

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

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TORONTO, CANADA, THURSDAY, DECEMBER 17, 1903.

[No. 50.



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LESSONS FOR SUNDAYS AND HOLY DAYS.
4 Sun. in Advent

Morning—Isaiah 39, to 27. Rev. 6.
Evening—Isaiah 33, 2 to 23. Rev. 7.

Appropriate Hymns for Fourth Sunday in Advent, Christmas Day, and 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.

Holy Communion: 307, 315, 321, 322.
Processional: 53, 404, 430, 432.
Offertory: 518, 520, 612, 620.
Children's Hymns: 229.
General Hymns: 217, 226, 513, 514.

CHRISTMAS DAY.

Holy Communion: 56, 57, 62, 483.
Processional: 58, 60, 268, 306.
Offertory: 52, 53, 180, 181.
Children's Hymns: 47, 333, 337, 340.
General Hymns: 49, 50, 482, 484.

SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 482, 555, 556, 557.
Processional: 56, 67, 305, 306.
Offertory: 55, 66, 166, 484.
Children's Hymns: 58, 68, 330, 341.
General Hymns: 68, 69, 72, 483.

Story—"The Painting of the Frescoes."

With the New Year will be begun, in the pages of "The Canadian Churchman," with the kind permission of the author—all rights reserved—"The Painting of the Frescoes," a story of early mediaeval English Church and rural life (founded on fact), which has hitherto not been published but was written and printed for private circulation and sale; the proceeds having been for the restoration of St. Breage, the church mentioned in the narrative. Those who have had the privilege of reading this little story have been

very much impressed with its beauty and simplicity. It is hoped that the writer, who is the wife of the present vicar of St. Breage, he having at one time been a curate at St. Mary Magdalene, Paddington, London, England, will be induced to publish it in England, so that it may bring both pleasure and profit to those who have as yet had no opportunity of its perusal.

Congregational Singing.

Why do congregations "drag?" One often hears an organist finding fault with his congregation for "dragging;" indeed, it has been the case, in more than one instance, that an organist has purposely contrived to shut off the congregation from singing at all, on account of their spoiling the effect of the choir's singing by "dragging." And the question has often been asked: Is there no way of keeping a congregation up to the mark, so as to keep with the choir. There can be given a good many reasons why the people do not keep exactly with the organ and the choir. Some people hesitate because they do not know the music very well; others have a bad fashion of holding on to the last note of a line; some do not trouble themselves about it, saying, if you talk to them about it, that the choir is responsible for correct time, and that they themselves merely wish to "join in;" a fourth class want to "sing second," or, extemporize a bass. But, apart from all this, may not the effect complained of have a perfectly natural cause. The worshippers in a church have never practised together; they are practically, a number of separate units. Especially in the chanting of the Psalms will the difficulty of keeping together be felt. One would fancy the same thing would occur if even the best-trained choir were scattered over the church instead of being kept together. But there is something to be taken into account, especially in large churches, the travelling of sound and the way in which waves of sound act and react. A writer in a musical journal some years ago called attention to this; he showed that in different parts of a church, 100 feet long, it would be about one-eleventh of a second before the sound reached the end; when the part of the congregation there caught the notes and began to sing, their voices would act to the inconvenience of those in front, and this would be felt when the sound from the back of the church reached the chancel. In pointing this out, the writer asked for a remedy. Some one replied that it would be well for the organist to play just as much quicker as would make up for the distance the sound had to travel. Such was the theory. Of course, in small churches the difficulty in question is not found to be serious.

The Book of Jonah.

Bishop Baldwin, on December 1st, 1903, celebrated the 20th anniversary of his consecration as Bishop, by gathering the neighbouring clergy for Bible study and prayer, as he has been accustomed to do for years. His subject, this year, was the Book of Jonah. The Bishop takes strong ground against the modern school of Old Testament criticism, and invited attention to this book, because it is so much assailed. He pointed out the inherent probability of the story, that a Hebrew prophet would shrink from going to a powerful Gentile city to announce its destruction. He referred to other marks of its truthfulness, e.g., the storm on the Mediterranean, the casting of lots, the prophet's keen sense of guilt, etc. He drew particular attention to our Lord's attestation of the book. (See Matthew xii, 39-41.) Critics deny the existence of Jonah, and the possibility of a whale swallowing a man, and of a man retaining his consciousness and praying from

the whale's belly. In reply to these attacks, the Bishop pointed out that the Lord had prepared this fish to swallow Jonah (i. 17), and if we admit the miraculous at all, such a miracle would be a small affair compared with the creation of the world and other stupendous miracles on record. Huge fish have been found big enough to admit a horse, not to speak of a man. Christ treated the story of Jonah as true, for he called it a sign of His own resurrection, which it could not be if it were a fiction. Christ also said the Ninevites repented at the preaching of Jonah. The existence of Nineveh was long questioned, because it could not be found, but recent explorations by Botta, Layard, George Smith, etc., have unearthed it, and verified the Word of God. The proof of one-half of the story (the existence of Nineveh), should confirm our faith in the other half of the story (the existence of Jonah). In making the appeal to Christ, Bishop Baldwin stands side by side with some of the ablest scholars of the day. In 1891, Bishop Ellicott met the critical attack by addressing two of his arch-deaconries in seven addresses, which were afterwards published by S.P.C.K., under the title "Christus Comprobator." That little book is a temperate, but searching examination of the critical attacks on the Old Testament, which that distinguished scholar describes as "a strange conglomerate of myth, legend, fabrication, idealized narrative, falsified history, dramatized fable, and after-event prophecy," (p. 44.) Bishop Ellicott grounds his appeal to Christ on three things: (1) The sinlessness of His human nature. (2) The descent of the Holy Ghost on Him at the Jordan. (3) The union of the human nature with the Divine by which the human nature was Divinely illuminated. The rock of Scripture evidently remains as impregnable as ever.

