full.

FREDERICTON.

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

St. Eleanor's.—On Thursday, the 20th ult., the Rev. J. M. Withycombe, for the past three years rector of St. John's church, St. Eleanor's, and St. Mary's church, Summerside, left via Charlottetown and Pictou, for Windsor, N.S., whence he goes, after a short visit to friends there, to his new field of labour at Cleveland, Ohio, and many of his friends assembled at the station to bid him and Mrs. Withycombe good-bye. The

reverend gentleman, during his stay amongst us, made a great many warm friends, and won a high standing in the community, in all movements for the good of which he took a deep and active interest, his influence being felt in no uncertain manner and his work attended with much success. His departure is regretted by young and old, of all classes and denominations, whose best wishes go with him to his new western home. The esteem and respect which Mr. Withycombe won in Summerside, are evidenced by the addresses and purses presented him during the closing days of his pastorate here. We have already referred to the presentation made him by the Boys' Brigade, which he was instrumental in organizing in this province. On Christmas morning, after service in St. John's church, St. Eleanor's, he was presented by the congregation with a farewell address, accompanied by a well-filled purse, which he acknowledged in feeling terms. The address was as follows:

The Rev. J. M. Withycombe:

Rev. and dear Sir,—We cannot allow you to leave this parish, where you have laboured so faithfully and successfully for the past three years, without endeavouring to express the great sorrow which has reached to all our homes at the thought of parting with one who has become so dear, and, as we thought, indispensable to our happiness. Since you came to us the Church, through your untiring zeal, energy and ability, had apparently taken a new life; the younger members of the congregation were inspired by your example and precept to live moral and Christian lives, while your counsels and prayers in the church and in our homes have not been without their good effect upon ourselves. Great though our sorrow is, we humbly bow to the will of God, Who has doubtless called you to a field where He has, in His wisdom, prepared work for you to do. In bidding you and Mrs. Withycombe an affectionate farewell, we pray that the Divine Master may continue to guide and prosper you, and that your labours in your new field may be abundantly blessed. In conclusion, we earnestly hope that Mrs. Withycombe, yourself and family, may be spared for many years of happiness in your new home. The same forenoon, after the service in St. Mary's church here, he was presented by his Summerside congregation with a farewell address and purse, for which he returned his heartfelt thanks, referring, in fitting terms, to his pastorate here, the pleasant relations he had with the people, and wishing them all happiness and prosperity. On Christmas evening a deputation met the reverend gentleman in Kindergarten Hall, and presented him, on behalf of the citizens of the town, with the following address, accompanying which was a handsomely filled purse:

"Rev. J. M. Withycombe:

"Dear Sir,—We, the undersigned citizens of Summerside, having heard with regret of your intention to leave this province and take up your abode in the United States, desire to express our high appreciation of you as a fellow-citizen and our sincere regret at the departure from among us of one who, by his generous disposition, by his unflinching courtesy to young and old, and by his ready co-operation in every good work, has won the affection and respect of all classes and sections of our people. Especially do we feel grateful to you for the deep and satire interest you have always manifested in the intellectual and moral culture in the youth of our town—instilling in their young hearts, by precept and example, lessons of courage and kindness, gentleness and manliness. In your organization of the Boys' Brigade, in your public lectures, in your advocacy of true reform and all that make for good citizenship, we have ever recognized and found in you the true-hearted, liberal-minded, Christian gentleman. We respectfully ask you to accept of the accompanying purse as a small token of our esteem for you—a sentiment, we assure you that is shown by the entire community, and we trust, that the same sincere-

ness in the Master's work that has attended your labors here will follow you in the new and larger sphere to which you have been called. With kindest wishes for the comfort and happiness of yourself and Mrs. Withycombe, we remain, dear sir, yours faithfully, R. C. Macleod, George Godkin, Robert T. Holman, Neil Macleod, Sinclair & Stewart, James W. Richards, Joseph Read, Rogers & Rogers, G. M. Reid, D. K. Currie, J. H. Bell, R. McC. Stavert, R. S. Bowness, K. J. Martin, Jas. C. Wright, I. S. Silliphant, Fredk. Lefurgey, Jas. H. Maclellan, Alexander McNeill." The rev. gentleman made a simple reply. At Charlottetown Mr. Withycombe was presented by the Boys' Brigade with a farewell address and a valuable gold-headed cane.

Riverside.—Miss Celia Peck, organist of the church here was presented on Christmas Day with a handsomely bound copy of Church Hymns by the rector and choir.

St. John.—St. John's.—Miss Amy Winters was presented on the 23rd ult., by the rector with a handsome oak inkstand and pen rack, in recognition of her services in the Beehive Society in connection with the Mission to the Jews.

QUEBEC.

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

Quebec.—The friends of the Rev. J. M. Almond in this city have presented him with a magnificent gold watch and chain, bearing a suitable inscription, together with \$100 in gold, in token of their appreciation of his services in South Africa. Mr. Almond was the Anglican chaplain with the first Canadian contingent. The presentation took place at the Chateau Frontenac.

The Father O'Leary testimonial fund was duly closed on the 27th ult., the amount realized being a little over \$3,000. Messrs. W. Price and Murray Kennedy were appointed trustees to consult with Father O'Leary as to the investment of the money and its final disposition. The valuable help rendered to the cause by The Montreal Witness and Ottawa Free Press was gratefully acknowledged.

Sandhill.—St. Luke's.—A few members of the congregation of this church called on Miss Persis Coates on Christmas Eve, and presented her with a purse of \$20 as a small token of their appreciation of her services as organist.

MONTREAL.

William Bennett Bond, D.D., Bishop, Quebec, 1900-1901.—In response to the Lord Bishop's Pastoral there were special midnight services in four of the Montreal churches, viz., St. George's, where the Bishop, the Dean and Archdeacon Norton, in addition to the parochial and other local clergy, were present, representing the Cathedral, St. James' the Apostle and St. Stephen's. The Bishop spoke impressively at this solemn service to a crowded congregation, chairs having been placed in the aisles for the occasion; and the New Year was announced by the chimes in the church tower. In Trinity church, where the congregations of St. John the Evangelist, St. Martin's, All Saints', St. Thomas' and St. Luke's united together, there was an unusually large attendance, the rector, Canons Evans and Renaud and Revs. G. O. Troop and T. E. Cunningham being among the officiating clergymen. In St. Matthias' church there was also a large congregation, with a suitable address from the rector, and some moments for silent prayer as the church bell tolled out the dying year and century. The rector and wardens, greeted the congregation as the worshippers left the church, together with the chimes ringing in the New Year and 20th century with joy and gladness. Grace Church, doubtless with her vigorous clergyman and congregation would not be behind the rest in any re-

spect; and b services at St. The Bishop's of the old cen tury was u:

North She Christmas ente Sunday school, Christmas Eve their parents a provided by th programme co instrumental se prizes were dis ers by the Re superintendent Mr. Poston, o congregation w token of their joyable evening the Doxology, in connection v Christmas high recipient of an presented by M on behalf of th

Dunham.—Th ecutive committ held on Monday on the financial the first term special expendit ing the college ance in favor c reported the att history of the arrangements t be accommodat file awaiting ac residence and 1 A.A., 9; II. gra 20; II. grade m tary, 7. There piano and 11 in

Valleyfield.—S the 22nd ult., t mas tree in the Sunday school. friends were hi and they were a hurst, of Moos orders at the D presented by S Montreal, was 1 mas morning to and the sweet church organ, f the effect of th absence of the F have been cond two or three St gregation earne soon send to th ister among the holly and everg for festooning c had been compl was made for it

Epiphany ApI missionary addre desirable to poin estimated popula 1,200,000,000, and with those usua the deduction l lamentable 800,0 ledge of the Gos sight, although why such a dis such an importa

spect, and besides these there were overflow services at St. Stephen's chapel and elsewhere. The Bishop's special form of service for the end of the old century and the beginning of the new century was used in every church.

