

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, DECEMBER 21, 1899.

[No. 49.]

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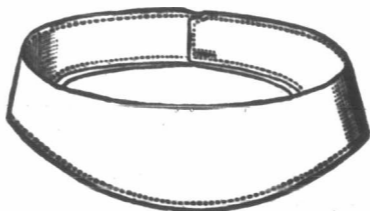
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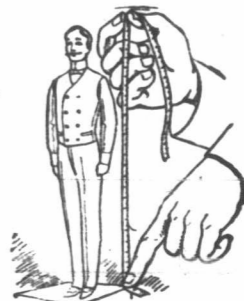
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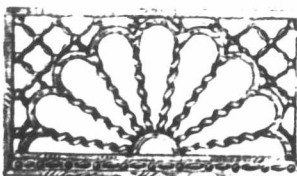
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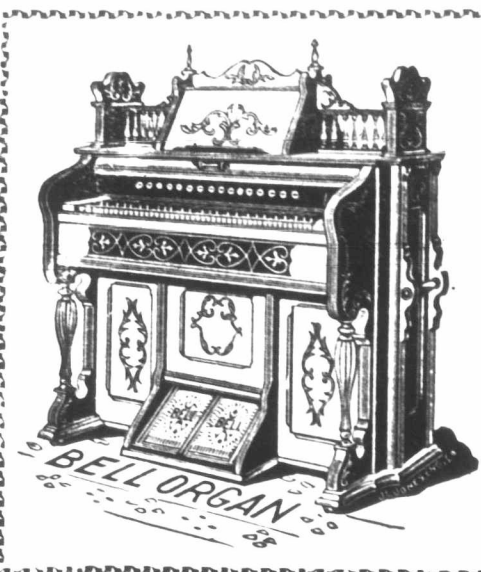
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TORONTO, THURSDAY, DEC. 21, 1899.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

FOURTH SUNDAY IN ADVENT.

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Evening—Isaiah 32, or 33, 2-23; Revelation 15.

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

FOURTH SUNDAY IN ADVENT

(Christmas Eve).

Holy Communion: 307, 315, 321, 322.
Processional: 268, 306, 58, 60.
Offertory: 180, 181, 52, 53.
Children's Hymns: 47, 333, 337, 340.
General Hymns: 49, 50, 482, 484.

CHRISTMAS DAY.

Holy Communion: 60, 316, 520, 523.
Processional: 56, 59, 304, 545.
Offertory: 58, 62, 483, 484.
General: 57, 61, 63, 180.

SUNDAY AFTER CHRISTMAS DAY.

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

Time Rolls Its Ceaseless Course.

How soon we pass away and are forgotten, could not but occur to us on reading the notice of probate issuing of the will of the late Mrs. Whitaker, described as an English lady, who left some money invested in Ontario, to be divided among her family, some of whom lived in this province. This was inserted as a piece of local news, and evidently none of the writers connected with the newspapers seemed to recognize that the deceased lady was the widow of the late Rev. George Whitaker, the first Provost of Trinity College, Toronto

—that she had lived here many years—that her family grew up and some were married here. After resigning his office, the late Provost retired to a small parish in the south of England, where he died, and now his widow has passed away unnoticed. There were necessarily various opinions as to the late Provost's policy regarding Trinity College, but there was and could only be one as to the saintliness of his personal character, and the Christian ideal of the family life. There are, we trust, many of our readers who will be pleased to see this tribute, though late, to the memory of the departed. We add our word of sympathy to Principal and Mrs. Sheraton on their loss. The gradual fading away of an only son, whose youth was full of promise, is a severe affliction and a death for which there is no human consolation.

Development of City Life.

The rapid development of city life and business districts and the removal of families to live miles away from them, so that home and business are united by steamer, train or trolley, will soon produce among ourselves paragraphs like this: St. Bartholomew's Church, Moor Lane, London, is to be demolished and re-erected on the numbered stone system. This church has already been once pulled down and rebuilt in this way. Originally it was St. Bartholomew-by-the-Exchange, but rather more than fifty years ago it was removed to make way for the Sun Fire Office. It was then rebuilt in a new parish in Moor Lane. Now the population has fallen off so considerably that St. Bartholomew, Moor Lane, is to be united with St. Giles, Cripplegate, and the church is to be removed to the suburbs.

Los von Rom.

This has become the name of a new movement, which has attained astonishing force over the continent of Europe, but of which we read little or nothing in our daily papers. Partly it may be because the movement is looked on as political, and partly because the censors of the cabled and selected news look on it with disfavour. But that there is a real attempt to throw off the control of Rome is undoubted. In Paris, the Siecle has joined the party. In Austria it is strong despite the vehement denunciations of the Ultra Montanes and the interference of the Government. In Austria its real cause is that the old high-handed action of the Vatican is altogether unsuited to the age. Hungarian cures have been imposed on Croat villages till their inhabitants have joined the Orthodox Church. Czech or Slavonian priests have been appointed to German congregations in Bohemia or Carinthia. The consequence is that even at Innsbruck, the capital of the once so faithful Tyrol, an illustrated paper has appeared which makes the fiercest attacks on the Roman Church, and records secessions to the number of one hundred per week. A

similar paper is published periodically at Linz.

Church Building in Prussia.

It is well known that the Empress has always taken a sincere and practical interest in the religious life of her people. Berlin has grown enormously since the war, and owing chiefly to her—it is a very different city to what it was or would have been without her active work. Before the Emperor came to the throne, the city of Berlin, notwithstanding its million inhabitants, was poorer in churches than any other capital in Europe. But since Wilhelm II. became Kaiser, as the Berliner Zeitung observes (not without suspicion of cynicism), "churches have been springing up in Berlin as thick and as fast as mushrooms." The Empress Augusta Victoria's own contributions to local churches, and to their artistic decoration, are reported to be considerable. It is said, moreover, in Berlin, that she never misses an opportunity of procuring some special honour or distinction for private persons who make valuable gifts to the new Berlin churches.

Bishop Seabury's Consecration.

We note a paragraph which should interest our correspondents on the other side of the line more than those in Canada; it is that the gravestone which marks the resting-place of Bishop Arthur Petrie, in Dunbenan churchyard, Scotland, has been thoroughly restored at the expense of a descendant, Miss Thain. Arthur Petrie was born in 1730, and at an early age was chosen Bishop of Moray and Ross. In 1784 he was one of the Bishops who consecrated Dr. Seabury, the first of the long line of Bishops of the Church of the United States, and died April 19th, 1787, in his 56th year, and the eleventh of his episcopate.

God's Acre.

There is an overwhelming presence of repose of calm and exquisite tenderness in visiting "the country churchyard" of dear old England. The antique lich-gate, where the rude forefather of the hamlet rested his last rest—the dark yew, planted time out of mind—the gravestone browned with overgrown moss and lichen, all kept and tended with that loving care and thought for the communion of saints which so mark the watchfulness over the church and surrounding God's acre of the present age. All these are altogether peculiar to the churches of our own fatherland. The vulgar funereal trappings, the tarnished velvets—the varnished hearse—the business transaction, and hurried business spirit pervading the whole, mock solemnity; all are out of place here, or if here, would only jar upon the solemnity pervading the scene. These thoughts are suggested by reading the lines written, in the near prospect of death, by the Rev. T. C. Southey, rector

of Newbold Pacey, Warwickshire, 75 years of age, and 32 years incumbent of the parish.

Tell me, my friends, beside
The yews I planted,
My slumbering flock around,
That, when at morning tide,
New life is granted
Within this hallowed ground,
To shepherd and to sheep,
I may arise,
I trust, from tranquil sleep,
'Midst those I prize.

The Education Question in Japan.

Like all modern civilized nations, Japan is confronted with the antagonism between those who desire to instil learning alone into the youthful mind, and those who treat such doctrines as productive of evil results, and believe that the only true education is one permeated with religious instruction. The Minister of Education has issued an edict declaring it essential that general education should be independent of religion, and that therefore religious instruction should not be allowed in Government schools. The Bishop of Tokyo says that the Government would not give boys, educated at private schools, positions, nor could pupils from such schools enter the university. But St. Paul's School, in connection with the cathedral, was allowed to register, as no religious instruction was given in the school, although it was compulsory in the dormitory, and attendance at a daily service in the cathedral was compulsory. The Rev. A. Lloyd (who will be remembered as head master of Trinity College School, Port Hope), is the president of St. Paul's School, and proposes working under the Government license, as the regulations require no change in the working of his school. The Presbyterians and Methodists are dissatisfied, and have returned their licenses, but the circumstances were different. Meantime, Mr. Lloyd's school continues until the Board of Missions in the United States, which supports the school, decides what course they will adopt.

RELIGIOUS EDUCATION.

(Continued).

From C. S. Kerr, Classical Master, Woodstock Collegiate Institute: "The Scripture knowledge of pupils attending our Secondary Schools is very meagre. I am judging now from my experience in teaching English literature, of which I used to teach considerable. Biblical allusions and occasional allusions seemed to reveal a great lack of real knowledge of the Bible. . . . We have used the International Lessons here for a long time. I believe they are perhaps as good as can be found for intermediate grades, though for primary and senior classes there might be something better. . . . One of the great weaknesses in Sunday schools is the poor material available for teachers. I am not speaking of teachers in my school, for we have an exceptionally intelligent and well read body of teachers, but this fact has been mentioned by many with whom I have spoken.

Then there are several other points, such as memorization, home study, etc., in which great improvement might be made. . . . If the Bible could be taught in our Secondary Schools, we certainly would have better results. There are hindrances to this, however, which seem insurmountable." From J. E. Wetherell, B.A., Principal of the Strathroy Collegiate Institute: "The ignorance of Scriptures among the pupils of our Secondary Schools is deplorable. Only this week this ignorance was illustrated in my class of Form III. (thirty pupils). In 'Evangeline' only one pupil could explain the allusion in line 107, 'touch the hem of his garment,' and only one the allusion in line 153, 'as Jacob of old with the angel.' Twenty of these thirty pupils are, or have recently been, Sunday school students. This is a sufficient commentary on the efficacy of the present means of Biblical instruction. . . . I have often felt that I should like to have half an hour each week in every class for a study of the Bible 'as literature.'" John Jeffries, B.A., English Master, Peterboro' Collegiate Institute: "My experience in both Sunday school and High School work warrants me in saying that our young people are strikingly lacking in Scriptural knowledge. I have been especially impressed by this in teaching literature when I have found pupils generally unable to deal at all satisfactorily with Biblical references. . . . Lastly, I should like to see more teaching and less preaching from the pulpit. Instruction in the facts and principles of the Bible, systematic as that of the International series of lessons and supplementary to it, should, I think, be the chief aim of the morning service, at least should take the place of the ordinary sermon." E. A. Hardy, B.A., English Master, Lindsay Collegiate Institute, a former secretary and president of the Y.P.S.C.E. for Ontario: "I am profoundly convinced that what the Ontario youth doesn't know about the Bible is beyond computation; his ignorance is immense. It is a serious problem. I am growing more and more impressed with the great importance of the S.S. and with the need of the Church's increased activity in the matter." D. S. Patterson, B.A., Principal, Chatham, C. I.: "I have often been astonished at the ignorance of H. S. pupils about Scripture. My knowledge of Scripture was largely gained from the practice of my father's house in having family worship twice a day, after breakfast and after tea. Old Testament and New Testament alternating, a chapter from each, every day. This in conjunction with a very regular attendance at church and Sunday school, has made me fairly familiar with Bible lore. . . . The Sunday schools are, I believe, doing all that can be expected of them, at the rate of a half-hour a week." From H. G. Park, B.A., Principal, Uxbridge High School: "What I complain of is, that the ministers of our churches and our Sunday school teachers charge us with the fact, and impute the blame of it to us, when we are forbidden by regulation to introduce religious instruction, as such, into the school-room, or even to comment on such desultory Scripture reading as is done morning or

evening. I have, too, the authority of a H. S. inspector for saying that the regulation in regard to Scripture reading is 'more honoured in the breach than the observance.' I feel sure, too, that the state of Scripture knowledge of the Ontario youth generally is the same as that of the average High School student. . . . The fact is only too evident that those who are chargeable with the Scripture training of our youth, whoever they may be, are either doing too little or are not employing efficient means to bring about the end desired in their very laudable and much needed work." In our previous quotations, we have taken from Mr. Wright's article. In these four letters addressed to him by other principals of High Schools. They seem to us of the highest importance; and furnish a complete answer to the statements that the Sunday schools are competent to do the work of religious education. Let our Churches and our Synods look to this matter. The young of our country are not receiving religious education. That is a simple fact. How "long shall we allow them to go without it?"