Still They Come.

An attentive reader writes: Sir, I was glad to see one reader ordering seven subscriptions to "Canadian Churchman" for the clergy. I herewith order five subscriptions for friends, who will, I know, read your valuable paper with interest. The idea is a good one. No better Christmas present can be given to a friend than a good Church paper.

Bible Students' Union.

The S.P.C.K. has done excellent service in its "Christian Evidence Series," by furnishing short and able answers to the usual attacks of sceptics. A like service has been done by the same society in regard to the "Higher Criticism." Professor Hommet's "Ancient Hebrew Tradition," Bishop Ellicott's "Christus Comprobator," Professor Sayce's "Higher Criticism," and such like literature, has been published in abundance and circulated with all the advertising aids of that great society. Conservative writers on the Scriptures seem to be increasing in numbers and strength. We would naturally expect this if we believe that "the Scriptures cannot be broken." We are not surprised to find the eminent authors of "Lex Mosaica" (Sayce, Rawlinson, Lias, Watson, Leathes, Wace, etc.), both in that volume and in others, producing such a body of evidence in support of the Scriptures that Dean Wace was able to say at Islington, this year: "No results have been established by criticism which are inconsistent with the truth of the record of the Old Testament as assumed by our Lord." A society called the "Bible Students' Union" has been organized in England and Scotland to defend this position, and those Canadians, like Dr. Langtry and Rev. T. W. Powell who organized for a similar purpose in Canada, would do well to link themselves

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The Peace of God.

There are many "hidden beauties" in our Prayer Book, and the approach of another Christmas turns our attention to the familiar words with which we close our services, "The peace of God, which passeth all understanding." Why are they the last words which the Church utters? What do they mean? They sound soft and quiet, too soft (it is sometimes thought), for the rough battle of life. But let us observe that the word "keep" is a military term. It takes us to the battlefield and the practice of war. The Benediction is, therefore, strictly applicable to our Christian warfare. It teaches us that the peace of God will "garrison" or "fortify" the heart and mind, through Christ Jesus. But why do we say this at the end of our prayer services? Let us investigate the origin of these words. They occur in the Epistle to the Philippians (Phil. iv. 7.) They were first uttered by the great spiritual warrior, St. Paul, to those who had seen and shared his bitter sufferings (Phil. i. 29-30.) He tells these fellow-sufferers to take everything to God in prayer, and then adds, immediately, that the peace of God will fortify their hearts and minds. We see now why these words close our services. The goal of all prayer and effort is the peace of God.

The Word for the World.

The British and Foreign Bible Society is vigorously pushing the work of organization for the centenary campaign. Canada has undertaken to raise \$50,000, as her share of the thanksgiving fund, Toronto's allotment being \$10,000. The subscription list will be open early in the New Year. Two special features of the centenary movement are the enlisting of women, as workers, and the offering of prizes to private, public, collegiates, and model schools for the best essays on the Bible Society. If the voice of this great tidal wave of enthusiasm that is sweeping around the English-speaking people could be interpreted aright, its utterance would of a surety be this, the Word for the World. The desire of the Christian Church is to put the Bible into the hands of every living man that with his own mind he may ponder its mighty truths, with his own memory may treasure them up, that his own conscience may be awakened by them, and that his own life may be sweetened and purified by its cleansing waters.

From Other Denominations.

Of a confirmation class, of 166 prepared, in the present year, by Rev. Frank DuMoulin, of Chicago, son of our own Bishop of Niagara, the classification is as follows: Twenty-five Lutheran, twenty-five Methodists, seventeen Congregationalist, twelve Baptist, eleven Presbyterian, eight Roman, one Adventist, one Christian, one Universalist, one Swedenborgian, etc. About two thirds of the class were recruits from other religious bodies. From time to time, we read of multitudinous movements towards the Church, like the Ethiopian movement, numbering 10,000, in South Africa, or the Polish Catholic movement, in Chicago, including a bishop, twenty-four priests, and 80,000 people. When to these gigantic movements there is added the steady stream which Mr. DuMoulin's class indicates as more or less normal in many parishes, we have an effective answer to the oft-repeated cries of the decline of the Church. If a member of the Church goes into the Roman camp, the fact is heralded far and wide in every corner of the earth. Many of these perverts come back, but their return is usually passed over in silence. In the above class, there are eight Romanists, but they are so briefly noticed that we might easily miss them. To those who look on the Church of England as "the centre of unity," the signs of the times are not without encouragement.

The Salutation.

In the Christmas season, when thoughts of peace and goodwill are uppermost, it is fitting to invite attention to "the Salutation," that is found after the Creed. We all know its position, i.e., after the Creed, but have we found out the "hidden beauty" of it? In "the Salutation," pastor and people draw consciously closer together, but why does this come regularly after the Creed? Because the Creed, if it is said in earnest, is bound to draw Christians closer to each other. The Christian faith unites people the most diverse, and binds them in a holy fellowship. Within the Christian fold, all racial and social differences should sink into insignificance. "There is neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all," (Col. iii. 2.) The Christian Creed is the great leveller and harmonizer. There is one exception to what we have said, but it is more apparent than real, and is highly instructive. In the Confirmation Office, the Salutation follows the laying on of hands. We see here the silent teaching that the reception of this rite is tantamount to a confession of the Christian faith. The Salutation comes after the Creed, in ordinary cases, and after the laying on of hands in confirmation, because the Creed asserts in word the same faith that confirmation witnesses to in act; and every recital of the Creed, like every administration of confirmation, is intended to draw believers into closer union.

