

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, DECEMBER 27, 1900.

[No. 50

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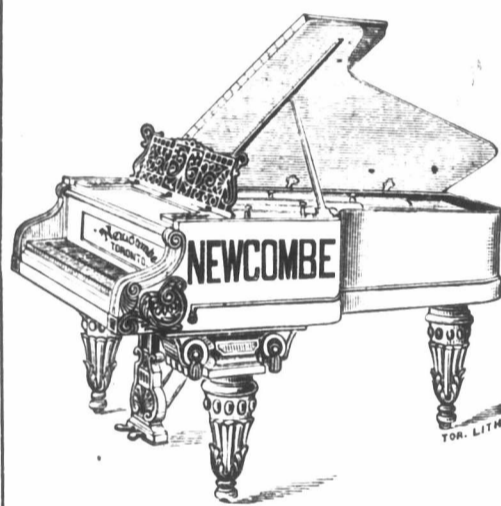
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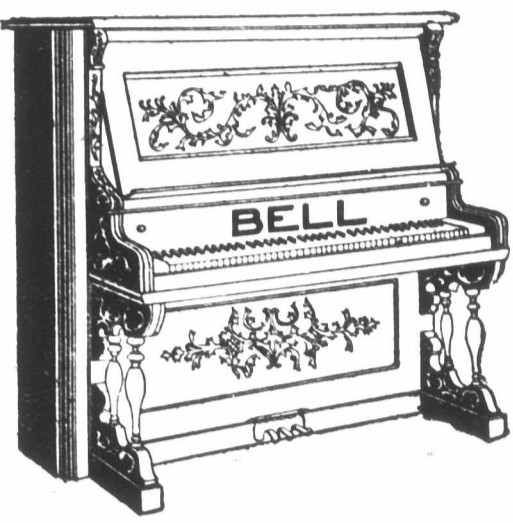


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THE SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 60, 320, 520, 555.
Processional: 58, 59, 60, 180.
Offertory: 57, 61, 166.
Children's Hymns: 329, 333, 335, 341.
General Hymns: 62, 72, 483, 484.

FEAST OF EPIPHANY.

Holy Communion: 173, 318, 322, 355.
Processional: 76, 79, 81, 601.
Offertory: 78, 486, 488, 544.
Children's Hymns: 75, 177, 331, 332.
General Hymns: 77, 178, 179, 294.

Christmas Trees.

People do not know how much they owe to the Queen for the now universal Christmas tree. For her own children, and now her grandchildren and even her great-grandchildren, this delightful custom is still kept up. The Queen's tree last year stood in the Green Drawing-room, where is kept the wonderful collection of Sevres porcelain made for Louis XIV., and was purchased later by George IV. On this were presents not only for the Royal Family, but for the household; every gift presented by the Queen being chosen with her personal consideration for the needs and tastes of the one for whom it was intended. As a rule, these gifts are distributed on Christmas Eve. A second Christmas tree is always provided for the Royal household, and this, like Her Majesty's, is illuminated by coloured wax candles.

An Explanation.

Our readers may remember the regret felt at the conduct of the only Church clergyman at Pretoria, who neglected, to put it mildly, the elementary duties of his office. Mr. Godfrey was the only Church priest in Pretoria, all the others having been banished. Canon Farmer, now in England, says that there was only one left, Mr. Godfrey, who was justly censured by Lord Roberts. We got him up to Pretoria two or three years ago—he had been a failure elsewhere—to see what we could do for him. His sons were in the Boer service, and were burghers, and when we were turned out, as British subjects, he obtained leave to remain as partly a Boer. But, of course, he does not represent the English Church at all.

Faith and Good Works.

The S.P.C.K., has, with the approval of the Archbishop of Canterbury, issued a pamphlet on some points in the teaching of the Church of England, set forth for the information of orthodox Christians in the East, with the view of conveying definite information to them. The Archbishop of York, and Bishops of London, Gibraltar, and in Jerusalem, have signified their assent to what is there set forth. It is written from the standpoint of a moderate and learned High Churchman, who wishes to emphasize all points of agreement. Out of several passages, we choose this one, which is part of the section dealing with faith and good works; "The Church of England teaches, in conformity with Holy Scripture, that 'being justified by faith we have peace with God.' This faith of course reposes in humble confidence upon the merits of our Lord and Saviour, Jesus Christ, and not upon any merits of our own. But by faith we understand not a dead but a living faith, which as naturally leads the believer to do good works for God as a good tree necessarily bears good fruit. There is no contrast between faith and good works, and there can hardly be said to be any permanent distinction between them, since our blessed Lord teaches: 'This is the work of God, that ye believe on Him whom He hath sent.' Good works are properly contrasted with bad or selfish or dead works, not with any Christian grace."

The S.P.G.

We think most people will share our ignorance of the fact that there were two societies, when the celebrated John Evelyn wrote in his diary: Being elected a member of the Society lately incorporated for the Propagation of the Gospel in Foreign Parts, I subscribed £10 per annum towards the carrying it on. We agreed that every missionary, besides the £20 to set him forth, should have £50 per annum out of the stock of the Corporation till his settlement was worth to him £100 per annum. We sent

a young divine to New York.—Memoirs iii. (395). He referred not to the present S.P.G., but to an older society, founded in 1662, by Royal Charter, under the name of the Company for the Propagation of the Gospel in New England, and the parts adjacent in America." A notice of this society will be found in the opening pages of the S.P.G. Digest.

For the Coming Time.

In closing an address on Reunion, in Church Bells, Lord Nelson essays to "ring in the new," and bids us rise to higher things, as follows: To mention no more shortcomings from the high ideal which Christianity sets before us, it is manifest that it is not the Christian religion which has failed, but our inability to act up to its clearly enunciated rules. How can we expect to bring others to learn "the new commandment," if we, the professed teachers of Christianity, set an example of enmity and strife and division? How can we hope to have a full influence on all classes of our people, if we fail to place ourselves closely in connection with their inner life and system of morals, and thus come to judge them too often after our own standard, and lose all sympathetic influence over them? How can the clergy hope to minister to the thousands committed to their charge, if they are jealous of lay help? Many energetic minds are seeking to create unity by the abolition of creeds, and to improve the position of our people by a natural law of universal brotherhood. The law of self-sacrifice and brotherly love, after the example of Him, Who, for our sakes, suffered death upon the Cross, is the only thing that can raise the character of mankind above its natural selfishness. Let us, then, cherish this Christmas festival of the birth of the Son of God and endeavour to fulfil the law of brotherly love which He came on earth to make known unto the world.

Reunion in the United States.

Our contemporaries, on the other side, have been greatly exercised over the manner of the recent consecration of an assistant Bishop at Fond du Lac. Their energies are concentrated on the great question of clothes. We expressed no opinion, and we do not do so now on the mode in which the ceremony was conducted. But we noticed this. In the Northern States, there is now an immense foreign element, practically free from all restraint, an element which thinks license to be liberty. The old Catholics had appointed a Bishop to look after these people, whose children will be citizens, and speak English. The Greek Church had done the same for another class of foreigners. Was it wise and Christian to fraternize with these prelates or not? Is it the duty of the Church to try to unite or not? Are we always to cry timidly: "Lead, kindly light, amid the encircling gloom," or rather hav-

27, 1900.]
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Dr. Pusey's Preaching.

As an instance of the flight of time, we find that the fact that the "advanced party" in the Church were known and cordially hated, as Puseyites, is forgotten and a very different idea of the man himself is conveyed by the volumes now published. He was not what is called a popular or fashionable pulpit orator, but Pusey's power as a preacher was remarkable, yet all who heard him confessed that he had none of the attractions of a popular speaker. But he had an extraordinary faculty for compelling attention, though many of his sermons extended to the unreasonable length of an hour and a half. Dr. Liddon says: "He had no pliancy of voice, no command over accent, or time, or tone; he did not relieve or assist the attention of his audience by a change of pace, from fast to slow . . . or by looking off his pages; his eye was throughout fixed on the manuscript before him, and his utterance was one strong, unbroken, intense, monotonous swing, which went on with something like the vibrations of a deep bell. If need arose, however, he could abandon his "masses of learning," and speak straight to simple and unlearned hearts. This is seen in a graphic description of a sermon preached by him in Horfield church in 1846. After describing him as sitting during the service, in a pew under the pulpit, "in a plain black gown," the writer proceeds: "While the last Psalm was being sung, the Professor left his pew and ascended to the pulpit, on the floor of which he knelt in private prayer, his upraised hands and grizzled thin hair being the only parts visible, until the singing had concluded, when he rose and prayed in a contrite and almost thrilling tone. His text was: "And He said unto Me, it is done; I am Alpha and Omega, the Beginning and the End." Never did I hear before so beautifully evangelical a sermon as this from the man who has given a name to the party which is supposed to represent a different principle in the Church. It had but one fault, it was fifteen minutes too long; nevertheless, it was listened to in that little crowded church, with fixed and rapt attention. . . 'Who be that that preached?' said one young rustic maiden to another, as we left the church; 'a monstrous nice man, but dreadful long.' 'Don't you know?' replied the other; 'it is that Mr. Pewdsey, who is such a friend to the Pope; but come along, or we'll be late for tea.' And away they trotted."

Something Like a Name.

We never came across this piece of news before, but there is nothing like going far away to find out the strange things that happen in our own country. A C.M.S. missionary, who was until recently labouring at Scanterbury, Rupert's Land, was called "our little minister" by the Indians. The actual word used by them was makuhdawekoonuhy-nessmenaun!

Rector and Curate.

The Bishop of Glasgow says a very close and sympathetic relationship should exist between a rector and his curate. If the curate be a newly ordained deacon, he will look to his rector for instruction in every department of clerical work. I remember that in one of his early charges, Bishop Frazer, of Manchester, used these homely words: "A clergyman has no more right to engage a young curate, if he does not mean to teach him his work, than a cobbler has to engage an apprentice if he does not mean to teach him to make shoes." Humanly speaking, the success or failure of a clergyman's ministry depends in no slight degree on the lessons he learns in his first curacy. And not only does a curate look to his rector for instruction, he looks to him for something more; for sympathy, for patient forbearance, for generous confidence, for encouragement, and, if need be, for rebuke. Yes, and he has a right to expect still something more; high aims, lofty ideals, holy example. A curate should never be asked to take a service just that the rector may stop away; a curate should never be asked to visit a district, just that the rector may stay at home; rector and curate should be bound together in close fellowship by common work and common prayer. They should "seek God side by side." Bishop Lightfoot once gave an address to the Fellows and Tutors of Colleges in Oxford and Cambridge. He took for his text those words of our blessed Lord recorded in the 17th chapter of St. John: "For their sakes, I sanctify myself." With an earnestness which has never been forgotten by those who heard him, Bishop Lightfoot appealed to those who were older to consecrate themselves for the sake of those who were younger. "If," he said, "you would be a true friend to your friend, if it is your ambition that you should leave him wiser, purer, more manly, more upright, more self-denying, more gentle, more reverent, then you can only gain your end by cultivating wisdom, purity, manliness, uprightness, gentleness, reverence, in your own hearts. In short, you must sanctify yourself for his sake." The appeal, addressed to the older members of the University, may not unfitly, I think, be addressed to all of us who have intercourse with the younger clergy. For their sakes let us sanctify ourselves.

CHURCH AFFAIRS IN ENGLAND.