North Shefford.—St. Peter's.—The annual Christmas entertainment in connection with this Sunday school was held in the parsonage on Christmas Eve. All the children, together with their parents and friends, were present; lunch was provided by the ladies of the congregation. A programme consisting of recitations, singing and instrumental selections, etc., followed. After which prizes were distributed to the scholars and teachers by the Rev. J. A. Poston. Mr. W. Woolly, superintendent of the Sunday school, presented Mr. Poston, on behalf of the members of the congregation with a generous sum of money as a token of their good will towards him. An enjoyable evening was brought to a close by singing the Doxology. A similar entertainment took place in connection with St. Philip's, South Roxton, on Christmas night, when Mr. Poston was again the recipient of another very liberal sum of money, presented by Mr. W. Galbraith (peoples' warden) on behalf of the congregation.

Dunham.—The quarterly meeting of the Executive committee of Dunham Ladies' College was held on Monday, the 17th ult. The bursar's report on the financial position of the school at the end of the first term was highly satisfactory. After a special expenditure of upwards of \$500 in improving the college property there is a substantial balance in favor of the college. The lady principal reported the attendance as being the largest in the history of the institution. It is only by special arrangements that any more pupils can possibly be accommodated, and several applications are on file awaiting acceptance. There are 41 pupils in residence and 19 day pupils, classified as follows: A.A., 9; II. grade, academy, 10; I. grade, academy, 20; II. grade model, 8; I. grade model, 6; elementary, 7. There are 26 receiving instruction on the piano and 11 in vocal culture.

Valleyfield.—St. Mark's.—On Saturday evening, the 22nd ult., this church had a splendid Christmas tree in the basement of the church, for the Sunday school. The young people and their friends were highly delighted with their presents, and they were addressed by the Rev. Mr. Swindlehurst, of Moosonee, who is studying for priest's orders at the Diocesan College. The church bell, presented by St. George's church congregation, Montreal, was rung for the first time on Christmas morning to the delight of the congregation, and the sweet tones of the old St. George's church organ, from Montreal, added greatly to the effect of the Christmastide melody. In the absence of the Rev. W. J. M. Beattie, the services have been conducted by the Rev. T. Everett for two or three Sundays. The wardens of the congregation earnestly desire that His Lordship may soon send to them an earnest clergyman to minister among them. The church was decked with holly and evergreen, but the supply of evergreen for festooning could not be had in Montreal. It had been completely exhausted before application was made for it.

Epiphany Appeal.—In reading the D. & F. missionary address your correspondent thought it desirable to point out the discrepancy between the estimated population of the world as there given, 1,200,000,000, and the C.M.S. figures—which tally with those usually quoted, 1,500,000,000, although the deduction in each case leaves about the same lamentable 800,000,000 without the saving knowledge of the Gospel. Peradventure it was an oversight, although it would be interesting to know why such a discrepancy could have crept in to such an important document.

The Bishop of Kingston and Mrs. Mills spent New Year's Day in Montreal.

The local branch of the Daughters of the Empire made a very pleasing presentation on Saturday evening, December 29th to the Rev. Father O'Leary. The presentation was made in the parlours of the Windsor Hotel, and it took the form of a magnificent gold chalice and paten, together with an address. The chalice is a combination of silver and gold. The cup is of gold, the base being of silver, richly chased and ornamented. The paten is of gold, and bears an Agnus Dei on one side. The chalice bears the following inscription: "Presented to the Rev. Father O'Leary in commemoration of services rendered in South Africa." Before the guests dispersed Father O'Leary presented Mrs. Hemsley with a framed portrait of himself in army chaplain's uniform.

The Anglican Synod of the diocese of Montreal will meet in annual session in that city on the morning of Tuesday, February 12, when a celebration of the Holy Communion will take place in Christ Church Cathedral, at which the Lord Bishop of Montreal will officiate. The business sessions will commence at 2 o'clock on the afternoon of the same day in the Synod Hall, and will continue until the following Friday afternoon. Bishop Bond will deliver his annual charge at the afternoon meeting on Tuesday, February 12.

ONTARIO.

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

Barriefield.—St. Mark's.—A confirmation service was held in this church on Sunday morning, Dec. 30th, by the Bishop of Kingston. The church was crowded, and looked especially bright with its pretty Christmas decorations. Twenty candidates were presented by the rector, Rev. Prof. Worrell. There were ten males and ten females, the latter being dressed in white with white caps and veils. The service was reverential and hearty. Gounod's Nazareth and Plummer's Benedictus and Agnus Dei were sung with good effect. The Bishop preached on the subject of confirmation, and afterwards addressed the candidates. In both his sermon and address he made a marked impression.

Odessa.—St. Aidan's.—The Rev. F. T. Dibb received a pleasant surprise at Christmas from the congregation of this church. He found a handsome carpet covering the vestry floor, and extending from the door of the vestry, across the front of the chancel to the pulpit. The chancel was already handsomely carpeted. The church shed is to be shingled this spring. Matting for the aisles is now talked of.

Kingston.—All Saints'.—The induction of Rev. Stearne Tighe, as incumbent of this church took place Sunday afternoon, the 23rd ult., at 3 o'clock. Bishop Mills officiated, assisted by Canon Spencer, who sang the service, which was full choral; Rev. Prof. Worrell, who read the lessons, and Rev. William Lewin, who conducted the prayers after the third collect. Bishop Mills' sermon was founded on the prophet's vision of the holy waters as found in the 47th chapter of Ezekiel. His Lordship commended the newly-inducted clergyman to the people, and exhorted the people to work shoulder to shoulder in accord and harmony with their clergyman for the good, uplifting and progress of the parish. The church was filled to overflowing, and those present entered heartily into the spirit of the service.

Sharbot Lake.—Bishop Mills, of Kingston, visited this place on Friday, the 21st ult., and delivered a much appreciated sermon in the English church on that evening, after which a reception was held at the parsonage.

OTTAWA.

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

Ottawa.—It is currently reported in this city that the Rev. Father O'Leary, until lately the well known Roman Catholic chaplain of the Royal Canadian Regiment of Infantry in South Africa, will be appointed chaplain of the Senate in the place of the Very Rev. Dean Lauder, recently deceased.

St. John's.—The members of the congregation of this church sent a fur-lined overcoat together with fur gauntlets and cap to their rector, the Rev. Canon Pollard, as a Christmas gift.

Crysler.—St. John's.—The holy festival of Christmas was duly celebrated at this church. The service was a celebration of the Holy Communion and the congregation was the largest ever known on Christmas Day, together with the largest number of communicants, several communicating who had not done so for years past. The rector, the Rev. W. H. Green, after giving out the notices, thanked the congregation for their kindness in sending him during the week 108 bushels of oats, beef, pork, poultry, potatoes and many useful smaller gifts. The service was well rendered and did credit both to the organist and choir. The sermon, from Isaiah xi., 6, was instructive and well delivered. The decorations were much admired, and the wooden screen added greatly to the appearance of the interior of the beautiful church. The collection, which goes to the clergyman on Christmas Day, was the largest shown by the vestry books.

TORONTO.

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

Toronto.—Mrs. Sweatman, on her return from church on New Year's Day, was pleasantly surprised to find a handsome sealskin coat and muff awaiting her. These were presented to her from the Churchwomen of Toronto. A note accompanied them, asking Mrs. Sweatman's acceptance of them as a mark of their esteem and appreciation of her many kindnesses.

Norway.—The memorial tablet erected in this church in memory of Pte. Jackson, who was killed at Paardeberg, was unveiled on the 30th ult., in the presence of his parents.