Immediate Need Required.

The Rev. W. A. Burman, St. John's College, Winnipeg, commissary for the diocese of Athabasca, appeals earnestly for money to replace the mission at Wapuskow, which was burned to the ground on November 12th. The staff lost everything; the Church fortunately escaped, and is proving a refuge for the Rev. C. Weaver, his wife, and children, and other members of the staff, and the eighteen or twenty Indian children in their charge. The necessity for immediate rebuilding is evident, and we trust Mr. Burman's appeal will receive a generous response.

The Colour Line.

It is well known that the negro has a trying time at the hands of some of his American fellow-citizens. It is also well known that the Protestant Episcopal Church in the United States is his avowed friend, and prominent Churchmen, like Bishop Potter, have done—as President Roosevelt did—they have treated the negro as the equal of his white brother. We find the S.P.G. is raising a fund to assist the distressed Church of Jamaica, which consists largely of negroes. Jamaica was devastated by cyclone and crippled by sugar difficulties and financial disasters. The "Church of Ireland Gazette," of recent date, thus refers to it: "Nowhere, perhaps, so much as in Jamaica, has the difficulty of colour been so well overcome. Both races mix socially and worship together, and it is due in large measure to the persistent pressure of the Archbishop." Archbishop Nuttall, of the West Indies, is a great ecclesiastical statesman, who has won the high regard of his fellow-churchmen in both hemispheres.

BISHOP COURTNEY.

The Right Reverend Frederick Courtney, D.D., has for private reasons tendered to the diocese of Nova Scotia his resignation of its episcopate, which he has now ably and successfully filled for the past sixteen years. The Bishop's reasons for his action, being what they are, the diocese cannot well do otherwise than accept his resignation, yet it will be with regret, which will be shared by Churchmen, generally, throughout the Canadian Church. The diocese of Nova Scotia has prospered under the administration of Bishop Courtney, and unlike some others, has not had

to report a decline in Church population though its rural parishes suffer by a migration of the younger portion of the population to the West and elsewhere. Dr. Courtney has a continental reputation as a powerful and graceful preacher, and like Apollos, is "mighty in the Scriptures," drawing large congregations to hear him whenever he is announced to preach. Bishop Courtney has had a varied and unique experience in the Anglican Communion, and is well known in all sections of our widely diffused Anglican Church. Ordained and having served in the Mother Church, he has also seen service in the Episcopal Churches of Scotland and the United States, as well as in Canada, and was a delegate to the Australian Church on a recent important celebration, as representative of the Church in British America. To few men is it permitted to see and know by personal experience so much of the Church's operations in all parts of the world, and Dr. Courtney has done much to promote knowledge of each other and sympathy between the daughter churches and the dear Mother Church of England. Dr. Courtney leaves us to assume charge of an important congregation in the City of New York, where he will find ample scope for the exercise of his brilliant talents, and where he will be no unimportant factor in promoting that good-will which exists between the English-speaking people in both hemispheres. The best wishes of the members of the Church in Canada will follow Dr. Courtney and family to his new home in New York. The choice of a successor now devolves upon our oldest colonial diocese, and we trust that harmony and unanimity will mark the election, and that an able and faithful man will, under the guidance of God's Holy Spirit, be chosen to preside over that important See, and prove a worthy successor of such illustrious prelates as the Inglis, father and son, Binney, and Courtney, and administer its affairs so as to promote the glory of God and the extension and edification of the Church in the interesting and progressive diocese of Nova Scotia.

ANGELICAN YOUNG PEOPLE'S ASSOCIATION.

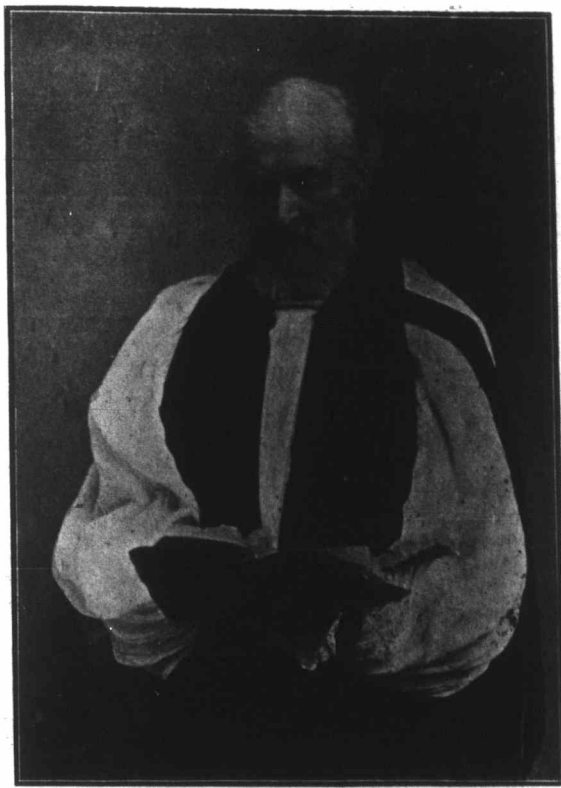
This organization, which aims at the promotion of the religious, social and intellectual welfare of the young people of our Communion, and provides a common basis for the furtherance of these important ends, is attracting much attention and is gradually extending in all parts of the Church in Canada, and not a few enquiries are received concerning it from the United States. The universal testimony is that it meets a long-felt want, and the reports from parishes, where it has been in existence, is that it is a most powerful aid in retaining our young people, and in generally promoting the Church's progress and influence. It aims at unifying effort in the parishes and Church, and whilst comprehensive in its character, can be adapted locally to meet local needs and requirements. Branches have been, or are about to be, formed at points as far distant as Halifax, N.S.; St. Stephen's, N.B.; Sherbrooke, P.Q.; Toronto, and other points in that diocese; Hamilton, Winnipeg, and Calgary, as well as numerous branches in the diocese of Huron. From many communications received, the following illustrate the widespread interest in the A.Y.P.A. Rev. Canon Crawford, of Halifax, says: "I am much indebted for the papers sent explaining A.Y.P.A. It seems admirably thought out, and ought to fill a long-felt want. I am in hopes to be able to start it here after Christmas." The rector of St. Stephen's, N.B., Rev. J. R. Robertson, writes: "It seems to me to be the very society our Church needs, and I think it will be largely adopted throughout Canada." Canon Cayley, of Toronto, says: "I propose to form a parish branch if I may," and Canon Sweeney, of the same city, reports: "The St. Philip's branch of the A.Y.P.A. has been duly organized, and has started out with a large roll of membership,