THE INFLUENCE OF THE CLERGY.

The question of the influence of the clergy is one of much interest. It concerns not only the clergy, as a class, but also their relations to society in general, and the popular estimate of religion, it is not quite easy to determine the question of the clerical influence, since the phrase has different meanings at different times; for example, there was a time when the clergy meant the clergy of the Established Church. It can hardly be said that this is the case at present. Indeed, we may say that at the present moment there is hardly any distinction between the Churchman, the Presbyterian and the Methodist in dress, appearance, or manner. Such a change has necessarily brought along with it other changes, instead of thinking of the clergy as a caste, we have to think of them as occupying a general social position, and it is impossible that we should look upon them from quite the old point of view. This, perhaps, may explain the complaint that the clergy are differently regarded, and this is said to be the case in England, as well as in the colonies, for although the clergy in England are still established, yet such considerable changes have taken place in their social status, that their relations to society in general have been considerably altered; as a matter of fact, the mere professional position of the clergy, as of other professional men, has been undergoing a great alteration. Doctors, lawyers and clergy are no longer regarded as such, but are simply regarded on their own merits. A clergyman can no longer expect consideration merely on the ground of his sacred office. That will always count for much, and it ought to count for much, but practically it will count for less and less; and the clergy will have to depend more and more upon the manner in which they perform their sacred duties. On the whole we believe that this is better, and that it will be more advantageous for the public and the clergy themselves.

HOMILETICAL HINTS ON THE COLLECTS.

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

Circumcision of Christ.

The Festival of the Circumcision necessarily falls in the octave of the Nativity of Christ, and therefore celebrates the obedience of Christ to the law. The collect is taken from a benediction in the sacramentary of St. Gregory.

1. The collect begins with an invocation of God, Who made His Son to be circumcised to the law for man. This was the very foundation of the work of Christ. He came to fulfil the law.

2. Next comes a prayer for the circumcision of the Spirit, that is, that we may mortify all corrupt affections as Christ did.

3. To the end that we may in all things obey the blessed will of God. This, then, is the whole purpose of the revelation of Christ, that men may see in Him absolute conformity to the Divine Will and become conformed to the same.

The Churchwoman.

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

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

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

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

TORONTO W.A.

The monthly diocesan Board meeting was held in All Saints' school-house, on December 14th; about two hundred members were present. The large attendance at these interesting monthly meetings is a great source of strength in the auxiliary; members of city branches who attend, return to their parish meetings filled with renewed zeal and practical suggestions for improving their work, while the ladies, who kindly act as representatives for country branches, sending each month a letter filled with information gleaned at the meeting, act as very strong links in keeping the W.A. work in every part of the diocese united and loyal. It was reported that since the last meeting, one new senior branch had been added, St. Philip's Girls' Auxiliary. The official communications from the Domestic and Foreign Mission Board were read; for the purpose of prosecuting their work in Japan, the D. and F. Board have decided to defray the expenses of a Japanese lady, Miss Hamaquch, in travelling to Canada, and during her stay here, where she is to complete her studies for a trained nurse. The co-operation of the W.A. is asked in this matter. Rev. H. W. Gibbon-Stocken expects to visit Toronto diocese in January for the purpose of arousing and stimulating interest in the Indian homes on the Black-foot Reserve. Branches who desire visits from this missionary, can make arrangements with the corresponding secretary. The treasurer's receipts for the month were \$534.55, and added to this was a leaflet balance for the year, which amounted to \$121.30. The Extra-cent-a-day Fund amounted to \$61, and was voted to Rev. George Holmes, Lesser Slave Lake, for Indian homes. The parochial missionary collections, since the last meeting, amounted to \$289.21. The Dorcas secretary reported that thirty-five bales had been sent out. The Literature Committee reported the addition of several useful books to the lending library. The Hospital Committee report that their visitors are doing useful service in the various city hospitals. Any member of the W.A., who is ill in a Toronto hospital, will be visited if her name and address is made known to the committee. This is especially valued by country members, who are obliged to enter a hospital and have few city friends to cheer them during their illness. Rev. T. C. Street Macklem continued the series of Bible readings being

given on The Fruits of the Spirit, his subject being "Peace." The president spoke at some length of the Italian mission, established in Grace church parish, Toronto, with the consent and assistance of the Bishop and the clergy of the deanery. The Board voted that \$5 per month be taken from the offertory at these monthly meetings, and given towards defraying the expenses of the Italian mission. The January meeting will be held on Thursday, the 11th, in St. James', commencing with celebration of Holy Communion in the cathedral at 10.30 a.m. The Lord Bishop of the diocese will give an address, and the Nineteenth Century Fund offering will be presented. In the afternoon, the usual Board meeting will be held in St. James' school-house.

HOW DON BROUGHT PEACE.

By Annie L. Hannah.

Christmas was in the very air! Without, the snow lay thick on ground and trees, as it should on Christmas Day; within, the air was filled with Christmas odours; pine and holly, box and cedar were everywhere; and, to add to it all, the great, beautiful old house was simply overflowing with children of all ages and sizes. Little Don Raymond had looked about him with eyes filled with delight when he and his father arrived—with the snow-storm—the night before. Never, he thought, had he been so perfectly happy; never had he seen, in all his little life, a sight so beautiful as the charming old house, decked in its Christmas greens, and filled with merry, laughing, happy children. And little did Donald imagine how very near he had come to missing this delight. When the letter inviting them to be of the party arrived, his father had read it through, then laid it sadly by, thinking how gladly, once, they would have accepted it, and how pleased his beautiful young mother would have been for Don's sake. But since she had left them, almost two years ago now, they had not cared for gaiety of any kind. And yet—

Looking over to where his boy sat reading, Don's father was struck by the very serious little face which bent above the book—a face far too serious for so young a child. "Don," he said, "come here, old fellow." And when the boy had seated himself, facing him, on the arm of his chair, he opened and read the letter once more, but this time aloud; then looked questioning down into the eager little face. "O, father, do you think we might go?" The boy's hands were clasped, his cheeks flushed, and the brown eyes sparkled with excitement. "Would you like to go, my boy?" "The beautiful old house where you used to visit when you were a boy! and Mr. Rutherford was your college chum!—and the fancy-dress party! and the Christmas tree! and the lots and lots of girls and boys! O father, if we might! But not," hastily, "not unless you like it, father." "I do like it, dear old fellow." Then, as the little face fairly beamed with delight, and as, with a shout, the boy began capering madly about the room, he added, half-sadly: "Poor little chap! poor old Don! I've used you badly, have I not? keeping you shut up here all alone with me so long, and forgetting that you needed company and fun! Well, you must forgive your selfish old father, and we will turn over a new leaf, and begin by accepting this kind invitation to the Christmas party. Yes," as the boy flung both arms about his neck, begging to know, "yes, I do truly, truly want to go." And this is how it came to pass that Donald found himself the centre of that merry throng of children, many of whom had arrived before them. During that first afternoon and evening Donald was a little uneasy, and had run away more than once to hunt his father up, to make sure that he was not regretting that he had accepted the invitation. But when, each time, he found him strolling up and down with his arm across his old friend's shoulder, or talking comfortably of old times with him in some retired nook, with a peaceful, restful look in his dear face, why then the little lad was happy indeed. Then he allowed himself to enter into all the

fun; and laughed, and played, and danced with the others through the beautiful wide halls, and up and down the broad staircases, the gayest of the gay. And, to crown it all, Don had been selected from among them all, to open the fancy-dress party on Christmas night, and to lead the band of birds, beasts, insects and humans which was to distribute the presents from the tree among the guests; for many were expected from the neighbouring country on that evening. Lovely Mrs. Rutherford made this announcement, standing among them on Christmas afternoon, with her hand on Donald's shoulder as she explained how the king of the party was to stand on the steps of the throne at the end of the great hall, and wave his wand in token that the games and dancing were to begin, and later lead the procession to the spot where the tree stood, behind dropped curtains. And as she talked Don noticed that a certain dark-eyed little maiden, a niece of his hostess, cast a resentful glance in his direction; and though he heard, he did not understand, the whisper of one of the boys to his neighbour: "There's going to be a row in the camp; her majesty is offended!" But presently he forgot the matter, for Mrs. Rutherford had turned to him, and began instructing him in the part he was to play. Then, laughing, patting a shining head here, kissing a rosy cheek there, she moved among the eager, excited throng, and finally, as the shadows began to fall, and the sun sank behind the hills across the river, she sent them, laughing and chatting, off to their rooms to dress for the party, with this parting word: "Try to remember through all the evening, as I hope you have remembered through the day, that song, of 'Peace on earth,' that the angels sang on the first Christmas." And if, as she spoke, her eyes lingered almost pleadingly on a certain scowling little face, why, no one noticed it, for almost immediately the air was filled with laughing, questioning voices, as the children ran up the wide stairs: "What are you going to be? a bird! what fun! I'm a butterfly! Has any one seen the tree? No? O, I can hardly wait till the time comes! I'm glad that nice boy is to be king! Well, here's my room; good-by!" An hour later, Donald came down the stairs into the great silent hall, the first to arrive. He was arrayed in his fancy-dress, and his cheeks were glowing, and his little heart beating high with anticipation. "How funny it is to be a beetle," he thought to himself, as he lifted one of the heavy curtains which hung before the great window at the end of the hall, and let it fall behind him, careful not to brush his gauzy wings; "but it isn't as funny as being the new moon, as Nelly De Witt said she was going to be. Oh! how lovely the river is in the moonlight with all the snow on its banks!" And then, somehow, his mind wandered off to his beautiful young mother, and he wondered if she was thinking of her dear ones down on the earth this Christmas night. So he was quite startled when he heard his own name spoken just outside the curtain, and hardly realized that he was listening to what was not intended for his ears till the conversation ended. "Isn't it a shame!" cried an indignant girlish voice, "she is making such a fuss that it will spoil the whole evening. You see Mrs. Rutherford promised her that she should be queen as she was last year, you remember, if Donald did not come—for she was not sure that his father would be willing to; and now she is crying and saying she will not come down at all!" "And she says she wishes he had been sick, so that he could not come!" chimed in another. "She is the most selfish girl in all the world!" "I most wish that he would let her be queen, just for the sake of peace, though of course she does not deserve it," said a third. "Well, I don't!" cried the butterfly. "though it does seem hard that she should spoil all the fun. Of course Mrs. Rutherford will not listen to her, but Molly will take away all her pleasure in the party if she keeps on. You know she is an orphan, and that's the way she comes to be so spoiled—no one can bear to deny her anything! Come, let's go into the parlor!" and the next moment they had flitted away, leaving Donald alone by the moon-lit window, the blood surging into his cheeks, his heart thumping, and his breath