Collingwood.—The Band of Hope closed last month for the skating season, with a membership on the roll of 225. The programme at the final meeting consisted of instrumental and vocal music and recitations by the members. The Band resumes its work again in April.

Perrytown.—St. John's church at Elizabethville will be repaired and reopened for service in the spring, after being closed for nearly four years. In the meantime service will be held in private houses. The mortgage, which has been incumbent for a number of years, has been removed through the liberality of Mr. J. G. Williams, of Port Hope. The kindness of Mr. Williams has been much appreciated, and it adds one more to his many good works. St. Paul's church will also be repaired, and most likely a new one will be built. The work in this parish is being carried on by the Rev. G. Field, LL.B., of Gore's Landing, who will be appointed to the incumbency of the united parishes at Easter.

NIAGARA.

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

Georgetown.—The Rev. C. Sparling has decided to remain at Lowville, so that Georgetown and not Lowville is vacant.

Vacant Parishes and Missions.—Georgetown, Cayuga, Nanticoke, and Erin.

Arthur—Grace Church. A Chapter in the Brotherhood of St. Andrew has lately been organized in this parish with the following officers: Director, Rev. F. A. P. Chadwick, M.A.; vice-director, M. Wilkins; sec.-treas., W. S. Baschlen. The work has been taken up earnestly and enthusiastically by all the members, and already results can be noticed in the parish. It is to be hoped that still greater results will be manifest in the future. There were large congregations at the two services on Christmas Day, at 8 and 11 a.m. The church had been prettily decorated with evergreens, texts, etc., and looked even prettier than usual. The choir sang the bright Christmas hymns and a fine anthem by Semper very heartily and well. Miss Mae Anderson taking the solo parts in her usual sympathetic style. The offertory was the largest ever presented to the incumbent, amounting to \$58.50. The Sunday school Christmas tree was this year held in the Town Hall on Dec. 28, the Festival of the Holy Innocents, and proved an unqualified success. Miss Mae Anderson had instructed the children in various drills, marches, choruses, etc., all of which were repeatedly enjoyed by the audience which filled the large building completely. At the close of this part of the programme the Christmas tree was stripped of its burden, each child receiving a handsome book and bag of candies. Many others also were fortunate enough to be remembered, among whom were Mrs. Kirk, the organist of the church, who received a beautiful purse, which contained \$20, also Miss Anderson, who was the recipient of a handsome prayer and hymn book.

Merritton.—St. James'.—The Rev. L. E. Skey, who for nearly five years past has been rector of the parish, preached his farewell sermon recently to a very large congregation, a conspicuous portion of which were young men, to whom Mr. Skey addressed his remarks in particular, taking as his text, Jeremiah xlv., 4 and 5. At the close of his sermon Mr. Skey expressed his warmest thanks to the congregation and the people of Merritton for their many kindnesses to him. His stay in the village would always be looked upon as a bright spot in his life, and would go a long way towards making it easier to bid goodbye to this earth.

St. Catharines.—St. George's.—The musical service of Christmas Day was repeated in this church on the following Sunday. At the evening service the rector said that he could not permit the last service of the year to pass by without expressing a sense of devout thankfulness to God for the present position and outlook of their parish. It was a source of deep personal satisfaction to him to find that at the end of eleven years the general feeling of mutual goodwill was as strong as in the first year of his rectorship, and he trusted that this happy state of things would continue until "the working day was done." The increased interest in Church and Sunday school work as well as the increased attendance at the services prove the wisdom of the steps which had been taken to modernize the church, so as to keep it well in line with the other churches in the diocese and province.

Cayuga.—St. John's.—The Rev. John Francis, B.D., rector of this church, preached his farewell sermon on Sunday, December 23. His sermons, both morning and evening, were most impressive and eloquent. Indeed as a preacher Mr. Francis has few equals. In resigning his charge here after an incumbency of eleven years Mr. Francis bears with him the respect and regard of many true friends, and leaves behind him a lasting memorial in the beautiful church, built under his personal and constant superintendence. We understand the vacant parish has been offered by Bishop DuMoulin to Rev. E. S. White, formerly of Milton, of whom His Lordship speaks in the highest

terms. It is not yet known whether His Grace will accept the position.

HURON.

Manice Scollard Baldwin, D.D., Bishop, London Brookholm, St. Thomas. The congregation of this church had a very interesting Christmas service in the chapel at "Maplewood." Divine service is held in these temporary quarters until the new church is finished. It is expected that the building will be ready in another month or so. The Christmas decorations were attractive but plain. The sermon was upon the subject of "The Incarnation," with Emmanuel as the text. A carol taken from Chopin's Carol Book, was sung with good effect. The Sunday school had a Christmas tree on the 27th December, which was very successful. The organist of the church, Miss Sloan, was presented with a complimentary address and a valuable lady's secretaire. The incumbent was made the recipient of a pair of costly fur gauntlets, and the members of his family received several tokens of the goodwill of the parishioners. The general work of the parish is prospering, and the appreciative gifts of the people greatly encourage the clergyman and his fellow workers.

Warwick.—The Rev. F. G. Newton has just concluded a successful two weeks' mission in this parish. He was assisted during the first week by the Rev. J. T. Kerrin, of Mitchell, who was called home to bury an old parishioner. The services were continued by the rector. There was a steady increase in the attendance, and all the services from the first to last were marked by a profound sense of the presence of God. At the conclusion a number of people bore testimony to the blessing and help which they had received.

ALGOMA.

Right Rev. George Thorneloe, D.D., Bishop.

Port Arthur.—Christmas Day opened here with Holy Communion at 8 a.m., at which there was a large attendance. The 11 a.m. service, which was followed by a second administration, was much as usual at this season; the Psalms were chanted, a fresh Te Deum and anthem and choral celebration, with excellent sermon from the rector. The decorations were, as far as the nave went, much above the average, perhaps because the children of the church, elder and younger, mustered in greater numbers to the work. Over each of the nine windows was a name of the Divine Child, formed with white old English letters on a crimson ground—Emmanuel, Day-Spring, Saviour, Redeemer, Messiah, Wonderful, Counsellor, Mighty God, Prince of Peace. A large white star surmounted the screen, and another formed of fir, and also an evergreen cross was on either side of the west window. One parishioner gave his entire day from 8 a.m. Another provided rowan berries, which when mingled tastefully with the evergreen spruce, had a most welcome Old Country look. Services were held on the three following festal days, on the last of which corporate communion was celebrated for teachers and scholars of the Sunday school.

British and Foreign.

A new entrance gate to cost, when complete, £158, will be placed shortly at the entrance of the Cathedral, Ossory.

It is understood that the Bishop of Worcester is willing to sanction the use of the Revised Version at all services if desired.

The Ven. Latham Warren, M.A., has been appointed to the prebendal stall of Newcastle in the Cathedral of St. Patrick, Dublin.

The Rev. Canon J. M. Gould Adams, rector of All Saints', Clooney, has been appointed honorary chaplain to the Lord Lieutenant of Ireland.

The Rev. A. F. Sharp, M.A., vicar of Kuching, Borneo, has been appointed by the Bishop of Singapore to the archdeaconry of Sarawak.

The council of King's College, London, have elected the Rev. H. C. Beeching, M.A., to the professorship of Pastoral Theology in succession to the late Professor Shuttleworth.

On Advent Sunday the ancient and historic church of Winwick, South Lancashire, was re-opened after restoration. At the re-opening services the Bishop of Liverpool preached.

Mr. Archibald W. Wilson, Mus. Doc., Oxford, has been elected to the post of organist in Ely Cathedral. During the last three years Mr. Wilson has been organist of St. Asaph's Cathedral.

