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Vol. 25]

TORONTO, CANADA, THURSDAY, DECEMBER 28, 1899.

[No. 50.

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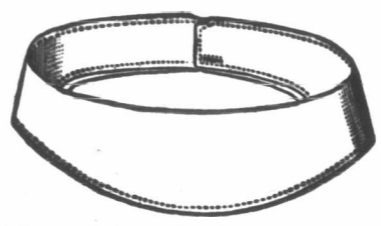
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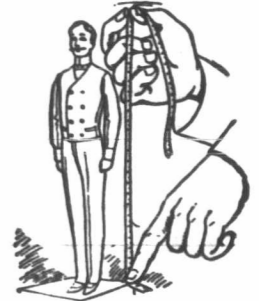
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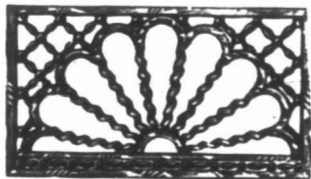
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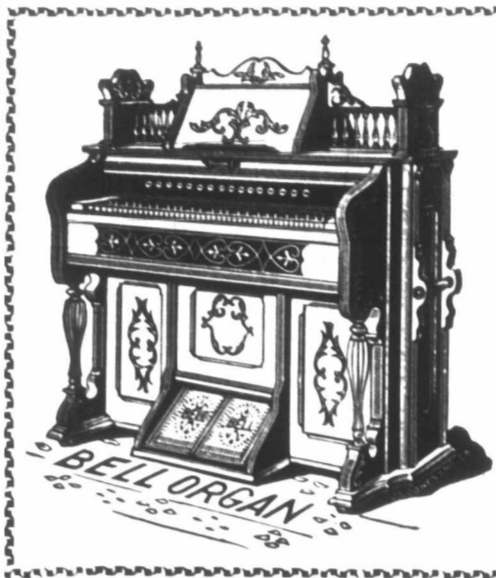
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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER CHRISTMAS

Morning—Isaiah 35; Revelation 21. 15-22. 6.
Evening—Isaiah 38, or 40; Revelation 22. 6.

Appropriate Hymns for Sunday after Christmas Day, and First 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.

SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 310, 316, 520, 555.
Processional: 56, 60, 165, 482.
Offertory: 55, 57, 166, 484.
Children's Hymns: 58, 329, 330, 341.
General: 62, 72, 288, 483.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 173, 318, 322, 555.
Processional: 76, 79, 81, 601.
Offertory: 78, 486, 488, 544.
Children's Hymns: 75, 177, 331, 332.
General: 77, 178, 179, 294.

English Church Papers.

There are a certain class of Church papers which seem to live by fomenting any difficulty. We all know the Irishman who was "agin the Government," anywhere. There are always people "agin the Government," and it is a very good thing that these people should have journals to which they can write. But we do not like the style of writing which is springing up. Hitherto, the watchword has been obedience to the Bishops; now it is to encourage disobedience to the Bishops, a policy of threatening the Bishops, of hectoring and disrespect. Well, the Church has gone through troubles before, and by God's grace will do so again.

United States Development.

An intensified missionary spirit is giving signs of life in the sister Church in the United

States. Pride in the acquirement of Porto Rico and the Philippines, and the occupation of Cuba has stirred the Church, and the Bishop of New York has called for earnest men and women to devote themselves in considered and united action, under the auspices of the Mission Board.

Alaska.

We are pleased also to find appreciation of the work of our own countryman and priest, Bishop Rowe, in Alaska, and also that that is a changed country; that the people are changing morally, intellectually and religiously, for the better, and that much is due to the devoted labours of the Bishop and his clergy. We have our own missionary Bishops in our cold north, and often wish that more real and substantial interest was taken in their work.

Our Own Missions.

For Algoma also, and especially at the present time, there is the greatest need of men and money. When we chronicle, as we are glad to do, the rebuilding, extension and improvement of our edifices, in older Ontario, we forget that there is a new Ontario, poor and friendless, for which men and money are urgently needed, but we fear, asked for in vain. It seems invidious to say so, but a tithe of the money and interest spent and given to our Contingent, would be a Godsend to our small army fighting for the Church in our new settlements in Algoma and the North-West, under the Captain of our Salvation.

Rev. Charles Scadding.

The name of Scadding has been a familiar one to Toronto people for nearly a century. One of the family, the Rev. Charles Scadding, has succeeded in the United States. He is now the rector of Emmanuel, La Grange, Illinois. On the 1st December, the 25th anniversary was celebrated, with characteristic Chicago vim. The growth of this strong suburban parish, whose plant is relatively finer than any other in the diocese, is fairly illustrative of marvellous Western growth. Emmanuel has always led in La Grange, not simply because the Church was earliest on the ground, but by steadily going ahead by progressive bounds without incurring needless or unwarranted debt. The first wardens were, Messrs. D. B. Lyman and J. K. Philo (son of a Canadian clergyman). The five communicants, constituting the early Church, used to meet on Sundays to read together the Church services. After nine months they were able to lay the corner-stone of the first church, planned by Bishop Whitehouse (one of his last acts), in June, 1875. For two years the people worshipped in the basement. In 1876 the stone rectory was purchased at a cost of over \$7,000. In 1894 the new church was commenced; it was finished and occupied in December 1894, at a cost of \$40,000, which

includes the conversion of the first church into a parish house, the addition of choir-room, sacristy and gymnasium. The Rev. C. Scadding was inducted four years ago. The parish has always been noted for its interest in missions; and, with no wealth in its membership, has never failed meeting its obligations.

Reading the Lessons.

Mr. Wm. Curtis Taylor, in taking part in a discussion on didactic reading, among other valuable suggestions says: "Understandest thou what thou readest?" is the question of most moment; and not the taking of notions from some elocutionist who perhaps was spiritually unable to put himself inside of the original speaker or writer. For this is what must be done; and the tricks of unilluminated art must be left undone. I should like to extend the suggestions made to cover a few of the misreadings that have often afflicted the ear of a constant listener in the pew, "In vain is the net spread in the sight of any bird." Why, would it be more successful in the sight of a fox, for instance? Not seeing the point of warning, good reader, you don't convey any lesson by the text. In the Parable of the Supper, they all with one consent began to make excuse; and what they said is often read this way: One said, "I pray thee have me excused;" and the next said, "I pray thee have me excused;" and the next, "I pray thee have me excused;" which sounds as if they were all sitting in a row waiting for their turn to speak. The point of the unanimity in the reply is, that it expresses the universality of one spirit of ingratitude and indifference. It was their "one consent" to this that moved to an unwitting agreement in words. The Parable is an artistic portrayal of the unity of spirit in self-seeking human nature. The accent in each answer is on "excused." But such inconsequent renderings as the foregoing are trifling compared with some that convey a perverse theology. Paul, extolling the unmerited love of God towards man, says: "Scarcely for a righteous man will one die. Yet, peradventure, for a good man some would even dare to die." The usual way of reading this utterly ignores the argument, and makes Paul set up a distinction between a righteous man and a good man, favouring the notion that the first is an upright, i.e., a moral man, and the second a good man after the reader's theological pattern. But the fact is, neither Paul nor his Master ever threw stones at uprightness of character, no matter who exhibited it. It would be difficult to place before the eye the proper rendering of this passage, without a paraphrase, which we will attempt; calling to mind that it only illustrates Paul's habit of letting himself get side-tracked in his thinking, tending to what we may call a bracketed style of writing. By the necessities of the context, and by the personality of the inspired Apostle, we arrive at this blessed understand-

ing of the passage in question—harmonious in its teaching and glorious in its assurance. "Scarcely for a righteous man will one die. (However, on second thoughts, peradventure for a good man some would even dare to die); but God commendeth His love toward us in that while we were yet sinners—Christ died for us." Note that glorious antithesis, which Paul has been working up to, indeed all the time; then contrast it with the usual weak, inconsequent reading, and tell us if too much time is likely to be spent in trying to get into the heart of inspiration before we presume to speak with its lips. Oh, yes, in the most read, but worst read book in the language, there is infinitely more to be brought out than we dream of; but only the author can show us how to speak for him.

THE WAR.

We all knew that we had a very serious matter in hand when we undertook the war in South Africa. Perhaps it is proving more serious than the ordinary Englishman was ready to believe—perhaps more serious than any of us expected. But nothing has happened to change our view of the righteousness of the Imperial side in the quarrel, and nothing has made us distrustful of the material out of which our soldiers are made, nothing has made us doubtful of the issue of the conflict. Let us clearly remember what we are about. We are defending the cause of human civilization and more immediately the natural rights of people of our own race, and not only so, but people of our own race to whom we owe protection. These English-speaking men—English and American—settled in the Transvaal on the presumption that they would receive the same treatment as that which is accorded to men who settle and are willing to become subjects or citizens in other civilized countries. Nay, more, the Dominant Race—the Boers—promised that they should be so treated. They have broken their promise and evaded the obligations into which they had entered; and, while pretending to treat with the Imperial Government, they were for months and perhaps years preparing for war. Not only so, but they brought negotiations to an end in a manner so insulting that no self-respecting people could tolerate such treatment. Nor was the duty of the Imperial Government merely that which was laid upon a neighbour, who could not endure to witness injustice or oppression—it was the duty of a suzerain to the people whom he professed to protect. Clearly this thing had to be done in some way, and the British Empire has undertaken to do it. Nor has anything occurred, so far, to give us any apprehensions as to the issue. We have suffered reverses, but we expected to do so, and we have no reason to be ashamed of our soldiers or of the manner in which the British public have borne these reverses. Indeed, we cannot but be proud of the spirit of quiet, earnest resolution with which they have confronted this crisis. We are told that some foreign powers are exulting in our losses. It must be confessed that we read with pain the

account of the shrieks of triumph that come from hysterical French papers, as they receive intelligence of the British losses. But, after all, these things redound to the disgrace of our neighbours—not to our own. Less than thirty years have elapsed since France underwent a series of humiliations unparalleled in her history. A series of uninterrupted defeats followed in steady succession, until the heroic people lay bleeding and helpless at the feet of their adversaries. Did the people of England triumph or exult over the downfall of their ancient foe? We challenge an examination of the records of 1870 and 1871. Englishmen looked on with sorrow and compassion. Not an exultant cry came from the country, although many had no sympathy with the French Empire; and help of all kinds was sent to the sufferers in the war. We need not trouble ourselves about these insults; they can reflect dishonour only upon those who originate them. This quarrel was submitted to the judgment of God. To that judgment it must be left.

THE YEAR 1899.

In the Canadian Church.