and going in quick gasps. What a selfish, disagreeable girl! Well, he was not supposed to know anything about it, and so he would not think a word of what he had heard. But just as he had parted the curtains and was about to go out into the hall, Mrs. Ruthford came down the stairs, and the sight of her sweet face, so full of trouble and anxiety, touched the little boy's heart, and then he seemed to feel his own dear mother close beside him, waiting only till his hostess had left the hall, Donald sprang from his hiding place, and sped lightly up the stairs and into the room where his father stood before the mirror, finishing his own toilet. "What, back again?" he exclaimed; as at the sound of Don's step he turned. Then seeing how troubled was the little face which an hour ago had been so beaming, he laid down his brushes and, coming to where the boy had seated himself on the couch, he asked: "What is the matter, Don?" "It is something that perhaps I had better not tell you, father, because it was not meant for me to hear; but I would like to ask you a question. Suppose," looking up into his face, anxiously, "suppose there was something that you wanted very, very much to do, and that was right for you to do because you had been chosen to do it, and yet you had found out that if you let some one else do it, it would make things more peaceful—what would you do? What do you think that she—mamma, you know—would want you to do?" Poor little Don! he had no idea how plainly he had told the story he had meant to hide! His father stooped and kissed the eager, questioning little face. "I hope, Don, I trust that on Christmas—I would give up my own wish for the sake of peace. I am sure that she would wish it, Don, and that it would please Him who came to earth on Christmas Day." For a moment the little head was lowered; then, lifting it, he looked with his brave, brown eyes straight into his father's face. "Thank you, papa," he said, and, getting up, ran quickly down the stairs. The great hall was no longer empty: birds, beasts and insects were flitting, flying, buzzing about; tall monks, quaint Swiss maidens, lads from Holland and girls from Greece walked everywhere, all wondering if the fun was to be spoiled by one selfish little child. A katydid in green gauze, and a ladybird in her red spotted gown, tried to stop and speak with him; but Donald had caught sight of two figures in one of the little reception rooms, the door of which was guarded by the butterfly, and, pushing by, he ran in. Dropping down on one knee before the new moon, who was evidently trying to coax and reason with the brilliant little bird seated beside her on the window-seat, he exclaimed, beseechingly: "Beautiful new moon, will you ask the bright bird beside you if she will kindly take my place and open the party—be queen as she was last year—and then lead us in giving out the presents? She knows how," he added, in his winning way, "and I really wish that she would do it." Molly, who had been eyeing him askance—poor, selfish little child! fairly beamed with delight, exclaiming, as her whole face lighted up: "Do you really mean it? do you mean that I am to be queen and wave my wand?" "Yes," Don replied, "of course I do." So peace was restored, and Molly, not Don, waved the wand from the throne at the end of the hall; Molly, not Don, led in the distribution of the presents. But it was Don, not Molly, who carried the lightest heart of all that Christmas night; Don, not Molly, who finally fell asleep with the angels' song singing itself in his heart, and a peaceful, happy smile hovering about his lips. "As though an angel—perhaps his angel mother—had kissed them," his father thought, as he stood looking down upon the little fellow as he lay there sleeping, with the Christmas moonlight falling about him.—The Churchman.

The Church of Monamolin, in the Union of Kilnemanagh, has lately had a handsome silver chalice added to its communion plate. It was presented for the service of God and in memory of the late Mr. Hubert Lewis Scott, and bears the simple inscription, "In Memoriam, J. B. S., 1899."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax—St. Paul's.—There was a combined service for all the Anglican churches in this church, on the Eve of St. Andrew. The service was arranged at the suggestion of the Bishop, and the forms used, taken from "Missionary Collects, arranged in connection with the C.M.S. Cycle of Prayer," received His Lordship's sanction. The Rev. F. P. Crawford, of St. Luke's, took the collects which contain intercessions for "The Church of Christ, the World and the Jews," and for Africa. The Rev. W. H. Bullock, chaplain to the forces, took the prayers for "The Mohammedan World," Palestine and India. Rev. J. A. Simmonds, of St. Mark's, led the intercession for "Regions beyond India," "Ceylon and Mauritius," and China. The Rev. Rural Dean Almon, of Trinity, took the prayers for Japan, Australasian missions, Canada and other American fields. The Rev. K. C. Hind, of St. Stephen's, led the intercession for preparation of labourers, missionaries' families, home workers and the work of committees and missionary organizations. The hymns sung were very appropriate. The Rev. F. Wilkinson, of Dartmouth, gave an excellent review of work in the foreign field. The subjects specially selected by the C.M.S. for intercession at this time are: (1) The supply of missionaries. (2) Preparation of those whom the Lord has chosen or called. (3) Prayer for the missionaries. (4) Prayer for the great and growing band of native fellow-workers.

The Rev. F. H. W. Archbold has kindly presented the church with a fine portrait of the late Bishop Binney, which has been added to the interesting collection of historical pictures in the vestry.

It has been decided to purchase the property occupied by James Donahue, just north of the Parochial Hall, and the vacant lots on Grafton street, for the purpose of enlarging the Parochial Hall, and adapting it to the requirements of a modern Sunday school. At the last vestry meeting, it was reported that 38 persons had subscribed \$5,600. At the present time, the subscription list is over \$7,000.

New Glasgow.—The Rev. S. J. Woodroffe, of this place, has been appointed curate of Sydney. Mr. Woodroffe is a man of marked ability, a good preacher, an excellent organizer, and an indefatigable pastor. He is just the man to meet the new conditions of Sydney, where such great developments are looked for.

FREDERICTON.

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

St. John.—An appeal has just been made by the ladies of the Church of England Institute, St. John, for help in providing Christmas boxes "for little ones in the country." In part it reads: "Will you not turn away from the heart-rending details of earthly warfare to help fittingly celebrate the Birthday of the Prince of Peace. Help us to provide for the innocent mirth of the children, which is perhaps the surest way of bringing gladness to all."

Trinity.—The Rev. W. W. Craig, lately curate of St. Martin's Montreal, the newly-appointed curate at Trinity, took part for the first time on Sunday, December 3rd.

Marysville.—The Rev. W. B. Belliss, rector of this parish, is receiving the congratulations of

those interested in Church work in the diocese. In his short rectorate he has succeeded in completing the church at Marysville. Some time ago the S.P.G. offered \$500 towards this building, to be given when it would pay off all debts. The condition stipulated with the gift was that it should be completed before the 1st of December, 1899. Through his perseverance and efforts, Mr. Belliss has met the requirement and claimed the gift. The church was consecrated on November 30th last. Besides the Bishop and rector, there were present the Very Rev. Dean Partridge, and Revs. Sub-dean Whalley and Canon Roberts. At an evening service the same day, ten candidates were confirmed.

Victoria—St. Jude's.—This parish is now vacant. A meeting of parishioners will be held on December 12th for the election of a new rector.

St. Stephen—Trinity.—The chapter of the deanery of St. Andrews met in this parish on Wednesday, November 29th. There was service the evening before. The Rev. Dr. Hunter, the new rector of Grand Manan, preached the sermon. Rural Dean Newnam and the Rev. J. W. Milledge, of Oak Bay, were also present and took part in the service. On Wednesday morning there was, as usual, a celebration of the Holy Communion. The chapter meeting was at 10 o'clock, and proved a very pleasant and profitable one.

Carlton—St. John.—The Rev. Arthur Murphy, after finishing the mission in St. James' church, assisted the rector of St. George's, Carleton, in a series of mission services. St. Jude's church is vacant at present. The parishioners met on the 12th of Dec. for the purpose of electing a successor to the Rev. J. Parkinson, who lately resigned.

McAdam Junction.—Under the rectorate of the Rev. J. E. Flewelling, the Church in this place has sprung up into new and higher life. Notwithstanding the opposition, which is met with in those who dissent from the Church and who were first organized in their work, Mr. Flewelling is meeting with marked success. Already a Building Fund has been started, and a church erected and furnished, is soon to be the reward of the devotion of the Church workers in this place. Pastor and people are to be congratulated upon the success of a sale of work, which was lately held here for the purpose of raising funds for the Building Fund.

Blissville.—The rector of this parish is alive to missionary work, as evinced in the success which has attended his labours at Fredericton Junction. Only five years ago Church work was undertaken here for the first time. The Rev. H. Dibblee was its promoter. Since then a congregation has been formed and a beautiful church erected and finished on the exterior. There was a very successful service held in it the other evening, the anniversary of the beginning of the work there, and which addresses were given by the rector, and the Rev. H. Montgomery.

Fredericton.—The Bishop has issued an appeal for funds in enlargement of the "Divinity Scholarship Fund." At a recent meeting of the Board of Home Missions a committee was appointed to work for the increase of the fund at the mission board's disposal for this purpose. This action was decided upon after the reading of several applications for scholarships from young students preparing for work in the diocese when there was not one vacant. This is a worthy object, and no doubt will be met with a willing response.

Richibucto.—The Bishop of the diocese visited this parish lately and confirmed a very large class. The Rev. H. A. Meek is rector of this parish.

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St. David.—On Monday evening, 20th November, the rectory at Oak Bay was the scene of a pleasant gathering. Over one hundred and sixty parishioners of St. David, St. Patrick, St. James and St. Croix assembled to celebrate the twentieth anniversary of the marriage of the rector, Rev. J. W. Millidge and his wife. The marriage was celebrated in the parish church of St. David twenty years ago, by the Rev. J. Rushton, now of Chicago, and the Rev. W. M. Groton, who is now also in the United States. Many changes have taken place since that day; four children have been born to the couple then united. One has passed on to the Church expectant in paradise. Numbers also of those who were present have departed this life and been laid to rest "in sure and certain hope." The church itself has been destroyed by fire, but still a few were left to take part in Monday's celebration, notably Mr. J. H. Dyer, who was best man on the original occasion. After a bountiful supper, which had been provided by the ladies, had been discussed, the rectory dining-room table was cleared off, and a splendid china dinner set laid out upon it, the gift of the parishioners of the three parishes comprised in the mission of St. David. After this had been duly admired all adjourned to the parlour, where Mr. C. N. Vroom, of St. Stephen, standing on a stump brought in for the occasion, read a number of letters from well wishers at a distance; one from Mr. Rushton, recalling the events of the original occasion; one from Mrs. Medley, Bishopcote, enclosing a sum of money; another from Mr. T. Millidge, Q.C., St. John, enclosing a cheque, and several others. The rector mounted the "stump," and thanked those assembled, some of whom had driven nearly 20 miles, for their good wishes, and their consistent hospitality to himself and wife for so long a time, saying that he regarded their homes almost as his own, having spent so much of his time at their houses, being always received as a welcome guest. The Rev. E. Bell then in a short and happy speech tendered the best wishes of the Methodist community, many of whom were present and had contributed to the donation. The Doxology was then sung with great heartiness, and the rector then pronounced the Blessing.

QUEBEC.

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

Quebec.—At a stated meeting of the Central Board, which was held on the 21st November, the Bishop, who presided, announced that Mr. William Price had handed to him \$24,000, bequeathed by the late Hon. E. J. Price, to various Church objects, and also that Mr. Price had himself paid the Government succession duty, amounting to \$2,400. A hearty vote of thanks was passed by the Board, and ordered to be sent to Mr. Price for this extremely generous act.

Richmond.—St. Anne's.—The annual conference of this rural deanery was held recently in the basement of this church. The Archdeacon of the diocese, one of its members, was called to the chair. The Holy Communion was celebrated at 8 a.m., and mattins was said at 9.45 a.m. The conference opened at 10 a.m. with the study of St. Luke, Chap. I., in Greek. The afternoon session, at 2.30 o'clock, was open to the public, and twenty-five were present besides the clergy. One paper fell short, through the absence of Mr. Fothergill, but Mr. Wurtele and Mr. Sykes read theirs—the first on "The Success of Sunday Schools, and the Instruction of the Young," a very thoughtful and suggestive paper, indeed; the second dealing with the troublesome problem, "How to Keep Our People Loyal to the Church After Confirmation?" The discussions upon the two papers were very prompt and very general, and left a good impression upon all. At 8 p.m. the missionary meeting began with a hymn, the Archdeacon very kindly taking charge, speaking at the beginning and at the close. Mr. Blaylock made a speech of singular

force and fervour on the progress of the Church in Japan. Mr. Lewis, coming from the diocese of Ontario, spoke of work there, and Mr. King gave a rapid sketch of work in Africa, brim full of data, which was much appreciated. The offering taken (\$12), was sent as a token of kindly memories to Bishop Thorneloe, of Algoma.