The outlook in Church matters in England at the present moment is, from some points of view, not very encouraging. There has been, during the last two years, a recrudescence of the party spirit which seemed to have been allayed to a large extent by the courageous action of Archbishop Benson, in the Lincoln case, and by the reply of his successor and the Archbishop of York to the Pope's pronouncement on Anglican orders. And it must be acknowledged that this fresh outburst of virulence is not altogether to be wondered at. Those who are

in a position to know, tell us that many of the younger clergy are pushing ritual and insisting upon private confession to a degree which seems entirely unreasonable even to those who on broad lines are in sympathy with them; and there can be little doubt in the minds of any who have the means of forming an intelligent judgment, that there are those in the Church of England who are so carried away by their devotion to what they imagine to be the "Catholic" Church, and "Catholic" doctrine, as to be actually disloyal to obligations which they voluntarily incurred at their ordination. The serious falling off in the numbers of candidates for ordination is also a matter of grave anxiety. We do not believe that it is due chiefly, or even largely, to the growing poverty of the clergy; a man no longer takes orders with the prospect of at least a sufficient and perhaps a comfortable provision for himself and his family, after a few years' service as a curate; still we do not think so badly of our fellow Churchmen, as to suppose that poor prospects count for much in this connection; we are rather inclined to the view that there is a certain general unsettlement in matters of faith, which more than anything accounts for the falling off to which we refer; it is only unsettlement, not positive unbelief, and in time will doubtless pass away as similar phases have come and gone before; meanwhile, however, the Church suffers. A far more serious cause for uneasiness than any we have as yet mentioned, is to be found in the fact, which competent observers perceive, namely, that there is a diminution of real spiritual power in the Church and of real leadership. Since the removal from the Church on earth of Dean Church, Bishop Lightfoot, and some others who might be named, this absence of great leaders has been especially felt. The present Bishop of Durham is a great teacher rather than a great leader, and the Archbishop was too far advanced in years when he succeeded to the primacy to be able to grapple quite successfully with all the manifold problems of the situation. Only time can remedy this deficiency; and among recent appointments to the Episcopal Bench we hope much from the Bishop of Liverpool, who, on the one hand, is thoroughly trusted by the Low Churchmen, and on the other hand may reasonably be expected not to range himself with irreconcilables, like Mr. Webb-Peploe. The Bishop of Rochester, again, during the few years of his episcopate has exhibited a depth of spiritual insight and wisdom which encourage us to look for still greater things from him in years to come. The most satisfactory feature in the whole situation is the almost complete failure at the General Election of what the Guardian very truly called the "mischievous" cry, "Protestantism before Politics;" this cry was raised in the interests of a Bill, which it was proposed to present to Parliament, and which is known as the "Church Discipline Bill." This bill, if it ever becomes law, will give any five persons, resident in a rural deanery, who choose to

call themselves Churchmen, and who need not be parishioners, the right of bringing before a court any clergyman who does anything which the five persons consider illegal. The bill gives similar power to any two parishioners, who need not even be Churchmen. The only effect such legislation could have would be to stir up strife and ill-feeling without settling anything. The electorate in nearly all the cases where the issue was put before them, most wisely refused to sanction the proposal to drag religious subjects into the arena of parliamentary debate. The real hope for the future peace and quiet of the Church in the Motherland lies in the efforts now being vigorously made by men of all ways of thinking, laymen and clerics alike, to secure for the Church that which is her undoubted right, namely, the power to govern herself with the minimum of interference from Parliament. As things stand, the majority of the clergy, most of whom never practise extreme ritual, and are by no means in sympathy with extreme teaching, are, nevertheless, prepared to make common cause with the extreme men in order to defend the liberties of the Church, when they are attacked indiscriminately along with much that is almost universally acknowledged to be illegal. Let the Church herself decide what her law is or is to be, and then we shall hear no more of "lawlessness;" those who cannot reconcile it with their consciences to obey the law, as declared by a properly-constituted and acknowledged tribunal, will have to find their way to a fold where they can enjoy without restriction all that they deem to be of the essence of Catholic faith and practice.

CHURCH MUSIC—THE USE AND MIS-USE OF THE ORGAN IN SERVICES OF THE CHURCH.

(Continued).

Perhaps in no part of the service is the organ so much misused as in the interludes. As stated in the first article of this series, an interlude should only be heard passively by the congregation; therefore, it should not consist of anything likely to take the mind of the worshipper in the church away from his devotions. And yet how often do we hear all sorts of fairy-like stuff played for interludes. Not long ago the writer heard the duett from Wagners' "Rienzi" played just before the prayer of consecration. Can anything be more dreadful than this? And how careful one should be at churches where the interlude is used, while the people "receive." If we extemporize at these times—as a good many men do—the greatest control should be exercised, for mockish extempore melodies are far worse than even Wely's and Batiste's communions, andantes, etc. It is not sufficient that an interlude be played quietly—it must not attract attention. And now a word or two to my brother organists. Why do we so often misuse the organ? Is it not that few of us realize that the organist should be worshipping and praising and praying as much as the congre-

gation? If we could but actually recognize this; then there would be no love of showing what we could do, or of what the organ was capable. We should be overawed by the omnipotence of the great God, Whom we were addressing, and should accompany with reverence and devoutness. And if we could only believe in the sacredness of our vocation, such a thing as vanity in our playing or seeking to advertise ourselves, would be quite out of the question. In conclusion, let me suggest one or two remedies. The first remedy for preventing the misuse of the organ is that the organist should cultivate a deeper sense of the sacredness of the place in which he performs his duties. We who, through the medium of our instruments, pray to God, worship God, and praise Him, should be most terribly careful to always remember exactly whom we are addressing. The second remedy is that the rector of the church shall protect his organist from spiteful and foolish gossip, which often goes on as to the musical part of the service. I once had the honour of serving under a rector who, when I first took up my appointment said to me: "I hold you responsible to myself, so do not mind what anyone says to you. I am the judge as to the manner in which you perform your duties, and I allow no interference." Need I say that I worked happily under this good priest, and sensible man? The third remedy is that organists should, as far as possible, make it a practice to attend services at other churches than their own. It would give opportunity oftentimes of hearing the organ misused, and then we could search and find whether similar faults lie at our door. The fourth remedy is that an organist should occasionally let his pupil play while he sits in the church. Let him arrange the registering and give careful instructions how he wishes the various movements accompanied; he will thus gain experience which cannot be acquired in any other way, as all know the difference there is between listening to an organ at the keyboard and at a distance.—H. C. W.

REVIEWS.

History of the Union Jack. By Barlow Cumberland, M.A. Price, \$1.50. Toronto: Briggs; 1900.

Mr. Cumberland's work on the origin and growth of the Union Jack has become the standard book on the subject, and it has now deservedly reached a second edition. The author traces the various steps by which the Royal Standard and the Union Jack have assumed their present form, and in so doing tells a very interesting story which will be new to most readers of his book. Along with this he gives some useful information on the origin of flags in general. This second edition contains a good deal of original matter, and some new illustrations, which add considerably to the value of the book. A word of praise should be given to the admirable manner in which the printing and illustrations are executed. The book is, in fact, a valuable contribution to British history.

Herschel and His Work. By James Sime, M.A. Price, \$1.25. Edinburgh: T. & T. Clark. Toronto: Publishers' Syndicate; 1900.

An excellent volume of a series which has already gained for itself a high reputation. The Editor was well advised in entrusting this important volume

to Mr. Sime, who has long been favorably known by his admirable Life of Lenning, published (we think), more than twenty years ago. This memoir of Sir William Herschel is full of interest; and much of its contents will be new to many who knew little more than that the subject of it was the discoverer of the planet Uranus. Herschel escaped, as a youth of 19, from military service in Hanover, and came to England, where he became a teacher of music and organist at the Octagon Chapel, Bath. "The lad of 19," says Mr. Sime, "who was induced by his mother to desert an army led by an incompetent 'lump of fat' (the Duke of Cumberland), as they then said, was no coward. He perilled life and limb too often as an astronomer to be counted a poltroon as a soldier." His achievements in astronomy were marvellous. "Mr. Herschel, who is a musician at Bath," said the Annual Register of 1781, "is one of those extraordinary men, whose genius for astronomy, and whose talents for the improvement of instruments have enabled him to break through every disadvantage of situation, and to make discoveries which, as they call for the warmest approbation of mankind, ought to obtain for him a more than common encouragement." It is a wonderful story, and Mr. Sime has told it well.

The Christian Doctrine of Justification and Reconciliation. By Albert Ritschl. Price, 14s. Edinburgh: T. & T. Clark. Toronto: Publishers' Syndicate; 1900.

The publishers have conferred a real obligation on students of theology by the publication of this translation of the third and concluding volume of Ritschl's great work. Much has been done to make English readers acquainted with his system by Mr. Denney, Dr. Orr, and still more by Mr. Garvie, in his "Ritschlian Theology," recently noticed in these columns. But those who wish to understand this theology in a satisfactory manner will have recourse to the writings of the author himself. Now Ritschl is by no means easy to read, either in German or in English, and every help to the study of his greatest book is to be welcomed. The first volume, dealing principally with the history of the doctrine of the Atonement, has been already translated; but it would appear that the third volume is the favourite with students, since it has appeared in a third edition, whilst the earlier volumes have come only to a second. Ritschl remarks that it is not well for his readers to neglect the early volumes this third one, however, may be said to contain his own theological system in a complete form. Considering the influence which this writer has gained in Germany—and that means ultimately in the world—his writings cannot safely be neglected, and this is the chief of them. It is impossible for us to give the barest outline of its contents. We will, therefore, only say further that we have compared the translation with the original in many places, and have found it uniformly excellent, accurate and idiomatic.

Religious Progress in the Century. By W. H. Withrow, D.D., F.R.S.C. Price, \$1.50. Toronto: Linscott Publishing Co.; 1900.

This is the first volume of a somewhat ambitious scheme of books, to be no fewer than twenty-five in number, and to be entitled the Nineteenth Century Series. These volumes, which are to be contributed by a number of eminent writers, are under the editorship of Dr. Withrow, Mr. C. G. D. Roberts, Mr. Castell Hopkins, and the Rev. T. S. Linscott; and "are to be devoted to a popular description of the progress of each of the English-speaking nations of the world, and of the development during the century, of the chief matters in which these nations are interested, such as temperance, sociology, science, art, literature, education, commerce, inventions, wars, discoveries, explorations, economics, politics, medicine, surgery, hygiene, biography, and, in short, the most varied and important of the interests pertaining to human thought and progress." This is obviously a very large undertaking—not to mention other matters to be treated in separate volumes; but a large staff of writers has been secured; and we

shall watch with interest the progress of this work. As regards the volume before us, we have a right to expect a good deal from the well-stored mind and the practiced pen of the author; and we think that no reasonable expectations will be disappointed. It was to be expected that Dr. Withrow should treat the evangelical revival with something like enthusiasm; but it can hardly be denied that he has done justice to the Oxford movement also. We believe that any one reading the narrative of Dr. Withrow will have a very fair and accurate notion of the development of doctrine and ritual in the English Church. More especially we should note that all the great missionary undertakings of the various communions are here put in record. In short, we know not where there could be found so full and accurate an account of the religious life of all the various denominations of the English-speaking peoples. It should be added that a number of excellent portraits of leading men add considerably to the value of the volume.

The Ancient Mariner and other Poems. By S. T. Coleridge; Edited by Professor Pelham Edgar, Ph.D. Price 75 cents. New York: Appleton; 1900.

We have here an admirable piece of work, one which will be found useful and helpful not only by pupils of secondary schools, for whom primarily the book is prepared, but for students of English literature generally. Professor Edgar gives us an excellent introduction in which he traces the history of Ballad Poetry, and sketches Coleridge, the poet, the philosopher, the critic. He then gives the great ballad of the Ancient Mariner with explanatory notes, to which are appended a series of notes of a more discursive character. A number of smaller poems by Coleridge are appended. The book is a most creditable and excellent production, and will be found of great service to all students.

Elementary English Composition. By Professor F. H. Sykes, Ph.D. Price, 75 cents. Toronto: Copp, Clark Co.; 1900.

Professor Sykes is well known as a learned and careful editor of books for schools, and here he supplies a most useful manual for those who are beginning the difficult work of prose composition. His plan is to give, in a lesson, (1) a piece of poetry to be committed to memory, (2) a short story. Then (a) he requires the student to answer certain questions respecting the contents of the narrative, (b) next to put the sentences into another form, and (c) to give some account of the contents of the story. The lessons are progressive, and we can hardly imagine a child going through the book without making considerable progress in the art of English composition.

Messiah's Second Advent: A Study in Eschatology. By Calvin Goodspeed, D.D., LL.D. Price, \$1, net. Toronto: W. Briggs; 1900.

The question of the Second Advent of Christ is a subject which has engaged the attention of Christian thinkers and writers in a very high degree; and it can hardly be said that a decision has as yet been arrived at. It must, however, be conceded that the advocates of the premillennial advent are, at the present moment, fewer in number and less in importance than they formerly were. Nearly all the more important commentaries in later times are against them. On the same side is Dr. Goodspeed's thoughtful and judicious "Study." Among other points which he urges, he contends strongly there will be no probation after Christ comes; and it is difficult to see how this conclusion can be set aside. But whether readers agree or disagree with the author, his book is one which deserves to be carefully considered; and premillennialians will do well to remember that such arguments as he urges are not to be lightly set aside.

Squirrels and other Fur Bearers. By John Burroughs. Price, \$1. Boston: Houghton & Mifflin. Toronto: Publishers' Syndicate; 1900.