The year which is now drawing to a close has been comparatively uneventful, so far as regards the Church in Canada. In the first week of the year the Church sustained a serious loss through the destruction by fire of St. George's Cathedral, Kingston; but the vigorous efforts of Churchmen have almost accomplished the rebuilding of the edifice, and the reopening of the new building may be looked forward to early in the new year. In the same week the Church sustained a loss, which to some of us seemed at the moment to be irreparable, in the death of Bishop Sullivan. But God's ways are not as man's ways. He does not depend for the accomplishment of His work on the labours of any single individual; and many times in the history of His Church the lives of the most active of His servants have been cut short in the hey-day of their usefulness. The work of the Church in Equatorial Africa is still progressing, notwithstanding the premature deaths of successive Bishops (Steere, Smythies, Maples and others), men who were called home in the very zenith of their arduous service in which they were doing heroic work; and the death of Bishop Patteson, in Australasia, at the post of duty, served to call forth increased zeal and activity for mission work throughout the whole of Christendom. May it be so with our own Canadian branch of the Church! The delay in filling up the rectory of St. James', Toronto, has been a great misfortune to the city; but we have no reason to doubt that God has heard and answered the anxious prayers of His people, and that in His providence the Bishop of the diocese has been led to make a wise choice in appointing Provost Welch to fill the vacancy caused by Bishop Sullivan's death; or that His ear will be open to our prayers to Him to prosper the work of the new rector. No other death has occurred in the ranks of the Dominion episcopate. The long con-

templated retirement of Archbishop Lewis will take effect in the spring of the coming year; and the appointment of his successor in the Archiepiscopacy, and of a fresh Bishop of Ontario are matters which will engross the interest of Canadian Churchmen, soon after the new year comes in. The death of Archdeacon Brigstocke, of the Rev. F. A. Ford, of Revelstoke; of Rural Dean Chowne, of Algoma, and of the Rev. Henry Percy Lowe, of Calgary, and others, have left the Church the poorer for their loss, and have added fresh names to the roll of those who have served the Master well and faithfully here on earth, and have passed into eternal rest in His Presence. The retirement of Dean Norman, of Quebec, and the appointment of Dr. Lennox Williams to the deanery, have brought about changes in the Cathedral Church which, we doubt not, will henceforth take its proper place as the centre of activity in the diocese. The scene which was enacted there on the eve of the departure of our noble contingent of volunteers for the aid of the Imperial forces in South Africa, will be memorable in the annals of the Cathedral; and we here record most thankfully the unwearied efforts of the Bishops of Quebec and Ottawa to secure a chaplain of our own Church, holding views in harmony with those of the majority of men who form the contingent force, and the readiness of a missionary priest of the diocese of Quebec, with only a few hours' preparation, to go out with them, to administer the rites of the Church in the hour of peril, and it may be (indeed, must be, judging by the latest news which has come to us at the moment of writing), of death to many of them; but the slur cast on the Church by the responsible Ministers of the Dominion Government will not be easily effaced from the memory of Canadian Churchmen. In the year's history of our colleges and schools, we have to record, with regret, the resignation, through continued ill-health, of Principal Adams, of Lennoxville, but we trust that the new year will see the important post which he held filled by the appointment of a fit principal, who will keep up the ancient prestige of the venerable Bishop's College. It is early in the day to speak of the way in which the head masterships of Trinity College School, Port Hope, and of Toronto Church School, have been filled up, but we see no reason, as yet, to make us doubt that in both cases excellent appointments have been made. We thankfully chronicle the completion of St. Hilda's College, as an adjunct to Trinity University; and we can once again record the great work which is being done by that University, and the obligation under which all Canadian Churchmen are laid to further the good work by liberal gifts of money, and by their prayers during the coming year. In most of the dioceses of the Dominion, the proceedings of the annual Synods do not call for much remark; the notable features being the resolution to form the new episcopal See of Keewatin out of the unwieldy province of Rupert's Land; and a fresh See of Kootenay out of the diocese of New Westminster; in each case, as soon

bishop Lewis of the coming his successor a fresh Bishop will engross men, soon The death of Rev. F. A. Dean Chowne, Henry Percy have left the loss, and have of those who and faithfully d into eternal ement of Dean appointment of deanery, have the Cathedral will henceforth ntre of activity ch was enacted rture of our for the aid of Africa, will be the Cathedral; kfully the un- of Quebec and of our own ony with those rm the cons- s of a mission- bec, with only go out with of the Church ay be (indeed, st news which of writing), of e slur cast on e Ministers of l not be easily adian Church- f our colleges l, with regret, ued ill-health, xville, but we the important e appointment up the ancient p's College. It the way in Trinity Col- of Toronto d up, but we us doubt that ntments have chronicle the ge, as an ad- l we can once hich is being he obligation urchmen are y liberal gifts rs during the ioceses of the the annual remark; the ution to form watin out of t's Land; and the diocese case, as soon

as the necessary funds can be raised for the erection of the new Sees. And so the un- wearied cry goes forth again to the faithful members of the Church in the Dominion to tax their incomes with the payment of God's tenth to His treasury, for the work of His Church in this part of His world, which He has so abundantly blessed with His good gifts. But it is not by gifts of money alone that Churchmen show their recognition of the obligation cast upon them, as members of the Body of Christ, to further the work of His Church. The call for men is even more urgent than the call for money. For men to consecrate their lives to the mission field, as ordained priests of the Church, to work in the scattered parishes of the Dominion, where the fields are ripe, and only the labourers are wanting; and, in those cases in which the duties of life forbid the sacrifice of profession or business calling for men of consecrated lives to act as lay readers, and lay helpers, working in leisure hours in their own districts or parishes. A fine object lesson was presented by the annual convention of the Brotherhood of St. Andrew, held at St. John, N.B., in the autumn; and, no doubt, the next convention, which has been fixed to be held in Toronto during next October, will present an equally striking picture, and will convince clergymen that there exists, ready to their hands, if they will only welcome them and make use of them, a contingent of willing helpers eager to take their share in the work of the Vineyard. Our belief is, and always has been, that the Church in Canada has an unfailing source of strength in her faithful laity, if only proper steps are taken to enroll recruits, and to organize them into an efficient branch of the service.

In the Church in England.

The year will be a memorable one in the annals of the Anglican Church; for though the events which tend to make it memorable took place in England, their influence will reach over the whole length and breadth of Christendom. At the commencement of the year the Church in England was in the throes of a crisis which threatened at one time to evolve into open disruption. An agitation, which had its origin in the exigencies of party politicians to find a rallying cry for disaffected Liberals, and which hit upon Church Reform (as a prelude to disestablishment), as a suitable cry for their purposes, fanned into a flame the sparks of dissatisfaction which burned (though feebly at first), at the indisposition of the Bishops to exercise their coercive powers to repress ritual excesses. Exaggerated charges of lawlessness, some of them having, no doubt, some justification, were hurled broadcast against the clergy, and threats of seeking for their repression, by fresh Parliamentary legislation, were rife. This led to the calling together of all the Bishops of both provinces for deliberation and concerted action; the immediate outcome of which was an announcement by the two Archbishops of their willingness to act in concert, as the final tribunal, constituted by the preface to the Book of Common Prayer for the "resolution of doubts concern-

ing the manner how to understand, do, and execute the things contained in" that book. In the meantime an ill-digested scheme for forming a fresh court for the hearing of ecclesiastical causes was brought into the House of Commons; but, in the face of the Archbishops' announcement, the measure was defeated, and time was given to the Church to bring in a bill of her own for the same object, after due deliberation in both Houses of Convocation of each of the two provinces. It may be anticipated that an acceptable bill will be framed, and laid before Parliament during its next session. The two Archbishops, after a patient hearing of the opinions of highly qualified experts, and the arguments of counsel learned in ecclesiastical law, have given their joint decision on two of the three matters submitted to them by several Bishops, namely, the legality of the ceremonial use of incense and processional light as adjuncts of liturgical worship; and have condemned both usages as inconsistent with the directions of the Book of Common Prayer, to which all clergy had promised to conform at the time of their ordination. The grounds on which the Archbishops arrived at their decision, and which (perhaps unwisely) were given in the course of the judgment, are still being debated by experts in the columns of the English Church press; and will, no doubt, form matters of controversy for some time. But the decision itself has met with acceptance to an extent which was not expected; many of the clergy, to whom the condemned usages had seemed almost matters of conscientious obligation, have been led to reconsider their position, and have, almost without exception, yielded their own views in compliance with the directions of the several dioceses. The question of the legality of reservation of the Holy Sacrament has also been argued at length before the Archbishops, but no decision has been pronounced as yet. We have every reason to hope that the crisis has died out, and the foundations have been laid for a peaceful settlement of the formidable difficulties which beset the whole question of the reform of the ecclesiastical courts of England, and which brought the Church in England within measurable distance of disestablishment; thus, also, the taunt flung at the English clergy, that they are bound to conform to the rulings of the Civil Courts on matters of Church ritual and doctrine, falls flat; and the right, as well as the duty, of both Bishops and clergy to resort to the Archbishop as a final tribunal for the resolution of their doubts, has been recognized as the basis of a spiritual authority which should be acceptable to all English Churchmen to whom the idea of resort to the Civil Courts is abhorrent. But, as we remarked above, the principles underlying the decision affect not only the Church in England, but the whole of the Anglican Church throughout Christendom, wherever the Book of Common Prayer, as it now stands, continues to be adopted as the authority governing the rites and ceremonies, and also the doctrine of branches of the Anglican Church. To this extent, therefore, the recent ritual controversy has been pro-

ductive of good, where its agitators hoped and expected it would produce evil. In other respects (save for the remarkable Church Congress held in London, and the suppression of Sunday newspapers), the year has been uneventful in the Church in England; there have been no deaths in the ranks of the English Episcopate; the donations of Churchmen to Church objects still continue to excite the admiration of the world. May we say, without offence, we wish they would excite emulation in our own branch of the Church? We hope, early in the coming year, to present to our readers a summary of the chief events in the year now passing away, as regards the branches of the Anglican Church in Scotland and Ireland, and in the various colonies and dependencies of Great Britain, and also in other parts of the world. In the meantime, we can only echo the resolution passed at the recent meeting of the Archbishops and Bishops of both the English provinces, with regard to the coming year: "That the closing year of the century should be observed, on the part of the Church, as a year of special collective prayer for the blessing of God upon the Church and nation." And in taking leave of our readers for the year, we can only express our hope that the new year, though it comes in amidst distress and anxiety in many a home in this Dominion, may yet be one of blessing and happiness to one and all.

HOMILETICAL HINTS ON THE COLLECTS.

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

The Epiphany.

The Feast of the Epiphany is the earliest of the Christmas Festivals. It is mentioned for the first time by St. Clement of Alexandria, and in later times it is referred to as an ancient festival of the Easter Church. In the west it is found in Gaul about the middle of the fourth century. It is a commemoration of the grace of God in admitting the Gentiles to the privileges of the Covenant. The word Epiphany means manifestation, and there are several stages in this revelation of the Lord of Life. On Christmas Day He is revealed to the shepherds. On the Feast of the Epiphany to the wise men from the east. Then in the second Morning Lesson is an account of the manifestation at the baptism of Christ, and in the second Evening Lesson, of the manifestation of His "glory" at the marriage of Cana. This is also the subject of the Gospel for the second Sunday after the Epiphany, whilst the Gospel for the first Sunday after the Epiphany contains the story of His manifestation in the Temple when he was 12 years old.

Collect for the Epiphany.

The Collect, as we have it, is very nearly a translation from the Sarum Missal, and is full of suggestions.

1. We have the address to God and the commemoration of the Event of the Day. "O, God, who by the leading of a star didst manifest Thy only begotten Son to the Gentiles."

1. Revelation to the Gentiles followed naturally upon that to the Hebrews. (1) God's wise purpose fulfils itself in the manner best adapted for mankind—little by little. (2) To Israel first—not as despising or neglecting the Gentiles. But as concentrating the revelation of truth upon a people prepared for its reception. (3) But this in order that it might be extended to the whole human race; "a light to lighten the Gentiles," as well as the "glory of Thy people Israel."

2. And this Revelation made in the manner best adapted for those to whom made: "By the leading

of this guidance—a constellation—a conjunction of planets—a meteor. No need to solve the question. (2) At least in a manner suited to the habits of the magi—students of astronomy, etc. (3) And they did not receive the guidance in vain.

ii. A prayer on our own behalf.

1. Our actual position. Knowledge of God; and knowledge by faith. (1) It is knowledge, although not knowledge in the ordinary sense. Knowledge as the vision of Moses was sight. He endured as "seeing Him who is invisible." (2) Yet it is knowledge coming from faith and not from sight. We have fellowship, intercourse, and thus knowledge.

2. That which we hope for; the "fruition of the glorious Godhead." (1) Not now withheld; a reality. Even now we behold His face in righteousness. (2) Yet then more perfectly. His servants shall serve Him, and "they shall see His face."

First Sunday after the Epiphany.

The Collect for the Sunday after the Epiphany is also taken from the old Latin Collect for this Sunday, but with less adhesion to the original.

i. There is a general prayer, for a merciful hearing of prayer.

1. The prayer is that of the people of God. Those brought into covenant with Him. "The prayer of Thy people." A frequent ground of appeal: "We are Thy people."

2. He is asked to listen to these prayers as coming from such a source—those to whom He is pledged.

3. Yet even they are heard in mercy and not as of right. They are not outcasts or aliens. They are children whom the Father is ready to hear. Yet they cannot demand or claim; they must beseech and entreat. Still unprofitable servants.

ii. A special prayer.

Grant that they may both perceive and know, etc.