Cookshire.—The annual meeting of this deanery was held here on Tuesday, August 29th. After the celebration at 8 a.m., mattins at 10, the meeting opened with study of part of St. Paul's Epistle to the Romans in Greek. At noon a short office of prayer was said. In the afternoon the chapter meeting of the deanery was held. Minutes were read and matters of general interest discussed, especially the duty of the clergy to visit the Public Schools. Evensong was said in St. Peter's Church at 7.30, when the Rev. E. B. Husband, of Marbleton, preached. On October 9th and 10th, the Rev. C. E. Bishop welcomed the clergy of the district to a deanery meeting at Scotstown. Seven clergy out of nine were present. Evensong was said on Monday at 7.30 p.m. The meeting of the deanery was fixed upon as the harvest thanksgiving, and the Rev. J. W. Wayman preached a most thoughtful sermon on "Thanksgiving." A celebration of the Holy Communion at 7.30 a.m. on Tuesday morning was attended not only by all the clergy, but by a number of the congregation, both men and women. After mattins at 9.20, the Rural Dean led in Greek Testament study. Romans i. to iii., v. 20, was taken up, and the special topic was "Sin and Its Results." The deanery prayer was read at noon. After dinner at the parsonage a pleasant hour was spent in social chat, and the meeting adjourned. A third meeting of the deanery was held at Canaan, Vermont, on November 14th and 15th. The incumbent of Hereford is an International missionary, and is doing real and effective missionary work, not only in Hereford, but in the States of Vermont and New Hampshire. On Tuesday afternoon a well-attended meeting was held in the Church Hall, at Stewartstown, when the Rural Dean and Rev. A. H. Moore gave addresses on Church work. At 7.30 p.m. we drove to Hereford church for another service. This was a most inspiring one. The church was as full as it could hold, the majority being men. The service was hearty and bright, and the Rev. A. H. Moore and the Rural Dean gave addresses on "Church Work," and "Our Duty as Soldiers of Jesus Christ." Wednesday was devoted to Greek Testament, Romas iii, v. 20, and iv., with "Imputation," as the special topic. After Greek Testament a paper was read by the Rev. A. E. Whatham, on "The Old Testament in the Light of Modern Science." The paper was most thoughtful and original, and was followed by an animated discussion. These deanery meetings are not only helpful to the clergy, but are also useful to the parish in which the meeting may be held. We hope to continue them through the winter.

North Hatley.—St. Barnabas.—The Bishop of the diocese officiated in this church on Saturday afternoon, November 18th, assisted by the incumbent. His Lordship dedicated the Davies' Memorial Altar Cross, administered the rite of Holy Baptism to six adults, and confirmed six candidates, including two of the newly baptized.

Eustis and Capelton.—Christ Church.—On the evening of the same day as above, His Lordship held a confirmation service in this church, when he admitted seven young people into the full membership of the Church.

Waterville.—St. John's.—On the following morning the Bishop held another confirmation service in this church when 8 persons were presented for the Apostolic rite, including five young men, one of whom was baptized by the Bishop at the beginning of the service.

Magog.—The Lord Bishop visited this mission on Sunday, October 29th, and confirmed 13 candidates at the 11 o'clock service. A large congregation was present, considering the very wet weather, and listened with great attention to the very instructive words that fell from the Bishop's lips. In the afternoon, the Bishop proceeded to Stanstead, via Fitch Bay.

Lennoxville.—St. George's.—On November 19th, the Lord Bishop of Quebec administered the rite of confirmation to thirty-two candidates in this church. There was a very large congregation, the church being crowded to the doors. The service was beautiful and interesting, the other clergy present being the rector, the Rev. Dr. Scarth, and the Rev. R. A. Parrock. In his address to those just confirmed, the Bishop alluded to the recent departure of the Canadian Contingent to the seat of war, and he exhorted those, who, having been enrolled under the banner of Christ at their baptism, had now publicly volunteered to be His faithful soldiers and servants, to go forth and fight manfully against the powers of evil unto their lives' ends.

Grandmere.—A new church was dedicated here by the Bishop on Sunday, November 5th. After the petition, praying the Bishop to dedicate the church, had been presented, the Lord's Prayer and a collect was said, and then the Bishop proceeded to the chancel while a hymn was sung, and there he offered the prayer of dedication. Immediately following the service of dedication, came the order of confirmation. Two adult candidates received the Apostolic rite, and all received from the Bishop's addresses much help and instruction.

MONTREAL.

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

Montreal.—St. Luke's.—The Lord Bishop held a Confirmation service in this church on Sunday evening, the 26th ult. The Bishop was attended by the Rev. T. E. Cunningham, M.A. In the course of his address to the candidates the Bishop dwelt chiefly upon the work of the Holy Spirit. A large congregation was present at the service.

Bishop Bond has just issued the following letter to the churchwardens of his diocese:

"Montreal, December, 1899.

"Dear Brethren,

"Christmas Greeting:

"The infinite love of God in giving Jesus us at this time to be born for us should move you to gladness, and a desire to make a special offering to the ministers of Christ, in grateful acknowledgment of God's tender love to all mankind, and in his special mercy in continuing to us the peaceful exercise of our religious privileges, and in granting a bountiful harvest.

"I ask you, therefore, in the name of Jesus, to present to your pastor the offertory to be made on Christmas Day as a manifestation of gratitude to God on the part of the congregation, and that where practicable, notices of such offertory be circulated some days previously, in order that all persons may understand the purpose to which their contributions will be applied.

"As chief pastor, I earnestly pray that every spiritual and temporal blessing suggested by this holy season may be vouchsafed you and yours, and that so you may have and enjoy a Happy Christmas. I remain, your faithful Bishop,

"(Signed) "W. B. Montreal."

"To the Churchwardens."

The Bishop in spite of his great age, 85 years, is still able to perform all his episcopal duties without the aid of a suffragan.

Trinity Church.—On the shores of Lesser Slave Lake, in the great missionary diocese of Athabasca, is St. Peter's mission, where the Rev. Geo. Holmes,

missionaries of the Anglican church is increasing the number of converts, and teaching the Indian children. At all the churches who are especially interested in this mission as Trinity Church, of this city, whose Woman's Auxiliary, and his junior branch, the Guild of St. Agnes, send every year bales of wearing apparel, groceries, drugs, and other necessaries, so very welcome and difficult to get in that lonely land. That the work of the Trinity W. A. is fully appreciated at its distant destination, is witnessed to by the letter received from the Rev. George Holmes, who writes that no bales that they receive are so well filled or so generally useful. To provide the material necessary for their work, the ladies of the Woman's Auxiliary of Trinity church gave a concert last Tuesday night in the lecture hall of the church. It was one of the most successful and thoroughly enjoyable concerts that has ever taken place there. An unusually attractive programme formed a happy combination with a large and appreciative audience, and a warm welcome was given to those who kindly gave their services for the occasion. Among the items on the programme, which found especial acceptance, were two songs by Miss Cotton, "I cannot help loving thee," by John Clayton, and "Past and Future." Miss Cotton possesses a contralto voice of no ordinary quality. Full, rich and resonant, her note delighted the ears, and touched the hearts of her audience. Other numbers which were well received were piano solos by Mr. Morris; a violin solo by Miss A. Ritchie; songs by Miss Chadwick, Mr. Walter C. Johnson and Mr. Bull. A quartette by students of the Diocesan College; a cello solo by Mr. Charles Murphy, and recitations by Mr. Edward Evans.

Lachine.—St. Stephen's.—The Rev. Principal Hackett, of the Montreal Diocesan Theological College, delivered an interesting lecture on missionary work in India in the hall of this church, before a large audience last Wednesday evening. The rector, the Rev. H. E. Wright, presided, and the lecture was illustrated with limelight views.

ONTARIO.

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

Bath and Odessa.—Rev. F. T. Dibb, rector of Wolfe Island, has been appointed to this parish by His Grace the Archbishop, in succession to Rev. G. T. Evans, resigned. He will commence his new duties at the beginning of the new year.

OTTAWA.

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

Ottawa.—The Rev. Canon Hannington announces that enough money has been subscribed towards the Widows' and Orphans' Fund by the congregations in the diocese to secure the bequest of \$500 left by the late Robert Hamilton, on certain conditions.

Canterbury.—St. Augustine.—A confirmation service was held in this church, in the mission of Tennyson, on Advent Sunday. Bishop Hamilton came at 10.30 a.m., accompanied by the Rev. A. W. Mackay B.D., of All Saints', Ottawa. The number confirmed, together with some private candidates in the evening at Port Elmsley, amounted to some forty, the majority of whom were males, and fifteen were converts. The church was so crowded that scores could not obtain an entrance, and a great many had never seen a real live Bishop before. The missionary-in-charge has been busy ever since explaining the different parts of the episcopal habit and vestments. The addresses were fully characteristic of Bishop Hamilton, tender, comprehensive and very full of edification. His Lordship celebrated the Eucharist, assisted by Mr. Mackay—the incumbent played the organ and directed the choral parts of the service, which were

very heartily rendered. All the newly confirmed received, together with many others from Tennyson and Port Elmsley, about 100 in all. In the afternoon the consecration of the church took place, when the Rev. R. B. Waterman, of Franktown, preached a forcible and useful sermon. The Bishop also spoke of the pleasure it gave him to see the interest shown in the church and her services by "our natives, the enemy," though this was not his exact expression. Mr. Mackay spoke in a most telling manner of the Church as a moral and spiritual force. It was very kind of him to leave his new parish to be present. The church was again full though many had to forego their mid-day meal in order to be present. St. Augustine's is of stone, and comprises body, chancel, vestry, tower and spire, surmounted by the well known symbol of our faith. It was stiffish work to get it built and paid for, but we didn't lose any sleep over it, our faith being strong. In the evening the Bishop (who is a perfect beaver for work), came to Port Elmsley, and visited a log hut for a private confirmation, the news of which, indelicately circulated by the incumbent, has done immense good. The party, accompanied by faithful settlers with lanterns, afterwards crept through a barbed wire fence, which skirts the edge of the forest near the mission-house, and went to the poor, old, tumble-down shanty, which has hitherto done duty for a church, and in this building (next year to be replaced by a new stone church), the Bishop, fresher than ever, preached again. People had been waiting three hours to keep their seats. They are very early hereabouts. One strong man, a convert, is counting up the weeks until the Bishop can come again, and he is only one among many scores. After service, His Lordship inspected the mission house, where the incumbent lives alone, whenever he gets time to be there for half an hour or so. The lantern threw a lurid light upon the bare walls and scantily-furnished rooms. The fire was out, and the cupboard bare. The only literature, a Bible, Thomas a' Kempis, "Reveries of a Bachelor," "The Church Times," and the latest war news (a British reverse), lying on the ground. The missionary then drove the Bishop to Perth, arriving by midnight at the hospitable rectory of Canon Muckleston. The Rev. R. B. Waterman, who had preached the same night in Perth, had already retired, not to Franktown, but to rest; and the hearty greetings of the Canon were consequently subdued. Owing to the advanced age of the Franktown horse, and the bad condition of the road from Canterbury to Perth, Messrs. Waterman and Mackay scarcely reached town in time for service. We wish the croakers at the Provincial Synod could have been with Bishop Hamilton that day. May he be spared for very long to build up every country parish in his diocese.

TORONTO.

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

St. Alban's Cathedral.—The Rev. C. B. Andrews, Priest-Vicar of this Cathedral, delivered an interesting lecture in the crypt on the Transvaal on Wednesday evening last. The lecture was illustrated by stereopticon views, which were shown by Mr. Whittemore.

St. James' Cathedral.—The Lord Bishop of the diocese will institute the Rev. Provost Welch, M.A., as rector of this Cathedral Church, on Wednesday, the 27th inst., St. John, the Evangelist's Day, at 8 p.m.

The Rev. Professor Clark, of Trinity University, delivered the first of a series of lectures before the Hobart Guild, in St. Andrew's church, Anne Arbour, Michigan, his subject being, "The Holy Ghost; Very God." There was a large audience present, who greatly appreciated Dr. Clark's eloquent effort.