The author of this book is well known as a writer on nature, and he has added to his reputation by the book which is now before us. Squirrels are put first in the list of the animals which he describes, we suppose, because of their great attractiveness; but the other creatures are treated with no less consideration. Among them we have the chipmunk, the rabbit, the fox, the weasel, the porcupine, and others—fourteen in number. The descriptions are excellent, equally suited for children or grown up people; and the illustrations in colours after Audubon, together with a picture of a red fox, from life, are simply first rate.

Forbidden Paths in the Land of Og. Price, \$1.25. Toronto: Revell Co.; 1900.

This is "a record of the travels of three wise and otherwise men to the East of the Jordan River, by the otherwise man;" and it is quite worth adding to our library of Oriental travel. We have many valuable books dealing with this subject, and the land of Bashan is not entirely neglected by their writers; but it is much less well known than Palestine proper, and this book will add to our knowledge in a pleasant way.

The Path of Life. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass.; 12mo., pp. 248. Price, \$1. New York: Thomas Whittaker.

In Dean Hodges' writings we always find the same straight, pointed, simple, almost colloquial style, not aiming so much at originality, as at having the points made clear, and having his hearers take hold of them. There is great wealth of illustration in the elucidation, and a pleasing sense of newness in most of the ideas. Of the twenty sermons or lectures here collected one of the most striking is that entitled, "The Resurrection of the Dead," carefully following out the two thoughts of (1) the fact of the resurrection, and (2), its manner, and therein meeting many present day questions. In fact Dr. Hodges is never an abstruse reasoner, but is always at his best in taking up the burdens of other men. But on p. 147 a word is found which the author could never have intended to stand there. The Manichees did not maintain that a resurrection was undeniable, they only said that from their point of view it was undesirable. Another very interesting sermon is entitled "At Decapolis," and the Dean attempts an explanation of the Saviour's several acts in healing the deaf and dumb man. But all the sermons are excellent.

Present Day Problems of Christian Thought. By Randolph Harrison McKim, D.D., Director of the Church of the Epiphany, Washington, D.C.; 12mo., pp. 437. Price, \$1.50. New York: Thomas Whittaker.

We have seldom handled a more satisfactory volume, as its twelve pages are so full of living interest, and so carefully drawn up. There is considerable variety in the topics discussed, and they are upon such questions as are frequently filling the press. In the treatment of moot questions Dr. McKim writes as a careful student, and his conclusions are always true to the faith. The pages are all but clear of notes, and the type is pleasant to read. "The Oberammergau Passion Play," "Christianity and Buddhism—an antithesis," and "Luther and the Reformation," are titles that tell their own story. "Christian Strategy in the Mission Field," gives valuable suggestions as to evangelizing the natives of the far East by means of native missionaries organizing native churches. "The Christian Doctrine of the Atonement," and "Christ's Resurrection and Ascension as types of human development," are purely theological, but treat these high topics in a very plain and sensible way, pointing out how easily they are misunderstood and misstated, until they are interpreted under a false tradition, and lose their teaching power. But all the articles are worth attentive study, and the clergy may profit by it, especially in the statement of the doctrine of the Atonement.

Magazines. Amongst the many interesting articles in the Christmas number of Scribner's Magazine is a long one by W. C. Brownell, dealing with the works of the famous novelist, George Eliot. Another one, by J. LaFarge tells of the well-known French painter, Paris De Chavannes, and it is illustrated with reproductions of several of that artist's best works. An amusing tale of animal life, entitled "Johnny Bear," is contributed by the clever Canadian portrayer of animal life, Ernest Seton-Thompson, in which he tells, in his own inimitable style, of the adventure which befell a bear cub who lived with his mother in Yellowstone Park. In addition to the above are several short tales and three pieces of poetry. The number is well illustrated throughout, and the colored cover, designed by Maxfield Parrish, is most appropriate to the Christmas season, representing as it does the visit of the Magi to the Holy Babe at Bethlehem.

The current number of Everybody's Magazine opens with an article by Anna Shore, entitled "A Bird's Eye View of the Century," in which the writer shows the marvellous progress made in every direction by the American people during the past one hundred years. Lieut. Stodder of the U.S. Navy tells his experiences of ten months in the "Monitor," which is full of exciting adventure. He was the navigating officer of that ill-fated vessel. Charles Major writes an amusing tale, showing how a fisherman who went out one day to catch fish caught a bear instead. Mr. A. J. Stone relates his experiences in the arctic wilderness of the extreme northwest of the Dominion. In addition to the above there are a few other short stories, a couple of pieces of poetry and a first instalment of a story, entitled "Joeclyn Cheshire," by Sara Kennedy, chapters 1 to 6. The magazine is well illustrated throughout, especially so is this case with the first article, viz., that by Miss Anne Thyll. It has a special cover this month, which has been designed by J. J. Gould.

"Pow Wow" (10 cents per copy, \$1 per annum), is a new publication—"a magazine for children about animals"—which we desire to recommend very cordially and earnestly. It is of the greatest importance that children should be taught, as early as possible, the duty and the happiness of kindness to the lower creation. The magazine is under the patronage of the leading ladies of our land, headed by Her Excellency, the Countess of Minto, whose likeness furnishes a charming frontispiece to this number. The letter press is good and interesting, and the illustrations are excellent and appropriate.

The Churchwoman.

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

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

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

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

INDIA FAMINE AND ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: Member of St. Thomas' Church, Toronto, \$5; Anon., for Zenana work, \$2; A. W. Sashag, \$1; Mrs. W. H. Borland, \$1; Miss Meta and Master Maurice Mavis, Markham, 25c; M.B., Toronto, \$1; A.L.M., for support of orphans for this year, \$15; Friend, for orphan work, Owen Sound, \$5; Mrs. Austin, Brampton, \$15; Miss Austin, Brampton, for support of two orphans, \$15; Sister Sarah, Dundas, \$1. The support of these famine orphans of India has been called "the greatest missionary opportunity of the century," which, if we embrace ten times more will be accomplished for the cause of Christ, through these very orphans, within the next ten years, than has been accomplished during the entire nineteenth century. Five cents for each working day will save a famine child—30 cents a week—\$15 a year, will clothe, feed and instruct a child, and there are but few people in this happy, prosperous country

of ours who cannot undertake the responsibility for one child, giving part themselves, and collecting the balance from friends and neighbors. To every person so contributing will be given the name and address of the orphan for whom they have assumed responsibility, and once every three months they will receive an English letter from India, either from the child, or from its teacher reporting the progress it is making. The missionaries have taken thousands of children into their orphanages. They were compelled to do this, or see them die at their very doors. Parents, doomed themselves, and almost at their last gasps, have brought their little starvelings and begged to have them received, crying, "Take them or they will starve." What could the men and women of God do but open their doors? What shall they do now? They implore Christians in America to help support this multitude. Shall these children, received in the name of Christ, be cared for, or turned out to die? The orphan pamphlets issued by the Christian Herald of New York from which I have been quoting goes on to say: "The children are helping indeed." A little boy in West Virginia writes in childish hand, "I feel so sorry for the poor little orphans of India, that I want to send a little mite that I earned myself. I am eight years old, and in my bare feet picked blackberries and sold them." Again a Michigan pastor writes: "We have two sons who have consecrated themselves to foreign mission work. Our daughters have not physical endurance for an Oriental climate, therefore, we have concluded to undertake the education of two native girls, instead of sending our two." Space forbids of further quotations; let me only remind all who are interested in this work not to grow weary. Let us do all we can to add to the number of helpers in our Sunday schools, our own friends, our missionary societies. Who knows the result for India, when some of these poor little souls have been brought into the light of truth, may go forth to win others from the ways of sin and darkness, and open the door of life to them. Thus may God cause those who have sown in tears to reap in joy. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

As one of those who were privileged to attend the late Lay Workers' and Sunday School Teachers' Convention, held in Chatham, I feel that it may be of interest to your readers to give a few impressions of the same. The meetings throughout were most helpful and inspiring, and impressed one with a deep realization of what it really means to call oneself "Christian" (Christ's men, Christ's women); and more than all a "Church of England" Christian. As paper after paper was read and discussed there grew upon one an earnest desire, a great longing, that every member of our beloved Church should rise to his and her high privileges and responsibilities. With the faithful teaching she has given us all through the past centuries, why is it we are not more aggressively accomplishing the work for Christ, to which, in trumpet tones, she calls us? Why is it that as individuals we fail to grasp the high destiny to which our Lord and Master has called us? Among the reasons given for the apathy and indifference of her members were these: As individual Christians, we, whilst, with our lips owning that Jesus died for our sins and rose again for our justification, fail to grasp the truth and reality of it, is not so cherished, so believed as to compel us to render Him grateful loving service in return for His great love. As it was said, we have not love enough to lay all at His feet; in consequence of this many of us when asked to obey His command to "Go, teach all nations," just give to Him the smallest gift we can decently offer Him. We do not hunger and thirst "to do His will." As our beloved Bishop said, we sing "Onward Christian Soldiers," but take good care to stay at home." The paper by Mr. Jenkins on "Reading the Lessons," was specially good, emphasizing the necessity of clear pronunciation, and a heart knowledge of, and sympathy with, the Holy Book by those who read it. The Rev. W. J. Taylor's paper on "The Church in Rural Districts," was most helpful. He urged upon all more aggres-

sive action, more loyalty to our captain, to run up colors to the top of the flagstaff no matter what other Christian bodies were doing; pointing out a lack of adaptability to modern thought, modern methods; not that we should yield anything of the fundamental teaching and method of the Church, but people think and act more quickly than they did two hundred or three hundred years ago. Why, said Mr. Taylor, have we been behind in using the opportunity for a "Century Fund?" We see other bodies, reaping a goodly harvest by this method; why not have one to extend the Church's work. There is not enough lip loyalty; not enough talking up, too much living down. Lay work much needed to supply outlying hamlets; Church needs both men and women; needs to use both her hands. Teach people to tithe their incomes. The Rev. Mr. Craig spoke on "Spiritual Growth and Influence." This was listened to with deep attention. Man comes from God, goes to God. Faith grows; love increases; spiritual growth is a fact. God the Holy Ghost, at the beginning, behind, all along the lines. Teach the child that he belong to God, train him as already belonging to the Saviour; in Sunday school teaching, see no results; it is seed sowing; not up yet; wait; growth is life, finish is death. The Rev. Cecil Owen's address was one full of deep thought, strong pleading, earnest enthusiasm for aggressive effort; aggressive work for Jesus Christ. Indeed each and every paper was so good that we wish every member of our Church had been there to hear. None of us will ever forget the address in Christ Church by the Rev. C. F. Arnold, of Detroit; it was an inspiration. And our beloved Bishop. When did he ever fail to probe deep down into the hearts, and arouse longing and prayers for a higher, more deeply consecrated devotion to Jesus Christ. The meetings were fairly well attended, but Mr. Editor, I think the name "Lay Workers and Sunday School Teachers' Convention" does not convey truly what the character of these meetings were. "A Church Conference" seems to me is much more the appropriate name to us. Our clergy and women were there in goodly numbers; but I would ask our Church laymen, where were they? We want more such grand men as Mr. Jenkins, Mr. Dymond, Mr. Golden and Mr. McWhinney. Men who will be willing to sacrifice time and energy to furthering the work of Christ and His Church. There are so many channels in which men would be so useful; but, why is it that our clergy and we women urge and urge in vain? How will it be when the Master returns and asks for an account of the talents? We shall ever have pleasant memories of the hearty hospitality, the whole-souled welcome, which our Chatham friends extended to us. May these meetings become more and more widely known and appreciated. I heard that 1,000 invitations were sent out. And may I venture, as a woman, and a lay worker, to ask the earnest consideration of the members of the "Lay Workers' Association" to the right and justice of the request urged by myself at our meeting, and also by another woman in your paper, who signed herself "Churchwoman of Huron Diocese" (of whose letter I knew nothing), of giving to women, representation in the business meetings of the Association, as she said: "We women contribute to the funds of the Church, and are lay workers, therefore the laity; and as such we ask that we be permitted to confer with our brethren in Christ about His work."

A. BROOKER, Stratford.

BROTHERHOOD OF ST. ANDREW.