and much enthusiasm." In the Memorial Church, London, diocese of Huron, Rev. Dyson Hague, rector, there is a vigorous branch which stands with a membership of one hundred and sixty-five, and in the City of Brantford there are four branches of the association, exercising a good influence among the young people of that city. In Hamilton, branches with bright prospects of usefulness were recently formed in the Cathedral and St. John the Evangelist congregations. In Winnipeg, Rev. Mr. Savary and Rev. Samuel Fea have inaugurated branches, whilst from Kamloops, B.C., the rector, Rev. H. J. Akehurst, writes: "Some such organization seems to be greatly needed, and the A.Y.P.A. seems suited to our needs in the West." Among the last but not least of the friends of the A.Y.P.A., is Very Rev. Dean Paget, of Calgary, who writes from that place on St. Andrew's Day: "We hope to venture a forward movement this Advent by organizing at Calgary a branch of the A.Y.P.A." Thus the good work of organizing our young people for united effort for Christ and the Church, both locally and generally, goes on, and it is hoped that in time a general committee may be formed, representative of all dioceses, to do the work now necessarily performed by the original committee of the diocese of Huron. The officers of the society: Chairman, Rev. Canon Brown, Paris; Rev. E. Lee, Courtright, and Rev. C. R. Gunne, Clinton, will gladly give further information to all who may desire it, or who may contemplate organizing a branch of A.Y.P.A. It is requested that all who have formed branches of A.Y.P.A. would report their doing so, with names of officers, to the secretary, Rev. E. Lee, Courtright, P.O., Ont.

BISHOP BOMPAS IN NEED OF MEN.

Bishop Bompas urges me to make known his need of men for Selkirk diocese. He would like to have a man to take up the Indian work here in the neighbourhood of White Horse. There are several scattered bands of Indians, who are practically all heathen, but who are willing to be taught. For the present, the Bishop thinks an unmarried man would be best. A man with the true missionary spirit is needed, who would be willing to visit the Indians in their camps—a rough and trying work in some respects, but a work in accordance with the true spirit of the Master. The man could make his headquarters here at White Horse, living perhaps with us if he wished. If we had a man here, it would be possible also for one of us to visit the district, where rich finds are reported, about two hundred miles from here. One of the discoverers tells me that he and his partner took out six hundred and forty dollars' worth of gold in thirteen days. This is on what is called Bullion Creek. Several hundred miners are flocking there now and many will go in the spring. It would be a great advantage to be able to start a mission among them at once. Under the present arrangements, it is impossible for me to leave White Horse, as there is no one to take the services in my absence, and there is much work to be done right here. We like the place and are very comfortably situated. Both Bishop and Mrs. Bompas have visited us. Their home, at Caribou Crossing, is only forty-six miles away by rail, with a daily train both ways. The Bishop tells me to mention that there is a good opening also for a man on the Pelly River, about one hundred and fifty miles up from Selkirk mission, where Archdeacon Canham now is. The Archdeacon visited the Indians of this region and says there are many natives and most of them very desirous of learning. Still another need is for a man to work on the creeks, among the miners of the Klondyke or Dawson District. There is room for many more workers, but there is pressing need for these three at once—two for Indian work and one for white work. The Bishop says he does not know

why he cannot get mission agents, but hopes that some will be forthcoming when the needs are more fully known. The stipends will be about one thousand dollars per annum, sufficient to live on. There is a great field of work in these northern regions, and the best men are needed. Any one wishing to offer for any of the above-men-



The Right Rev. W. C. Bompas, D.D., Bishop of Selkirk.

tioned fields of work will please communicate with the Bishop. His address is "The Right Rev. the Bishop of Selkirk, Caribou Crossing, Yukon Territory, Canada." I trust we shall have reinforcements soon. Yours faithfully, I. O. Stringer. Christ Church, White Horse, Y.T., Nov. 20th, 1903.

BROTHERHOOD OF ST. ANDREW.

The annual meeting of the Local Assembly of Toronto was held in the Church of the Redeemer school-house, on Saturday evening, November 28th, when one hundred members were present. Mr. F. W. Thomas, the president, was in the chair. Twenty-one senior and four junior chapters were represented. The rector of the church, the Rev. James C. James, welcomed the members in a few earnest words, laying stress on more true work being carried out for God. The report of the council showed that four meetings of the Local Assembly had been held during the year with an average attendance of seventy-one members, and a devotional service in St. Philip's church, at which Bishop DuMoulin gave an address. The Rev. Wm. Bernal Heeney, the former travelling secretary, was present at some of these and gave the benefit of his valuable and inspiring assistance. The junior department presented an encouraging report, which spoke well for the future. A committee was appointed to arrange for the formation of a Junior Local Council. It was also thought desirable for the secretary of the Local Council to communicate direct with each individual of the various chapters as to Brotherhood matters. Other matters brought up for consideration were: The advisability of not electing members on the council for more than two consecutive terms; the possibility of taking a census of Church attendance of men and boys on a given Sunday. Two members of the council, Messrs. N. F. Davidson, and Jno. T. Symons, attended the Denver convention in the United States, thus increasing the feeling of good-fellowship already existing between the two branches of the Brotherhood. The present active strength of the Local Assembly is twenty-four chapters with a membership of 205, no less than nine chapters having been either revived or formed during the year. The new and revived chapters have added sixty-seven members to the