1. Prayer for knowledge "perceive and know," a double phrase, so as to make the notion as comprehensive as possible. The value of knowledge assumed. Christ came to impart. The Holy Ghost sent for the same end—we should seek diligently.

2. For practical ends—"What things they ought to do"—the end of knowledge, life and conduct. By their fruits ye shall know them.

3. And finally that they may not only know their duty and purpose to fulfil it, but also that they have power to do it (grace and power faithfully to fulfil the same). "Ye shall receive power when the Holy Ghost is come upon you."

REVIEWS.

The Theology of Modern Literature. By Rev. Dr. Law Wilson. Price, 9s. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1899.

We have here before us a volume of great value, pointing out with much critical insight the relations of contemporary literature to the teaching of the Bible and the Church. After a lengthy introduction of a general character, the writer proceeds to deal particularly with the teaching of Emerson, of Carlyle, of Browning, of George Eliot, of George Macdonald, of the Scottish school of fiction, of Mrs. Humphrey Ward, and of Mr. Hardy, and of Mr. Meredith. Emerson, whilst from certain points of view highly commended, is lightly pronounced to be pantheistic, a charge which certainly cannot be brought against Carlyle. Robert Browning receives high commendation, whilst George Eliot is properly called positivist. The treatment of George Macdonald is most amusing, the writer evidently liking him very much, but not able to forgive his antipathy to Calvinism. Robert Elsmere is treated with great but not undue severity, and Thomas Hardy with the indignation and repulsion which he richly deserves. Apparently the writer finds George Meredith more intelligible than we do. The book is a first-rate one.

The Sky Pilot. By Ralph Connor. Price, \$1. Toronto: Westminster Company, 1899.

Readers of the "Black Rock" will enjoy, as we have done, this new book by the same author. It is a story of men of adventurous spirit, who have

sought a larger liberty beyond the great prairies and within the shadows of the "Rockies." The hero of the book is one who attempted to do mission work in these parts. At first there seemed nothing but failure before him, which however, in strange ways was turned to success. Some of the episodes in the story are of great beauty and interest, and we may safely promise its readers that they will not grudge the time bestowed upon its perusal.

The Transformation of Hawaii. By Belle M. Brain. Price, \$1. Toronto: Revell Co., 1899.

We have on several occasions drawn attention to recent literature on this very interesting part of the world. The present volume, as its title intimates, deals particularly with the introduction of Christianity among the various populations. We have here a brief but adequate account of the early history of the Island, of the overthrow of idolatry, of the Roman Catholic mission, and finally of the transformation of Hawaii into a Christian nation. The whole subject is treated with great care and consideration, for all Christian workers.

Where HE Is. By C. B. McAfee. Price, 25 cents. Toronto: Revell Co.

There is a little feeling of excitement about the writing of this small book, but that is better than dullness, and its subject—one most interesting—is treated warmly and devotionally. The subjects are (1) Our future home—the place where He is; (2) This earth-life—our preparation for being where He is; (3) The personal value of being where He is; (4) Life consummated in being where He is. There is, happily, no controversial element here.

The Bible Definition of Religion. By Dr. George Matheson. Price, 30 cents. Toronto and New York: Revell Co.

When a book comes to us written by Dr. Matheson and commended by Dr. M. Dodds, we know that, although small, it will be precious, and so is this. Founded on the words of the prophet Micah: What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God; it consists of three discourses setting forth in very clear and persuasive accents the great duties here enumerated.

The Herd Boy and His Hermit. By Charlotte M. Yonge; with five full-page illustrations by W. S. Stacey; 12 mo., pp. 258. Price, \$1.25. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

Miss Yonge has been so long a popular writer that her works have the range of the market, and no one reads them with any thought of criticising. In this simple story of English life, when the Wars of the Roses were exhausting the resources of the kingdom, there is little plot or powerful writing, but it gives a picture of life that was only too common, and yet brings us in contact with nothing that is specially disagreeable. It bears evidence of all Miss Yonge's grace of composition and thought.

The Chief Things. By the Rev. A. W. Snyder; second series; 12 mo., pages 195. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

Lucidness of statement and clearness of aim are not characteristics of the usual sermon talk, but we have them here in an unusual degree. As dedicated "to that important but much-forgotten creature 'the Average Man,'" the topics are of a common and useful character, such as, "How is God Known?" "Is God Good?" "Moral Difficulties in the Bible," and so forth. Four pages are usually devoted to each subject, and there is no time lost in fine writing. The volume is pervaded with a good Church tone, and a perusal will edify everyone, as the questions taken are of living interest and meet us daily.

"For Eyes that Weep" is a tract founded upon the lamentations of Reuben at the loss of Joseph, and makes an excellent and comforting application of the words to the sorrowing.

BOOKS RECEIVED.

The following books have just been received from the publishers, Messrs. Wells, Gardner, Darton & Co., 3 Paternoster Buildings, London, England. They are in the office of The Canadian Churchman for inspection: "The Enchanted Doll—a Fairy Tale," by Mark Lemon; price, 1s.—"The Story Without an End," by Friedrich Wilhelm Carove; price, 1s.—"Favourite Fables for Tiny Trots," with drawings, by Arthur S. Wilkinson; price, 1s.—"The Seven Champions of Christendom," with illustrations, by A. G. Walker; price, 1s.—"The Songs of Innocence," by William Blake; price, 1s.—"The Teaching of Christ—A Selection of Sermons from the Anglican writings of the late Henry Edward Manning, M.A.; price, 6s.—"A Nobody Scrap-Book; price, 3s. 6d.

THE CHURCH IN AUSTRALIA.

When I was in Toronto, passing through, on my way to Australia I promised that I would send you some account of the churches in Sydney. The first church which I happened near at the hotel at which we stayed, was St. James', which I am informed is the oldest church in Sydney, and that when it was built it was (so it is said), uncertain whether the building was to be a court house or a church, and the way it is built certainly bears out the idea. On first entering the church, which is open for private prayer daily, I found myself behind the altar, which was duly furnished with cross and the two lights, and properly vested. The altar, etc., was enclosed within a circular rail. I saw, at first, no provision for choir or clergy, other than within the rail, as behind the altar and at both sides were seats for the people, which faced sideways right from the east wall towards the centre of the church, so that a goodly number of the congregation had their backs to the altar. The reason for this peculiar arrangement was obvious on going further down the church, where I found the organ occupying a special chamber of its own, half way down on the south side and clergy and choir ranged in front of it, as though it were the most important thing in our worship, certainly a most extraordinary arrangement, but one which I understand is to be remedied as soon as possible—the clergy being workers, and far from being satisfied to have matters remain in this state. To add to the incongruity I must not omit to mention that there is a gallery extending right over the altar, and along the north side and west end. The 8 a.m. service was very well attended by a reverent congregation, notwithstanding the aforementioned difficulties in the way of building. I went to the Cathedral at 11 a.m., of which more later, and my children went to the catechizing at 3.15 p.m., taken by one of the assistant clergy—in a very pleasant and instructive manner—this service was very well attended; at 7.15 p.m. went to St. James' again, good congregational singing and stirring and outspoken sermon by the rector, Rev. Carr-Smith; no mincing matters, but calling things by their proper names, and calling on everybody to do their part in remedying what is wrong and help forward what is right. I made myself known to the clergy and was most kindly received by them, and at once invited to a conversation of the Churchman's Institute, which was to be held a little later on. Regarding the morning service at the Cathedral Church of St. Andrew, owing to my lack of knowledge of the streets I was somewhat late. There was a good congregation, and the regular cathedral service was taken, the people joining in the singing of the Psalms and hymns—the Canticles being to services. I am old fashioned enough to like chants for the Canticles, so that the people can join in them, but I suppose at a Cathedral one must expect to have some music other than the anthem, in which the people are not expected to do other than listen—talking of anthems reminds me that the anthem was very well sung, as indeed, was all the music, and that the congregation showed that they thought it was part of their service, by standing throughout the singing of the

anthem, which is not the rule of some Cathedrals and churches in Canada. The preacher apologized for the new organ not being ready as it was expected to have been, but the choir did not appear to be inconvenienced by the lack of it. I understand the boys of the choir are secured by being given a free education; they certainly did well. The Cathedral seemed to me to be rather a difficult one for sound, as I could hardly catch a word of the sermon, although I was apparently in a good position. I noticed wires strung on the walls, presumably to overcome this very defect. I am now located at a suburb of Sydney, called Woolwich, where we have at present a service every Sunday evening at 7.15, and Sunday school at 3 p.m., with the Holy Communion at 8 a.m. on the fourth Sunday—the present building being used by the Presbyterians every Sunday at 11 a.m.—but arrangements have been completed for a more suitable and better building, which will be dedicated by the Archbishop of Sydney on the 24th of this month (November). Woolwich is a mission of All Saints', Hunter's Hill, and is served by its clergy, there being another mission at the other end of the parish. The Holy Communion is celebrated at the parish church at 8 a.m., on the 2nd, 4th and 5th, and at 11 a.m. on the 1st, 3rd and 5th. The services at the mission are very hearty and congregational; everybody singing being the rule; and the church of All Saints' at Hunter's Hill is very beautiful. I have only as yet had the privilege of attending the children's service in the afternoon, but hope to go to others soon. There are some lovely stained glass windows in this church—the east window taking in the crucifixion in the upper part, and the Lord's Supper under it. The sanctuary is large and dignified looking. The season's colours are kept—services on Saints' days are observed—altar properly vested and furnished—vested choir—together your correspondent congratulates himself and family for having fallen upon such privileges. I shall be pleased to write you later about the Churchman's Institute, which I have just given in my name for joining, as I cannot help thinking that some such society could very well be formed with advantage in other places than Sydney. I enclose paper about the "objects," etc., of the Institute, which will commend themselves to every right thinking Churchman or Churchwoman. I may say that the conversazione was a great success, notwithstanding the fact that the room in which it was held was altogether too small for the purpose. In conclusion I would say that I find the people very English in speech and manners, and that the weather up to the present has been decidedly cool; this, I am informed, is exceptional (if I recollect rightly we used that word for any disagreeable kind of weather in Canada). The houses here are built for warm weather only, apparently, and a spell of cold is therefore felt all the more. Everything seems to grow luxuriously here, and many hot house plants tenderly cared for in Canada and England grow freely in the open air. So many are new to us that we are always finding some we have not seen before. We had some experience to-day with the prickly pear, which is just out in bloom, and can fully understand why the Australians leave it severely alone—it is almost impossible to look at it without getting some of the "prickers" on to you; the flower is a very pretty yellow one, but we are proof against its blandishments after to-day's trouble in extracting its thorns—it is considered a pest here, and no wonder, for it has more lives than any cat—it is next to impossible to kill it. Trusting you may be able to make use of the foregoing.

GERALD L. BANKS.

Woolwich, N. S. W., Nov. 13th, 1899.

SABREVOIS MISSION.

Will you kindly permit me through the columns of The Canadian Churchman to tell the friends of the Sabrevois Mission, among your many readers, the wondrous way God has been leading one of his very unworthy servants. I came to England one year ago in the interest of the Sabrevois Mission.