The annual meeting of the Toronto Local Assembly of the Brotherhood of St. Andrew was held on St. Andrew's Day, November 30th, there being about fifty members present. The special reports were presented to the meeting and showed gratifying signs of good work done during the year. The report of the committee, in connection with the services held on the Yonge St. dock, showed that a good deal of interest is shown in the work. Very satisfactory arrange-

ments had been made with the owners and lessees of the wharf, whereby a comfortable building was completed and furnished by the kindness of interested friends, including an organ, presented by Miss Scott, a young lady member of St. James' Cathedral. With the help of the city chapters, seventeen services were held during the season, with an average attendance of a little over 70, and a total congregation of 1,201 men; 21 women attended thirteen of the services. The largest number present was 109 on August 6th. The following clergymen very kindly gave us their valuable assistance: Revs. G. C. Wallis, R. Ashcroft, Canon Welch, C. H. Short, Charles Ingles, Arthur Murphy, H. C. Dixon, R. B. H. Bell, Provost Macklem. Our orchestra this year was better than heretofore, as we had an organ, cornet and flute; Mr. Fred. Mudge and Mr. Moorehouse kindly officiating at the organ, Mr. Aldice with the cornet, and Mr. R. Bourne played the flute most acceptably. It is gratifying to find how much the sailors and dockmen appreciate these services, and they help to carry away the seats and organ, and fully express the pleasure they get from them. The Island Committee report as follows: The summer services at Hanlan's Point commenced on the first Sunday in June and lasted till the second Sunday in September, the following clergymen kindly conducting the services: Revs. H. C. Dixon, Dr. Langtry, C. S. Goodman, Dean Rigby, F. W. Walker, R. Ashcroft, F. Kennedy, C. L. Ingles, D. T. Owen, and Mr. H. R. Young, who, in the absence of any clergyman, kindly took two of the services. There was an average attendance of 109 men and 72 women, with a total of 1,530. The collections amounted to \$84.73, and an average of \$3.90. The committee would recommend that a vote of thanks be tendered to Mr. Clubb, who so ably conducted and procured a choir, and also to Miss Clubb, who was kind enough to officiate at the organ throughout the summer, and also to the members of the choir, who assisted in leading the singings and responses. They also wish that a letter of thanks be sent to Mr. Gault, the manager of the Ferry Company, thanking them for their kindness in letting the Brotherhood have the use of the roof garden, and for carrying over the organ and material free of charge and for other kindnesses. The report of the Hospital Committee brought up at their 51st meeting, showed the effort of the work to be vigorous and effective in all parts of the city, and proving a sound estimate of the power and scope of Brotherhood work in this department, making it perfectly clear that the Brotherhood of St. Andrew need not be ashamed of its fidelity to the duties involved in visiting our people confined within the hospitals of this city. At the General Hospital the attendance of Brotherhood men from December, 1899, to May, 1900, averaged 11. From May 13th to November 18th, under the care of the Elective Hospital Committee, total Brotherhood men attending these services, 266, averaging 10 for 27 Sundays. Nine (9) chapters were represented. Total number of people present, 853, average 31, or 487 patients, average of 18 men and women, inclusive. Sunday services were conducted by the chaplain, Rev. J. Scott Howard, alternately with Mr. T. F. Summerhayes, divinity student. The following list shows how faithfully the various hospitals have been visited: St. Michael's Hospital—From two to four members of St. James' Cathedral Chapter are in attendance each Sunday, visiting from nine to twelve Protestant patients. A detailed report for last March and April shows 140 visits for nine Sundays, a most satisfactory record. Grace Hospital—St. Thomas' Chapter sends three (3) men visitors to this hospital, and are efficiently assisted by one member from the Church of the Redeemer Chapter. A four months' record, from April to July, inclusive, shows 163 visits, per Sunday average, nine. Western Hospital—This hospital has had a visitor from either St. Stephen's or St. Margaret's each Sunday. Report for May and June shows

25 bedside visits during ten Sundays. Convalescent Home visited regularly on Friday evening by St. Alban's Chapter. Fifteen visits were paid from March to June; two Brotherhood men visiting on eight occasions, and one on seven. Toronto Jail—A service for men is held here every alternate Sunday in the afternoon. Rev. F. C. C. Heathcote is the chaplain. St. Alban's Cathedral is doing a very helpful work, attending 18 Sundays from March to October. Total Brotherhood men in attendance, 64, or an average of three to four.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

The Right Reverend Lord Bishop of Quebec spent a fortnight with the Rev. A. G. H. Dicker, rector of St. Paul's, St. John, and preached both morning and evening on Sunday, December 10th. Rev. Mr. Dicker is the Bishop's son-in-law.

St. George.—The parish of St. George and Pennfield, lately made vacant by the resignation of Rev. C. E. Maimann, has elected Rev. H. L. Lynds as rector. Mr. Lynds has lately been doing a good work in Hampton as curate. Mr. Lynds has accepted, and will enter upon his new work about Christmas.

East Florenceville.—The interests of the Church have lately been revived in this part of the diocese. First steps have been taken toward the building of the first church in the place. At a social evening, December 8th, \$80 were raised for church purposes.

QUEBEC.

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

Lennoxville.—The old Alma Mater Society of Bishop's College, which embraced both the graduates of the college and the old boys of the school, has been dissolved. In its place an Alumni Association has been formed for the college, and an Old Boys' Society will shortly be started for the school. At a meeting held after the convocation on Tuesday, the following committee was elected for the Alumni: The Rev. Professor Abbott-Smith, Montreal Diocesan College; Mr. T. Ainslie Young, Quebec High School; Mr. H. J. Hamilton Petry, Bishop's College School; the Rev. A. H. Moore, the Rev. G. H. King, Mr. G. I. Weagant, Bishop's College. The secretary is the Rev. F. G. Vial, Sherbrooke, who will be glad to receive the names of graduates wishing to join the society.

Richmond.—The Bishop held a special confirmation service in St. Anne's church. Among the recipients of the Apostolic Rite was Mr. Herbert Walker, who recently returned from South Africa with G Company of the first contingent. Mr. Walker was one of the first members of the 54th Regiment to give in his name when the call was made for volunteers. The Bishop preached an eloquent sermon suitable to the day, Advent Sunday.

MONTREAL.

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

Montreal.—Christmastide Greetings. — In congratulating the Editor and readers of the Canadian Churchman on the beauty of the Christmas number for 1900, your correspondent would direct attention to the force of the Bible terms: "The

self same day," e.g. on the "self same day," Christ rose again from the dead, as on the self same day Israel was delivered from Egypt, and as on the self same day Noah's ark rested on Ararat; nor is this point less conspicuous with Christmastide than with Eastertide—on the self same day that the Festival of the Nativity changed the clock of time from A.M. to V.D., it is discovered to be the self same day that the Temple was dedicated and founded; the Temple, employed by our Lord, as a type of Himself, and of ourselves, His people. Surely, then, as we observe the Christmastide octave, we should strive to see and to realize that Christ is indeed with us and in us! He is "the Alpha and the Omega, the beginning and the end, the first and the last." To the diocese of Montreal, 1900 has been a memorable year, for it has witnessed the Jubilee celebration of the diocese; it has also been remarkable as the diamond jubilee year of our beloved Bishop (1840-1900), and it has been a year of much substantial improvement to our church edifices, externally and internally; Mr. Hector Mackenzie's gift to C. C. Cathedral, of the celestial organ; Mr. James Crathern's memorial organ, presented to St. George's church, and Mr. A. F. Gault's handsome presentation of tower-clock and chime of bells, from England; then the new chancel and organ for the church of St. James the Apostle, the cost of which was largely subscribed to by some of their wealthy members; and numerous other improvements in city and country have been duly chronicled from time to time in the Canadian Churchman.

An interesting incident, omitted at the time in the Canadian Churchman, but duly announced in Montreal, was the celebration of the golden wedding of our esteemed diocesan treasurer and his beloved wife, Mr. and Mrs. Charles Garth, of Trinity church; nor must we omit sympathetic reference to departed Church members, e.g. the late Archdeacon D. Lindsay, of Waterloo; Messrs. F. Wolferstan Thomas, Walter Drake, and Frank Edgar, of Montreal, besides many others of the faithful dead, both old and young; and far away on South African battlefields lie buried some of Canada's bravest sons. May the incoming century bring the best prosperity and the truest happiness to Canada, to the Empire, and to "all sorts and conditions of men!"

St. Thomas.—The annual teachers' meeting was held at the rectory. Very satisfactory and encouraging reports were presented by the treasurer, Mr. H. R. Cross, and the secretary, Mr. John Huckle, who were re-elected to office, and Mr. R. S. Hardiman was appointed superintendent. The rector mentioned the faithful work done by Mr. Henry Huckle, in training and keeping together the choir, which was a very valuable adjunct to the Sunday school. He also mentioned the good work done by Mr. Capel, the leader of the Boys' Bible Class, who spoke a few words of encouragement to the teachers, and said it gave him great pleasure to be engaged in Sunday school work. It may be mentioned that the school not only contributes to its own needs, but is able to give to missions in India, Japan and Armenia, besides home missions, etc. It was resolved to send letters of sympathy to the friends of the late Mr. Walter Drake, and the late Mrs. Spragge, both of whom were faithful friends of the school; also a letter of thanks to Mr. H. F. Gault, for a donation of \$30 to the library. The meeting closed with the Benediction.

St. Jude's.—A farewell service was held in this church and special and united prayers were offered for the well-being of Canon and Mrs. Dixon, and the success of the rector's mission in England. Addresses were made by a number of the clergy and laity. The rector was presented by the Bible Class with a handsome travelling bag, and the ladies gave Mrs. Dixon a serviceable trunk. After spending a pleasant evening, the Canon

shook hands with all and received many personal good wishes.

Bedford.—A very interesting missionary meeting was held in the Church Hall on Tuesday evening, when addresses were delivered by the Rev. W. Robinson, Rural Dean of Ilerville, and the Rev. W. Harris, Rural Dean of Bedford. Both speeches were full of instructive facts, cogent arguments and apt illustrations.

Clayton.—The Church Building Committee decided, at their last meeting, to offer the old church for sale by private contract, so as to have it off the grounds by the opening of spring. The work of building the new church goes forward next spring. The Church sale of work was a financial success. About two hundred attended. The proceeds amounted to about \$47. Forty four dollars of this was clear profit.

Valleyfield.—On Friday, evening, the congregation of St. Mark's church assembled in the basement to say good-bye to their rector, the Rev. W. J. M. Beattie, and his wife. Mr. George Cunham, one of St. Mark's staunchest members, occupied the chair, and at his intimation, Mr. F. Percival, a faithful friend of his pastor, presented Mr. Beattie with an illuminated address, testifying to the good will of the congregation toward him, their appreciation of his kindness to all, and their regret at his departure. After the reading of the address, Mr. Beattie was presented with a purse, and Mrs. Beattie with a handsome dressing case. Though taken by surprise, they expressed their thanks in a few well chosen words. Mr. Beattie goes to Enosburg Falls, Vermont, to continue his good work under Bishop Hall, of that diocese.

The Bishop has appointed the Rev. Charles P. Abbott, of Boscobel and North Ely, to the vacant mission of Rougemont. Mr. Abbott was ordained deacon in 1859, and commenced his ministerial labours at Clarendon. He was advanced to the priesthood, on June 3rd, 1860, and was appointed to the mission of South Stukely. Fourteen years later he removed to his present charge, where he has laboured with a devotion that is worthy of all praise.

Knowlton.—The annual request of the rector for an Advent Sunday offering of \$50 for church work, was, we hear, much more than complied with this year.

ONTARIO.

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

Gananoque.—For the new church house, which is to be built, over \$2,200 is already subscribed.

Prescott.—On the third Sunday in Advent, the rector read to the congregation a letter received from the Rev. C. J. H. Hutton, who had lately spent ten days in canvassing the parish on behalf of the Ontario Diocesan Augmentation Endowment Fund. Mr. Hutton desired heartily to congratulate St. John's church upon the liberal and sympathetic support they had rendered to the fund, and "in having stood so nobly by our dear old Church in this diocese in her hour of need." The letter further read: "The parishioners will be glad to know that St. John's, Prescott, is the banner parish of all towns in which the canvass has been completed, as far as the total amount subscribed is concerned, which is \$2,240. With respect to the average amount of subscription, St. John's stands third on the list of all the parishes canvassed so far in the diocese; and the amount of cash paid down is one-third of the total amount subscribed. This is the average amount of cash received at time of canvass, in all parishes visited." The diocese is to be congratulated upon its canvasser.