Trinity University.—The following is the programme for the 4th annual meeting of the Divinity Alumni, which will (D.V.), be held at Trinity College, on Tuesday, Wednesday, and Thursday, January 9th, 10th, and 11th, 1900. Invitations have been sent to all Divinity Alumni, but possibly some of them may have miscarried. Should this meet the eye of any who have not received their invitation and desire to be present, will they kindly notify the Provost. Tuesday, January 9th, a.m., Quiet Hours, conducted by the Right Rev. the Lord Bishop of Niagara; 2.30-4 p.m., business; 4 p.m., "Theories of Ethics" (Rev. Canon Sutherland, M.A., rector of St. Mark's, Hamilton); 8 p.m., Missionary meeting (Rev. T. C. S. Macklem, M.A., rector of St. Simon's, Toronto, and others). Wednesday, January 10th, 10 a.m., "The Christian Development of Ethics" (Rev. Canon Sutherland); 11.15 a.m., "The Message of Malachi," (Rev. W. F. Cooper, B.D., rector of Campbellford); 2.30 p.m., "Church Music" (Rev. F. G. Plummer, L.Th., St. Thomas', Toronto); 4 p.m., "Preaching According to the Proportion of the Faith" (Rev. E. A. Anderson, M.A., Smith's Falls). Thursday, January 11th, a.m., business; "The Personal Life of the Clergy" (Rev. C. L. Ingles, M.A., rector of St. Mark's, Parkdale); "Maurice on the Kingdom of Christ" (Rev. H. Symonds, M.A., rector of Ashburnham); p.m., "Social Ethics" (Rev. Canon Sutherland); "The Reformation Settlement" (Rev. G. F. Davidson, M.A., Fellow and Lecturer in Theology). The hours for services in chapel, meals, etc., will be the same as in former years.

The treasurer of the Interdiocesan Sunday School Committee begs to remind clergy and Sunday school superintendents that all remittances to him, on account of the annual subscription of twenty-five cents imposed (under authority of the Provincial Synod), upon every Sunday school, towards forming a fund for the purchase of prizes, etc., at Interdiocesan Sunday School Examinations, should be in his hands not later than the end of the present month. Cards and circulars for this purpose were sent out more than a fortnight ago, and many Sunday schools throughout every diocese in the Ecclesiastical Province of Canada have already responded; but some, especially in the dioceses of Ottawa, Ontario and Toronto, are still in default, and the fund has not yet reached the required amount.

St. Martin's-in-the-Fields.—This suburban parish is showing marked signs of growth and activity; the congregation has greatly increased, and the Sunday school has altogether outgrown the capacity of the building. The parishioners, realizing the need of further accommodation, have decided to build a new chancel, transept, choir-room and vestry, and the work is now being rapidly pushed forward. Unless hindered by stress of weather, the new additions will be completed by the 23rd inst. They will be a great improvement to the present building, besides furnishing much-needed accommodation. The rector's appeal for funds has met with a hearty response from the parishioners, and many friends in different parts of the city have also contributed generous assistance. This part of Toronto, it is expected, will before long be thickly populated, and there is a good field for a strong parish with hearty, bright, Church services. St. Martin's is to be congratulated on the successful work that has already been accomplished there under many difficulties.

Alliston.—The Rev. H. C. Dixon, of Toronto, preached in St. Andrew's church, Alliston, and in St. Peter's church, West Essa, on Sunday, December 3rd. His sermons were of a missionary character, dealing specially with missionary work in the diocese of Toronto, and the needs of the Mission Fund. Mr. Dixon dealt with the subject in a very practical and interesting manner.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The Rev. Canon Bland has resigned the rectorship of this Cathedral church.

Milton.—Grace Church.—A movement is on foot to raise \$1,000 by Easter next as a 19th century contribution to the Building Fund of the church. The idea has already met with a liberal response, and it is expected that the amount will be realized. During the winter months a course of six lectures, of the University Extension course, are being delivered in the Town Hall. Last year a course was delivered by Toronto University exclusively, but fortunately we were able this year to get a fair representation for the Church University, Trinity giving half the course. On Tuesday, Dec. 12, Prof. Mackenzie, of Trinity, lectured on "Kipling." All who had the pleasure of hearing him were delighted with Prof. Mackenzie's truly charming lecture. The Church workers of the parish are now busily engaged preparing for the great Christmas festival.

Merritton.—St. James'.—A meeting of the members of the Chapter of the Rural Deanery of Lincoln and Welland was held on Wednesday, the 6th inst., in the schoolroom of this church, but in consequence of the severity of the previous night's snowstorm, several of the members of the Chapter were unavoidably absent. At 8.30 a.m. there was the usual celebration of the Holy Communion, and at 10 o'clock a.m. the Rural Dean called the Chapter to order. Prayers were said by the Chapter's secretary, the Rev. L. E. Skey, after which the Venerable Archdeacon Houston said that before entering upon the business of the Chapter he desired to express the pleasure felt by the members in seeing the Rev. Robert Ker taking his place for the first time as their Rural Dean. Mr. Ker had been unanimously elected to the office and subsequently confirmed by His Lordship the Bishop of the diocese. They had now known the new rural dean for a good many years, and he was only voicing the sentiments of the members of the Chapter in their cordial appreciation of their new rural dean; he felt sure that the interests of their Chapter, representing as it did the interests of the Church in the two important counties of Lincoln and Welland, would be well looked after by the rural dean, and the archdeacon hoped that he would be long spared to preside over their deliberations. Canon Bull felt pleasure in endorsing all that had been said so well by Archdeacon Houston. Rural Dean Ker thanked Archdeacon Houston and Canon Bull for their kind words, and the members of the Chapter for having elected him to a position for which others were much better qualified than he felt himself to be, but the position had come to him unsought, and he would faithfully endeavour to discharge the duties pertaining to the office with all due zeal and diligence; but with so many brethren of experience to assist him he felt reasonably confident that the burden would not be a very heavy one. He hoped whatever time they had at their disposal during the sessions of the chapter that it would be utilized for profitable and practical purposes. Again thanking them most cordially the rural dean proceeded with the order paper. Rev. N. I. Perry then read a profitable and very interesting paper on the opening chapters of St. Paul's Epistle to the Phillipians, dwelling upon the practical aspects of the condition of that Church and how its position might be used to illustrate the needs of the Church to-day. At the conclusion of the paper Archdeacon Houston expressed his high approval of the way in which the subject had been treated and referred to St. Paul's confident faith that whatever trials and difficulties might beset the path of the messenger, the great Head of the Church would accomplish His Divine purposes. Canon Mackenzie, Canon Bull, Rev. Mr. McGinnis and others expressed themselves as being

in hearty sympathy with the method of treatment pursued by Mr. Perry. The chapter was most hospitably entertained by the Rev. L. E. Skey and the members of the congregation, for which the rural dean returned suitable thanks and said the hospitality of Merritton was too well known to need any lengthened remarks from the rural dean. The next meeting of the Chapter will be held in the parish of the rural dean on the 26th and 27th February, 1900. L. E.

Dundas.—St. James'.—An attempt was made recently, and not without some success, to adapt the "Service of Song," so popular amongst the denominations, to the more sedate methods of the Church. A service was held in St. James' on Thursday, 7th inst., of which the following is a brief outline: After an organ voluntary, hymn 49. A. and M., was sung as a processional; a mixed vested choir, supplemented by members of Hamilton choirs, entered from the vestry and occupied the chancel. The first Lesson, Isaiah xxx., 18, was read, followed by the Magnificat, Creed, choral preces, Lesser Litany, Collects and hymn 222. A. and M. Then from their places in the choir several of the members of the local and visiting choirs rendered a programme of sacred song; between two of the numbers hymn 51 A. and M. was sung by the whole congregation. When this short programme was completed a voluntary was played and during it the offerings were made and presented. Hymn 376 was then sung by all present; the prayer for the soldiers in Africa with concluding prayers were offered; the Benediction given, and the choir receded singing hymn 223 A. and M. The night was very dark and threatening, but a very good congregation, numbering about 250 or 300 souls, was present. The rector in very few words thanked the choir and complimented the mixed congregation upon the extreme reverence which had marked their attitude throughout the service. To Mrs. Eardley-Wilmot, who is acting as instructrix to St. James' choir, the success of this musical service is chiefly due, and hopes were expressed on the part of many that other similar services might follow.

HURON.

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

Colchester.—The wife of Rev. T. F. Whealen has undergone a critical and expensive operation in Detroit Hospital, and brethren of the clergy have raised a small purse as a token of their sympathy for him in this trying affliction.

London.—Among the important steps taken at the executive committee meeting on Dec. 7th we may specially note these: (1) Separation of Hespeler and Preston; the latter to remain under present incumbent, and the former to be in charge of a deacon. (2) A commissioner appointed to rearrange or reconsider the entire field of the county of Oxford, with a view to rearrangement, if necessary. (3) A commissioner appointed to investigate the advisability of separating Holy Trinity, Chatham, from Dover, and making Dover the headquarters of a new parish. (4) Condolence with the relatives of the late Mr. Brooke, a highly esteemed member of the executive committee at the time of his death.

The Bishop of Huron will hold an ordination in St. Paul's Cathedral, on Dec. 21st (St. Thomas' Day), when it is expected, an Indian, Mr. Simpson Brigham, of Huron College, will be ordained deacon, and several deacons advanced to the priesthood, including Revs. T. H. Farr, of Atwood; W. R. George, of Charing Cross; W. E. V. McMillen, of Milverton, and J. G. Hooper, of Morpeth.

Christ Church.—The Rev. J. H. Moorhouse is arranging to deliver lectures on popular topics at different centres in the diocese during the winter.

He has lectures on the following subjects: (a) How to make the most of life. (b) Importance of a taste for reading. (c) Night revealeth the stars. (d) Character, or show thyself a man. (e) Sympathy.

Wingham.—St. Paul's.—The annual meeting of the Sunday school was held on Wednesday evening, Dec. 1st. The rector appointed Mr. F. Shore, superintendent; S. J. Smith, treasurer; E. Nash, secretary; A. Alderson, librarian; Miss I. Kerr, assistant; Miss I. Kerr, organist; Miss L. Shaw, assistant. The annual meeting of the Young People's Guild was held on Monday evening, the 6th, in the schoolroom, when the following officers were elected for the ensuing year: President, Miss Wade; vice-president, Miss Newton; treasurer, Mrs. R. Vanstone; secretary, F. Shore; collectors, Miss Ida Kerr, Miss Sills, Miss Rankin, Miss Newton.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

Gravenhurst.—St. James'.—On Sunday, December 10th, immediately after morning service, Mr. N. Ferra B. Davidson, of Toronto, president of the St. Andrew's Brotherhood of Canada, addressed the men upon "Brotherhood Work." Mr. Davidson traced the work from its inception to the present time, and related many instances of most valuable work done in parishes where a Chapter existed. The speaker further pointed out the kind of work to be done by a Chapter in this particular parish. Those present listened with much attention, and appreciated the address exceedingly, and it is hoped that a Chapter will speedily be organized. The Rev. A. R. Mitchell, incumbent, thanked the speaker for his counsel and advice, and invited him to meet them again in the near future when the Chapter has been duly formed. The St. James' branch of the Woman's Auxiliary held a sale of work on Saturday, 9th inst., to raise money to help pay off outstanding debts. The effort proved a success in every way and is calculated to encourage the members of the society. A short time ago Mrs. S. F. Davidson, of Toronto, addressed the W. A. here, at a special meeting, on the aims and objects of W. A. work. The members were much strengthened by the kind words and Christian advice given by one so experienced in the work, and expressed a wish to hear Mrs. Davidson again on some future occasion. A Church Boys' Brigade is being organized in connection with this parish this week.