News has been received of the serious illness of the Rev. Dr. W. S. Rainsford, rector of St. George's, New York City, who was for many years curate of St. James' Cathedral, Toronto.

The Rev. Minor Canon Kelly, M.A., of St. Paul's Cathedral, has been appointed rector of St. Nicholas, Cole Abbey, in the City of London, in place of the late Rev. Minor Canon Shuttleworth.

The Worshipful Company of Goldsmiths, of London, have made a grant of £250 to the building fund for the second portion of the permanent buildings of the Church House, the west front block.

The Rev. Montagu Fowler, for some time domestic chaplain to the late Archbishop of Canterbury, has been appointed by the Lord Chancellor rector of the valuable living of All Hallows, London Wall.

The well-known mission preacher, the Rev. W. Hay Aitken, has been appointed by the Crown to a residentiary canonry in Norwich Cathedral. He preached the ordination sermon there on St. Thomas' Day.

An important step has been taken in connection with the long-talked of Cathedral for Liverpool. The Bishop has appointed a committee of six laymen to select a suitable site. The Lord Mayor of Liverpool is taking a very keen interest in the subject.

East Clendon Parish church, which has been restored at a cost of £2,000, has just been reopened. The edifice dates from the thirteenth century. The Bishop of Winchester preached on the occasion of the reopening.

Sir George White was so pleased with the work of the Salvation Army during the siege of Lady-smith, that he has given leave to the soldiers connected with the Salvation Army now stationed at Gibraltar to play their instruments and sing in the open air.

The Bishop of Ottawa has appointed Canon Blyth, D.D., vicar of Stoke, Coventry, as his examining chaplain in England. Canon Blyth has been for nearly eleven years commissary to Bishop Hamilton, and for about five years commissary to the Bishop of Niagara.

Lord Salisbury has selected the Ven. Thomas Stevens, Archdeacon of Essex and Vicar of Stratford, to fill the vacancy caused at the Hospital Chapel, Ilford, by the appointment of the Rev. H. Hensley Henson as Canon of Westminster and rector of the church of St. Margaret's.

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Several English chaplains on the Continent have combined to produce a magazine to circulate amongst their congregations, with local matter added in each particular case. The magazine is to be conducted "on strong Church lines," and is under the editorship of the Rev. E. J. Tæble, British Chaplain at Wiesbaden.

The Archbishop of Canterbury gave the boys of the King's School, Canterbury, some good advice, recently, prior to their dismissal for their Christmas holidays. He urged that they should regard it as their main purpose during the vacation to make their own people at home as happy as they could, and, with this end in view, they should be thoroughly unselfish, and exhibit complete self-control.

Sir John Conroy, the eminent scientist, died at Rome lately. He had been in failing health for some time, and had been compelled to decline reelection as a member of the House of Laymen of the Province of Canterbury as a representative of the Oxford Diocesan Conference. Sir John took a great interest in Church matters, being a prominent member of the Diocesan Conference and a liberal supporter of the Diocesan Church Societies.

Dr. Carter, the Bishop of Zululand, has just had an unenviable experience. He had been visiting Utrecht, and was returning to Vryheid when he drove into a commando of Boers, who appropriated his horses and trap, but permitted him to retain his luggage. They, however, ordered him to return to Utrecht, and he set out in the pouring rain. Having got three native women to help him carry his luggage, he arrived at Utrecht apparently none the worse for his misadventure, as he preached on the following Sunday.

The Bishop of Aberdeen, speaking recently at a meeting held in connection with the Aberdeen Diocesan Association, said that there was no country in the world so rich in parish churches as England. He did not mean to say that the system on which these churches were built was perfect, but the idea was perfectly lovely. Every few miles one came across a little community, and there in that community rose a beautiful house of God—and that house was associated with the history and life of almost every family in the parish.

The Rev. R. A. White, vicar of St. Giles', Northampton, and Mrs. White have presented to the church a marble pavement for the sanctuary. The gift is a thankoffering for the safe return of their son, Lieutenant R. F. White, from the war in South Africa, where he was attached to the Naval Brigade, being present at the battles of Belmont, Graspan, Modder River, Magersfontein and Paardeberg. The gift was dedicated by the Bishop of Peterborough at an early celebration of the Holy Communion, when there was a large number of communicants, to whom His Lordship delivered an address.

A very handsome large brass alms basin has been recently presented to the church of St. Columb's by the parishioners of Greencastle and Lower Merville, in memory of their late beloved rector, Rev. Canon Thomas Lindsay Stack. It was publicly dedicated at a Friday evening's service, after its "presentation" by Messrs. Thomas Webber, James M'Curry and John Kane, for the rest of the parishioners. I.H.S. is embossed on the centre, and the following inscription engraved on it: "D. O. M. et in piam memoriam Thomae Stack, hujus ecclesiae Rectoris MDCCCLXXXVIII. — MDCCCXCIII., hanc pateram D. D. D., discipuli quidam grati MDCCC."

Correspondence.

IS IT ROMISH?

Sir,—From time to time we hear the questions asked by members of the Church, and especially by persons of other religious bodies: "Why do the clergy of the English Church, during the public service, turn their back to the people? Why do the choirs and clergy turn to the East in repeating the Creed? Why do people, on entering the church, kneel facing the altar?" A man, a Presbyterian, lately expressed the opinion that a minister must be a ritualist or somewhat of a Romanist, who, when in the chancel, has received "the alms and oblations" of the congregation, first elevates, or holds them up in any way, before placing them on the altar. And more recently a man, a member of the Church, was heard to express similar sentiments concerning this practice of presenting to God the offerings of the people. He said, "When I was a boy they had no such ceremony with the collection." On being asked what they did with the collection? "Oh," said he, "the churchwardens took it up in long ladles, and they laid it down somewhere." Being reminded that what the people gave was an offering to God. "Oh," said he, "an offering!" but he said it in such a tone of voice as indicated, at least, his dissent from such an idea. Here the conversation ended, for duty called him to leave. But had he remained he would have been informed that the churchwardens' way of disposing of the people's gift to God was, to say the least of it, very rude and unmannerly. A gift presented in that style to a human being of any decent position in society would be taken as an insult; but what must we think of it in the light of a gift to God. Were the Queen to visit the town where this man lives and a company of the townsfolk were resolved to present an address to her with some small token of their love and loyalty, how would they perform the little ceremony of presentation? Suppose the thing to be presented was only a bouquet of choice flowers. Would that company sit, and put the bouquet "down somewhere" for the Queen to pick it up? Oh, no! We cannot even imagine the most uncultivated clowns behaving with such rudeness. No, the company would at least stand; and even those of them who had not contributed the value of a cent for the flowers would stand up, as an expression of their love and loyalty, and approval of the presentation; and the person, either young or old, appointed to offer the little gift, would do it according to the best conventional ideas of politeness, respect, and even reverence for superiors in exalted station. God, speaking to us, in the Bible, teaches us, and requires of us good manners in the public services of His Church. He demands that "all things be done decently and in order." But there are many good Christian people, both young and old, members of the Church, and of other religious bodies, who have a lurking suspicion that the turning to the East is a turning to the altar; a worshipping of something visible there, or it is at least a Romish superstition and practice; "or if not," they say, "then give us some good reason or reasons for it." These good reasons are found in a pamphlet (advertised in our columns to-day) entitled, *Eastward Worship, the Primitive Protestantism*. It goes into the origin of the practice, and proves to any reasoning mind, that instead of being Romish or superstitious it is the most determined, practical and persistent protest and opposition to them both. It has therefore reconciled not a few thinking people to eastward worship, who formerly were opposed to it; and it has brought peace and harmony where the opposite sentiments prevailed in connection with this subject. It would do good to some parishes to have some of these pamphlets in circulation. Another pamphlet by the same author is entitled, *Disclosures of Romanism among the*

Evangelical Denominations. It is a kind address (of 93 pages), to rid themselves of what they regarded as Romish in the Church of England, and it shows how unfair and unjust it is, to charge the Church with being only half reformed, a persecuting church, and having only a paper wall between it and the Church of Rome. It stops the mouths of gainsayers. Both pamphlets are sold for 10 cents each, by the Church of England Publishing Co., 17 Richmond street west, Toronto.