Of the \$20,000 needed God has been pleased, in answer to the prayers of his people, to give me more than \$8,000, beside the promise of \$5,000 from Church people in Canada, who, I am sure, will give a generous and immediate response to the appeal of the Bishop of Montreal on behalf of this truly worthy cause. It is God's cause. No human agency could have obtained so much money in England within the past six months for any mission work among French-speaking people in Canada. There have been hundreds of missionaries in England from all parts of the earth, among their number not a few Bishops, all seeking aid for their respective missions. Many, I am sorry to say, have returned home thoroughly disheartened. The cause of French-Protestant missions is not popular in Canada is still less so in England. Almost without an exception those to whom I had letters of introduction (I had very many), assured me that it would be impossible to collect \$5,000 for the Sabrevois Mission, in England. The C.M.S. was more than £30,000 to the bad for this year, besides both the C.M.S. and the S.P.G. were making strenuous efforts to raise special centenary funds. Again there was a bitter controversy on the subject of Ritualism in the Established Church. In the political world the Fashoda incident, and the more unfortunate "Affaire Dreyfus" had embittered English people against anything with a French name. A worse time could not have been chosen for my visit to England. In six months' time I had not received support enough to prevent me from drawing upon the society in Montreal for my bare living expenses. In all this time I had not been able to enlist the sympathy of any missionary society, nor of the clergy, still less of the laity; even the May meetings, upon which I had greatly counted, gave me no help. My work was an utter failure. I had reposed great confidence in the help of man; it proved a broken reed. "In my distress I cried unto the Lord and He heard me." In the solitude of my chamber I heard the voice of God say: "Fear not, I am with thee, and will keep thee, and will bring thee. Be not dismayed, I am thy God, and will surely give thee aid." God has since then so strengthened my weak faith that I have been able to prove the promise, "Whatsoever ye ask in prayer, believing, ye shall receive." All the aid sent to me has been truly of God. I mention it only that God may have all the praise, also to testify to the deep sense of gratitude I feel toward those who, by their continual prayers, have upheld my hands in the accomplishment of the difficult task before me. Nothing is impossible with God. I know I am poor, and weak, and blind, and need to feel always the hand of my Heavenly Father directing every step I take. Praying that richest blessings may rest upon you and all who may be able to respond to the appeal of the Bishop of Montreal on behalf of the Sabrevois Mission, I am sincerely yours in Christ,

HENRY E. BENOIT.

London, England, Nov. 20th, 1899.

Gen. & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

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

Harbor Grace.—St. Paul's.—On the 21st Sunday after Trinity, the Sunday following the confirmation of 57 candidates in this church, a special service was held at 8 o'clock for those who desired to make their first Communion. Through the exhortation and instruction given in the confirmation classes, and during the week at the communicants' class, and influenced also by the impressive charge of the Bishop, forty of the candidates were moved to present themselves at the altar to seal their confirmation gift, and in the strength of the Holy Food therein bestowed, to make a further step in the Christian life, and lay claim to the high privilege of full membership in the Catholic Church.

This is the largest number that has been gleaned from any confirmation during the pastorate of the present incumbent. Most of them were young boys and girls, who have been trained in the Sunday school, and it speaks well for the instruction there given and for the efficiency and devotion of the teachers. It is no more than it ought to be, but it is alike gratifying and encouraging to pastor and teacher. The service, which was partly choral, was of a very impressive nature. Those who had been so recently confirmed were seated together, and communicated first of all.

St. John's.—St. Thomas'.—The annual meeting of the Women's Association was held on the 1st November, the rector presiding. The report of the committee made an excellent showing for the eight months during which work was done. From the middle of December, 1898, to the middle of April, 1899, work was suspended, the old room being demolished and the new one not ready for use. Reference was made to the opening of the new building successfully, and to the sale of work on September 13th and two following days. This realized \$493, and when the bills have been paid the balance (about \$400) will be used for the purchase of chairs to seat the hall. The working accounts of the association were submitted, and showed quite a satisfactory condition of things, the treasurer having a balance in hand of \$13.82. The rector warmly congratulated the association on the successful issue of their work, hoping that the new quarters in which they were established would conduce not only to their comfort, but to the consolidation and increase of the association. The officers for the ensuing year are: President, Mrs. Dunfield; 1st vice-president, Miss Payne; 2nd vice-president, Mrs. H. W. LeMessurier; hon. secretary, Mrs. W. C. Simms; hon. treasurer, Mrs. Austin; committee, the officers as above, and Mrs. Blackall, Mrs. Geo. Skelton, Mrs. G. W. Udle, Miss Lilly; cutters, Mrs. Austin, Mrs. Geo. Smith, Mrs. Anderson, Mrs. A. Hayward; purchasers, Mrs. Austin, Mrs. G. W. Udle; box-holders, Misses Austin, Ellis and Rendell. Mrs. W. A. Hervey has presented the church with a rich and handsome set of new book-markers, which were used for the first time on Thanksgiving Day. Another friend has presented to the church, anonymously, a beautiful silver chalice, which is a replica of that which belongs to the original set of altar vessels. This is a most useful as well as valuable gift, rendered almost necessary by the increased and increasing number of communicants, especially on the great festivals.

NOVA SCOTIA.

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

Yarmouth.—Holy Trinity.—At a very pleasant congregational social, which was held recently in the school-room of this church, one of the chief features consisted of a presentation, which was made to the organist, Mrs. Hamilton, who after holding that position for 15 years is about to resign, as she is leaving the town. The presentation, which was made to Mrs. Hamilton on behalf of the congregation by the rector, the Rev. R. D. Bambrick, consisted of a purse of money. Mrs. Hamilton has left Yarmouth for Boston, where she will spend the winter with relatives.

FREDERICTON.

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

Woodstock, N.B.—St. Luke's.—The parochial Chapter of this Brotherhood elected the following officers for the ensuing year at their annual meeting, viz., David Hipwell, director; H. B. Smith, vice-director; I. C. L. Ketchum, rec.-secretary; Stephen Wetmore, treasurer.

The Duke of Westminster has promised £2,000 towards a fund for the restoration of Wrexham parish church.

QUEBEC.

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

Chiconami. A very important discovery has just been made in the Roman Catholic Cathedral in this place. The Bishop, Mgr. Labrecque, engaged a German artist some time ago to retouch some of the old oil paintings, which hang upon the walls of the Cathedral. In doing this work the German artist in course of time became engaged upon a painting of St. Ambrôse, which was received as a present by Bishop Racine, a former occupant of the See, from Rome in 1881. It has always been regarded as a magnificent work of art, but its value has now been enormously enhanced by the German artist's discovery that the picture is an undoubted Rubens. He estimates its value at \$50,000.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Right Rev. Dr. Bond, Bishop of the diocese, held an ordination service in his Cathedral on Sunday morning, December 17th, when he admitted Mr. Maurice D. Baldwin, son of the Bishop of Huron, to the diaconate, and advanced the Rev. J. J. Lowe to the priesthood. In the chancel were the Bishops of Montreal and Huron, Rev. Dr. Norton, Rev. Principal Hackett, Professor Steen, and Mr. Bayliss. His Lordship Bishop Baldwin preached, and took as his text Ps. cxviii., 21, 22: "The same stone which the builders refused is become the head stone in the corner. This is the Lord's doing, and it is marvellous in our eyes."

St. George's.—It is learned that the set of bells for this church, which were to have been in position by Christmas, were placed for shipment on a steamer which was afterwards chartered by the British Government, and the cargo consequently had to be unloaded. For this reason the bells will be some weeks late.

ONTARIO.

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

Harrowsmith.—On Wednesday evening, the 20th instant, a tea meeting was given here by the ladies of the Church of England congregation, to assist the fund for the clearing off of the remnant of debt on the neat new church. It cost \$750, and \$200 is still due, but rapidly melting away under the warm sun of prosperity. The pastorate of Rev. W. P. Reeve is so popular and efficient, the church is growing in strength and influence. The entertainment was given in the town hall, that time-worn public institution which report says is to be torn down and replaced out of the municipal surplus of \$4,000, with a building befitting the second township in wealth and people in the county. The hall was crowded, the ladies receiving the patronage freely of other churches. There is a cordial feeling here among the denominations, and the excellent, generous tea served was largely helped by offerings from Presbyterians and Methodists. Then the programme was given with complete acceptance, many of the pieces being applauded and encored. Address, Edw. J. B. Pense; glee, the choir; vocal solos, Mrs. Lacey, Mrs. Rose, Misses Ethel Woodruff, Ada Patterson, Nellie Greaves, Mabel Greaves; duet, little Misses Gracie Greaves and Minnie Sprole; recitation, Miss Maud Allen, Kingston; instrumental solos, L. M. Friar, Kingston. The tea meeting was pronounced a great success. The absence of Rev. W. P. Reeve, from illness, result of a cold, was the one disappointment.

Lansdowne Front.—St. John's.—A very handsome Bishop's chair of oak has been presented to this church by Mrs. Samuel Johnston, widow of the late S. J. Johnston, of Lansdowne, in memory of

her daughter, Addie M., who entered into rest, August 12th, 1897.

Kingston.—The Synod of Ontario is on the horns of a dilemma. Its Bishop has practically resigned, but there seems to be a serious question as to accepting the resignation. It means the payment of a retiring allowance as well as of a full salary for the new comer, while simultaneously under the terms of separation, \$20,000 of the Episcopal fund must be handed over to Ottawa, a provision which should never have been entered into. The fund should have remained intact while Archbishop Lewis was a beneficiary. The dioceses of Ontario cannot pay the two salaries on a depleted fund. Thus the new diocese is retarding the old one. In all probability the Bishop's resignation will not be accepted, but election of a coadjutor be declared. Ottawa diocese has as much right to pay a pension to the old Bishop as has Ontario diocese.

Sharbot Lake.—St. Andrew's.—This church, which was erected a year ago, has been recently enriched by handsome gifts (1) from the Rev. C. J. H. Hutton, the former incumbent of this mission, in the shape of a beautiful brass altar desk on which is inscribed, "Presented by the Rev. C. J. H. Hutton, in remembrance of his incumbency of this parish, 1890 to 1895;" (2) from the Sisters of the Church Extension Association of London, Eng., a very lovely altar font of crimson cloth, exquisitely embroidered, with a large central cross in gold, and with Passion flowers on the super-frontal, and a heavy double fringe of many-coloured silks at the edges. There are also some decorative texts and wall banners for the church, together with a complete set of altar linen, from the same generous Sisterhood. It is very gratifying to know that St. Andrew's now presents a very finished and attractive appearance, and when the font is secured the church will be completely furnished. The incumbent has received \$7 from branches of the Woman's Auxiliary in the diocese towards the cost of this last-mentioned necessary adornment. Will other branches kindly add a contribution? And will any lovers of Christ's little ones send help to make up the \$35 required? It is proposed to hold a ten days' mission, beginning on Monday, January 8th, in St. Andrew's. The missioner is to be the Rev. C. F. Lowe, of Tennyson, who is so widely known for his successful efforts, under God, at this work throughout the Church. Will all who read this kindly pray that the Sharbot Lake Mission may receive such an outpouring of God's Holy Spirit that our hearts shall scarce be able to contain it?

OTTAWA.

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

Smith's Falls.—St. John's.—This church celebrated its jubilee on the 14th of this month. The special services, which were held to commemorate the event, were conducted by the Very Rev. the Dean of Ottawa. A number of visiting clergy were present.

TORONTO.

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

Large numbers of people thronged the churches on Christmas Day, which were all tastefully and appropriately decorated for the occasion. The musical portions of the service were well rendered by the various choirs, and the congregations joined heartily in the well-known hymns. Several of the larger churches had on Sunday evening (Christmas Eve), a special carol service, the carols taking the place of the ordinary hymns. On Christmas Day the number of those who communicated was very large, and the offertories which were taken up at the different services were also of goodly proportions.

Bowmanville.—St. John's.—The annual sale and tea in this parish is an event which is looked forward to with pleasure by many of our townspeople. This year was no exception, and on Wednesday afternoon, December 20th, the sale of fancy and useful articles, prepared by the ladies, found an eager and willing company of buyers ready to purchase; and long before the hour for serving dinner had arrived the majority of the articles had been sold. The Rev. R. Seaborn, the rector, and others welcomed the visitors, and helped all to feel at home. A first-class dinner had been prepared of different varieties of fowl, ham, salads, cakes, pies, etc., which was served to the large number who assembled to do justice to the choice viands. A willing staff of helpers were very attentive to their guests, and the lively chatting, happy and contented faces of the company bore evidence of the enjoyment of the good things provided. In addition to the sale of fancy goods several young ladies dispensed delicious home-made candy and popcorn to those desiring. The members of the Auxiliary and Aid of St. John's certainly deserve credit for the successful termination of their united efforts. Proceeds of sale and tea \$90.

NIAGARA.

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

Woodburn.—Christ Church.—The choir of St. Mark's, Hamilton, gave a carol service in this church on Tuesday, December 26th. The children of the Sunday school held their annual Christmas tree entertainment on the same evening. The congregation of St. George's, Rymel, will hold their Christmas fete on Thursday, December 28th. The children of St. George's, Tapleystown, held theirs on Friday evening, December 22nd.