Bracebridge.—St. Thomas'.—The children's annual entertainment was held this year on the evening of St. Andrew's Day, and was a great success. The annual sale of work in connection with the W. A. in this parish took place on the afternoon and evening of Monday, Dec. 11th. There was a steady down-pour of rain all the afternoon and evening, which made the attendance much smaller than it would otherwise have been, and consequently the sales were fewer. The tables were laden with pretty and useful articles of fancy-work and toothsome dainties, delicious ice-cream, and tempting cake and coffee, all made by the ladies of the congregation; also, in one corner, was the fish pond—the great attraction for the small boy. Oysters were also served out to those who wished for them. An orchestra was present in the evening, and rendered several pleasing selections, which were much appreciated. On the previous day, the second Sunday in Advent and the third anniversary of the opening of the new church, the incumbent was assisted at all the services by the rector of Bradford, the Rev. Geo. B. Morley, who delivered two very able sermons suitable to the occasion. Mr. Morley had not been in Bracebridge for twenty years, and was agreeably surprised with the great strides made by our growing and prosperous town in that time. It was a mere hamlet then, but now it has a population of 2,800. He was also much pleased with the new church, and the

ulous parsonage, which reflect great credit upon the loyalty of the congregation, and the taste and ability of the Rev. J. Boydell, M.A., who was incumbent for nearly fifteen years, and in whose tenure both the parsonage and church were erected. On the Sunday afternoon the Rev. G. B. Motley and the Rev. Rural Dean Burt drove out five miles to Falkenburg, and held two services—the one following immediately after the other. The first was the usual 2.30 Evensong, the other the Office for the Burial of the Dead. The sermon was delivered at the latter, when the quaint little church was packed to the porch door, and many were left outside unable to gain admittance. Mr. Motley delivered a very instructive and forcible sermon on the teaching of the first two Sundays in Advent, concluding with a touching reference to the sad evidence in their very midst of the uncertainty of life and the need of living that life which alone can change death from a dreaded enemy into a welcome messenger.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The Rev. H. F. E. Whalley, the new rector, will assume the duties of the parish during the second week of January.

Red Deer.—A new stone church is in progress of erection here. The building is to seat 150 people, and is expected to cost \$3,600; already nearly half of that sum has been collected.

Innisfail.—St. Mark's.—An offer of an oil painting for an altar piece has been made to and accepted by the vestry and churchwardens. The subjects are: Centre panel, the Ascension; right panel, the Crucifixion; left panel, the Incarnation.

British and Foreign.

The Rev. J. F. Gregg, M.A., has been appointed dean of Limerick Cathedral.

The Rev. H. Bramley, M.A., has been appointed sub-dean of Exeter Cathedral.

The Bishop of Bristol has been nominated to be a select preacher at Oxford.

Dr. Knox, the suffragan Bishop of Coventry is now spoken of as likely to succeed Dr. Ryle as Bishop of Liverpool in March next.

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

A Church authority at Adelaide declares that incense and processional lights are not known to be used in a single church in the whole of the Australian colonies.

At a bazaar held at Kensington Town Hall lately in connection with the Colonial and Continental Church Society, the proceedings opened with the "Old Hundredth," the Bishop of Queensland accompanying on the piano.

The regular members of the congregation of St. Paul's Cathedral propose to give a testimonial to Mr. Green, the Dean's vergier, who has just resigned after 47 years' service.

One of the first official acts of the new Bishop of Madras (Dr. Whitehead), has been to direct his clergy to cease from performing the marriage ceremony for parties who have been divorced.

The Rev. J. G. Simpson, M.A., a well-known Scotch clergyman and rector of St. Paul's, Dundee, has been appointed principal of the Leeds Clergy School, in the place of the Rev. W. O. Burrows.

It is understood that the Government of India contemplate erecting in certain stations separate buildings for the use of Presbyterians, Wesleyans, and other Protestants. This is a satisfactory solution of a problem which seemed a short time ago likely to give trouble.

The London Church Congress has been a great financial success. After the payment of all expenses there is a balance of £1,100, which is to be divided between the Bishop of London's Fund, the East London Church Fund, and one or two other London diocesan funds.

A stained glass window, representing Our Saviour walking on the sea to His disciples in the ship has been unveiled in the Church of the Missions to Seamen, at Newport, Monmouthshire. "To the Glory of God, and in memory of the late Thomas Colborn," an untiring friend and benefactor of sailors at that port.

Much feeling has been excited in the North of England by the refusal of the Dean of Durham—Dr. Kitchen—to use at the services in the Cathedral the prayers in war time recommended by the Archbishops. Moreover, in a recent sermon, Dean Kitchen compared the action of England in the Transvaal to that of a big boy bullying a little one.

In commemoration of the 250th anniversary of the death of King Charles I., it is proposed to rent for public worship the now disused parish church within the castle of Carisbrooke, where the king was imprisoned while expecting death. The work has the approval of Princess Henry of Battenberg, Governor of the Isle of Wight. The sum of £1,000 will be needed for the purpose.

In the Lahore Cathedral, India, on All Saints' Day, the Bishop of Calcutta, Metropolitan of India, assisted by the Bishops of Bombay, Madras, Lucknow, and Chhota Nagpur, consecrated the Rev. George Alfred Lefroy, D.D., formerly S.P.G. missionary at Delhi, as Bishop of Lahore. The preacher was the Rev. S. S. Allnut, M.A., head of the Cambridge University Mission to Delhi.

A very handsome Latin cross has just been placed in the Glamis cemetery over the grave of the late rector of St. Mary's. The monument has a total height of 8 feet 3 inches, and is, along with the kerbing enclosing the ground, of polished Rubislaw granite. At the junction of the arms of the cross is a sunk quatrefoil within which is cut, in relief, a chalice engraved with the sacred monogram.

Canon Ainger, Master of the Temple, has announced in the Bristol papers that it is proposed by friends of the late Mrs. Emma Marshall, of Clifton, the well-known authoress, to place in Bristol Cathedral (with the sanction of the Dean and Chapter) a tablet or other memorial in recognition of the high and pure quality of her literary work, and of the service she thereby rendered, especially to the young.

By the will of the late Archdeacon Salmon, the S.P.G., the Bath and Wells Diocesan Church Building Society, the Diocesan Branch of the Clergy Pensions Institution, the Clergy Orphan Corporation, the Corporation of the Sons of the Clergy, and the Charity for the Benefit of Poor and Indigent Clergymen of the Archdeaconry of Wells, will eventually come into the sum of about £16,000, which is to be shared equally.

The Archbishop of Canterbury fixed Friday, December 15th, for his official visit to the King's school, in connection with Canterbury Cathedral, when he laid the foundation-stone of the new buildings now in course of erection just within the North Gate and the precincts. The Archbishops were the patrons of the old "free school," from the seventh century down to 1541, when it was incorporated by Henry VIII., with his new Cathedral foundation. They then became the visitors of the King's school, the patronage of which was given to the Dean and Chapter.

The Bishop has received from the Rev. F. G. Lee, D.D., of All Saints', Lambeth, as a gift to the See House of Rochester, a valuable oil painting of Bishop Atterbury, of Rochester. The portrait is a fine one, by Sir G. Kneller, and was formerly in the collection of the late Lord Wharton, from whose trustees it was purchased by Dr. Lee's uncle, by whom it was bequeathed to the present donor. This is the first gift of the kind that has been made and it is hoped that ere long the Bishop's House may possess many portraits of former Bishops.

A portrait of Thomas Attwood, organist of St. Paul's Cathedral from 1796 to 1838, and the favourite pupil of Mozart, has recently been presented to the Vicars-Choral and assistant Vicars-Choral of St. Paul's by Mr. John S. Bumpus, one of the regular attendants at the Cathedral services. The portrait has been considerably enlarged, and reproduced in photography, with much taste and skill, by the Rev. C. E. Carnegie, one of the form masters at St. Michael's College, Tenbury. It represents "dear old Mr. Attwood" (as Mendelssohn called him) at a late period of his life, and is, in many ways, superior to that forming the frontispiece to the collection of his Cathedral Music, edited, in 1851, by his godson and pupil, Thomas Attwood Walmisley. It has been hung in the vestry of the Vicars-Choral of St. Paul's, the walls of which have, for some time, been adorned with several interesting portraits of musical celebrities connected with the Cathedral—the gift of Mr. C. T. Johnson, an enthusiastic collector. These include Maurice Greene (organist 1718 to 1755), Sir John Goss (organist 1838 to 1872), George Cooper (sub-organist, 1843 to 1876), and William Hodge (sub-organist, 1888 to 1895).

Family Reading.

THE DUTY OF WORSHIP.

The Centurion, whose servant is dear to him, will certainly not suffer his soul to take injury. Cornelius "feared God with all his house." It was not enough for him to be "a devout man;" he also took care to have "devout" persons about him, and that he might have them by God's grace to make them so. And, therefore, when he wanted a religious errand done, he had at his side servants ready and suitable to perform it. Is it not here that the radical fault lies, in a want of that fear of God which shows itself in the care of man? On the Sunday, more especially, you will take pains to arrange the household duties, that each member of it may have an opportunity of worshipping God, and hearing His Word preached, without hurry and without distraction. You will regard it as a sacred duty to see that no servant under your roof shall be able to plead impossibility in answer to the sacred summons to the house of prayer. "Live and let live," in the things of the soul as well as of the body. Let some little personal self-denial secure to your servant the opportunity of worshipping.—Dean Vaughan.

—If we were more to heed the whispers of God, we should not hear so many of His thunders.

A NEGLECTED OBLIGATION.

"There is something I want to ask your opinion about, Maynard. You know I'm going to attend that banquet at the Bellevue House to-morrow, and you know, too, that wine is always served at those occasions. Of course I have no intention of drinking to excess, but I haven't decided to decline wine altogether. A fellow doesn't want to appear to think himself better than his company, you know."

The young man, who had spoken, turned a handsome, irresolute face toward his companion. "Well," he exclaimed, impatiently, as Maynard did not speak, "out with it! What do you advise?"

"Why, really, Phil," said the other calmly, "I'm not in a position to give you advice. You know I don't drink myself, but I have never made up my mind as to whether it does any harm to take a glass of wine occasionally. I haven't any opinion on the subject, and so I can't advise you."

"I haven't any opinion on the subject." This was the testimony of an intelligent, educated young man concerning one of the most vital topics of the day! He was not one of those persons we meet occasionally, who seem incapable of forming opinions. There was hardly a political question on which he had not taken a definite stand, one which he was ready to defend to the best of his ability.

The results of moderate drinking, the penalties exacted for the "occasional glass of wine," are not shrouded in any mystery. Anybody who wants to find out the truth will not have difficulty in doing so. On all such matters we owe it to ourselves as well as to others, to have a definite opinion. Young people can afford to wait a long time before deciding some vexed questions, but the questions which relate to practical duty, and which we are likely to meet any day, clamour for immediate consideration. We owe something to others in regard to our beliefs as well as in regard to our deeds.

HELP FOR OUR BURDENS.

We are apt to think of a yoke as something heavy and hard to bear. Perhaps you have used one when carrying water—a bucket hanging from each end—till it seemed as if your back would break. In some countries of the Old World men and women have been yoked with beasts of burden to drag the plow or to draw a cart. And we sometimes speak of a misfortune as a yoke, or talk of the yoke of poverty. But did it ever occur to you that the yoke itself is not the burden? In reality it is something that helps us to carry loads that would be too heavy for us if we tried to do without it. It may have galled your shoulders as you walked along with the heavy buckets of water, and yet you were glad to make use of it, for you knew that they must be carried and that it was easier to bear their weight as they hung from the ends of the yoke than it would have been if you had held them in your hands. The yoke bears heavily on the neck of the ox; yet it is not really the yoke which takes his strength, but the plow that is fastened to it. The trouble is that we often fail to make any distinction between our yokes and the burdens which they help us to carry. How many of us understand the true meaning of the words, "Take My yoke upon you. . . . For My yoke is easy and My burden is light?" So many people think that religion is a heavy cross to be carried, a cross that must take much of the pleasure and happiness out of life, when in reality it lightens our loads, helps us to bear the burdens that come to us

all, and gives us a sweeter happiness than anything else can bestow.

EFFECTUAL PRAYER.

An arrow, if it be drawn up a little way, goes not far; but if it be pulled up to the head, it flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to Heaven and makes it pierce the clouds. It is not the arithmetic of our prayers, how many there are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer! We might be like Bartholomew, who is said to have had a hundred prayers for the morning and as many for the evening, and all might be of no avail. Fervency of spirit is that which avail-eth much.—Bishop Hall.

TWO KINDS OF TACT.

"I like so much to be with her. She has a great deal of tact, and is always saying such agreeable things." There is nothing out of the way in the feeling thus expressed. We all like people of tact. We prefer the society of those who know how to avoid that which annoys us, and who say "agreeable things." And yet we need to remember that there are two kinds of tact, and that it is possible to enjoy one's society without getting any real benefit from it. Pleasant things are not always those we need to hear, and the people who are pleasant because they wish to be popular, or for the sake of winning some desired end, as friends are more dangerous than desirable. The tact we should cultivate in ourselves and seek in others is born of love and breathes out sympathy and kindness, but it does not hesitate to utter a disagreeable truth when that is needed most.