W. J. MACKENZIE.

A KIND ACT.

Sir.—A short time since a couple brought to me their infant child to be baptized. After the ceremony was performed the woman sought me out, privately, and gave to me a dollar-bill. This was a small act on her part, but it was a kind act, and a very helpful one too. Why will not others "go and do likewise?" There is many a clergyman who could be very materially assisted by "here a little and there a little." Acts of kindness, however small, are not lost sight of by God.

A MISSIONARY.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Sir,—The letter of your correspondent "Incumbent," deserves, what it is not at all likely to get, immediate attention. We are so wedded to our plan of waiting until the river runs by, that it is hopeless to expect us to do anything else. There is not a business firm in existence to-day that could live for a month under our methods; in truth, we have reduced the plan of "How-not-to-do-it," to a fine art, and we have put all rivals out of this particular field. Look at the vast proportions of our Century Fund! Observe our master stroke of wisdom in having the Epiphany appeal and several other appeals crowded together. For years it has been clear to everybody that missionary work by circular was the most dismal of dismal failures; but we stick to it with commendable tenacity. A good deal of effort was put forth to get rid of Mr. Mockridge; well, Mr. Mockridge is gone, and those who were instrumental in getting him out of the way have had an opportunity of proving their wisdom, which is evidenced in a steadily decreasing income. The annual appeals are evidently giving the compilers a good deal of trouble; so that as literary productions, they "are weary and heavy laden," beyond expression, but still they sing, "And we go on forever." And they do. First of all comes the inevitable Canon; we can't do anything without a Canon, and the interest in missionary work is removed from the parish to the Diocesan Synod, but this is not enough, we remove it still further to the Provincial Synod, which meets every three years; but still we are not satisfied, and up it goes another flight of stairs to the General Synod, which meets every five years; in the nature of things the next move ought to be to the Man in the Moon, but for all practical purposes the average Churchman just knows as much about the General Synod as he does about the moon, and cares as much; consequently, the General Synod is the highest development yet known of ecclesiastical inertia and an appropriate cemetery for all "dead issues." "Hinc illae lacrimae." Does it never occur to our rulers that there must be something rotten in the state of Denmark? Echo answers never." There is a remedy and a very simple one if we could only discover the Synod or Canon or Act of Parliament that would give us the necessary authority; it is this: Begin with the man on the street; but by the time we have got the various agencies into operation for the purpose of reaching him, the unfortunate man is dead and buried. I make a strong appeal to your correspondent to let us sleep. I am yours in a drowsy condition.

EPITAPH.

Canada, January 4th, 1901.

I CLIMB TO REST.

Still must I climb, if I would rest;
The bird soars upward to his nest;
The young leaf on the tree top high
Cradles itself within the sky.

The streams, that seem to hasten down,
Return in clouds the hills to crown.
The plant arises from her root
To rock aloft her flower and fruit.

I cannot in the valley stay;
The great horizons stretch away,
The very cliffs that wall me round
Are ladders unto higher ground.

To work, to rest, for each a time;
I toil, but I must also climb.
What soul was ever quite at ease
Shut in by earthly boundaries?

I am not glad till I have known
Life that can lift me from my own;
A loftier level must be won,
A mightier strength to lean upon.

And heaven draws near as I ascend;
The breeze invites, the stars befriend.
All things are beckoning to the best;
I climb to Thee, my God, for rest.

LOVE IS THE BASIS OF LIFE.

We should set ourselves to amend our social habits and our principle of education. Let each endeavour to think out what is, and what is not, truly worthy and honourable. It is not at all necessary to despise money, or position; but it is necessary to honour, not the mere having of these gifts, but the right and brotherly use of them. A careful study of St. Paul's Epistles would put us on the right lines of judging of such matters. And in education let us do all we can to minimize, not, perhaps, competition, but certainly glory in personal success, and the implied rejoicing over the unsuccessful that always accompanies it. Teach children to sympathize with those whom they defeat, and to see that a comrade who may prove inferior in one subject may have considerable gifts and abilities in another. Teach them to look for uniformities rather than differences; that is, to see the points in which they resemble others rather than (or at least as much as), the points in which they differ, and are therefore distinguished from others. In a word, let love be the basis of life. Let us ever remember that the greatest orthodoxy, the completest profession, nay, even the highest degree of faith and of spiritual gifts, or of self-sacrificing deeds, are all of no avail unless they spring from the Divine motive of love.

EPIPHANY THOUGHTS.

Worship God.

This a supreme command.
Sectarianism is accountable for the false conception of Church-going which now prevails in many quarters.

A real Temple, a true House of God, is a place where He especially dwells, and where the faithful gather to meet Him, confess their sins, and render to Him the same kind of service that the angels do in heaven. "With angels and archangels," joined, we lift up our hearts in holy worship.

Make this worship of God the most important concern of your life. Be at all the services of your Church you can; not to be seen, nor even to hear, but to bow down before the majesty of the King of Heaven

and Earth, and to praise His glorious Name.

The highest act of Christian worship is to participate in the Eucharistic service, and thus to offer up yourselves, as a reasonable, holy, living sacrifice.

Higher than any filial duty is our duty to God. We all condemn ingratitude towards parents. They have a right to require certain attention and respect. Has not God the same right? He, our Creator, and Saviour could require and compel any service at our hands, but he wants our love, and asks for only a small part of our time in a service in which we can find the highest joy, when we come to have any real love in our hearts for Him.

There may be unworthy people that attend carefully to their religious duties, like the Pharisees of old, but there are many more who are being lifted up, through the influence of the Holy Church, to that righteous living and higher thinking of which God approves, and which He has made a requisite to the final entrance into His everlasting kingdom.

USEFULNESS.

The duty which no one can disclaim, the test which no one may evade, and the praise which no one will despise, are all included in the homely word usefulness. Who will say that it is not his duty to be useful? Who will pretend that he cannot be useful if only he cares to be? Who will deny that, after all, the most equitable verdict on a man's life, when it is done, will be passed on the amount of usefulness that can be discovered in it? We admire a man's brilliancy or we envy his capacity or we listen to his eloquence; but a man may be brilliant and capable and eloquent, and yet the world may not be much the better for him, possibly worse. But to say that a man is useful—in other words, that he has served God in his generation with such gifts as were at his disposal, and earned, when he died, the two great rewards of being missed and being regretted—is, after all, the greatest commendation that a human soul can receive.

SEEN THROUGH SHADOWS.

Things viewed in a dim light often seem to assume curious shapes. We have known children to be frightened half out of their small wits by the fallen trunk of a tree, which in the heavy shadows looked like some wild beast crouching for a spring. In a dark room the most commonplace objects are likely to take on a terrifying aspect, at least to little folks with vivid imaginations.

It is not worth while for us to look backward and forward, straining our eyes to make out the shapes almost indistinguishable in the half darkness. God has given us light enough for the present, and all that is necessary is for us to walk straight on, without troubling ourselves in regard to what lies back in the shadows. The coming days will have sunshine of their own sufficient to light up the dark places through which we may have to pass, and meanwhile the thing for us to do is to make the most of the sunshine of to-day.

—To be beautiful we must cherish every kind impulse and generous disposition, making love the ruling affection of the heart, the ordering principle and inspiring motive of life; the more kindness, the more beauty; the more love, the more loveliness.