COLUMBIA.

Right Rev. William Willcox Perrin, Victoria, B.C.

Nanaimo.—St. Paul's.—A service of peculiar interest to members of the Church of England in Nanaimo took place in this church on Wednesday, 22nd ult., when the Rev. Charles Edward Cooper, M.A., was instituted and inducted to the rectory of the parishes of St. Paul and St. Alban, and the Rev. D. Dunlop, B.A., was licensed to be assistant curate, with special charge of St. Alban's parish. The service began with a shortened Evensong, with special Psalms and Lesson. The Prayers were said by the Archdeacon of Vancouver, and the Lesson read by the Rev. G. W. Taylor, a former rector of St. Alban's. The Bishop of Columbia then, in a short address, explained the object and meaning of the ceremony which was about to be performed, after which the new rector and curate took the oaths and made the declaration prescribed for the occasion. They then, kneeling at the altar rails, received from the Bishop the documents instituting and licensing them to their several spheres of work. Next followed the ceremony of induction. The churchwardens of St. Paul's coming up to the chancel escorted the Archdeacon and the new rector to the west door of the church, through which they all passed, locking the door after them. The key was then handed to Mr. Cooper, who having unlocked the door, proceeded to the belfry and rang the church bell. After a prayer offered by the Archdeacon, they returned to the chancel, and the service concluded with a hymn and the benediction pronounced by the Bishop. A very large congregation was present, and the music was rendered by the united choirs of St. Paul's and St. Alban's, Mrs. Kitchin presiding at the organ. After the service a social gathering was held in the Institute, where a pleasant hour was spent and where the newly-installed clergy had an opportunity of making the acquaintance of their parishioners.

The Church Missionary Society has just sent out its two thousand and third European missionary. The one thousandth missionary sailed in 1880.

British and Foreign.

It is stated that the Church of St. Ethelburga, Bishopsgate, London, is shortly to be pulled down.

The Bishop Walsham How Memorial Fund now amounts to £17,000, which sum is to be applied to the enlargement of the Cathedral church of Wakefield.

The Church of St. Michael Bassishaw, one of Wren's edifices, was lately sold by auction in parts. The total proceeds of the different lots amounted to £198.

The Revised Version of the Bible is read at St. Philip's, Camberwell, and, after a month's trial, it has now been permanently installed at St. John's, Clapham.

The general committee of the C.M.S. has sanctioned the formation of a medical mission in South London, and the opening of a hostelry for lady students.

Mr. A. W. Carter, formerly minister of the Congregational church, Huyton, has joined the Church of England, and will be ordained at the next ordination in the diocese of Liverpool.

The death is announced of the Duke of Westminster, the wealthiest peer of England, whose noble benefactions to Church objects have been so frequently recorded in our columns.

Canon Page Roberts recently unveiled a stained glass window which has been placed in St. Andrew's Church, Holborn, as a memorial to the late Rev. Henry Blunt, who was for forty years rector of the parish.

The tower of the parish church of Strood, Rochester, which was destroyed by fire last December, has now been restored, and a new peal of bells and a clock have been added. The restoration has been carried out at a cost of £2,000.

Tremayne boasts the smallest church in Cornwall. It has no aisle or transept, and is only 40 feet by 15 feet; the little Norman doorway is only 18 inches wide. Mr. Edmund Sedding is trying to maintain while restoring the fabric.

There has been arranged for December 29, at St. Paul's Cathedral, a "solemn service of humble supplication to Almighty God for His blessing on our arms in South Africa." The service will consist of the litany and eucharist. The Bishop of London will preach.

A new See is being organized for Central India. The diocese will probably include all the parts of Rajputana and Central India at present under the See of Calcutta. The latest new dioceses formed in India were those of Tinnevely in 1896, Lucknow in 1893, and Chota Nagpore in 1890.

The Archbishops and Bishops of the Church of England have fixed Sunday, January 7 (the first Sunday in the new year), as the day for a simultaneous appeal in the churches on behalf of the war funds. It is expected that a pastoral letter pleading for liberal contributions will shortly be issued in the various dioceses.

Earl Beauchamp has presented a very handsome and valuable processional cross to the Priory church, Malvern, as a memorial to his ancestors buried within the precincts of the church. The cross is of solid silver, set with pearls and jewels, and of a very chaste design, and the standard is ebony.

A window has been contributed to Sharow church by a large number of parents, scholars, and friends,

to the memory of Mr. Williams, who for forty-five years was master of the National school and parish clerk. It consists of two lights, in one of which is represented Eli and Samuel, in the other St. Paul and St. Timothy.

On Sunday, the 26th November, the memorial window erected in St. Patrick's church, Coleraine, by Mrs. Alexander, in memory of the late Admiral Henry McClintock Alexander, of Dunduan House, Coleraine (brother of the Lord Primate), was solemnly dedicated by the Lord Bishop of Derry, who also preached both morning and evening.

A memorial to the late Rev. H. R. Fortescue, for fifty-four years rector of East Allington, Devon, was dedicated at Evensong on the 30th ult. The memorial took the form of an exquisitely sculptured marble and alabaster font and carved oak spiral cover, and the whole of the work has been carried out by Messrs. Harry Hems & Sons, of Exeter, at the cost of a Mrs. Cubitt.

Miss Eliza Wigram, of Northleys, Much-Hadham, has made the following bequests: Mackenzie Memorial Clergy Sustentation Fund in Zululand, £1,000; Clergy Sustentation Funds in dioceses of Maritzburg and Capetown, £500 each; Endowment Fund of East London Nursing Society, £500; Additional Curates' Society, £500, and the Vicar of St. Mary, Limehouse, for his district, £500.

A singular incident happened during service at York Minster on a recent Sunday. While the final voluntary was being played, the bellows of the great organ collapsed, and a subsequent inspection showed that the instrument was practically worn out, and that entire reconstruction was necessary. The cost of this work is estimated at £4,000, and the Dean of York has issued an appeal for funds.

The Bishop of Rochester has dedicated Masonic windows placed in Rochester Cathedral in commemoration of the appointment of Dean Hole last year to be a Grand Chaplain of the Grand Lodge of England. The windows were designed by Mr. C. E. Kempe, and represent some of the great builders under the Law and the Gospel—Belzaleel and Aholiab, Solomon, Ethelbert, Gundulf and Walter de Merton.

It is stated that the Committee of Selection, consisting of the Archbishop of Canterbury and the Bishops of London and Winchester, have offered the vacant see of Barbadoes, together with that of the Windward Islands, to Dr. Swaby, at present Bishop of Guiana, and that the Bishop has accepted the double appointment subject, so far as the Windward Islands is concerned, to the formal recording of the votes of the Bishops of the province of the West Indies.

Lord Penzance, the judge appointed under the provisions of the Public Worship Regulation Act to hear Ecclesiastical Causes, died in London early in December. He resigned his office early in the year, and on the joint appointment of the two English Archbishops, Sir Arthur Charles, a former judge of the Queen's Bench Division of the High Court of Justice, was appointed Dean of the Arches and official Principal of the province of Canterbury; reviving the ecclesiastical offices held in former years by Dr. Lushington and Sir Robert Phillimore.

The Missions to Seamen are anxious to erect a suitable and attractive seamen's church and institute at Manchester for the use of the crews arriving by the Ship Canal. The work at the temporary institute, which has now to be removed, has been wonderfully successful. The society has an excellent site in view, and it is estimated that the total cost of the erection of a suitable building, including the purchase of the site, would be about £5,000. It is hoped that the scheme will soon take a definite shape.

The members of the Palestine Exploration Fund have discovered a temple or high place in Judaea. Though many such high places of the old Canaanitish religion were found in Eastern Palestine, and also in other parts of Western Palestine, this is the first discovery of one in Judaea, and it is quite on the border land. All this is a confirmation of the Bible narrative which tells us that Hezekiah and Josiah destroyed all the high places in Judah (vid. II. Chron. xxi. 1). The high place just discovered was evidently in Hezekiah's time, already buried in the earth, and indeed at that time the place where it has been discovered may have been across the border of Judaea.

The ancient Church of St. Andrew at Ford, Sussex, dating from Saxon times, was re-opened after restoration by the Bishop of Chichester on St. Andrew's Day. The chief features in the restoration, which had been entrusted to Mr. P. W. Johnston, consisted of the opening of the ceiled roof of the nave—removal of whitewash from the walls, which disclosed several interesting frescoes and an ancient side altar recess, with a twelfth-century piscina. A Saxon window was also discovered on the north side of the nave and re-opened. A vestry has been built and a heating apparatus, provided by Mr. Jabez Smith, of Sittingbourne, added; also an oak pulpit, new dorsal hangings, the gift of two parishioners, and a handsome brass cross, presented by the architect.

Correspondence.

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

THANKS.

Sir,—Will you kindly convey through your valuable paper my sincere thanks to the sender. I deeply appreciate it and look forward to it with great pleasure. It is an excellent paper.

Birtle, Manitoba.

WM. ROBERTSON.

IGNORANCE OF THE BIBLE.

Sir,—There ought to be a Biblical class in the curriculum of our colleges suited to the ministry. Some of the studies are of no use to a man whose life is to be devoted to the saving of souls. There should be a special training of men in Biblical knowledge who are to be employed in the work of the ministry. At the opening of Wycliffe College, Principal Sheraton said: "He made a plea for more earnest Bible study, saying that every examiner in theology knew that the weakest spot in the candidates was their knowledge of our own English Bible." Bishop Baldwin dwelt strongly on the need of a more thorough knowledge of the scriptures in candidates for the ministry. Archdeacon Diggle, preaching in Carlisle cathedral recently on a Sunday said: "He believed that at the root of this disquiet there was great ignorance, and that ignorance was largely responsible for the present condition of things, and particularly ignorance in one department of sacred knowledge. At the last ordination in a neighboring diocese three candidates for deacon's orders failed to satisfy the examiners, and they all failed in one subject—in knowledge of the Bible. What they wanted was a ministry better trained in the knowledge of the Holy Scriptures." Cardinal John Henry Newman said of the Bible: "Its light is the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like the scenes of nature." Sir William Blackstone, the great jurist, after hearing the noted and popular preachers of his time, said:

"There is no more gospel in their sermons than in the writings of Cicero. One cannot by their sermons tell whether they are followers of Confucius, Mohammed or Christ." It seems as if some men thought they had a call to preach everything else but the Gospel. They preach their fads about social reform, the higher criticism, the latest religious craze, and everything else but the pure and simple Gospel. A young clergyman was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old experienced clergyman, saying, "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology there is Professor A, teacher of this science, right before me. If I use an illustration in Roman mythology then there is Professor B, ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?" The sagacious old man said, "Do not be discouraged; preach the simple Gospel—they probably know very little of that."

October 17th, 1899.

PHILIP TOCQUE.

Note—The above letter will have a special interest for our numerous readers, in the fact that it was the last letter written by its writer, and was written only three days before his death.—Ed. C. C.

A CHRISTMAS APPEAL.

Sir,—You were kind enough to assist me last Christmas by an appeal through your columns in connection with our entertainment at Calabogie, and obtaining clothes for quite a few families in the districts of Matawatchan, Denbigh and Griffith in the county of Renfrew, may I be allowed to appeal once again. It is my earnest desire to gather together some 23 young folks in Calabogie on Thursday of Christmas week, and I should be very glad if some kind friend or friends would assist me in providing a little present for each child. The majority of these children have almost nothing to brighten up their lives, and are looking forward once more to another such pleasant evening as we had last Christmas. Kindly, dear reader, help me once again to brighten the lives of these children at this coming joyful season. We will be deeply grateful for a supply of cast-off clothes for men, women and little children in the districts I have already named, and also for two families a few miles from the village of Calabogie. All the clothes sent last season were very much appreciated, and good use made of everything. In a letter I have just received from Denbigh the writer says: "Do your best to get us another bale of clothing; it will be a mercy in this cold country." Please help me to satisfy this request.

W. M. H. QUARTERMAINE.
The Rectory, Renfrew, Ont.

PRAYER IN TIME OF WAR.