WHAT IS PRAYER FOR?

God knows our needs before we ask. Then what is prayer for? Not to inform him, nor to move him, unwilling, to have mercy, as if like some proud prince he required a certain amount of recognition of his greatness as the price of his favours. But to fit our own hearts by conscious need and true desire and dependence to receive the gifts which he is ever willing to give, but which we are not always fit to receive. As St. Augustine has it, the empty vessel is by prayer carried to the full fountain.

THE CHURCH KEEPS CHRISTMAS.

The children of the kingdom rejoice. Their joy springs spontaneous from the heart. 'Tis an unselfish joy. 'Tis a joy which impels them to make others happy. They give; may chance a bauble or a toy; but their gifts are bestowed in order that smiling faces and happy hearts may be multiplied. For this day marks the coming of the Prince of Peace. His entrance must be made known where want and squalor are. The poor, the lowly and the outcast must be made to feel that they, too, have a right to greet the Prince of Life. The church bells ring. The strain

of praise uprises in His temples: "Glory to God on high, and on earth peace." The children of the kingdom, too, make merry; but theirs is an holy joy, generated by a firm faith in the coming of the Son of God. The day is done. The morrow comes, but not the dull, cheerless morrow which dawns upon the earth children. For light and life came with Jesus Christ. The knowledge of this has transformed the world, in the eyes of the children of the Kingdom. Christmas has been to them a day of spiritual refreshing, and not a time of fleshly carousing.

HIS DAY FIRST.

"I think Christmas belongs first to our own families," we heard a young lady say when asked to aid in serving a Christmas dinner to a company of little waifs in a great city. Doubtless many of our readers quite agree with her sentiment. In the minds of most of us, Christmas stands for family reunions, for the enjoyment of friendship and for making happy those we love most dearly. Yet, if we think a little of the meaning of the day, we may see fit to change our opinion. Christmas Day is Christ's day. The festival kept in His honour should surely be spent in pleasing Him rather than in gratifying our own wishes. And while it is true that family loyalty and home happiness and tenderness toward those of our own blood are among the things which are pleasing to Jesus, He does not wish our love and service limited to those of our own household. He asks us to remember others of His children, who are forlorn and unhappy and perhaps wicked, on the day which brought joy into the world. Christmas Day belongs first to Christ. If we remember this we shall be in no danger of confining all our love and thought and effort within the walls of home, or making Christmas a festival of selfishness.

WHAT THE SPIDER SAID.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted, and her needle broke and her eyes were full of tears. 'I can't do it,' she said; 'I can't, I can't!'"

"Then her mother came back and bade her look at me. Now every time I spun a nice silky thread and tried to fasten it from one branch to another, the wind blew and tore it away."

"This happened many times; but at last I made one that did not break and fastened it close, and spun other threads to join it. Then the mother smiled."

"'What a patient spider!' she said."

"The little girl smiled, too, and took up her work. And when the sun went down, there was a beautiful web in the rose vine and a square of beautiful patch-work on the step."

CHARACTER SHOWN.

Our characters are often shown in our comments upon our fellows. If we see a good trait in one in whom others see only evil, it is to our credit rather than to his. If we are ready to point out a flaw in a character of which others speak well, it is to our discredit instead of to his. It would seem, then, a very simple thing to win credit in this way. Yet it is very hard to do this, except as a loving heart prompts to it.

—A profession of Christ may last you for life, but a possession of Christ will last you for eternity.

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ORSHIP.

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"FEED MY SHEEP, FEED MY LAMBS"

—Satan, when He trod this earth below,
And healed all forms of human pain and woe,
Gave us some precepts which we are bound to keep,
Among them, "Feed My Lambs," and "Feed My Sheep."

I know by many folks 'tis understood,
That these words mean, "Provide their souls with food."
But still without irreverence I would
Apply them to our common drink and food.

Those starving men, who throng the city street,
With hungry eyes, bent heads, and weary feet,
Standing outside, in misery and cold,
Are God's own sheep, though straying from the fold.

Those little children, wan and pinched and pale,
Whose ragged garments tell their own sad tale,
Are Christ's own lambs; to you He seems to say
"Give them to eat, and send them not away."

He fed the multitude in Galilee,
He feeds His poor ones now, through you and me;
Oh, wondrous privilege! to be allowed
To bear His gift unto the waiting crowd!

Oh, helpful words of our most loving Lord,
"A cup of water falls not of reward."
To have the privilege and guerdon too?
Is it not worth the most that we can do?

In feeding others, we ourselves are fed,
By Christ, our Master and our Living Bread,
From Heaven He came to feed us all and we
Grow daily nearer Heaven through Charity.

POOR KITTY'S CHRISTMAS CARD.

A day or two after Christmas, Ethel asked her mother if she might go and see poor Kitty Mason, and Mrs. Lloyd said she might, and put up a few little dainties in a basket for her to carry to Kitty, who was one of the doctor's patients, and a great favourite of his. It was always a pleasure to go and see Kitty, she was so cheerful and contented, though she had to lie quite still in bed all day, and it was often very dull, for her brother and sister were out all day, and her grandmother grew fretful from staying so much indoors with the sick child. Kitty had met with an accident many months before, and Doctor Lloyd said nothing but perfect rest would ever cure her, and so all through the summer and autumn and winter she had lain in her little bed, with little sunshine, for they lived in a narrow street, and no flowers. "I've come to show you my Christmas cards, Kitty," Ethel said, sitting on the side of the bed, waiting to display her treasures. "I've had one from papa, and it's so pretty that I am sure you will like it." "Oh, what a lovely rose!" the sick child cried. "Do let me look closer," and Kitty kissed me tenderly, and tried to keep back her tears. And Ethel sat on the bedside, regarding me with a very serious face. At last it was time to go, and when she said good-bye, Ethel laid me on Kitty's pillow. "Keep it, dear; I know you will love it, and I'm sure papa won't mind," and then she ran away without waiting for any thanks. But I, lying on the sick child's pillow, saw the look of joy that flashed over the pale little face, the sudden sparkle in her eyes, and heard her low exclamation of delight, and for the first time I realized how much pleasure even a trifling gift unselfishly given may bestow. I was sorry to be parted from warm-hearted, generous Ethel, but dear little Kitty amply

repaid me in love and admiration. I really felt as much emotion as it's possible for a Christmas card to feel, and I had a very pleasant sensation of rest, too, for I knew that all my travels were over, and that I should be safely treasured by Kitty Mason. All through the dark January days I lay generally on her pillow, where she could look at me, and one spring morning, when Doctor Lloyd came, I saw by his face that something pleasant was about to happen. "Ah! Kitty!" he said cheerily, taking me up, "before the roses bloom again you will be able to run about and gather them. Come, come, childie; you've borne suffering so patiently, surely you can bear good news. I did not tell you while there was a chance of failure; but now you are cured, and you can get up to-morrow." I can't find any words to describe the joy in that little household, when they heard that their little Kitty would be well and strong, and able to run about again. Why, they all laughed and cried together, and danced about the room, and grannie kissed every one, and none of them forgot to thank Him from Whom the great blessing came. As for me, when Kitty was able to be up, I was put in a pretty little frame, and hung up in the parlour, and though other Christmas cards may have finer homes, I am quite certain not one can be happier than mine. Ethel comes in often, and always looks at me with a smile; she never regrets having given me to Kitty, for she knows I'm a constant pleasure to her, and I am quite sure that I don't regret the change of owners myself.

"GET THEE BEHIND ME, SATAN."

A little boy, who had been in the habit of attending church with his grandmother said to his mother one Sabbath morning, as he was dressing:

"Mamma, Satan has been tempting me this morning."

"How?" said she.

"Well, he said, 'Little boy, don't go to church with your grandmother to-day. Stay home and play with the boys on the street.' I just said to him, 'Get behind me, Satan; I am not going to listen to you.'"

Dear little boy, as you grow up into manhood should God spare your life, you will, no doubt, many times have such temptations from the evil one, for he is ever busy with his suggestions and perpetually on the lookout for opportunities to turn away youth from the good and the beautiful in their lives. May it ever be when thus you are tried and tempted that you will as quietly cast aside all these suggestions by promptly and decidedly casting them behind your back. Keep Satan always in the rear, and he will not have dominion over you.

Just here, too, is a word for mothers, who, notwithstanding the prevalence of the modern idea that almost every other woman has more to do with the training of your child than you yourself, have this God-given trust—see to it that you faithfully and well guard that trust, for you cannot delegate to another that duty which belongs to you, however good a teacher may be. Your child must have its home training all right—a pure atmosphere there—before he or she can be fitted for the struggles of life, the conflicts with Satan, to come out victorious. Teachers may help, but should not supersede you.

—How much owest thou my Lord? He knows. Pray to Him that you may know in order to do.

LITTLE THINGS.

Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he cannot do some great thing he will not do anything. Now, no one is fit to do great things unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. If all were willing to add a little to the interest of a meeting, a Sabbath-school, or to the strength and influence of the Church, there would not be so many praying to be excused. Happy is the man who is willing to do a little, the servant of all; a doorkeeper, a bell ringer, fire-builder, lamp lighter—anything that will serve Christ in the house of God.

HINTS TO HOUSEKEEPERS.

Scalloped Oysters.—Roll fine one quart of crackers. Grease a pan or dish as for a cake. Put in a layer of cracker crumbs; pour off the liquor from the oysters, and add to it fresh milk—twice or three times its quantity; moisten the crumbs with this, and put over them a layer of oysters; season with salt and pepper and bits of butter. Alternate the layers of crackers and oysters, with their respective seasonings, and let the top layer be of crumbs with bits of butter over it. Beat up an egg; add to it one-half pint of milk, or if any liquid remains use that. Pour this over all. Bake from one-half to three-fourths of an hour. Cook with a lid over it for the first half-hour. Then uncover and brown to a desired shade.

Oyster Salad.—Cold stewed oysters make a very nice salad, if combined with cut celery, and laid upon fresh lettuce leaves, with a salad dressing laid upon each leaf, a spoonful to each leaf.

Consomme Soup.—One chicken, three pounds of beef, one onion, one turnip, two carrots, one-half cup of sago, soaked in cold water, add pepper and salt. Cut the beef in pieces and joint the chicken, put with the vegetables on the fire and boil for six hours.

Vermicelli Soup.—For eight people take a quarter of a pound of vermicelli, which blanch in boiling water to take off the taste of dust. Strain it, and throw it into some broth that is boiling, otherwise the vermicelli will stick together and cannot be separated unless crumbled into a thousand pieces. Mind, the vermicelli must be boiled in broth before you mix it with any of the puree, and take care to break the vermicelli before you blanch it in the water, otherwise it will be in long pieces and unpleasant to serve up.

Cut glass should always be carefully treated. It must be washed, after using, in warm water, to which a little ammonia has been added. After rinsing well, brush each piece with a little whiting. Wash this off and polish with a leather.

Chicken Jelly.—Half a raw chicken, pounded with a mallet, bones and meat together; plenty of cold water to cover it well, about a quart. Heat slowly in a covered vessel, and let it simmer until the meat is in white rags and the liquid reduced one-half. Strain and press, first through a colander, then through a coarse cloth. Salt to taste, and pepper if you think best; return to the fire, and simmer five minutes longer. Skim when cool. Give to the patient cold—just from the ice—with unleavened wafers. Keep on the ice, or make into sandwiches by putting the jelly between thin slices of bread spread lightly with butter.

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OLD SANTA CLAUS.