A NECESSARY CAUTION.

Greatly to our detriment, our modern theology has changed the point of sight in the landscape of faith; and you cannot change the point of sight in a landscape without altering the whole perspective. What is the Scriptural point of sight towards which the Scripture everywhere makes our faith converge? The answer, beyond a doubt, is: "Christ's Person," "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son hath everlasting life," etc., etc. But a great deal of our modern theology substitutes the work of Christ for the Person of Christ, as the object of our faith. Modern divines, instead of bidding you simply believe in God Incarnate, as Christ Himself did, too often bid you believe that Christ has washed away your sins; that His righteousness is through faith imputed to you; that He has won, through obedience, your acceptance with the Father. These propositions are not false, but the insisting on them, so exclusively, is an alteration of the perspective of the doctrinal picture that it is not presenting Christ in the Scriptural method. And by this alteration of the perspective much is lost, while nothing is gained.—Goulburn.

PATIENT SOULS.

Few positions in life are so full of importunities as that of the mother of a family, or mistress of a house. She may have a dozen interruptions while writing one letter or settling an account. What holiness, what self-control is needed to be always calm and unruffled amid these little vexations, and never to manifest the slightest impatience!

Leaving the work without apparent annoyance, replying with a smile upon the lips, awaiting patiently the end of a long conversation, and finally returning calmly to the yet unfinished work—all this is the sign of a recollected soul, and one that waits upon God.

Oh, what blessings are shed around them by such patient souls . . . but, alas! how rarely they are to be met with!

HINTS TO HOUSEKEEPERS.

Carrot Croquets.—All food experts agree that carrots are a valuable food, and are seen too seldom on the average table. If the family refuse stewed carrots, try carrot croquets. A dozen small croquets can be made from four large carrots. Boil them till tender, drain, and rub through a sieve. Add one cupful of thick, white sauce (using it for two heaping tablespoonfuls of flour), season highly, and when cold and firm, shape and finish as for other croquets.

Apple Tartlets.—Line some patty pans with good puff paste; bake. When cold fill with stewed apples, nicely sweetened, and flavour with lemon. Beat up a little cream, sweeten to taste, ornament each tartlet with a ring of it, and place a small lump in the centre. Dust over the cream a little powdered sugar coloured with cochineal.

Hash Cream Potatoes.—Melt one ounce of butter in a saucepan, mix one tablespoonful of flour, in a cup of milk, put in the pan, and stir until it thickens. Then shave fine a dozen cold, boiled potatoes, shred as many oysters, and add another cup of milk. Cover and simmer for ten minutes.

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THE LITTLE CHILDREN.

O little feet, that such long years
Must wander on through hopes and fears
Must ache and bleed beneath your load,
I, nearer to the wayside inn,
Where toil cease and rest begin,
Am weary thinking of your road.

O little hands, that, weak or strong,
Have still to serve or rule so long,
Have still so long to give or ask;
I, who so much with book and pen
Have toiled among my fellow-men,
Am weary, thinking of your task.

O little hearts, that throb and beat
With such impatient, feverish heat,
Such limitless and strong desires;
Mine, that so long has glowed and burned,
With passions into ashes turned,
Now covers and conceals its fires.

O little souls, as pure and white,
As crystalline, as rays of light
Direct from Heaven, their source divine;
Refracted through the mist of years,
How red my setting now appears,
How lurid looks this sun of mine.
—H. W. Longfellow.

THE STORY OF "WAIT."

Has any one ever heard such a name as "Wait"? This is the way in which "Wait" came to be so called.

From the time she was six years old, Jessie Goldsmith has always been what people call a "bookworm,"—in her case, the term having a two-fold meaning; for worms are never supposed to run, or in any way to hasten their steps, upon even the most urgent occasion. At all events, when she was summoned, she was never expected to respond within the time given to most little folks to respond to a call.

"Wait a moment" was always the reply which she gave, until finally these words came so readily to her lips that they were spoken half-unconsciously. Thus people learned to speak of her as "Wait," and although she is now a tall girl, and is fast outgrowing—no, conquering—the habit, the name still clings to her. You see how hard it is to lose a name once gained.

Jessie once had to undergo a bitter disappointment, brought on by this want of prompt obedience. Even mamma's patience was at length exhausted; and it was decreed by the family council that under none but the most necessary circumstances should "Wait" be called a second time, and that the reason for the call should not be given until she responded in person.

This was a severe test, for it frequently disturbed not only "Wait's" own plans, but sometimes her friends had also to suffer. The real trial, however, came one afternoon when she was promised a trip to Boston with her papa.

"Wait" was intensely interested in one of the pretty new books which had been given her, when the sound of mamma's voice was heard calling, "Come quickly, daughter; I want you." But the daughter's mind was filled with the entrancing story, and mechanically she muttered, "Just wait a moment."

Now, papa had been obliged suddenly to take this trip to Boston, whither "Wait" had long cherished the dream of going, and this, it was thought, would be a good time to gratify her wish. But the little girl's "minute," as usual, was a very long one; and, as papa's time for preparation was short, he was ready before "Wait" appeared.



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For sale by all grocers. Mention this paper

Mamma's tender heart almost misgave her as she thought of the pain it would give her child to miss this trip; but papa remained firm in his decision that the original rule must be observed.

"I will wait five minutes longer," said he, drawing out his watch; "and if she is not here at the end of that time, she must suffer for her dallying."

Forgetting all things, "Wait" read on, until, growing tired of the one position, she rose to change it, when mamma's request rushed through her mind, and she slowly walked downstairs, book in hand, to her mother's room, all too late. When the little girl heard of the pleasant journey which, through her inattention, she had lost, she burst into tears, and sobbing, threw herself into mamma's arms.

All that day "Wait" was the most miserable of girls; but I think, when the clouds cleared away, sunshine followed, for, from that day forward, "Wait" showed signs of amendment.

Several years have passed since then, and "Wait" is wont to say that, when she lost her trip to Boston, she lost also the ready skill of saying "Wait a minute."

THE KING'S FERRY-BOAT.

"And there went over a ferry-boat to carry over the king's household, and to do what he thought good." Those words are written in 2. Samuel xix. 18.

Now, there were once some people living in a beautiful country named Chronoga. Splendid cities, noble forests, pleasant fields, and flower-filled gardens made of that country a very delightful land. Little children were playing in the parks, and birds singing in the trees, and every place seemed full of happy, busy life.

And yet in this beautiful place there was one thing that often made the people sorrowful and sad. For all along one side of this pleasant country there was a river so deep that no one had ever been able to fathom it, and so black that no one could see far down its dark waters as they swept on beside the shore.

But the strangest thing about this river was, that when the people stood upon the banks, they could never see to the other side. They tried with telescopes, and electric

lights, and all sorts of things, but they never could get anything strong enough to pierce the cloud that hid what was there.

Some said they were very foolish people to keep on wasting their time in looking for what they could never see. Why did they not leave off? No doubt they would have done so, but for one strange thing. It was this. Every now and then a black boat, with gold letters upon its prow, would come out of the cloud

and row across the river to the side where these people lived; and when it got near the shore they could read these words:

"THE KING'S FERRY-BOAT."

But there was something more, for when the boat came to land, and was fastened to the bank, some of the rowers would get out, and go and knock at one of the doors in the city streets and say, "It is time! It is time!" And then in a little while they would be seen returning to their

HERE IS HEALTH

These Four New Preparations comprise a complete treatment for all Throat and Lung troubles, also a Positive Cure for Consumption. The Food-emulsion is needed by some, the Tonic by others, the Expectorant by others, the Jelly by others still, and all four, or any three, or two, or any one, may be used singly or in combination, according to the exigencies of the case. Full instructions with each set of four free remedies, represented in this illustration.