Rural Deanery of Prince Edward.—The first visitation of the lord bishop of Kingston in this deanery was commenced at Marmora on Wednesday, December 5th. The Bishop had been engaged in the northern portion of the deanery of Hastings and came from Ormsby by the noon train, arriving at Marmora station at 3 o'clock. Here in spite of the inclemency of the weather he was met by a large concourse of the parishioners of Marmora as also by the Rev. F. W. Armstrong, rector of Trenton, who had been requested by the Rural Dean to take his place, he being detained by illness, and the Rev. Dr. Nimmo and C. M. Harris. Evensong was held in Trinity Church at 7.30. The Bishop was the preacher, and taking as his subject the Advent season and its connection with the millennium he preached an able and impressive sermon. After the service the congregation and many friends repaired to the Orange Hall, where an address was presented to which the Bishop made a pleasing reply. The clergy present and several of the laity were called upon to speak, all eulogizing the new bishop in the most pleasing manner. Refreshments were then served, and the people dispersed to their homes. The following morning a drive of 5 miles brought the bishop and his accompanying clergy to another of the churches in that long established and flourishing mission, viz. Trinity, where a large congregation was in attendance to welcome him and listen to his words of wisdom and eloquence. Returning to Marmora immediately afterwards, the bishop and party took a hurried lunch and started on another journey of 6 miles to St. Mark's church, Rawdon, where they were booked for a service at 2.30, one of the stations under the charge of Rev. Dr. Nimmo. Here the usual crowded congregation was awaiting his arrival. The service consisted of a confirmation service, at which some 18 or 20 candidates were presented. This being ended, and having enjoyed the hospitality of Mr. Brown, another journey of 10 miles brought the party to St. Laurence's church, better known perhaps as the Wooten Settlement. The weather was most miserable, and the roads worse, the previous cold snap having turned into a spring thaw, leaving the roads axle deep in mud. Here we remained that night. The next morning the party made a bright and early start for the 8th line of Rawdon, and after a trying journey arrived there just in time for service, at 10.30 a.m. The usual reception followed, and after dinner a start was made for Stirling, where a service was held at 7.30 in St. John's church. Major Halliwell very kindly threw open his house and the bishop was right loyally welcomed by a host of admirers. This parish has improved of late under the new management and spiritual supervision of the Rev. J. H. Coleman. The Bishop remained here over night. Next morning, Saturday, the Rev. Mr. Coleman drove the bishop 2 miles to Anson Station, and though he had been warned that possibly he might not reach Trenton on time, yet as the bishop himself expressed it, he felt he might have been on the "Flyer," so rapidly did he pass trees, fences and swamps, arriving at the town station of the C.O.R. 15 minutes ahead of time. Here he was met by the rector, the Rev. F. W. Armstrong, the churchwardens and lay delegates of the parish, and a representative from the parish of Glen Miller. An accumulation of mail matter occupied his lordship's time till well on in the afternoon, in reading and answering, and after partaking of lunch at the rectory, to which the churchwardens and their wives and a few friends were invited, the Sunday school scholars gathered together in Canterbury Hall, and did honour to the occasion. In the evening a public reception was tendered to the bishop and the customary address. The hall looked its best, being decorated becomingly and gaily with flags and bunting, and the words "Welcome" illuminated by 50 incandescent lamps added to the brightness of the scene. Refreshments galore were passed around and terminated a most enjoyable evening. On Sunday morning 30 candidates were presented for confirmation, the bishop preaching a sermon on the subject which was a masterpiece. His address to the candidates was most impressive. Following

this there was a celebration of the Holy Communion, of which 200 received. The musical portion of the service was bright and hearty, and the vested choir turned out in full force, numbering some 40 members. The church was crowded to the doors. In the afternoon the bishop drove to Glen Miller, where three candidates were confirmed. In the evening the lord bishop preached in Canterbury Hall on the subject of Home Missions to a good congregation, which would no doubt have been far larger except for the intense cold weather that had so suddenly set in. On Monday, the 10th, the bishop visited Frankford, and after partaking of the hospitality of Mr. W. Miller, held another confirmation service in the parish church at which 17 candidates were presented by the incumbent, Rev. Mr. Coleman, returning that night to Trenton. The Rev. Mr. Costigan, of Deseronto, joined the party at this place. On Tuesday morning the bishop, and the Revs. Costigan, Byers and Armstrong, drove to the Carrying Place, arriving there about 11 o'clock. The sacred rite of confirmation was again administered to 17 candidates, followed by a celebration of the Holy Communion. The service ended word was received that we were all to go to the public hall where a dinner was in waiting for us. And it was a dinner, a sumptuous repast of towels of every name and sort, pies, cake, puddings, tarts and everything you can name. Among the speeches that followed, it was mentioned that one qualification of a bishop should be a good digestion. It was very appropriate, and if I remember right it was "the Italian from Cork" that said it. About 4 o'clock the bishop and party were again on the move and arrived at Consecon in time for tea at Mrs. Robinson's. Service was held in the evening in the church, which was fairly well filled. After service we drove on about 2½ miles to Mr. H. F. Lea's residence, who had kindly invited the bishop to stay with him. The following day, the 12th, we proceeded to Hillier for a service and celebration at 10.30. After partaking of the good things of the earth at the rectory the journey southward and eastward was continued and Wellington was reached in time for tea. Dr. Ruttan kindly offered hospitality to the bishop. Here the party was augmented by the Revs. Rollins and King of the diocese of Montreal and Rural Dean Loucks and Geen, of Belleville. Confirmation was administered in the church at evensong to 17 candidates. The church was crowded, in fact many were turned away for lack of room. On Thursday, the 13th, an early celebration of the Holy Communion was held in the Parish church, the Rev. F. W. Armstrong being celebrant, assisted by the Rev. A. Geen. Over 40 received. After a hurried breakfast we wended our way to Gerow Gore, having to face a piercing north wind; here we found a small congregation, and had Matins with sermon by the bishop. Leaving there at or about noon we made a quick journey to Picton, arriving there an hour before we were expected. We drove straight to the rectory, and were welcomed by the Rural Dean, who had returned from Wellington by the early train, and his wife and daughters. An evening reception had been arranged in the parish house, and at 8 o'clock we sped on our way thitherward. The house was comfortably filled. An address of welcome was presented by the parish and also one by the mayor of the town, to both of which the bishop made pleasing and appropriate replies. After speeches from the headmaster and the assistant master of the High School, Mr. Alcorn, M.P., and some few clergyman, the members present were introduced to the bishop. On Friday morning, a perfect Canadian winter one, the bishop and party drove to Wallpoose, about 10 miles from Picton, and then to Milford, another ten miles, returning to the rectory, at Picton, about 6 o'clock. In both places services were held and sermons preached by his lordship. On Saturday morning the party broke up. Mr. Costigan returning to Deseronto, Mr. Armstrong to Trenton, while Mr. Irving had remained at Milford. On Sunday, the 16th, the services at Picton were a repetition of those the previous Sunday at Trenton; Confirmation at 11 a.m., when 37 candidates were presented and con-

firmed, and a large number received the Holy Communion. The bishop gave the annual missionary meeting address at Evensong in the parish house. Both the services were well attended. The Rev. Mr. Woodcock, of Camden East, arrived on Friday evening, and assisted at them. These were the concluding services of the Rural Deanery of Prince Edward. Everywhere the bishop was cordially welcomed. His ability in the pulpit, his tact in grappling with difficulties, coupled with his affable manner and amiability in the social life, have won for him the admiration and respect of all, and we feel safe in predicting a progress in the diocese which will place it where the old Diocese of Ontario formerly was, the banner Diocese of the Dominion. The prayer of all is that God may bless our bishop, and give him strength to perform what he is so willing to do.

Wellington.—On Wednesday evening, the 12th inst., the Church people of this parish gave a hearty welcome to the Bishop of Kingston, who held a confirmation service at 7 a.m., in St. Andrew's church. The clergy present were, Revs. A. L. Geen, F. W. Armstrong, E. Loucks, G. A. V. Rollin, Edw. Costigan, B. F. Byers and King. The Bishop delivered a most impressive sermon, after which he confirmed a large number and delivered an excellent address. After service an adjournment was made to the music hall, where an address of welcome was presented by Mr. Green, on behalf of the church, and Mr. W. P. Nile, as reeve of the village, bade him a hearty welcome in well chosen words, both of which were gracefully acknowledged by his lordship. At 8 o'clock the following morning a very large number of church members met with the newly confirmed for holy communion, after which his lordship and a number of the clergy left for Gerow Gore.

OTTAWA.

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

South Mountain.—Rev. W. A. E. Butler, son of ex-Mayor Butler, of Perth, has retired from the incumbency of St. Peter's.

TORONTO.

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

Christmas Day.—The services on Christmas Day in the city churches were exceedingly well rendered, and the singing was exceptionally good. The churches generally were beautifully decorated, the congregations very large, and the offertories unusually good.

St. Peter's.—On Friday last, the Venerable Archdeacon Boddy, rector of this parish, completed the fiftieth year of his ministry. He was ordained on St. Thomas' Day, December 21st, 1850. The Archdeacon was born in Hampshire, England, in 1826. He received his early education at St. Paul's School, Southsea. He afterwards attended St. Paul's College, Cambridge, and was made a B.A. in 1850, and three years later, Master of Arts. In 1850 he was appointed to the curacy of Bethnal Green, going from there to Walthamstow, and thence to St. Paul's, Islington. He left England in 1858, for Canada, and was appointed assistant minister in St. James' Cathedral, Toronto, where he worked for five years. Through his efforts, St. Peter's church was erected in 1866, and he was appointed rector, which position he has held ever since. At the death of Dr. Whittaker, in 1881, he was appointed Archdeacon of the County of York.

Whitby.—The Church here has to lament the death of one of its most esteemed members, one who was, for many years, a most devoted and earnest worker. On November 23rd, Mrs. Alma Carson, wife of Dr. Carson, departed this life. For a large part of her lifetime she took a deep interest in the up-building of All Saint's

parish, both in spiritual and material things. Her diligent study had enriched her mind with a very accurate knowledge of Christian doctrine. This, in conjunction with a singular appreciation of spiritual truth, produced a charm and beauty of character only to be found in the well-informed and humble minded. Her sickness was painful and lingering, and was borne with marvellous patience. She died in faith, and hope, and peace. It was while with trembling lips the priest uttered the Church's Blessing, that her spirit passed away. We desire to express our profound sympathy both to the bereaved husband and to the parish, who have sustained so great a loss.

"Brief life is here our portion;
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is there."

HURON.

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

London.—The Christmas exercises at Hellmuth Ladies' College took place Tuesday evening, December 8th, at the college on Oxford street, and were, as usual, extremely interesting and successful. The drawing-room, reception room, and class rooms were exquisitely pretty, being decorated with numerous flags and evergreens for the Christmas season, and white and gold, the college colours, and all available space was crowded with visitors. The latter were received by Mrs. English, with her well-known gracious hospitality, and the young ladies completed a scene that was a veritable fairyland. The ease and graceful deportment of the fair young students spoke volumes for the careful aesthetic and physical culture for which Hellmuth is specially noted. The quiet, good manners and ladylike bearing of the scholars received the special notice of the visitors. The guests who were unable to be accommodated in the crowded drawing-room were entertained in the other rooms, thrown open, and the Italian band provided a programme of their best selections. Later on light refreshments were served, and the very successful evening broke up with the loyal strains of "God Save the Queen."

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

The Sioux Mission.—The heart of the missionary was gladdened quite recently by the approach of two young men, of their own free will and accord, expressing their sincere desire to be confirmed. They are now baptized; and it is hoped that others may follow their example. A friend has kindly presented the church with a new holy table, to replace the old one, which was too small. St. Matthew's, Quebec, branch of the W.A., has also presented a new altar cloth. With these additions, the chancel has been made to look more appropriate than formerly. *Laus Deo.*

British and Foreign.

A new church is to be built at Eaglescliffe Junction, in the parish of Holy Trinity, Stockton-on-Tees.

The Bishops of the South African Church have accepted the offers of Bishop Wilkinson, Canon Gore, and others, to visit South Africa and hold missions after the war.

Mr. Cecil Rhodes has, we understand, subscribed £3,000 to the new Anglican cathedral at Capetown. The names of Lord Roberts and of

the late Prince Victor also appear among the list of subscribers.

The Rev. S. C. Alderidge, a Congregational minister, at Manchester, England, has applied for admission to Holy Orders. The Bishop of Llandaff, in his cathedral, admitted into communion with the Church of England, the Rev. Evans Jenkins and the Rev. J. Barry Thomas, formerly Baptist ministers.