Sir,—We hear of many prayers being set forth—some by authority, others not—to be used during the present war. Why is it necessary to go outside the covers of the Prayer Book? Is not the prayer to be used "In time of war and tumults" peculiarly appropriate? In what war was this petition even more to the point? "Save and deliver us, we humbly beseech Thee from the hands of our enemies; abate their pride, assuage their malice, and confound their devices." In view of the Dutch conspiracy in South Africa the Collect in the Accession service, "for God's protection of the Queen against all her enemies," is also most appropriate. These prayers, however, lack any petition for the soldiers who are engaged in the war. I venture to suggest to the clergy the following, all of which, with the necessary exception of one sentence, is taken from the Prayer Book. It will be found in the "Forms of Prayer to be used at sea." "O most powerful and glorious Lord God, the

Lord of Hosts, that rulest and commandest all things, preserve, we beseech Thee, the soldiers now fighting for the defence of the Empire. Stir up Thy strength, O Lord, and come and help them; for Thou givest not always the battle to the strong, but canst save by many or by few. Be Thou a defense unto them against the face of the enemy, and make it appear that Thou art their Saviour and Mighty Deliverer, through Jesus Christ our Lord. Amen." Perhaps some of my brethren can improve upon it, but in this form it has been used in my church since the war began.

C. B. KENRICK.

THE ELECTION OF BISHOPS IN THE PROVINCE OF RUPERT'S LAND.

Sir,—In my previous letter, I wrote of the present position and feeling in the province of Rupert's Land in regard to the method of electing Bishops in the quasi-missionary dioceses. To-day I should like to point out various possible alterations in that method. 1. That there is an ideal method of appointing Bishops for missionary dioceses I fully believe. But for the present it is not practicable in Canada. We may see it in operation however, in the great United American Church. The whole Church forms itself into a missionary society for appointing and supporting such Bishops. We have attempted to form a general Mission Board for the Canadian Church, so far, however, we have accomplished little or nothing. But when we have overcome all the many difficulties in the way, the power of appointing Missionary Bishops should certainly rest with the General Mission Board. It may be pointed out that this is inconsistent with our present constitution, which states that the appointment and consecration of Bishops within a province, shall be dealt with by the Synod of that Province. But this we may take to mean that the province has to consent to the method of appointment. Thus for instance, at present, it is part of the Constitution of the Province of Rupert's Land, that in dioceses supported by a missionary society the "selection of the Bishops shall rest with that Society, after consultation with the Metropolitan and at least two other Bishops of the Province." This principle would be extended further. If the Mission Board of the whole of Canada should ever undertake the work within its borders, now supported by S.P.G., or C.M.S., then the right and duty of 'Mission' certainly passes to the Board. While speaking of the example of the American Church, I may point out that in that Church the line of division between the "missionary jurisdiction" and "organized dioceses" is drawn just where it is placed by the revised constitution of Rupert's Land, viz., at six self-supporting parishes. If this is considered a safe limit for self-government in so large and important a Church, we may be content to think it something better than a "compromise" in Rupert's Land. This by the way. There is another alteration which is also perhaps more ideal than practical. That is to do away with the right of the Missionary Bishops to nominate delegates in the Lower House. It is perhaps not practical because there is no other way of obtaining a representation of those far-off dioceses. But it is a question whether such delegates can really give the House any further information concerning those dioceses than it possesses already. And if they cannot do that they really represent by their knowledge, by their interests, and by their personal attachments, their own diocese and no other. 2. But my intention in this letter was to make some remarks on the memorials sent in to the recent Provincial Synod by the dioceses of Qu'Appelle and Calgary. As these documents have been made public to the Church I suppose all Churchmen are at liberty to express an opinion upon them. They are attempts to make the election of Bishops in the dioceses in question an arrangement between the Bench of Bishops of the province and the diocese concerned. In other words, the incompetence of the diocese to act for itself entirely,

is to be safe guarded by a reference to the Provincial Bishops. Looked at by itself, if the arrangement is a fair one, there would seem to be good reason for permitting such a method of election. Comparing the two schemes, that suggested by Calgary seems in several respects the better of the two. The fact that the members of that diocese already had the scheme of Qu'Appelle before them, that they discussed it carefully in a strong committee, and brought in their own scheme after a day's deliberation, are certainly points in its favour. Let us compare the two. Qu'Appelle suggests that the Bishops should nominate, and that the diocese (the Executive Committee is named, but it is the same thing if we should say the Synod) should elect. It will be noted that this gives a very strong veto to the diocese, and might place the Bishops in a very difficult not to say humiliating position—as was seen once long ago in Eastern Canada on the election of a Bishop for Montreal under a now obsolete constitution. Calgary suggests that the diocese should nominate three candidates, of whom the Bishops should elect one to be Bishop. Or if none proved satisfactory, three more names were to be sent until an election was arrived at. This method of election starts from the ancient canonical principle that the nomination of a Bishop shall proceed from the Diocesan Synod; at the same time in view of the weakness of the diocese a complete veto is put into the hands of the Provincial Bishops so that no one can be chosen without their consent. The two memorials as I have said in my previous letter were not debated in the House, but the claims of the Calgary scheme were ably put forward by a member of that diocese. It is much to be hoped that the committee to which the Provincial Synod has delegated the question may give to the memorials a full discussion. 3. There is perhaps a third alternative. It would not be all that the dioceses chiefly concerned desire, but it would eliminate from the election some of the objections that have been raised. It is to leave the constitution as at present, using the Standing Committee as a permanent Board of Reference, and dropping the possible reference to the Lower House of the Provincial Synod itself. The Standing Committee in a certain degree reflects the composition of the Lower House, but it is appointed for three years without reference to possible elections, and moreover a provision is made for obtaining a special representation of the vacant diocese. Although it cannot be said to have any regard to the wishes of the vacant diocese (and except in the case of a purely missionary diocese, I believe that this is the canonical right of a diocese according to ancient rule), still it is obviously intended to make the election on the part of the province as just and fair towards the diocese as possible. It seems therefore possible that such a slight modification of the existing constitution might tend to a more peaceful feeling in the province, under which the dioceses concerned not less eagerly, but with less bitterness, would be incited, as the Bishops say, "to that advance to self-support that is so desirable."

FRANK V. BAKER.

Family Reading.

STILL LOOKING AHEAD.

"You must feel great satisfaction in your work," said a lady who was examining the work of a friend who did beautiful china-painting.

"In a certain sense I do," the other answered. "But I am never satisfied with what I have done, and I am glad of it. I don't want to be satisfied with my work."

Why did she feel that way? Because she wished to look forward to doing better work next time, and if she were thoroughly satisfied, she would lose the desire and the power to do better.

HAVE CHARITY.

Have charity for others' views,
And do not always think you're right
And everybody else is wrong,
If they see things not in your light.
God gave us all our different views
To best develop each one's soul,
And, though we tread not the same path,
We still may reach the same blest goal.

Forbearance with each other try,
Have charity for others' views;
Forbearance, love, and charity
A wondrous power will infuse
Into the heart, and make the world
Seem like a much more joyous place.
They'll scatter sunshine all around,
And brighten every happy face.

It was Christ's lesson here on earth—
Have charity for all mankind,
And not unjustly to condemn,
But help the weak, the poor, and blind,
And try to teach Christ's better ways,
With purest thoughts e'er fill the mind,
By thus developing the soul,
Life's greatest blessing we shall find.

WHAT WOULD CHRIST HAVE US DO?

Plutarch tells us that Alexander, King of Macedon, used to say that he loved and revered his teacher, Aristotle, as much as if he had been his own father, because if to the one he owed his life to the other he owed his power of living well. What is it that we do not owe in this second respect to our Saviour. No Solomon has answered as He has the hard question, "What shall we do?" This is admitted even by those who do not accept the full measure of Christ's teaching. John Stuart Mill, for instance, has observed that it would not be easy, even for an unbeliever, to find a better translation of virtue from the abstract to the concrete than to endeavour so to live that Christ would approve our life. In any moral difficulty we can, and we should ask ourselves: "What would Christ have me do in this matter?" But Christ does more than enable us to perceive and know what things we ought to do. He gives us grace and power faithfully to fulfil the same. In this He differs from merely earthly teachers. They are like a man standing on the shore showing a drowning man how the arms should be moved in swimming. Jesus Christ rescues the drowning person, or at least gives him a helping hand, as He did to Peter when that Apostle began to sink.

CHRIST AND HOME.

Though our Lord had but thirty-two years to spend on earth before He died He still gave thirty of them to this one blessed necessity—home, and would not venture on His momentous mission until He had stored in hidden seclusion thirty years of those sweet experiences. What was it that He won at home? We have this one great word given us to cover all the secret time—"He grew in wisdom and stature and in favour with God and man." "Growth," "favour"—the words tell of orderly and wholesome motions, of the timed regularities and regular sequences that go to the making of man. It needs leisure, freedom from strain, steady persistence, and fair environing conditions and happy, unconscious ease. Growth proceeds unnoticed, under the constancy of uniform conditions; it happens unawares through sheer naturalness of habit. Man can rest and hope, and still the process fulfils itself—"First the blade, then the ear, then the full corn in the ear."

So delicious, the steady and unflinching disclosure, the abiding miracle of Nature's instinct. That is the growth of which home is the soil, home with its unofficial serenities, with its encompassing warmth, with its tender solitudes, with its unquestioned authorities, with its natural responses—home is the atmosphere essential to any such perfection of growth. Within the subtle familiarities of sweet home, growth moves from point to point without dislocation, exaggeration, or distortion in the security of harmonious, sane development; and so growing all is natural, all is pleasant, all is fair; faculties, capacities arrive, marshal themselves, fall into their allotted places, and the advance is balanced, and reasonable, and seemly, and true to its own law. It grows as a plant grows by the waterside that brings forth its fruit in due season; and so growing earth approves and heaven sanctions.—Canon Scott Holland.

THE TOUCH OF SYMPATHY.

When a heart is full of sympathy, some of it is bound to overflow. It may not manifest itself in words, to be sure, but it will find some equally effective way of cheering or consoling. Some years ago a widow who was spending the summer in a little town in New Hampshire, received word of the death of her only son, a young man of great promise, who at the time was travelling in Europe. The bereaved mother shut herself into her room with her sorrow, and the family with whom she had been boarding for several weeks collected on the piazza, and talked over the shocking news.

"What can we do for her, poor soul?" said the head of the house, casting a pitying glance toward the closed room within which a heart was breaking.

"I don't see that we can do anything," replied his wife. "I'm sure I don't know what to say to her. And besides, I don't believe she is the sort of person that likes to hear expressions of sympathy."

"I'm almost sure she would like to feel that someone was near who was sorry for her," said Ethel, a girl of sixteen. "And unless you think I'd better not, I'm going into her room."

She was very pale as she entered the house and knocked at the closed door, but when she received no answer, she boldly pushed it ajar, and entered. The mother was lying upon the bed, her face stern and set, and her hands clenched. She took no notice of Ethel, even when the girl knelt beside her and began to stroke her tense fingers with a gentle, soothing touch.

After a time the rigid muscles relaxed slightly, and the woman turned her head. She saw a young face white with pity, and two tender eyes looking upon her through sympathetic tears. There was a moment's hush, and then a great sob broke the stillness of the room. "Oh, child!" she said, and then with a quick motion she laid her head on Ethel's shoulder, and shed those blessed tears which bring relief to hearts which have reached the limit of endurance.

BEGINNINGS AND ENDINGS.

"A bad beginning makes a good ending" is a saying which may sound pleasantly in the ears of those who have a habit of starting wrong. But both common-sense and experience testify against its truth.

Start well if you want to come out well. Begin the day with right if you wish to have it end pleasantly. Study hard at the opening of the term if you mean to pass successfully

the examinations with which it will close. Live near to God in your youth, if you hope to have him near you when you are older.

Bad beginnings do not make good endings. Now and then, by a great outlay of effort, a person succeeds in overcoming the momentum of an unfortunate start, but these cases are rare. Certainty and safety are on the other side. If we begin right and keep on right, there is no doubt that the ending will be that which we most wish.

OF SLOW GROWTH.