This is a Positive Cure for all Throat and Lung Troubles, also CONSUMPTION

THESE FOUR REMEDIES

Represent a New system of medicinal treatment for the weak, and those suffering from wasting diseases, weak lungs, coughs, sore throat, catarrh, consumption, and other pulmonary troubles, or inflammatory conditions of nose, throat and lungs.

The treatment is free. You have only to write to obtain it. By the system devised by DR. T. A. SLOCUM, the specialist in pulmonary and kindred diseases, the needs of the sick body can be condensed into his treatment by four distinct preparations.

Whatever your disease, one or more of these four remedies will be of benefit to you.

According to the exigencies of your case, fully explained in the treatise given free with the free medicines, you may take one, or any two, or three, or all four, in combination.

The four together form a panoply of strength against disease in whatever shape it may attack you.

THE FREE OFFER.

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Let no previous discouragements prevent you taking advantage of this splendid free offer before too late.

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boat, taking one of those people with them—sometimes a little child, sometimes an aged man, sometimes one that looked strong and well, sometimes one stricken with disease.

And so the people always knew that when the King's ferry-boat came out of the cloud across the river, some one of them would have to go away.

They would follow their friend down to the bank of the river, and say farewell, often with bitter tears; and then the boat would go over to that other side, which they could never see, carrying away some one whom they loved.

Well, you may suppose that made them very sad; for they never knew what happened to their friends when they reached the other side.

Now, the King heard about all this, and when He found how sorrowful they were He was sorry for them, too, and so one day He said to His Son, "Will you go and tell these poor people that all of those who come over in the King's ferry boat come to Me, and that although they cannot see through the cloud, they may be quite sure that all is well, and that they need not be afraid?"

So the King's Son came, and when He heard the people say, in frightened tones, "Oh, here is the King's ferry-boat again, and some of us will have to go away," He said:

"Do not be afraid, they are only going to the King. In my Father's house are many mansions; your friends will all be quite safe with Him."

Then the people were very glad, and they said, "O Prince, is that really so?"

And the King's Son said, "Yes, if it were not so, I would not have told you; let not your heart be troubled, neither let it be afraid."

And then the people said, "We will not let the boat be black any longer; we will paint it a shining white, and we will make it beautiful with flowers, for we shall not be so sorry any more."

Then they thanked the Prince, and blessed Him, because they said, "He hath brought life and immortality to light by His Gospel."

So the King's ferry-boat still comes and goes across the river, but it is not black now as it used to be. Its colors now are white and gold, and travellers who depart carry flowers with them, and they say to those they leave behind: "Farewell until we all meet together in the palace of our King."

Well, children, I think most of you will understand the story. The King's ferry-boat sometimes comes and fetches little ones whom we know and love, but it is a white boat adorned with gold and flowers. Our little friends go away from us across the river, whose other side we cannot see; but Jesus, the King's beloved Son, has told us not to be afraid. He has gone to prepare a glorious place for all who love and serve Him on this side of the dark water. They are safe indeed yonder—no more tears, no more pain. Behind the veiling cloud there is the Father's beautiful home, and better still, the Father's loving self, waiting to receive all who love and trust Him. And of these children the dear Saviour said: "Of such is the kingdom of heaven."

Change of Climate

Not Necessary in Order to Cure Catarrh.

The popular idea that the only cure for chronic catarrh is a change of climate is a mistake, because catarrh is found in all climates in all sections of the country; and even if a change of climate should benefit for a time the catarrh will certainly return.

Catarrh may be readily cured in any climate, but the only way to do it is to destroy or remove from the system the catarrhal germs which cause all the mischief.

The treatment by inhalers, sprays, powders and washes has been proven almost useless in making a permanent cure, as they do not reach the seat of disease, which is in the blood and can be reached only by an internal remedy which acts through the stomach upon the blood and system generally.

A new discovery which is meeting with remarkable success in curing catarrh of the head, throat and bronchial tubes and also catarrh of the stomach is sold by druggists under name of Stuart's Catarrh Tablets.

These tablets, which are pleasant and harmless to take, owe their efficiency to the active medicinal principles of Blood Root, Red Gum and a new specific called Guaiacol, which together with valuable antiseptics are combined in convenient, palatable tablet form, and as valuable for children as for adults.

Mr A. R. Fernbank of Columbus, Ohio, says: "I suffered so many winters from Catarrh that I took it as a matter of course, and that nothing would cure it except a change of climate, which my business affairs would not permit me to take."

My nostrils were almost always clogged up, I had to breathe through the mouth, causing an inflamed, irritated throat. The thought of eating breakfast often nauseated me and the catarrh gradually getting into my stomach took away my appetite and digestion.

My druggist advised me to try a fifty cent box of Stuart's Catarrh Tablets, because he said he had so many customers who had been cured of Catarrh by the use of these tablets, that he felt he could honestly recommend them. I took his advice and used several boxes with results that surprised and delighted me.

I always keep a box of Stuart's Catarrh Tablets in the house and the whole family use them freely on the first appearance of a cough or cold in the head.

With our children we think there is nothing so safe and reliable as Stuart's Catarrh Tablets to ward off croup and colds, and with older people I have known of cases where the hearing had been seriously impaired by chronic catarrh cured entirely by this new remedy.

THE FOUNTAIN THAT WOULD NOT PLAY.

"I don't know what we will do, doctor," said the nurse, her sweet face clouded with sudden perplexity; "there isn't a single vacant bed in the ward."

"One must be vacated, then, Miss Catherine," said the doctor, bluntly. "The boy was ground up as if he had been through a mill; he is on the operating table now, and in twenty minutes they will bring him up in the elevator. If there is a nurse in this hospital that I can depend on to do the impossible, it is Miss Catherine. I will tell them to send him up in twenty minutes."

"Give me a half-hour, then," said Miss Catherine, smiling faintly at the flattery, "and ask Miss Rebecca to come to my help for half of that time."

Within the half hour these two swift deft-handed nurses had cut No. 7 freshly dressed in the whitest of sheets and spreads and pillows, and a poor little maimed boy, white with exhaustion and redolent with chloroform, was laid on it, committed to the care of the angel of mercy, known in the hospital as "Miss Catherine."

"I knew you would do it, nurse," said Dr. Paulus, nodding approval to her as he sat down by his latest

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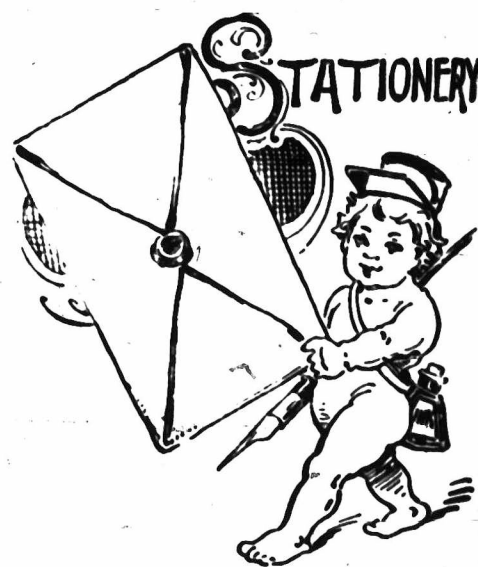
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patient; "but what did you do with that old man?"

"He is to have a cot made up in the linen room," she answered.

"Yes, I know it is against the rules, but so it is against rules for you to bring me more patients than I have room for."

"That's all right," said the doctor. "There are some needs beyond all rules, and this little chap"—the boy was asleep, but the doctor lowered his voice—"this little chap will soon be beyond needs and rules, too."

There was a moment's silence—a tender silence. It is not true that doctors and nurses lose all feeling; they learn to control their feelings, but we who have hung upon their ministry know that the feeling is there.