strength of the Brotherhood in the city. A letter was read from the Rev. G. F. Davidson, vicar of Guelph, advocating that a mass meeting for men in the Massey Hall be an annual affair in future, considering the success attending the meeting held there on October 18th last. A mission is to be started in the East End of the city, under the auspices of All Saints', St. James' and Trinity East chapters. On Sunday, November 29th, being the eve of St. Andrew's Day, the various chapters joined together at the different churches for a Corporate Communion, a large number of members turning out. At St. Paul's church, in the evening, Prof. H. J. Cody preached an admirable sermon on St. Andrew—"His Life and Work"—while at St. Luke's, St. James', and St. Anne's, special sermons to men were preached by the Rev. A. U. de Pencier, D. T. Owens, and Lawrence E. Skey. Encouraging news comes from Winnipeg, showing that the interest in the work of the Brotherhood is increasing there.

Hamilton.—A men's mass meeting was held in the Association Hall, on Sunday afternoon, 6th inst., under the auspices of the Brotherhood of St. Andrew Local Assembly, which was well attended. The combined choirs of St. Luke's and St. Mark's churches, numbering about seventy voices, filled the platform, and led the singing splendidly, and also made a most effective appearance, being robed in surplices. After a shortened Church service, the Bishop of Niagara preached a powerful sermon on the subject: "Christ's Message to the Single Man."

At St. Mark's church, on Sunday morning, after the eight o'clock Communion service, six boys were admitted into the full membership in the Junior Brotherhood. A large number of the senior chapter members were present, and also Mr. Fred. W. Thomas, the president of the Toronto Local Assembly, and others, who were present as visitors, after the ceremony, congratulated the boys.

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 CANADIAN CHURCHMAN.

TORONTO.

The December meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the school-house of the Church of the Redeemer, on Thursday, December 10th. The meeting was a most enthusiastic one, the large and comfortable school-house being completely filled with representatives and members. The session was opened by singing the hymn: "Ye Servants of the Lord," after which the president read the Intercessory Litany, special prayers and thanksgivings. The corresponding secretary then reported that several of the branches had promised to assist in the pledge taken at the last meeting, towards the support of a woman missionary in the diocese of Caledonia; also that the vote taken by the branches upon the three schemes, to one of which the Williamson Memorial Fund was to be designated, had resulted in favour of the second one, viz., "That the money be invested, and the interest be voted upon annually, to supply the most pressing need in the mission field." The first scheme receiving fifteen votes, the second, seventy votes, the third, twenty-two votes. The diocesan treasurer reported receipts for the month to be \$524.71; the P.M.C. receipts amounted to \$234.25. The Dorcas treasurer reported that twenty-five bales had been sent during the month, and appealed strongly for bedding, quilts, and household things, which might be sent to the central rooms, for the bales which were being despatched to Rev. C. Weaver, Wapuskow, to aid them in their present great

distress, the church and school having been completely destroyed by fire. The treasurer of the Extra-Cent-a-Day Fund reported that two branches had joined this fund this month, and that the receipts amounted to \$72.54, which were unanimously voted to Wapuskow, diocese of Athabasca. The Literature Committee recommended for this month's reading a delightful book on Corea, by Mrs. Bishop, also, "The Morning Calm," a magazine which contains the latest missionary news about that interesting country; these may be found in the W.A. library. It was also proposed to hold classes during Lent for missionary study. Interesting letters were read from the president of the Upper Canada Bible Society, and Miss Makim and Mr. Waller, of Japan. Appeals were also read from the general secretary of the W.A. for Wapuskow, and one which was endorsed by Bishop Dart, from Mrs. Donaldson, wife of the missionary at Steveston, B.C., stating the lamentable failure of the salmon fisheries in British Columbia. An earnest, helpful address upon "Thanksgiving" was given by the Provost of Trinity College. After passing a vote of thanks to the officers and members of the Church of the Redeemer for their kind and generous hospitality, a most helpful and inspiring meeting was brought to a close.

INDIA ORPHAN WORK.

With very grateful thanks, I acknowledge the following contributions: A. C. S., Toronto, \$2; Mrs. B., Vancouver, British Columbia, \$1; Mrs. Bland, per Rev. W. H. Clarke, \$1; M. Hilton, Peterborough, \$2. Further contributions will still be most gratefully received, to carry on the work done for these poor little waifs and orphans by our good missionaries. They live lives of loving self-sacrifice that they may minister to the bodily and spiritual needs of these poor heathen people; and does not God look to us, His children, to help in whatever way we can, to do this same work of love for Him. I think if we realized more that it was for Christ as well as for His people, that we would share in some way the labours of our missionaries, both at home and in the foreign field, we should rise more prayerfully to the great obligations and the great opportunities so continually placed before us. Let me again remind you that \$15 will support one of the India orphans for a year. Kindly address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

MAGAZINES.