An intimate friendship is not a thing to be formed in a moment, but there are few of you girls who fully realize this truth. You meet someone who seems all charm and sweetness. In the first half hour of your acquaintance you decide that she is just the friend you have been looking for, that she has all the qualities you most admire, and forthwith you open your heart to her, and take her into your confidence as completely as if you had known her all your life.

Now perhaps the future will justify your faith, and perhaps it will not. Your new friend may prove all that you believe her to be, or you may find yourself sadly disappointed. The traits that make your early acquaintance so agreeable may not be supplemented by those which will serve as a foundation for a lasting regard.

While too much cannot be said against the habit of regarding those you do not know with doubt and suspicion, the habit of making confidences of slight acquaintances is almost as serious in a practical way. The friendship which springs up in a few hours, like Jonah's gourd, is likely to wither as promptly. True friendship is a plant of slow growth, but its roots strike deep into the soil, and among its choicest fruits are confidence and trust.

OUR REFUGE.

However bright life may seem to you now, there will come a time when you need a refuge. On a beautiful summer day the breeze and the sunshine and the shade of the whispering trees make you feel that nothing would be pleasanter than to spend a life-time out of doors, in the open air. Then you stop to think of the coming winter, of the rain that will fall, of the piercing winds that by and by will shake the maples bare, of the snow which will lie deep upon the frozen earth, of the pitiless, benumbing cold; and thinking of all this you thank God for shelter.

Into the brightest life there must come a time of storm. Illness may come to you. Misunderstandings may arise between yourself and those you love. It is possible that ingratitude or unkindness will wound you. Bereavement may be yours. At such times you need a shelter, you will perish without it. Happy are you if before the days of trouble come, you have learned that our God is a refuge, and a covert from the storm. The same love which shines in the spring sunbeams, and adds blessedness to each fleeting joy, shelters and protects us from the winter's wind and snow.

—The constant duty of every man to his fellows is to ascertain his own powers, and special gifts, and to strengthen them for the help of others.—John Ruskin.

—He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into loving peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.

A GERMAN TRUST SONG.

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

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

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

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

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

WHEN POSTPONED.

Why do we ever postpone that which we know we must do sooner or later? Is it not because we fancy that by and by we shall have more leisure or more strength, that somehow or other the dreaded duty will be less formidable than at present?

"Things that are not done at the right time," says one wise observer, "are nearly sure to force themselves upon us when we can least bear the trouble of them. And this is not a solitary testimony, by any means, but rather the voice of common experience. A postponed duty is like an unpaid debt, accumulating interest. The longer you put off paying it, the harder it is to pay."

REPROOF.

We should them reprove, as using God's words, applying them to ourselves first, that wherein we judge another, we condemn not ourselves. If we ourselves commit things like to those for which we reprove others, what do we but bear witness against ourselves? If as masters we reprove our servants of carelessness to us, and ourselves are, all the while, careless of our duty to our heavenly Master; if we demand strict attention to our own wishes, are vexed with forgetfulness of our slightest directions, and are ourselves inattentive to our own duties, and habitually forgetful of our Lord's commands, may not our Lord say of us also, "Out of thine own mouth will I judge thee, thou wicked servant?" Then we must reprove in holiness. Before we allow ourselves to be indignant with sin in others, we must be severe with ourselves. Then we must reprove with humility. St. Paul says even to "the spiritual," "Reprove such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Lastly, we must re-

prove in love. We must not, as we are wont, measure the fault by the vexation it causes ourselves. To speak God's words, we must forget self; we must consider reproof as God's commission, for the benefit of others' souls, and so the more carefully separate from it anything of our own.—E. B. Pusey.

THE ART OF QUESTIONING.

The habit of asking questions may denote one of several things. Sometimes it shows only a desire to pry into our neighbours' affairs. When you find yourself so interested in the internal workings of another's home, that you readily hear the testimony of the woman who does her washing on the subject, or are tempted to question some innocent child, who has no idea what its prattle is revealing, you may be sure that your mental nature is in need of a tonic.

Some people ask questions to take up time, to make conversation. "And how are you feeling now?" "Better, I hope," a lady said to a visitor with a flattering air of interest which led her, though not in the habit of inflicting dissertations on her health upon her friends, to make a somewhat lengthy reply. She regretted her unusual confidence when, five minutes later, in the same sweet, sympathetic and earnest manner, the question came, "And how are you feeling now? Better, I hope?"

The faculty of asking the right questions of the right people is in itself a liberal education. We meet many who can give us useful information on some point. The fact that in our presence they are dull and uninspiring is simply because we do not know how to get at the best that is in them. The people who each day add something valuable to their store of knowledge, and establish the most sympathetic and helpful relations between themselves and those by whom they are surrounded, are almost without exception those who have learned to ask the right questions at the right time.

GIVE OF YOUR SYMPATHY.

No service comes more easily within the reach of all than the service of sympathy, and yet no service is so habitually neglected by the thoughtless multitude in our days of selfish gain and feverish haste. All of us have the time and ability to look outside of our own joys and sorrows to see how it fares with our fellow-travellers—to offer the roadside recognitions which all pilgrims crave—to pity bad luck; to hold out a hand now and again to ease some burden that chafes the back that bears it, and always to speak the word of cheer and inspiration which is like a rift in a dark cloud. When happiness can be manufactured so cheaply, and sells so high and is always wanted on the market, it seems a pity that more of us do not set up in the business. The profit is large, for the reward is great. It is, like mercy, twice blessed—carrying with it the purest, sweetest and most abiding pleasures in life.

OUR DEEDS.

If by our deeds we become saints, true it is that by our deeds also, we shall be condemned.

Yes, it is little by little, that we press onward, either towards salvation, or eternal ruin; and when at last we reach the gate of glory, or that of perdition, the cry escapes our lips, "Already!"

The first backward step, is almost imperceptible; it was those tiny flakes of snow,

seeming to melt as they touch the earth, but falling one upon another, that have formed that immense mass, which seems ready to fall and crush us.

Ah! if I tried to trace back, to what first led to that act of sin; the thought that produced the desire; the circumstance that gave rise to the thought, I should find something almost imperceptible; perhaps a word with a double entendre I had heard, and at which I had smiled, a useless explanation, sought out of mere curiosity; a hasty look, cast I knew not wherefore, and which conscience prompted me to check; a prayer neglected, because it wearied me; work left undone, while I indulged in some day-dream, that flitted before my fancy.

A week later, the same things occur, but this time more prolonged, the stifled voice of conscience is hushed.

Yet, another week. . . . Alas! let us stop there, each can complete the sad story for himself, and it is easy to draw the practical conclusion.

HINTS TO HOUSEKEEPERS.

Celery Soup.—Celery soup may be made with white stock. Cut down the white of half a dozen heads of celery into little pieces, and boil it in four pints of white stock, with a quarter of a pound of lean ham and two ounces of butter. Simmer gently for a full hour, then drain through a sieve, return the liquor to the pan and stir in a few spoonfuls of cream with great care. Serve with toasted bread, and, if liked, thicken with a little flour. Season to taste.

Mock Turtle Soup.—Clean and wash a calf's head, split it in two, save the brains, boil the head until tender in plenty of water; put a slice of fat ham, a bunch of parsley cut small, a sprig of thyme, two leeks cut small, six cloves, a teaspoonful of pepper and three ounces of butter into a stewpan, and fry them a nice brown; then add the water in which the head was boiled, cut the meat from the head in neat square pieces, and put them in the soup; add one lemon sliced thin, and cayenne pepper and salt to taste; let it simmer gently for two hours, then skim it clear and serve.

Chocolate Custard makes a nice course, and is quite substantial enough after a joint. Dissolve one and a half ounces of grated chocolate, or chocolate powder, over the fire in a little milk, and then add enough to measure a pint in all, and let it boil up. Remove the pan to the side of the fire, place the cover on, and let the contents steep for ten minutes. Beat together two eggs, and pour slowly into the chocolate, sweeten to taste, stir while the custard just simmers till thick enough. Add a few drops of vanilla essence, pour into glasses, and leave till cold. Just before serving pile a little whipped cream on each.

Veal Croquettes.—Two pounds of broiled veal, chopped, two eggs, one tablespoonful of butter, one-half cup of cream, one slice of brown bread grated, one lemon—the juice of, salt and pepper to taste. Make this into balls and fry.

Lemon Turnovers.—Rub an ounce of loaf sugar on the rind of a lemon. Dissolve it in a little milk. Add three spoonfuls of flour, two ounces of clarified butter, and two beaten eggs, stirring all over the fire for a minute. Take a pound of good pastry, divide into about eight pieces, roll each piece out round, spread a little of the lemon mixture on one-half of the round, fold over, fasten the edges well, and bake in a buttered tin in a quick oven. Sift a little sugar over, and serve.

Children's Department.

WHY SOME BIRDS HOP AND OTHERS WALK.

A little bird sat on a twig of a tree, A-swinging and singing as happy as could be.

And when he had finished his gay little song, He flew down in the street and went hopping along.

This way and that way with both little feet, While his sharp little eyes looked for something to eat.

A little boy said to him: "Little bird, stop! And tell me the reason you go with a hop."

Then the little bird went with a hop, hop, hop: And he laughed and he laughed, as he never would stop.

"Use your eyes, little boy; watch closely and see, What little birds hop with both feet just like me.

"Every bird that can scratch in the dirt can walk; Every bird that can wade in the water can walk;

"But most little birds that can sing you a song Are so small that their legs are not very strong.

ALWAYS ASK.

When you can ask the way, it is never best to go on in doubt. It is foolish to run risks because you are too independent or lazy to ask questions.

Some city youth came down to one of our beaches for a sea-bath. A row of bathing-houses stood on the shore, but they were all locked save one.

"Perhaps it is private property. Ask that man if we can use it," suggested another.

"I am not a-going to bother. I found it open, and shall use it," said the independent fellow.

So all used it, and, leaving their clothes there, went down to the surf. Now the bath-house belonged to one of a party of ladies, who had taken the lock for a larger room near by.

When the independent young man came from his refreshing bath he found himself in a fix. He was obliged to ask questions, till he

learnt who had locked up his belongings and which way the party had gone. Then he had a mile run after the key, and an embarrassing explanation to make to the ladies.

OUT OF THE FOG INTO THE LIGHT.

Day in and day out Jim peddled fruit and vegetables, and sometimes potted plants. The cart that held his wares was a two-wheeled affair, and the horse that pulled it or pushed it at will was Jim himself.

"Jim's all right when he's sober, and a better man and husband never stepped foot on English soil. But when he's drunk, he's all wrong—wrong with himself, me, everybody—and that's the time folks has got to look out for him or he'll give 'em something to remember him by."

And whenever Mrs. Jim made this statement, which was usually after one of her husband's "sprees," when he was penitent and meek, the speaker would display a bruised or a blackened spot somewhere on her person that was one of the invariable results of Jim's outbreaks.

Under this existing state of affairs, it was not to be wondered at that Mrs. Jim was desirous of a radical and permanent change taking place in her husband, and to further this end she laboured with him often and faithfully in the attempt to prevail upon him to accompany her to Primrose Court Mission.

"There's just one thing can help you, Jim, and that's for you to be born again," she would declare, earnestly. "And Mr. Thorn is ready to stand by all such as you and show you the way to better living."

It was plain talk, and sometimes it made Jim wince. He felt it was his punishment for the black marks and the bruises he had inflicted. This was why he accepted it silently and invariably put an end to it by accompanying his wife to the room where young John Thorn worked with might and main to reclaim souls for his Master.

Now it happened that Jim Reddy was held prisoner by the fog, and only an iron paling separated him from Bessie. He had not been conscious of her presence, because she had stepped very lightly to the place she occupied. Moreover, Jim, seated on the stone supporting the palings, was buried deep in thought. The day before he had been off on one of hissprees again, and what happened afterward kept coming to him. He had left Martha that morning with a bandaged eye. He was thinking about that and about something Mr. Thorn had said in regard to

humble quarters, on the outskirts of London, Bessie David lived with her mother and brother in two rooms. Mrs. David went out washing by the day, sometimes washing at home, and Bessie kept the little home in order and looked after Ned, who was a cripple. Bessie and her mother and little Ned knew all about Mr. Thorn's Mission. They had been among the first to enter the grocery shop after a few shillings put to good use, and an earnest will, had turned it into a clean, inviting meeting-place.