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"Did you have any trouble with the old man, Miss Catherine?" asked the doctor presently. He was very grateful to his good helper, who had never failed him.

"Not a bit," she said, quickly; "I knew my man; he is not that sort; he was eager to make way for the one who needed the place more than he did."

"Sir Philip Sidney," murmured the doctor, but the nurse apparently did not know about Sir Philip.

"The man will be walking around to-morrow, and he wants to help me nurse this one; he says he feels a sort of right in him."

But the old man did not have a chance to nurse the little fellow who had taken his place; the surgeon in charge sent the man to "The Soldiers' Home" the next day, where a place had been found for this old veteran, and where there was an infirmary with plenty of room.

He paid one visit to the boy in his old cot, and the two became friends at the first word. Did you ever notice how quickly the old man who has kept the child-heart makes friends with a boy?

"My name's Joynes, sonny. You are in the thick of a fight now, ain't you?"

"I'm pretty bad," said the boy, weakly; "they cut off both my legs."

"Don't you worry about this body, my boy—not about this here thing that wa'n't put up to last no great while; we're goin' to begin over again with a brand-new body pretty soon. You know about that, don't you? Jesus, you know, is going to give us a body fit to stand alongside of Him. Is Jesus your captain, sonny?"

"I don't know," said the boy, wearily. His eyes closed, and he dropped off to sleep.

Old Joynes was in a great anxiety. In a few minutes he would be gone from the hospital, leaving this lad not knowing whether Jesus was his Saviour or not! How could he leave a young soul in a cold mist like that? But there was Miss Catherine. Thank God, doctor, old man, dying boy—thank God, all of you, that there are in this world, moving up and down its sad and suffering places, such refuges for you all as Miss Catherine.

"If you please, marm," said the old soldier, "give him this book from me, and tell him it's all there—Jesus, and the new body, and all that." It was a New Testament in large print, much used and worn. "But hold on," he said, turning back, "may be he ain't long for staying here?"

"Not long, I think," said the nurse, gently.

"Well, then, please, marm, jest p'int him to the Gospel of John. If he can only have part, let it be that part; John will take him right to his blessed Master, by the very shortest road."

And so the old man's Testament lay open on Johnny Grier's cot, and day and night they read him the Gospel of John. Sometimes he could read a bit himself; sometimes—many times—the preacher who visited that ward read and explained its beautiful chapters; even the nurse, busy as she was, took her turn in reading.

The days went by—weary, weak, suffering days for the child. He had almost finished the Gospel of John;

he had almost finished his earthly life, too. One night Miss Catherine found his fever higher, his pulse weaker, and she sat down beside him, turning her other duties over to Miss Rebecca. He wanted to hear the last chapter, and in the chill and quiet hours that come before the dawn Miss Catherine read that sweet and wonderful story of the meeting on the shore of Galilee between Jesus and His disciples and the thrice-repeated question. "Simon, son of Jonas, lovest thou Me?"

Then she laid the open volume at the foot of the bed and put her finger on the fluttering pulse.

"It's all about love," said the boy, with a faint voice; "it says we must love Jesus. Miss Catherine, I don't know how to love Him."

The nurse did not speak for a moment; at least, she did not speak to Johnny Grier. I think she was speaking to Johnny's best friend.

"I'm going to tell you a little story," she said presently. "When I was a wee little girl I lived in the country. One day my father took me to the city, and there I saw a fountain playing. You have seen them all your life, Johnny, but I had never seen one before, and I was wild with enthusiasm about the beautiful water that leaped up of its own accord into the sunshine and fell with rainbow sparkles into the pool below."

"When I got home I told my brother about it, and we set to work to make one. We got an old scrap of iron pipe an inch in diameter and borrowed the garden hose to screw on to it. This we set upright in a pile of stones, and then carried the other end of the hose up to the top of the house. There we had provided a big lard can of water into which we thrust the end of the hose, squeezing out the air until the water started to running down the long tube."

"Think how much trouble that little boy and girl took, Johnny, to lug all that water to the top of the house and get all those fixtures into working order?"

Johnny was listening intently, a bright smile on his white face. "Did it play—your fountain—did it play?" he whispered. He had not much breath or voice left.

"For a few minutes it spouted up quite freely; not as high as I had hoped, for, you see, there was so little water above, but high enough and long enough for us to be encouraged to try again; so again we carried bucket after bucket of water, up, up, up, to fill our can. But in our hearts we were sadly disappointed."

"Presently my father came home and saw our poor little fountain. 'Oho!' said he, 'I'll show you how to make a fountain.'"

"Now, away out among the hills, miles away from our country village, was a great spring water as big as a lake. It was a glorious spring, pure and bright, and never failing. Pipes from this spring brought the sweet water to our village, and in our back yard stood a hydrant, from which a bold rush of water sprang out at the turning of the cock. My father took our hose from the house-top and fastened it to the hydrant, and turned on the water."

"Oh, Johnny, I wish you had seen our fountain then! How it leaped

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up and laughed and danced and played in the sunshine! We were two happy little children that day."

Johnny was smiling with pleasure, but the pulse was growing weaker.

"Now, let me show you about loving our dear Lord Jesus," said the nurse.

"When we try to make ourselves love Him, it is like the little fountain that Horace and I made by carrying buckets of water to the house-top; but up to the heart of Jesus Himself is a big ocean of love, the love that made Him suffer and die for us. Now, all we have to do, Johnny, is to go to our Heavenly Father, once, twice, a dozen times, or a hundred times, a day, if we choose, and say, 'Father, fill my heart with love.' That is what he is wanting and waiting to do, Johnny."

"Ask Him for me," whispered the child; and when the words of prayer were ended he smiled into Miss Catherine's face. "Will He keep the fountain playing?" he asked.

"Forever and ever," she answered, and Johnny fell asleep.

WATCHING FOR FAULTS.

"When I was a boy," said an old man, "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys,' he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.'"

"'Ah,' I thought to myself, 'there is Joe Simmons, that I don't like; I'll watch him, and if I see him look off his book, I'll tell the teacher.'"

"It was not long until I saw Joe look off his book, and I went up at once to tell the master."

"'Indeed,' said he, 'how did you know he was idle?'"

"'I saw him,' said I."

"'You did? And were your own eyes on your book when you saw him?'"

"'I was caught, and the other boys laughed, and I never watched for idle boys again.'"

If we watch over our conduct and try to keep it right, and always do

our own duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief and make us helpful to others.—Our Young Folks.

KEEP YOUR TEMPER.

"I never can keep anything!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that perhaps you will find it easier to keep other things. I dare say if you had employed your time in search for the missing articles, you might have found them before this time, but you have not even looked for them. You have only gotten into a passion—a very bad way of spending time—and you have accused somebody, and unjustly, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper and search for it. You would better keep that, although you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill-humor, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."

Temper is sometimes hard to keep, but God will help you, if you ask Him.

Citron Pudding—Line a dish with puff paste, slice very thinly half an ounce of orange peel, the same of lemon peel and two ounces of citron, the yolks of five eggs and the whites of two, all well beaten, an ounce of white sugar and four ounces of butter, melted and clarified. Stir all well together and pour into dish; bake one hour and serve.

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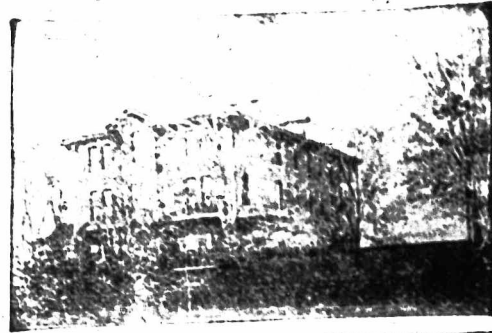
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