Old Santa Claus sat all alone in his den,
With his leg crossed over his knee;
While a comical look peeped out at his
eyes,
For a funny old fellow is he.
His queer little cap was tumbled and torn,
And his wig, it was all awry;
But he sat and mused the whole day long,
While the hours went flying by.
He had been as busy as busy could be,
In filling his pack with toys;
He had gathered his nuts and baked his pies,
To give to the girls and boys.
There were dolls for the girls and whips for
the boys,
With wheelbarrows, horses and drays,
And bureaus and trunks for dolly's new
clothes;
All these in his pack he displays.
Of candy, too, both twisted and striped,
He had furnished a plentiful store;
While raisins and figs, and prunes and
grapes,
Hung up on a peg by the door.
"I am almost ready," quoth he, quoth he,
"And Christmas is almost here;
But, one thing more—I must write a book,
And give to each one, this year."
So he clapped his specs on his little round
nose,
And seizing the stump of his pen,
He wrote more lines in one little hour,
Then you ever could write in ten.
He told them stories, all pretty and new,
And wrote them all out in rhyme;
Then packed them away, with his box of
toys,
To distribute one at a time.
And Christmas eve, when all were in bed,
Right down the chimney he flew;
And stretching the stocking-leg out at the
top,
He clapped in a book for you.

LITTLE SISTER'S EXAMPLE.

(Continued from last issue).

The little face broke into smiles
at the thought of the double victory,
and Auntie stooped to kiss it,
saying: "I am glad my little
Masie remembers her Prayer-
Book so well. I am sure God is
pleased with His two children who
have gained a victory over their
naughty desires. And now, I am
sure you may go over to see Jean's
birthday present."
"But oh, Auntie, I know I should
have gone before, if Masie hadn't
been so ready to do right," said
honest Ally. "And she is so little,
too. It makes me feel ashamed."
The little sister had run down-
stairs to kiss mamma, whom she
heard coming in.
"Perhaps Masie stops to think
more than you do. That is a great
help. Then other helps come with
thinking. See how Masie remem-
bered the words of the Confes-
sion, in the Prayer-Book. Those
are good words to remember, my
dear."
"Yes, Auntie, I know."
And Ally said them over to her-
self as she ran out, where Masie
was waiting for her.
They went together to see Jean's
birthday present. Uncle Jack had
given her a little canary bird,

which was so tame that it came out
of the cage and perched upon her
finger, where it would sing, look-
ing into her face as if to say, "I
mean all this pretty song for you,
little friend."

Jean was very glad to show
Uncle Jack's pretty present to her
little friends. But she did not
forget how Masie had stayed up-
stairs at her sewing, and resisted
the temptation to run away when
she had promised not to.

"Here, birdie," she called, put-
ting her arm around little Masie,
"sing a sweet song for a dear little
girl who has taught us a good les-
son to-day."

The little girls were both glad
that no wrong-doing had spoiled
their work on mamma's Christmas
gift. They worked on, each day,
patiently and pleasantly, so that
their little presents were ready
when the beautiful Christmas
came. And by that time, too, our
little Masie had learned to thread
her own needle without any
trouble. But she had learned even
better and wiser things than that.
And when she went with her
Prayer-Book to church, on Christ-
mas Day, she kept thinking of the
Holy Babe, who was born in Beth-
lehem; and she wished that she
might grow more like Him, Who
never did anything wrong.

How many of you are trying to
be like the Holy Child Jesus?

CATS IN PERSIA.

Cats are held in great reverence
in Persia. The Shah alone has
fifty of them, and each one has an
attendant of its own, with a special
room for meals. When the Shah
travels, the cats go also, being
carried by men on horseback.

TED AND TILLY.

It was not a pleasant part of the
town at its best, but Ted, who lived
in a lodging, and could choose for
himself, boarded with the people
in the front flat that faced south,
and so, living on the top floor, as
he did, there was sunshine in his
room most of the day. Tilly, who
lived with her mother, was on the
same floor, but as her mother
earned very little, they had the
back flat, which was over the alley,
facing north, and cost a shilling
less a week. This was not pleasant
for Tilly, who was a cripple, and
had to sit in a chair all day long,
so Ted, who sold papers and was
gone from morning till night, used
to make her come into his room
during the day, where she could
enjoy the sunshine and look down

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on the street, which was five stories below.

He nearly always found time about noon to bring her up a paper, too, and sometimes he would see a lot of books offered for three half-pence each, and then he often bought one for her, though he had to economize in something else to do it, and once, when he became extravagant, and bought a book that cost fivepence—a beautiful, large book, with a colored picture in front—he dined on a bun for five days to make up the expense. Tilly had scolded him for that book, but then her little thin hand had trembled when she turned the leaves, and Ted did not mind the scolding, for he knew by that how happy it made her.

She was alone nearly all day, for the man with whom Ted boarded drove a coal wagon, and the woman went out to do family washing. And so her books and papers were her only company, and her mother, who made vests in the shop round the corner, and was gone from morning until night, blessed Ted daily for his kindness. She had taught her little crippled daughter to read, and before the father died she had been able to buy a few books, but her earnings now were barely enough for their rent and food, and Tilly being nearly fourteen, the story books of her childhood did not interest her any more.

Ted was older than Tilly, he thought. He did not know exactly how old he was, he seemed to have passed from hand to hand in his early youth, and somewhere the record had been lost. He said himself that every hand had given him a "thump" and passed him on to the next. One day, however, he had announced that he was his "own boss," and the same afternoon had crossed the street and taken board with the McCords, where he still lived. That had been two years before. Ted believed he was about sixteen. His ambition was a news-stand, wherein he would keep not only papers, but magazines, and, perhaps, a few guides and maps.

It was a bright April day, and Ted had been out since daylight, with the early editions. The morning sale was pretty well over, and the first afternoon papers were not quite ready. He had a few papers left, and he strolled leisurely through the park for a chance customer. When he reached the other side he had still one copy, and glancing up at the clock in the tall tower opposite found that he would have time to take it over to Tilly before he could get any extras. It was some distance, but Ted knew one or two short cuts, and by running he could be back in a jiffy. As he fought his way through a crowd and out into a broad street that lay between him and the McCords' tenement, he was very nearly run over by a fire engine that dashed along a that moment. Fires were much too common in that neighborhood to

attract much attention, and Ted thought nothing of it until he turned into the side street where, four flights up, Tilly was waiting for him.

Then Ted saw that the engine had reached the place ahead of him, and that others were coming from all directions. A cloud of smoke filled the street from side to side, and a row of policemen were keeping the people back, so that the firemen could work without interference. The boy could not tell what house was on fire, but he was filled with a dread that drove him through the line of policemen, dodging under their arms and bounding into the dark cloud. A moment later he saw the smoke pouring out of the passage and first floor windows of his own dwelling-place.

He was stopped at the door by a fireman.

"Let me go!" screamed Ted; "there's a girl up there—top floor!"

"No, there ain't," shouted the fireman. "Everybody had time to get out. The house is empty."

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"But I tell you you're wrong! She's a lame girl, and all alone on the top. She couldn't get out!"

The fireman looked at the boy an instant, and saw that he was in earnest.

"It's too late, my lad," he said. "The stairs are burnin'. The street's the only way, and I'm afraid it's too late for that, too, unless she can jump!"

"She can't jump; she's a cripple. I tell you, and can't move. Let me go! You shan't hold me!" and with a fierce wrench Ted tore himself free and bounded up the smoke-hidden staircase.

Straight up into the blinding blackness and cloud of sparks, the boy plunged, holding his breath and shielding his face with the folded paper which he still carried. At the top of the first landing he was met by a rush of flame, for it was here the fire had broken out and was hottest. The floor was burning, but he noticed that it still held, and without hesitation he dashed over it to the foot of the second staircase. Here he was staggered by a whirl of flame that singed his eyebrows and seared his cheeks. He fought it off with the paper in his hand, which he now saw burning. He could not see the staircase, but he felt it beneath his feet, and half crazed with pain and horror, he sped on straight through that furnace of death.

He could not have been more than a few seconds gaining the

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DIVIDEND NO. 41.

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

The transfer books will be closed from 16th to 3rd December 1st, both days inclusive.

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

top, but it seemed to him an eternity. The clothes upon him were scorched, and his flesh was shrivelling. As he reached the second landing he seemed to lose consciousness for a moment, and held on fiercely to the railing to keep from falling backwards into the fire. Then new strength came,

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and he rushed madly to the third staircase. This was just beginning to burn, but was thick with black smoke, and the heat from below was frightful. As he gained the top he knew that unless he could fill his lungs with air he must suffocate in a few seconds more.

A window opened over the alley, and flinging it up a few inches he pushed out his head. The smoke rushed out, too, but he got one whiff of fresh air and strength. Then he staggered up the fourth and last staircase, where there was no fire as yet, but only the choking blackness.

He saw that his door—the door of the little room in front—was closed. He burst it open; then quickly crossed it again. There was less smoke in there, and, sitting by the window, her head bowed forward, and praying, was Tilly. She heard him enter and looked up.

"Ted!" she cried, joyfully. "Oh, Ted!" Then her face filled with a wild fear.

"Oh, why did you come?" she wailed. "Now we must both die!"

The boy tried to speak, but found that he could not. The smoke and fire had grappled his throat too fiercely. His plan had been to carry Tilly to the roof, and thence to the next house, which was nearly the same height, but when he had seized her in his arms and reached the door the smoke and heat hurled him back. He banged the door to once more, and bore her back to the window. Then he looked down into the street, and gave a hoarse cry as the fresh air filled his lungs. Scaling ladders were being put up, and the fireman he had seen below was but a few feet beneath the window.

"I can't get any higher," he called.

"You must hand her down to me."

Ted groaned. The distance was considerable, and Tilly was entirely helpless. He did not believe it could be done, but he seized her in his arms once more and lifted her over the sill. The fireman reached up, but there were three feet or more between his hands and the helpless and fainting girl.

"Drop her!" he called. "It's the only chance!"

For a moment Ted hesitated. Then he closed his eyes and let go his hold. When he looked a second later, the fireman was clutching Tilly with one arm and steadying himself with the other.

"You will have to jump!" he shouted. "They are bringing the life nets!"

As Ted watched him descend, he heard the flames roaring in the landing outside. There was no other escape. Then he noticed that his hands were blackened and charred, and when he touched his face the skin came away.

"What's the good o' jumping," he thought. "I'm cooked anyway." But when they drew away the ladder and spread the net below he rose on the sill, and closing his eyes, leaped.

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When next he opened them he was in a large, light room, and there were rows of beds on either side of him. There was a chair by his bed and somebody was sitting in it and reading. It was Tilly, and Ted noticed that the paper she held was blackened and charred.

"Tilly," he said feebly, and there was a sharp pain in his throat. "I came over to bring you a paper." The girl stared.

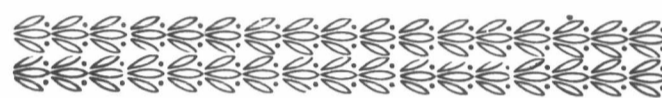
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"Yes, Ted," she whispered. "I know—and you are going to live—and I got the paper, Ted. This is it. I took it out of your hand, when you carried me. I shall always keep it. Oh, Ted!" and the little girl began to cry.

In the evening special editions there was a full account of the fire and Ted's bravery. There were pictures, too, of himself and Tilly, and the brave fireman. Also one of Tilly's mother, who had known nothing of the fire until it was over.

Then, the next day, the papers started subscriptions for the "gallant newsboy," as they called him, and there was rivalry between them as to who should obtain the most. I will not tell you how much they got, but it was more than enough to start the news-stand when Ted got well, and to provide skilled treatment for Tilly, who be-

came so strong within a year that she now sits in a big chair in the little box, and sells papers and magazines for Ted, while her mother keeps house for them all in a front flat, on the south side, where the sun shines in nearly all day.

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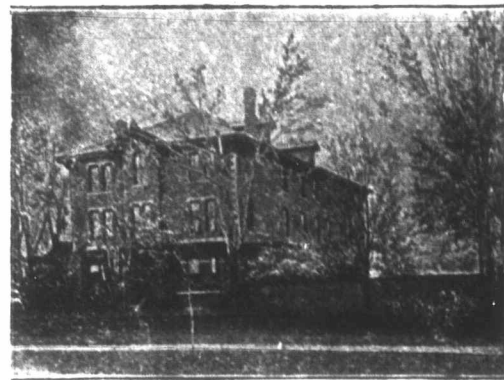
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