Magazines.—Everybody's Magazine.—The December number of this magazine is of more than usual interest. The opening article, written by C. Brinton, describes several of the leading pictures of that world-famous artist, Eugene Burnand, who is, perhaps, the greatest living painter of sacred subjects. The frontispiece is a reproduction of one of his paintings representing the Head of Christ. Mr. West writes of the World's Babies, which is illustrated by pictures of babies of various nationalities. E. Pottle describes in an entertaining way the great annual Horse Show, at New York. O. K. Davis writes about the Russian and Japanese soldiers and sailors. There are a number of stories, amongst other a new one by Booth Tarkington, entitled "Boss Gorgett." E. Bissell's story, "Their First Real Christmas," is very appropriate to this season of the year. There are the usual series of Intimate Portraits, the one holding the premier position being a recent one of the diva, Madame Patti. In addition to the above are several poems, and the whole magazine is plentifully illustrated throughout.

Scribner's Magazine.—The current Christmas number of this magazine is replete with interesting reading matter, both poetry and prose.

the well-known writer, John Fox, Jr., contributes an article entitled "Christmas Night with Satan." Edith Wharton writes a tale under the caption of "A Venetian Night's Entertainment." "The Jade Tempest," by R. Paine, is a story of an American soldier in the East. There is much beautiful colour painting in this number, notably in an article by Jessie W. Smith, entitled "The Child in the Garden." One of the most artistic features is the reproduction in colours of Sargent's latest wall painting in the Boston Public Library. The frontispiece, by Maxwell Parrish, is drawn to accompany Edith Wharton's fete. Two picturesque views of life in foreign lands are given in the Holland sketch, by Edward Penfield, and "Buda and Pesth," by Frederick Palmer. The whole number is well stocked with numerous beautiful pictures, and is in every way a most creditable production.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Annapolis Royal.—On the evening of St. Andrew's Day, the Bishop of the diocese held a confirmation in the parish church, when he confirmed twenty-three candidates, fourteen males and nine females. Of the first-named, four were from St. Andrew's School, which was subsequently visited by the Bishop. Five of the candidates had previously been members of the denominations. The assessment for the General Board of Missions has been more than paid up.

Clement's Port.—The Rural Dean and secretary attended the last meeting of the Annapolis rural deanery, which was held on December 8th.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month: Friday, December 18th—Preside at meeting of Central Board, 4 p.m. Sunday, December 20th (Fourth in Advent)—Celebrate the Holy Communion, Cathedral, 11 a.m., and assist at Evensong. Monday, December 21st (St. Thomas, Ap. & M.)—Confirmation, St. Matthew's, Quebec, 10 a.m. Friday, December 25th (Christmas Day)—Celebrate the Holy Communion, Cathedral, 11 a.m. Sunday after Christmas, December 27th (St. John Evangelist)—Preach, St. Matthew's, Quebec, 10.30 a.m., and assist at Cathedral at Evensong.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.

James Carmichael, D.D., Bishop-Coadjutor, Montreal.

Quyon.—A very successful quilting bee was held at the hospitable residence of Mrs. W. H. Meredith, last week, when the members of St. John's W.A. met to spend a profitable time to work for the Indian home at Shingwauk, Algoma. After three hours' work, all repaired to do justice to the many things prepared by our kind and thoughtful friends, Mr. and Mrs. Meredith. The rector, the Rev. A. W. Buckland, has been preaching a series of addresses on the Second Coming of Christ. He will continue the subject during the Advent season. The rectory has been renovated and is now very comfortable inside; during the coming summer other alterations will be made to beautify the grounds. The several societies of the church, the Ladies' Guild, and the Woman's Auxiliary, are in a flourishing own parish work and parts beyond. The church

sanctuary has been carpeted with a beautiful red carpet, and looks very beautiful, thanks to the Ladies' Guild.

The Ladies' Guild met at the rectory lately to assist the W.A. to pack their annual Christmas bale for the Indian School, at Shingwauk, Algoma. A very large box was packed with very suitable and warm clothing and groceries for the school. This branch of this large and God-blessed society is well known for its past good work, and it is the wish of the rector that the work will be continued. An hour or two spent for the Master is not wasted as many think, for remember the sacred words: "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me." The red Indian and the copper coloured Eskimo in our own land are His brethren, as well as we are. After the box was packed all were entertained by the rector and Mrs. Buckland to tea.

OTTAWA.

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

Hintonburgh.—St. Matthias'—The Rev. C. Saddington, rector of Richmond, has been appointed rector of this church in succession to the Rev. A. H. Coleman, who has retired from active work. He will assume his new duties at once.

ONTARIO.

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

Tweed.—St. James'.—A most successful sale of work was held in the Town Hall, Tweed, on the afternoon and evening of Thursday, the 26th ult., under the auspices of the Altar Guild of this church. Three tables covered with dolls, fancy work, etc., showed what Tweed and friends of Tweed could do; there were in addition to these, a candy stall, a fish pond, and a refreshment table. Music was also furnished while the sale was going on. The efforts of the young people to augment their fund were well responded to by the public generally. After paying all expenses, they placed to their credit \$76. The hall was very prettily decorated for the occasion.