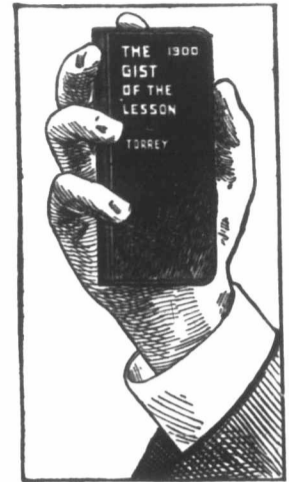
One afternoon, Bessie left Ned with a neighbour, and set out to carry some clean clothes to Mr. Thorn. His lodging was fully a mile from her home, and when she noticed that a fog was gathering, she hurried along at a brisk pace. Mr. Thorn was not in, and after waiting awhile, for him, Bessie left the bundle with his landlady, and started on her return journey. Meanwhile, the fog had increased, and by the time she reached what she thought to be the right place for turning down her street, the air was so thick, she could not see a yard before her.

She tried two or three ways, and, becoming confused, stood still. The lamp-lights shone through a veil of mist and afforded but trifling assistance. The street traffic and almost entirely stopped, and there was no friendly "blue-coat" visible to whom she could apply for help.

It was not the first time Bessie had been out in a London fog, and now she did the wisest thing possible. She groped her way to the sheltering wall of a house and resolved to remain there until the fog lifted sufficiently to allow her to see where she was going. There was no living being visible near her, and the muffled sounds of the city reached her from the distance. She stretched out her hand before her to try if she could see it, but she could not. Ned was safe with her neighbour, she knew that, but perhaps her mother had reached home early, and if so, she would worry about her absence with the fog so thick. As this thought came to Bessie, she did what seemed to her the only thing to do. She said aloud in a trembling but earnest voice:

"Dear Jesus, you know where I am, if mother don't. Keep me safe, and help me to get home some time."

Now it happened that Jim Reddy was held prisoner by the fog, and only an iron paling separated him from Bessie. He had not been conscious of her presence, because she had stepped very lightly to the place she occupied. Moreover, Jim, seated on the stone supporting the palings, was buried deep in thought. The day before he had been off on one of hissprees again, and what happened afterward kept coming to him. He had left Martha that morning with a bandaged eye. He was thinking about that and about something Mr. Thorn had said in regard to



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"turning over a new leaf," and he was wishing he could get hold of the right way to do it, when Bessie's voice suddenly awakened him from his reverie. The confidence the tone expressed went straight to his heart. There in the fog a great longing came to him to feel safe to have the help of some one stronger than himself—and Martha was always telling him that God stood ready if he would call upon Him. Jim's heart suddenly grew tender. There in the darkness he cried: "Lord, I've been blind; help me. It's leading I need."

It was the supreme moment of Jim Reddy's life, and the turning-point had come.

A little later Jim raised his head, and, peering between the palings, tried to get a view of his neighbour on the other side. Gradually he made out the form of the little girl. "And it's help to get home you're asking for?" he said kindly.

Bessie knew the voice at once. "Oh, I'm so glad it's you, Jim!" she cried, joyously, at the costermonger's words. "Do you think you could find the way home? I believe it's clearing a bit, and mother'll be so anxious about me."

"I'll push my cart farther back in this corner—it'll be safe till I come back—and I'll try," Jim said.

Half an hour later, when Jim put his head inside his own door, Martha said anxiously:

"Shut the door quick, Jim, and come in out of the fog."

"I've come in," he answered. And there was that in his voice and his face which set Martha's heart beating fast.

"Why, Jim!" she cried, tremulously.

"Yes, Martha, my girl, I've come in out of the fog of my doubting, and found God's hand outstretched to me. It's the little girl at the Widow David's that turned me about, right in the fog, too." And then as Jim dropped into the chair, his good Martha saw tears on his face.

"Tell me more," she said, taking off his cap drenched by the fog, and looking down upon his face.

And he told her; and in telling her, his determination to accept God's help was strengthened.

"I'll be going to the Mission with you, Martha," he said, a trifle huskily, "and I'll put my feet in the way of God's people instead of the way of wrong-doing."

And the heart of Martha sang a song of thanksgiving.

JOHNNY AND HIS QUEER LITTLE HOUSE.

Johnny lived in a house all by himself. It was such a queer little house, with a low, flat roof, open sides, and a big window in front, through which Johnny looked out at the great world.

Whenever Johnny moved he took his house with him, perhaps because he had lived so long in it that he disliked to occupy any other, or he may have known that

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it would be hard to find a carpenter to build another like it.
Before I became acquainted with Johnny, he lived near the coast, sometimes staying in the water, but now and then moving his house high and dry upon the soft, sandy beach. One bright day in May, as he was looking out through his big window across the white glistening sand to the ocean

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beyond, he heard a gush of merry laughter, and a swish of clean-starched aprons.

He was very much frightened at first and drew far back into his house so he could only just peep out of his great window.

As he was not disturbed he grew more bold, and pushing his head out through the window of his house, he saw a group of happy-faced children, some running along the beach gathering the dainty, waxen shells, and others with little shovels making heaps of sand.

Bright eyes soon discovered the queer little house, and eager voices asked about the one who lived in it. At the first sound of their voices, Johnny had crept within the shelter of his roof, but those voices were so kind and loving that fear soon left him and again he ventured to come forth. A merry laugh greeted the first appearance of his odd-looking face and black, bead-like eyes.

But before the morning was over he was a firm friend of each child, and at lunch-time gladly shared the soft ginger-bread they had brought with them.

When the time came for the children to leave for home, Johnny was asked to move his house and come with them. So fond had he

become of their company that he offered no objection, but being tired out with his day's enjoyment, he fell asleep.

When he awoke the next morning he found himself in a strange place. Loud, rumbling noises outside soon told him that he was in the city of which he had heard the children tell, and the circle of little chairs showed that this was their kindergartern room.

Soon he heard the voice of yesterday's friends, and eagerly looked out to see what they had for his breakfast. Each one had saved some choice bit from his own breakfast at home, but Johnny rejected them all in favour of some earth-worms one little boy had brought from his mother's flower bed. The children quickly saw what Johnny liked best, and he never lacked afterward his favourite food.

Seated in their row of tiny chairs, the children talked over their joyous holiday, and with march, game and song they passed a happy and busy morning.

Each day they came again and Johnny would push his head far out through the window of his house to have the children stroke him, while he watched in a lazy way what was going on about him.

All too soon, came the hot July days when the kindergartern should be closed. "What should be done with Johnny?" was the question. It would never do to leave him alone, and it was hard to decide which child should have him to care for; so Johnny was finally allowed to go on a long visit to the country with a kindergartener.

Such a cool, roomy garden as Johnny's house was placed in! He had never before seen such a delightful spot.

He found so many cosy nooks

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DIVIDEND NO. 41.

Notice is hereby given that a dividend at the rate of SEVEN per cent. per annum has this day been declared on the paid-up capital stock of the company for the half-year ending 31st December, 1899, and that the same will be payable at the office of the company, No. 78 Church Street, Toronto, on and after the 2nd January prox.

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By order of the Board.
JAMES MASON, Manager.
Toronto, Dec. 14th, 1899.

that he moved very often to try each one. The grass was so tall, and Johnny was so fond of moving, that a string was fastened to a hole in the roof of his house and then tied to an apple-tree. Thus Johnny could wander at his own sweet will the length of the string, but could always be traced out at meal-time.

The good kindergartener one day went away for a visit, and although Johnny liked the garden he missed the gentle strokes and the tender voice of the kind-faced kindergartener, but most of all he missed the children. So he tugged hard at the string, it snapped asunder, and Johnny moved off to find his little friends.

Many miles stretched between them, and Johnny must have lost his way, for the children have not seen him since.

Now, my little friends, if in any of your pleasant rambles through the field or the wood you chance to see a queer little house with a low, flat roof, won't you ask if Johnny Turtle lives within, and give him a kind word for the kindergarten children?

THE STAG LOOKING INTO THE POOL.

A stag, drinking at a clear pool, admired the handsome look of his spreading antlers, but was much displeased at the slim and ungainly appearance of his legs. "What a glorious pair of branching horns!" said he. "How gracefully they hang over my forehead! What an agreeable air they give my face! But as for my spindleshanks of legs, I am heartily ashamed of them." The words were scarcely out of his mouth when he saw some hunters and a pack of hounds making toward him. His despised legs soon placed him at a distance from his followers, but, on entering the forest, his horns got entangled at every turn, so that the dogs soon reached him and made an end of him. "Mistaken fool that I was!" he exclaimed; "had it not been for these wretched horns my legs would have saved my life."

A MOTHERLY CAT.

Some years ago the attention of a family in Ohio was called to a brood of young chickens by a cat who seemed to devote her time and attention to them. They were regularly fed by the mistress of the house. The cat frequently purred to them and they came at her call, and followed her as closely as chickens follow the mother hen. They lodged together in a woodshed adjacent to the house for about three months; but in the early spring, the chickens being well fledged, abandoned their winter quarters and flew into the higher branches of a fruit tree to roost. The cat purred and mewed, and seemed much disgusted at their change of lodgings, but soon accepted the situation, and climbed to the tree-top and roosted with the chickens.

THE FAMISHING INDIAN.

Some years ago, an aged Indian, half naked and faint for want of food, wandered into one of the Western Settlements and besought the people for pity's sake to give him help, for he was almost dying of hunger.

One from whom he asked help gave him food, which he eagerly took and devoured. While he was eating this, it was noticed by his benefactor that he had around his neck what had once been a bright coloured ribbon, and that from this was suspended a small dirty pouch. On being questioned as to what it was, he answered that it was a charm which had been given to him a long time ago. He then opened the pouch and took out of it a piece of greasy paper on which something was written. This he handed to his questioner for examination.

A Letter to Dr. Chase



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The man read it with a smile, and said to the Indian, "Do you know what this says?" To which he answered, "No." He could not himself read, and he had not shown it to anyone before.

"Well," the man said, "if you had known what this is, you would never have had any need to beg, or to suffer want of any kind.

"Why?" eagerly asked the Indian.

The man then made him understand that it was a regular discharge from the Federal army, and entitling him to a pension for life. The discharge was signed by no less a person than George Washington.

So the Indian had grown old, and had wandered about hungry and tired, and homeless, while all the time he carried in his possession that which would have given him home, and food, and rest, had he only known how to use it properly.

But this poor Indian is not the only example of this kind. There is many a lad who has intellect enough to take him to the top of the ladder, if only he knew how to use it, and would take the trouble to do it. But instead of this, he goes about envying "the luck" of others, and grumbling at the hardness of his own lot, whereas he has the power to be better off if only he would use his gifts.

There is many another lad who has the power in his own hands to form a character which would give him an honourable position, but he never uses it, and so has to take the consequence which the want of it entails.

We have all of us gifts and blessings in our possession which, if we used them properly, would make life bright, and happy, and useful.

There are lives, it is true, which are hard, but let us at least see to this, that we do not, like the poor Indian, carry the charm which would make ours better, and fail to

put it to a proper use. It would be well to examine the gifts we have, and then make a new start.

—It is only now and then that God calls people to preach the gospel, but He calls every convert to be a witness for it.

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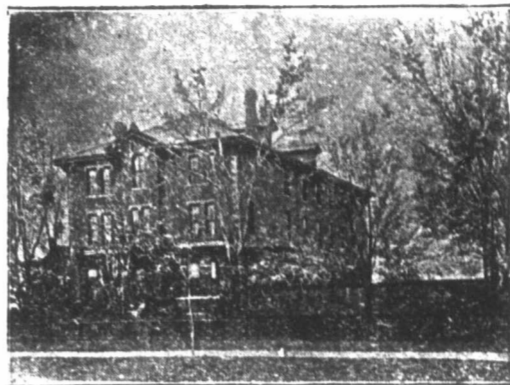


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