The Countess of Derby recently opened an Educational Exhibition and Sale of Work in St. George's Hall, Liverpool, in aid of the Building Fund of the Church Pupil Teachers' College. The Bishop of Liverpool spoke, and dwelt on the importance of thorough training of pupil teachers. A good site has been obtained in Colquitt Street, and £2,000 has been subscribed; a further £6,000 is required.

Dr. A. B. Stevens laid the foundation stone of a new mission church, in Wycliffe Road, Lavender Hill, Battersea, dedicated to St. Bartholomew. The building, designed by Mr. Fellows-Pryme, will have seating accommodation for between 800 and 900 persons, and its cost will be about £9,000. The Bishop of Southwark conducted the service, and delivered an impressive address.

The Bishop of Rochester lately visited Petersham, and opened a new church room, erected and presented to the parish by Mrs. Warde, of Petersham House, in memory of her aunt, the late Miss E. Walker. In addition to the church room, Mrs. Warde is erecting a new parish church, after the style of the first Canterbury Cathedral. The cost of the erection of the room has been estimated at upwards of £10,000.

The Rev. H. Hensley Henson, the new Canon of Westminster, and rector of St. Margaret's, has distinguished himself of late by writing against extreme ritualism from the point of view of a decided High Churchman. Mr. Henson is at present chaplain of St. Mary's Hospital, Ilford. He was formerly vicar of Barking and rural dean; and for a short time was head of the Oxford House at Bethnal Green. He was select preacher at Oxford in 1895-96.

By the death of the Rev. William Venables Williams, chairman of the Colwyn Bay bench of magistrates, which took place in the parsonage of Llandrilloynrhos, public life in Wales has lost a commanding personality and prominent leader. He graduated M.A. in 1854, and in 1869 the late Bishop Short appointed him to the living of Llandrilloynrhos, and it is interesting to note that one of the emoluments enjoyed by him was a title of the fish caught in the ancient Monk's fishing weir, the salmon being caught by trained dogs every tenth day. Whether Sunday or weekday, his servant fetched from the weir the vicar's share of the fisherman's haul.

Whoever has suffered by the election, Nonconformity has not. This section of the new House of Commons represents considerably more than one-sixth of its membership. In the old Parliament, only ninety-six Nonconformists had seats. For the new, 120 have returned. Ninety-seven of these are Liberals, fourteen are Unionists, twelve are Conservatives, and one—the member for North-East Cork—is a Nationalist. An analysis of the 120 Nonconformist members shows that thirty-six are Presbyterians, thirty-four Methodists, twenty-five Congregationalists, eleven belong to the Society of Friends, ten are Unitarians, and four are Baptists. The latter have fared badly, losing some excellent candidates.—Manchester Guardian.

The Rev. T. W. Cain, coloured clergyman, who lost his life in the dreadful disaster at Galveston, was born a slave in 1843. He was trained a carpenter, but had the opportunity of a literary education, and was ordained deacon in 1879. He took charge of a mission church in Richmond, Virginia, which under his care increased tenfold in eight years. In 1882 he was ordained priest, and in 1888 Bishop Gregg, of Texas, called him to work in Galveston, where he increased a communicant list of 34 to 200. The diocesan convention twice elected him a deputy to the General Convention, in which he had an honoured place; and he will long be missed both within and without his spheres of special labour.

The Dean of York was at the unveiling of a memorial tablet to General Wauchope, erected in the Presbyterian Church, Priory Street, York, and in moving a vote of thanks to Dr. Ramsay, who unveiled the memorial, the Dean said there were traits in the character of General Wauchope which must have commended themselves to everybody, especially to those who appreciated real sterling character and a true religious life. Personally, he never saw General Wauchope until the latter came to York, and during the time he was at York it was not very often they met, but there was in some characters a sort of magnetic attraction, so that one felt a once drawn to them, because they were sterling material, true metal. It would be impossible to be in General Wauchope's company and be associated in any way with him, or to hear very much about him, without feeling that he was not only a soldier of the Crown but eminently a soldier of the Cross. He could only say for himself, as representing a very small number of those who had had the pleasure in putting up that very appropriate memorial, that it had been a very great pleasure to have any part in such a work.

Belfast Cathedral.—The building of the nave of the new cathedral for Belfast is progressing steadily. For over twelve months the work has been in the hands of the contractors, Messrs. H. Laverty & Sons, of Belfast, and already the side walls have reached the height of the window sills, and the inner portion of the western doorways are almost complete. The material which is being used for the exterior is Du'ring stone, and is being brought over from Somersetshire. Glastonbury Abbey is said to be built of the same material. It is being erected in large blocks, which harmonize with the solid and massive character of the design, and a very fair idea can now be gained of the style of the building. It should be remembered that the plans, which are being carried out, are for a building of an entirely different type from our older Irish cathedrals, and perhaps it is fitting that in a new city, which has become, through the energy and enterprise of its inhabitants, the commercial capital of Ireland, a somewhat new departure should be made in the design for its cathedral church. It is to be basilican in its general plan, and the measurements of the different parts are simple and arithmetical. The nave is to be 40 feet wide, the aisles 20 feet each, six bays of the nave of 20 feet each. The internal height of the aisle walls is to be 35 feet, and of the nave and its clerestory, 72 feet. The whole length of the church internally, when complete, will be 214 feet. The choir will be placed between the transepts, under the dome, the ground plan of which is a square of 40 feet. Throughout, the architect, Sir Thomas Drew, has adopted a round-arched treatment, which suggests a Byzantine source, and is likely to give the cathedral an appearance of massiveness and solidity and at the same time result in a more commodious building than a Gothic design. The pity is that funds will not permit of the west-front being erected at present. The architect, as far as we can judge from the drawings, evidently intends it to be the great feature of the cathedral.—The Irish Church Gazette.

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.—Received with thanks from a member of St. George's W.A., St. Catharines, Ont., per Mr. Geo. Grisdale, Winnipeg, the sum of \$1.50, making a total of \$30.50 received to date, in response to my appeal. J. F. COX, Missionary.
Sioux Mission, Griswold, Man., 13th, Dec.

A WARNING TO ALL.

Sir.—I wish to draw your attention to the following extracts from "The Young Churchman," a weekly paper published at Milwaukee in the United States, and sent to me, and most likely to all the Canadian clergy as a sample to induce us to subscribe. The date of the paper is July 22nd, 1900. A small boy, desirous of imitating S. Simeon Stylites, and other ancient worthies, is made to say: "Yes, that's it, sir; the world will ring with my yells. I'm going to be Oom Paul out in the potato patch. I'll call the bugs the Britishers, and every hill of potatoes a kopje. Say, sir, I must get all the boys in the neighborhood interested in this fight. It would be selfish of me not to let Tom Smith, Bob O'Brien, and all of them, come to my fight. It will be the noble, heroic, Turner's brigade against the cowardly Britishers, who are invading our territory. Every kopje will be covered with the blood of the enemy." Again, in the same number, in an article called "A Trip to Fort Milin," are the words: "Here they passed the old cannon ball house, so-called from its still retaining the traces of a cannon ball which had passed through its walls, when the British were storming Fort Milin." Again, in the same number, in "Winonah's Ward": "Everything went on splendidly, until just as Doris took her place in the history class, and was trying to remember what on earth the name of the American general was at the battle of Saratoga," etc. These specimens of the prevailing animus in the United States, taken from one number of a child's paper, proposed for circulation in a part of the British Empire, ought to be enough to warn all who are connected with our Sunday schools to avoid even Church literature from the United States. I am afraid the spirit of hatred to everything British is dominant even in Church circles. It seems to me that we ought to be very careful to protect our children, and through them our country and our Queen from gratuitous insult. It does not need the semi-official, or perhaps official, indignity offered to the British flag at Washington the other day to convince me at any rate that Great Britain and Canada have no more bitter enemies than those who are pretending to fraternize, and with talk of Anglo-Saxon nonsense, drawing German wool and Irish frieze over their old Mother's eyes.

A CANADIAN.

Family Reading.

THE DYING CENTURY.

The twilight falls; the twilight of the day,
The year, the century, all drawing to their close
Together—slowly journeying away
Into that quiet past whence they arose.

Strange, fearful hour! Not for one hundred years
Thy like hath been, nor yet again shall be,
Until one hundred more have swept our spheres
With scourge and power, joy and misery.

And so, to every soul, whose earthly times
Are each rung out with clanging noise of bell,
There comes but once this sound of mystic chimes,
When tolls the century's sad passing knell.

Hark! louder than the clashing Christmas peals,
Or tone from village spire or city tower,
Weird monitor which to the soul appeals,
Eternity's great timepiece, chimes its hour.
—A. F. in Church Bells.

THE LIVING GOD.

God is sweetness, meekness, gentleness, tenderness, abounding in mercy and loving kindness, pitying the miserable and naturally holding forth a helping hand toward them; yea, he is universally thus. There is not one miserable soul, not one perishing creature upon the face of the earth, but as he hath wisdom and power to help it, so he hath tender bowels and a heart thereunto. And it is not for want of something to be done on his part that souls perish, but the falling always was and still is on the creature's part. God loveth all His creatures and cannot but be good to them. He is outwardly good, he is inwardly good, but what stands with His love and mercy? He does not forget himself; he does not lose his nature in the manifesting of His righteousness, wrath and severity against sin and sinners.

Oh, that thou couldst dwell in the knowledge and sense of this; even that the Lord beholds thy sufferings with an eye of pity; and is able, not only to uphold thee under them, but also to do thee good by them. Therefore, grieve not at thy lot, be not discontented, look not at the hardness of thy condition; but when the storm and matters of vexation are sharp, look up to Him Who can give meekness and patience, can lift up thy head over all and cause thy life to grow and be a gainer by all. If the Lord God help thee proportionately to thy condition of distress, thou wilt have no cause to complain, but to bless His name.

THE CHURCH.

As far as my own researches have extended, I know of but one Church in the New Testament; that which was visibly founded on visible Apostles, Jesus Christ Himself being its visible corner-stone; and I confess I cannot but regard it as eminently unfortunate that any other conception of the Church of Christ should ever have gained currency within her borders. It is true that Christ's promises are conditional on repentance and faith, to all who are capable of exercising those graces; it is also perfectly true, that those alone who fulfil the conditions really, and in spirit, adhere to the Head; but this surely no more constitutes these holy and happy believers "a Church," in the Scriptural sense of that term, than the loyalty of a few members in a disaffected corporation constitutes them the corporation, or the fidelity of a few soldiers in a mutinous army constitutes them the army itself.

That the Church should be corrupt does not annihilate its existence or destroy its essential being as a society. That the body should be all more or less infirm, with the exception of a single arm, does not make it necessary to call that arm the body; still less to rob the sickly panic of its appointed rights, its sustenance for the present, its hopes for the future. One of the evils of this refinement of the Church unto the ideal company of the elect is, that it cuts all the tenderest nerves of sympathy between godly

men and the visible Church around them. It is impossible for them to sympathize, on purely Scriptural grounds, with a society which they have been taught to imagine is nowhere, or scarcely, recognized in Scripture. It may be a valuable community, but it is not theirs. The spouse is regarded as a useful servant, not, as amid all her misfortunes, the still cherished Bride of Christ. —William Archer Butler.

THE RANK AND FILE.

We are too apt to lavish our plaudits on those who take a leading part, and to forget the rank and file. I ask not for less praise for the generals, but for more for the privates. Every man should be estimated on his own merits, with his environment duly considered. One blamed the snail for his slow progress, forgetful that he carried his house on his back. The bird would not be so fleet of wing if it had to carry its nest; nor the butterfly flit so flauntingly if he had still to bear about even the remnants of the house he occupied during the chrysalis stage. Ah, me, we little know how some are handicapped in life's hard race! Comparisons are odious. Let every candle stand in its own socket.

All honour, I say, to those who play a secondary part, to those who are content to be behind the scenes! It needs no little grace to occupy a subordinate position. From those they herald and exalt they have a right to expect the kindest consideration. They have sacrificed themselves for others' advantage, and should be loved and cherished in return. He who reaches the top of the wall by the shoulders of another should stay to help his helper up. It is the least that he can do.

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DO GOOD WHEN YOU CAN.
BY REV. W. R. HARRISON.

Do evil to no man.
Be honest and kind.
Be a friend, and no foe.
Be strong and refined.
Be a light to the sad.
To woman add man.
Make each weary one glad,
And do good when you can.