Kingston.—St. George's.—A great intellectual and spiritual treat was afforded, Friday, 4 inst., in the splendid addresses made by the Lord Bishop of Huron. His working out of the idea of Christ as the goal or Redeemer was especially beautiful and effective. The services opened with a celebration of the Holy Communion at 7.30 a.m., the Bishop of Ontario as celebrant, the Dean, Canon Grout, and the Rev. G. L. Starr, assisting. Morning Prayer was said at 10 o'clock, after which the Bishop gave his first address, the subject being: "The Priesthood of Our Lord." After an elaborate and interesting study of the duties and ceremonies connected with the Levitical priesthood, the Bishop contrasted the perfect and unchangeable priesthood of our blessed Lord. At three o'clock the Litany was said followed by an address upon "The Mission of the Paraclete." The Bishop spoke of the dispensation of the Father, of the short dispensation of the three and thirty years of the Son, and then of his special theme, the present dispensation of the Holy Ghost. That dispensation could not be, till sin was atoned for and so followed the work of the Son, who made a full and complete satisfaction for the sins of the whole world. The Bishop dwelt upon the work of the Holy Ghost through the instrumentality of the Church upon individual souls, men becoming temples of the Holy Ghost and the proof of His presence and power being seen in the gifts and grace which adorn their lives. At eight o'clock, the Bishop gave his third address, which was a powerful and eloquent advocacy of the literal return of Israel to the Holy

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land. The earnest, scholarly Bishop of Huron was the preacher at Evensong, at the Cathedral, on Sunday, his text being: "Our God shall come, and shall not keep silence." God did not always keep silence. From the time of the first man Adam, down through the times of the patriarchs, the prophets, the apostles, the voice of God spoke to man. The exile on Patmos heard the words: "Behold, I come quickly," and then the voice ceased. And through the martyrdom of the early Christians, through the persecution of the Albigenses, through the fires of Smithfield, and the blatant, noisy demonstrations of later infidelity, God has kept utter silence. The strong can afford to wait. A short while ago, an ignel came from the States to Montreal, and street placards announced that his mission was to hold up Moses and the prophets to ridicule. A packed hall greeted him with enthusiasm, because he held up Moses to contempt, and the majority of those who cheered him, were baptized Christians. God said nothing. God gave to him a night's refreshing sleep, and awakened him to a comfortable breakfast and to enjoyment of the luxuries of life. God can wait, but in his own good time God will come "with a shout, with the voice of the archangel, and with the trump of God," and shall then judge for the sin that has been committed on the earth.

St. James'.—The Bishop of Huron preached on Sunday morning, the 6th inst., in this church. The church was packed, and the huge congregation listened with close attention and pleasure to the able and instructive sermon.

Queen's College.—There was a large attendance at the Convocation Hall service on Sunday afternoon, the 6th inst. The Rev. Prof. Ferguson conducted the devotional exercises. The preacher was Bishop Baldwin, of London, Ont., who chose as his text, Psalm cxviii.; 22: "The stone which the builders rejected is become the headstone of the corner." His discourse was on the Kingship of Christ, a discourse which cannot be repeated too often "when skepticism stalks through the land." "The statement of the text," said the Bishop, "challenges the criticism and opposition of the world. The Bishop has one object—the exaltation of the Saviour, and it is our work to help on the kingdom of Christ and to exalt Him. The Jews stumbled on that stone which has become the head of the corner, and it is the stone of stumbling to Israel still." The Bishop showed how the three histories in the Bible—those of Israel, the Church and the governmental nations of the earth—revolved around Christ. He showed how the stone was the same as that which God had prophesied through Isaiah, and how the builders were not ignorant men. All the people of that period in 33 A.D. are gone, but in this year, 1903, Christ still lives and is the mightiest monarch the world knows to-day. In conclusion, the preacher indicated the three factors by which the stone had become the head of the corner. Our Lord has taught three great truths—the doctrine of resurrection, of remission of sins, and of His coming again. Christ is coming again, literally, and not fancifully, for the proofs of His coming lie scattered before us. "The Church has waited long her absent Lord to see." His promised coming is what cheers us on. The Bishop urged the students to build upon this stone which the builders rejected, and which the builders even to-day are refusing. Let them rest their lives upon Him, and when the rains descend and the floods come and beat upon them, they shall not fall, for they are founded upon a Rock.

The various Scripture unions held their annual meeting in St. George's Hall, on Thursday evening, the 3rd inst. A large number was present. Mr. Joy, the local secretary, gave a very interesting address on the Union; and the Rev. J. O. Crisp exhibited some beautiful pictures illustrative of the life of Christ. Hymns were sung, and a most enjoyable evening spent. The Union is a great help in inducing the young to read the Bible regularly and systematically, and anything

which tends in that direction should be encouraged. There are many members in this city, and the number seems to be growing.

Brockville.—St. Alban's School.—The Lord Bishop visited this school on the 30th inst., and admitted twelve of the boys to the Rite of Confirmation. The W.A. of St. Paul's met in the afternoon, and were favoured with an address by Mrs. Mills.

TORONTO.

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

Toronto Junction.—St. Mark's.—The Rev. R. L. Seaborne, rector of Bowmanville, has been appointed rector of this parish, in the place of the Rev. C. E. Thomson, recently deceased.

Peterborough.—The Peterborough papers of a recent date gave the results of a religious census instituted and carried through by a large band of workers from all the different Protestant churches of the town. The work was well organized, and its accuracy is shown by the fact that the total population was found to be only a little larger than in the last assessment returns. The taking of the census only occupied three days. Every individual in town was reported to the clergymen of the church preferred by him or her. Churchmen will not be ashamed of the standing of the Church of England, which, according to Government returns, increased during the last decade about thirty-one per cent., while the total population increased sixteen per cent. Following are the returns of the census taken this month. The area visited includes not only the town proper, but also Ashburnham and houses outside, but close to the town: Seventh Day Adventists, Christian Science, Brethren, 141; Bethany Tabernacle, 297; Salvation Army, 188; Baptists, 866; Methodists, 3,729; Roman Catholics, 3,567; Presbyterians, 2,500; Church of England, 3,013; unclassified, 129; total, 14,430.

Norwood.—The Rev. H. C. Dixon, diocesan secretary, paid this parish a very successful visit on Sunday, November 22nd, and preached both morning and evening in Christ Church, Norwood. He also preached in St. Michael's, Westwood, in the afternoon. All of his sermons were marked by that earnestness and eloquence characteristic of Mr. Dixon. On Monday evening, November 23rd, Mr. Dixon gave his well-known illustrated lecture, "Ben Hur," in Christ Church. There was a large number present, and everyone thoroughly enjoyed the evening. The special offertories on Sunday and the proceeds of the lecture were given towards making up our allotment for diocesan missions. It is fully expected that this parish will, as usual, make up its total assessment.