'Tis a hard working world,
'Tis a life full of pain.
Be the soul's wings untired,
The godlike to gain.
Be helpful and true.
Brighten life's narrow span.
And another one through,
And do good when you can.

There's a hope in the heart,
There's a light in the sky.
Don't let them depart,
Keep Faith ever high.
Give good-will to all.
Crown the good you began.
Cause no one to fall,
But do good when you can.

BEAUTY OF SPIRIT

The people who win their way into the innermost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the better natures of others. Most of us know persons who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose quality of human goodness makes up every other deficiency.

And if it came to a time of real stress, when we felt that we needed the support of real friendship, we should choose above all to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position, and difficulties and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at the faces they enshrine there, because beauty of spirit is more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.

RULES FOR DAILY PRACTICE.

1. Be careful to get time every morning as soon as you are up for Bible-reading and Prayer.
2. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."
3. When at work, work heartily, remembering that God has called you to that work; and never undertake any work without asking God's blessing upon it.
4. When with others, consider them, and act and speak in love.
5. When alone and unoccupied, occupy your mind with thoughts about God and holy things, lest Satan find your mind empty, and fill it with evil thoughts.
6. Do not forget to give thanks at meals.
7. Be careful in speaking not to say anything that is false, useless, or unkind; and think before you use

God's name, lest you should take it in vain.

8. Avoid, if you can do, without neglecting your duty, every place and company where you are liable to be tempted; but if your duty calls you there, do not shrink from it, but look to God for help.

9. Check anything which you see or hear that is wrong, if you can; if you can't, do not stay to watch or listen to it.

10. Leave off the work of your calling as far as possible on Sundays, and be regular in attendance at Public Worship.

11. As far as possible use such opportunities for Public Worship and Holy Communion as are offered you, on Week Days as well as on Sundays.

12. Do not go to bed without reading a portion of God's Word, and praying to Him.

HINTS TO HOUSEKEEPERS.

Baking powder Biscuit.—1 quart of flour, a lump of butter the size of an egg, a pinch of salt, 2 heaping teaspoonfuls of Royal Baking Powder, milk or water enough to make a stiff batter. Bake in a quick-oven.

Corn Meal Griddle Cakes.—1 pint of corn meal, 1 heaping teaspoonful of butter, 1 salt-spoonful of salt, 1 teaspoonful of sugar. Pour boiling water slowly upon the mixture, stirring till all is moistened, and leave it for thirty minutes. Then break into the mixture three unbeaten eggs, which must be well beaten into the dough. Add five teaspoonfuls of cold milk, one spoonful at a time, till it is all smooth, and then bake on both sides a nice brown. Serve hot, one griddleful at a time, as they are baked.

Chicken Stewed Whole.—Fill the inside of a chicken with large oysters and mushrooms and fasten a tape around to keep them in. Put it in a tin pan with a cover, and put this into a large pot with boiling water, which must not quite reach up to the top of the pan the chicken is in. Keep it boiling till the chicken is done, which would be in about an hour's time after it begins to simmer. Remove the scum occasionally and replenish with water as it boils away. Take all the gravy from it and put it into a small saucepan; keeping the chicken warm, thicken the gravy with butter, flour, and add two tablespoonfuls chopped oysters, the yolks of two eggs boiled hard and minced fine, some seasoning and a gill of cream. Boil five minutes and dish the fowls.

Nice Way to Cook Cutlets.—Get a pound of veal cutlets and cut into square pieces; lard thickly on both sides, put into a pan with enough butter to fry; when the cutlets are brown both sides pour over them enough boiling water to cover, add a bay leaf, carrots, onions, some celery, parsley, pepper, and salt; let the whole simmer for two hours, strain off the gravy into a clean pan, and boil it over a good fire till thick; arrange the cutlets nicely on a hot dish, pour the gravy over, and serve.

In removing grease spots by benzine the strained outline which is left can be prevented by the application of gypsum extending a little beyond the moistened region. When

ROYAL

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BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful; it assures you against alum and all forms of adulteration that go with the cheap brands.



Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

dry, shake the powder off, and no trace of the spot will remain.

SEARCHING FOR SANTA CLAUS.

Faster and faster fluttered the snowflakes to carpet that city street, and to fashion a fairy highway on the rooftops for Santa Claus and his fleet reindeer.

Through the blindness whiteness, trudging bravely along, could be seen two small figures. A pair of blue eyes looked out timidly from under an apology for a cap. A pair of black eyes looked out fearlessly through locks of yellow hair covered by a scarlet hood. Now I am going to tell you, at the beginning, what this boy and girl were about,—they were searching for Santa Claus.

In a quiet little street, in a tiny bare room, that very morning, Willie and Millie had listened to a mournful tale: Santa Claus did not know their address, and so, of course, he would not visit them.

"Is that him?" cried the boy, tugging at the little girl's arm. "Say, Millie, is that him?"

"No," said Millie, and she laughed. The snowflakes caught in the little boy's pinched face, and clung to the little girl's hair.

Some snowflakes—and these were

not kind snowflakes—crept inside four little worn shoes to take a look at twenty little toes.

"There he is, Willie!"

They took hold of hands, and ran as fast as they could.

"Hello! What's up?" It was Santa Claus' voice, clear and merry. He stopped stock-still, with the snowflakes on his silver beard, and on the great basket he carried upon his arm.

Millie hastily drew a corner of her shawl over a rent in her dress; but Santa Claus' twinkling eyes had seen it already, but he didn't seem to mind it.

"Willie and me come to give you our address, Mr. Santa Claus," she said politely. "It's No. 3 Catharine Street. We're the same ones you gave the horse and cart and the baby doll to last year, when we lived on Greek Street."

"They're all broke up," added Willie, in a whisper.

"My goodness above!" cried Santa Claus: "I've been looking for you two everywhere. No. 3 Catharine Street—trust me for remembering!" With that he hurried down the long avenue. The snowflakes, growing larger, were pelted at him like snowballs. And the dear old fellow was laughing so that he couldn't walk straight.

A CERTAIN POTATO.

It was a hot day, and Mr. Ball and his two boys, Tom and Joe, had been digging potatoes all the morning. Now, at noon, they sat under the big chestnut tree eating their lunch.

"If we work smart, we shall get 'em picked up by three o'clock," said Tom.

"O father! if we do, can we have the rest of the afternoon to work on our boat?" asked Joe.

"Why, yes; you've been good boys to stick so close to this job, and I guess you deserve a little play spell."

"I wish we could afford to keep a man," grumbled Joe.

"If Jack hadn't got loose that night, he couldn't have eaten meal enough to kill himself, and we should have had the two hundred dollars for him the next day," said Tom; "then we should have had a man this summer."

"Yes," said Mr. Ball, "Jack made it a hard year for us; but you boys have been brave, and we shall soon be on our feet again."

"Who's that climbing over the fence?" he asked, sitting up.

"Why, it's Jennie! What d'you s'pose she wants?" said Joe.

"I'm afraid something's wrong at home," said Mr. Ball, anxiously. "Mother would never send her so far alone unless it was something important."

By this time Jennie was near enough for them to see that she had a letter in her hand.

Tom ran to meet her, and in a few minutes they knew that Uncle Timothy was coming that very day, and must be met at Centreville, the nearest railway station.

Uncle Timothy had not visited his brother before since the twins were babies, and it was an open secret that this rich city uncle, who had no son of his own, wanted to take one of his nephews to educate and train up in his business.

"I'm sorry to leave you, boys," said Mr. Ball, "but you can get the potatoes picked up by six o'clock, and your play spell will have to come some other day."

"That's all right, father," answered Tom, cheerfully.

Joe dug his bare toes into the soft ground, and said nothing.

"Oh! by the way, boys," called Mr. Ball, as he started off across the field, "there is a certain potato I meant to look for. Bring it home if you find it."

"What do you s'pose he meant by that?" asked Tom.

"Oh! it was just one of his jokes," said Joe.

"No, he meant something, and I'm going to find out what, if I can," said Tom.

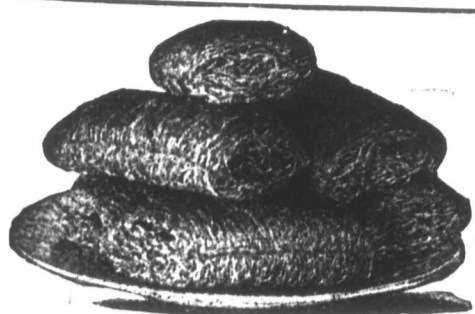
"Come on, Joe, let's get at it."

"Go chase yourself!" answered Joe, crossly. "I'm hot and tired, and I'm going to get good and rested before I begin again."

"Well, then, good-by lazybones, for we shall have to sprint if we finish before supper-time."

Several bags were filled and tied up before Joe felt rested enough to help, and even then his work was "steady by jerks," as his brother told him. At last from Centreville came the faint sound of the six o'clock whistles.

Joe straightened himself up, and called:



"Shredded Wheat Biscuit"

Doctors Endorse It.

"I have used Shredded Wheat Biscuit as a nutritious food in cases of convalescence from acute diseases. Also in chronic gastric disturbances, and find it valuable as a diet." W. JOHNSON, M.D., Augusta, Me.

Shredded Whole Wheat contains all the nutriment of the whole wheat and is thoroughly cooked—can be prepared in a minute—saves labor.

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TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

"Six o'clock, Tom! I'm going to quit."

"Why, we can't quit till the potatoes are all picked up!" answered Tom, with one hand on his stiff back.

"Can't! What's to hinder, I'd like to know? Father didn't say they'd got to be done to-night, and besides they'll be home pretty quick now, and Uncle Timothy ain't going to catch me looking like this now, I tell you! First impressions, you know."

"Ma says he was always awful particular about his clothes," admitted Tom, "but father expected us to finish this job. Come on, Joe," he added, coaxingly, "it won't take long now."

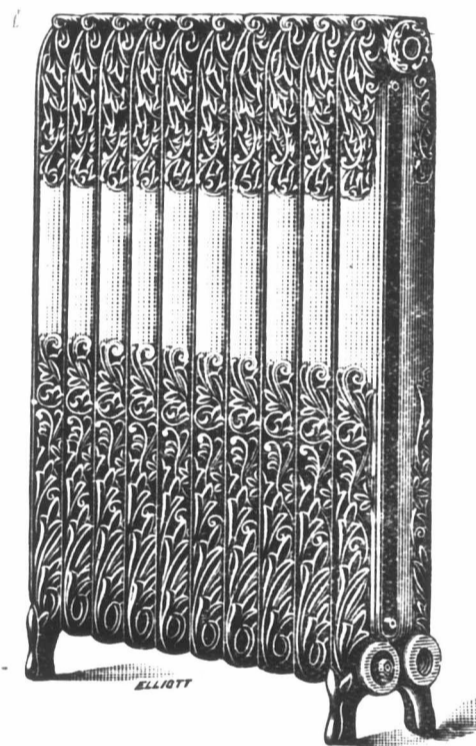
"No, sirree, not if I know myself. I'm going to look out for number one."

"Good-by, old plodder," he called, as he climbed the fence. "You'll be sorry you didn't come too when you see me start for the city."

Poor Tom! He did want the promised education, and Joe would certainly get ahead of him in his uncle's favor if he was neatly dressed, and ready to greet the travellers.

'Military' and 'Imperial' PAPETERIES For Christmas Gifts. Latest idea in stylish note paper—an aristocraticness at the price of cheapness. The kind all up-to-date stationer handle. Cream white and nebula blue, handsomely boxed, with envelopes to match. Manufactured by The Barber & Ellis Co. Limited TORONTO

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The Canadian Churchman

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Altogether, Tom's thoughts were gloomy, but he kept bravely on, and at last had the satisfaction of tying the last bag, and starting faithful Dobbin toward home.

The long expected uncle had just arrived as Bobbin plodded up the lane.

Tom could see Joe shake hands, and then jump to get the satchel and umbrella from the carriage.

Really the bright, manly-looking fellow, in his best clothes, was so attractive that Tom felt sure the choice was made already.

"Ready-made boys don't grow on every bush, but it looks as though you had the one I want right here," said Mr. Timothy Ball quietly to his brother.

"Wait till you've seen the other one," was the answer.

"Where's Tea?" he asked, turning to Joe. "Why, there he is now!" he exclaimed, without waiting for an answer. "How is this, Joe? Why are you here with your clothes changed, and Tom only just coming home?"

"I thought you'd want me here to meet Uncle Timothy," said Joe, his face flashing a little under the steady gaze of the two men.

"Did you do your share of the work?" asked his father sternly.

"I worked till six o'clock," came the rather defiant answer.

"Come, James, don't be hard on the boy; let us see what the other fellow is like."

And, suiting the action to the word, Uncle Timothy disappeared around the corner of the house.

Tom had just finished scrubbing head and hands and feet at the pump in the yard, and now, in spite of bare feet and overalls, it was a bright, healthy, good-natured-looking boy who came to speak to his uncle.

"Well, young man, why weren't you here with your brother to meet me? This is a cool welcome for an uncle who comes once in fifteen years."

"I know it, uncle," said Tom, giving his hand. "I was dreadfully sorry not to come up sooner, but I've only just finished my work."

"And you never leave your work until it is finished?" Uncle Tom asked, with a quizzical smile.

"Oh, yes! I might if 'twas my own work," laughed Tom.

"Yes," said his uncle, "I see."

A week later, when Uncle Timothy started for his Western home, Tom was the boy who went with him.

"You see, Joe," he explained, the night before they left, "I want a boy who will look after my interests, one who is willing to work overtime, if need be. The surest way to advance number one in this world is to forget all about him. Look out for your father, Joe, and perhaps your turn will come yet."

"Father," asked Joe one day a week later, "what did you mean about that special potato you wanted us to look for?"

"Oh!" laughed Mr. Ball, "the last one was the one I wanted, and Tom found it."

THE WANTON CALF.

A calf, full of play and wantonness, seeing an Ox at the plough, could not forbear insulting him. "What a sorry poor drudge are you," said he, "to bear that heavy yoke upon your neck, and with a

plough at your tail all day, to go turning up the ground for a master. You are a wretched poor slave, and know no better or you would not do it. See what a happy life I lead; I go just where I please—sometimes in the cool shade, sometimes in the warm sunshine; and whenever I like I drink at the clear and running brook." The Ox, not at all moved by the address, went on quietly and calmly with his work, and in the evening when unyoked and going to take his rest, he saw the Calf, hung with garlands of flowers, being led off for sacrifice by the priests. He pitied him, but could not help saying as he passed, "Now friend, whose condition is the better, yours or mine?"

SADIE'S PROOFS IN THE ROUGH.

(Continued from last week.)

"Mamma had gone out to the store, and she asked me to look after Harold while she was gone. I had planned to go over to May Sibley's to play croquet that afternoon, but of course that had to be given up. Harold was dreadful hard to take care of that day somehow. He would keep getting into all sorts of mischief, and when I wanted him to play with his toys on the floor he would throw them all away. And I got angry and cross at him. I went to another part of the room and began to play alone. Harold crept up, as you see there, on tiptoe behind me, and put his arms round my neck and tried to kiss me."

"You do not look as if you appreciated your little brother's flag of truce," was the smiling comment. "It is really a truthful photograph of you both, only, as you say, you do not look very pleasant. Harold's sweet little face has a very coaxing, winning expression on it. I think that if you had looked up and seen it you could not have resisted its appeal very long."

"No, if I had looked at him I couldn't have helped hugging and squeezing the darling, although he loves to tease me so much," Sadie owned; "but I felt too cross to be ready to 'make up' just then."

They went on looking at the rest of the proofs, Aunt Millie thoroughly enjoying and being amused by the various poses and expressions, grave and gay, of the children, just as the camera had taken them.

When they had all been put back in the envelope the lady sat with it in her hands looking into the cheerful fire blazing on the hearth with a tender light playing about her eyes and mouth as she mused over the thought that the negatives had brought to her mind.

"Why do you smile, auntie?" queried the little maid. "What are you thinking about now?"

"I was thinking, dear, of how you and Harold had gone about the last few days, unconscious that Uncle Merton's camera was making such a record of your ways and looks, and that it is something, dearie, as it may be for us in life. There is a queer little machine' in our brain that answers the same purpose as Uncle Merton's kodak, and which photographs scenes, faces, and even words on our memory, to be recalled and scanned again at our will," replied her aunt. "It is taking impressions continually of our lives

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as we go along. When we sit down quietly and bring up memory's pictures one by one I am afraid there will be many in which we shall not look 'pleasant,' Sadie, and, like you, we shall wish them destroyed or blotted out. But memory's photographs cannot always be thrust out of sight at will, and they often rise up and confront us when we least expect or want them," she finished. "So we'll both endeavor to make only good pictures hereafter."

THE JACKDAW AND THE PIGEONS.

A Jackdaw seeing how well some Pigeons in a certain dove-cote fed, and how happily they lived together, wished much to join them. With this view he whitened his feathers and slipped in one evening just as it was getting dark. As long as he kept quiet he escaped notice, but growing bolder by degrees, and feeling very jolly in his new quarters, he burst into a hearty laugh. His voice betrayed him. The Pigeons set upon him and drove him out. When he would afterward have joined the Jackdaws again, his discolored feathers and his battered state drew attention to him, and his former mates, finding out what he had been at, would let him have no further part with them.

THE LITTLE MAN.

There was once a little gentleman who every day grew twenty-four hours older. But when he went to the inn to drink a glass of wine or a schooner of beer, the innkeeper always greeted him with, "Good morning, my little man!" which vexed him greatly.

One morning he went to the shoemaker to have a pair of high heels put on his boots. No sooner had he entered the shop than the shoemaker said, "Good morning, my little man, what can I do for you to-day?"

"Master Crispin," he answered, "hasten to put a pair of high heels on my boots, and let them be high enough to make people stop calling me little man. I'm tired of it."

The shoemaker set to work, and when he had finished and paid, "Good morning, little man," he said, "If you are satisfied, remember me another time."

The little gentleman was greatly vexed that the shoemaker had no more respect for his own work. "It will be different with the innkeeper," he thought. "He will open his eyes, and greet me by another name."

He entered the inn, stamping his feet, and standing as straight as if he had swallowed a bayonet. As soon as the innkeeper saw him, he cried, "Good morning, my little man; what will you have, beer or wine?"

Fancy the vexation of the little gentleman that his heels had produced no more effect! He hastened to the hatter to buy the tallest hat that could be found. He had not let go the door-knob before the hatter greeted him with, "Good morning, my little man; what can I do for you to-day?"

"I want a hat tall enough to make people stop calling me little man! It vexes me beyond measure."

The hatter gave him a hat that might have served for a grenadier, took his money, and thanked his

customer. "Good bye, my little man, remember me next time."

The little man was angry that the hatter paid so little respect to his own wares. "Bah!" thought he. "It will be different at the inn." He hastened thither and entered the bar room, his hat on his head like an Englishman.

"Good morning, my little man," said the innkeeper. "What will you have, beer or wine?"

It is needless to say how much the little man was vexed. What was the use of having such high heels under his feet, and such a tall hat on his head? How was it that, in spite of these expensive things, every one persisted in calling him little man?

Right and left, up and down, he asked all he met, why, in spite of his heels and his hat, he was still called little man. But no one could or would tell him. This vexed him horribly.

"How stupid I am!" thought he. "The people here know nothing; I will go to Rome and ask the Pope, who knows everything."

No sooner said than done; he packed his valise; and set out for Rome.

On the way he stopped at a tavern to pass the night. "Good day, my little man," said the host. "Where are you going at this pace?"

"I am going to Rome to see the Pope," said the little gentleman, crossly. "The Pope will tell me why, in spite of my high heels and my tall hat, every one takes the liberty of calling me little man. It makes me furious."

"Bravo!" cried the host, "I will go along with you. I, too, have something to ask the Pope. I should like to know why every one calls me the poor tavern-keeper. John, you lazybones, pack my valise, I am going to Rome."

"Master, I am going, too," said the hostler. "I want to ask the Pope why every one, without knowing me, calls me lazybones."

On reaching Rome, the three friends asked an audience of the Pope. They were received in a drawing-room, in which there was a mirror.

The Pope received them kindly, and said to the tavern-keeper:

"Turn your back to this mirror; then look over your left shoulder, and tell me what you see in the glass."

"I see" cried the tavern-keeper, "ten or twelve women, sitting round a table, drinking coffee and chattering. Why, there's my wife! I'll warrant she'll not lose a word of the gossip."

"Well, my son," said the Pope, "so long as your wife spends her time in this way, away from home, you will be called a poor tavern-keeper, and you will stay a poor tavern-keeper."

It was the hostler's turn. He placed himself in the same position, and looked over his left shoulder.

"Holy father," he cried, "I see dogs chasing a hare. They think to catch him; ho, ho! Dash and Rover, you did not get up early enough; the hare is too fast for you!"

"Well, my son," said the Pope, "when you run as fast as this hare the first time an order is given you, be sure that no one will call you lazybones any longer."

After the hostler came the little gentleman. He, too, turned his back to the glass, and looked over his left shoulder. The Pope asked him what he saw.

"I see nothing but myself," answered the little man.

"Do you see yourself larger than you are?"

"No," said the little man; "I see myself just as I am, neither smaller nor larger."

"In that case, my son," said the Pope, "I have but one piece of advice to give you; to have yourself measured until you have grown. When you are tall, you will no longer be called little man."

The little gentleman retired discontented, which was wrong in him. But how many silly people there are just like him! How many wish to soar above their shadows, think to add to their stature by borrowed plumes, need to go to Rome to see themselves just as they are between their hats and their heels!

KILLED BY A MOLLUSC.

"To look at an oyster you would never imagine that there was any fight in it, would you? No one would think an oyster could and would fight unless he had been a witness, some time or other, of the oyster's fighting qualities. One of the most exciting contests I ever saw was between an oyster and one of the most deadly enemies of the oyster family, and I am glad to say that the oyster won the fight. The enemy was a starfish, and if all of its kind were as fresh and indiscreet as this one was, they wouldn't be a source of so much dread to the oyster farmer."

"Every person who has anything to do with raising oysters has seen many a battle between them and starfish. These destructive enemies of the oyster grow fast, but seldom attempt to attack the bivalves before they are six months old, and then their inexperience and over-confidence are apt to get them into a heap of trouble. A starfish that has cut its eye teeth, so to speak, will get the best of an oyster every time, for it will mount the shell, drill a hole through it, inject its stupefying liquor into the oyster, and then envelop the whole thing with its capacious and elastic mouth-stomach before the poor shellfish knows what has happened to it."

"Starfish are virtually walking stomachs, and I have found them stretched over clams, shell and all, that were a great deal bigger than the natural dimensions of the starfish. When one of these rapacious marauders envelops a clam or an oyster, it simply turns itself wrong-side-out and pulls itself over its victim, as you would pull on a pair of new socks. This fight I was speaking about occurred in a shallow water, and I had a good sight of it. I saw the starfish work warily along over the oyster, and then settle down upon it. The bivalve was on the lookout, however, and when the starfish was near enough, the oyster's shell closed like a steel trap on one of the starfish's five rays and cut it off as slick as if it had been done with a knife."

"A starfish doesn't mind the loss of a ray or two; in fact, it can stand the loss of four of its rays and then makes its way off, in a short time spreading and growing the lost members again. But if the starfish loses all five of its rays its doom is sealed. It will die almost immediately."

"The oyster had no sooner clipped off one of its foe's legs than it set its trap again and waited for a renewal of the attack. This was not long in coming. The starfish dropped itself slowly, with so much confidence that I could almost see it, and was soon astride the oyster again. Again the trap flew shut, and the starfish rose with but three of its five rays left. But it was plucky, and, with confidence unimpaired, returned for the third round with the prompt and watchful oyster. The round was a repetition of the other two, and the starfish was bereft of another leg. The persistent enemy of the oyster had apparently set its mind on having that particular one, and, without a moment's hesitation, turned its crippled body to the fourth assault. The oyster was now mad all the way through, and shifted its position, turning its open shell upwards as the starfish dropped towards it. This was the last round of the fight, for the oyster caught both remaining rays of the starfish in the trap and snipped them off at one bite. The rayless starfish turned over and sank to the bottom, dead."

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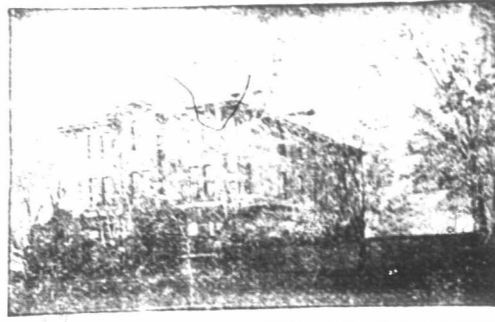
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