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NIAGARA.

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

Hamilton. — Christ Church Cathedral. — The Anglican Young People's Association met in this Cathedral Sunday school, Wednesday evening, the 2nd inst. There was an encouraging attendance of thirty-five. Officers elected were: President, Will Sunderland; vice-president, Robert Swales; treasurer, Miss Durdan; secretary, Miss Bland. Also there were four committees formed — programme committee, social committee, visiting committee, and missionary committee. The night of meeting will be changed from Thursday to Tuesday. A good programme is ready for next meeting, Tuesday, at 8 p.m.

Norval.—St. Paul's.—Report of the Sunday school for the year ending Advent, 1903. Names in each class in order of merit: Mr. Fred. Robinson's Class—Charlie Day, Edgar Robinson, Bert Robinson, Fred. Turner. Gordon Brown. Miss Maggie Pettigrew's Class—Laura Day, Prairie Maguire, Annie Graham. Miss Bertha Pettigrew's Class—Gordon Day, Tommy Hewson. George Brown, Norman Brown. Miss Gertrude Day's Class—Victor Day, Percy Blackburn, Clarence Robinson, Oliver North, Harold Pettigrew, Willie Graham. Miss Hattie Maxted's Class—Marjorie Gollop, Alma Fiddler, Nellie North, Beatrice Turner, Gertie Brown. Laura Day, Prairie Maguire, Gordon Day, and Alma Fiddler were present every Sunday; Victor Day, 51, and Marjorie Gollop, 50 Sundays.

HURON

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

London.—The Rev. Canon Richardson recently delivered his exceedingly interesting lecture on "The Growth of the Church from Earlier Times," at St. James' church, London South. The lecture is well illustrated with lantern views, and deserves the widest possible repetition.

The Bishop of Huron, as usual, gathered the neighbouring clergy around him on the anniversary of his consecration. They met this year on December 2nd, and the Bishop spent a couple of hours in the careful study of the Book of Jonah. It being the 20th anniversary of his consecration, the clergy presented an address testifying their loyal allegiance and affection for their father in God. The address was read by the Rev. Canon Richardson, and will be handsomely engrossed.

Christ Church.—A regular quarterly meeting of the Sunday School and Lay Workers' Association was held in the school-room on the 1st inst., afternoon and evening. There was a large attendance of clergy and lay workers from various parts of the city and deanery.—Rev. Canon Smith, rural dean, took the chair at 3 o'clock, with Mr. C. H. Armitage as vice-president, and Mr. G. M. Cox, as secretary.—After opening services, conducted by the rector, Rev. R. S. Howard, deanery business matters occupied some time, and included the appointment of several committees. The first paper was contributed by Rev. J. C. McCracken, on "The Teacher and His Methods," in which he urged the desirability of adopting day school methods in the Sunday school, and showed the advantage of having normal classes for teachers. Rev. T. G. A. Wright followed along the same lines, and urged the use of classes for Bible study. Rev. G. M. Cox spoke of the difficulties in carrying out the suggestions that had been made. Rev. Messrs. Edelstein, Howard, and Thomas, spoke in favour of normal classes, and a committee was appointed to prepare a syllabus of lessons for deanery gatherings. Mr. G. W. Ferguson read a paper on "How to Husband the Effects of the Faithful Teachers' Work," showing the importance of reviewing the main points, and pointing out that good works are the result

of salvation, not the cause thereof. The paper was replete with excellent points, and was well received. Mr. C. H. Armitage, Rev. G. B. Sage, Principal Waller and Rev. S. G. Edelstein warmly commended the paper, the Principal adducing personal experiences of home life in regard to the same. Mrs. Sharpe added some experience to show the value of home teaching. During recess, an abundant supply of good things tempted the appetites of visitors, in the basement, where the tables provided by the ladies presented an elegant appearance. Mr. C. H. Armitage, vice-president, took the chair, and presented the vote of thanks, which was moved by Rev. G. B. Sage and Mr. Ferguson. At the evening session, addresses were first given by the lay workers, including Mr. Rhoder, Mr. J. K. H. Pope, Mr. Ferguson, Mr. Armitage, and by Rev. Canon Richardson. An excellent paper on "The Teacher in Her Class," prepared by Miss Munroe, and read by Miss Ingamells, gave helpful suggestions in regard to teaching. Rev. H. A. Thomas and Mr. J. H. A. Beattie commented favourably upon the several points in the paper. The Rev. Dyson Hague gave an admirable address on "The Responsibility of the Teacher," showing the need for order and neatness, for attendance and punctuality, and spoke of the unconscious influence of the teacher's life, and their responsibility for the souls of the children. The address was a masterly one, and elicited warm approval. The Bishop pleased and edified the audience with his address on the treatment of the Word of God, and the methods to be adopted by the teacher in the class. Mr. R. M. McElheran gave a vigorous address, showing the responsibility of parents, and the lack of prayer as a cause of non-success in teaching. The question drawer was opened, the answers being given by Mr. C. H. Armitage and Rev. Dyson Hague in a satisfactory manner. A very successful meeting was then closed.

Miss Kirkby, Huron diocese C.E.Y.M.S. missionary, in Foo Chow, China, is now on her way to Canada via England on furlough. She has been most dangerously ill with fever while on the voyage to England. She is expected to reach her home in Aurora, Ont., by Christmas Day. Miss Kirkby has been for some time acting as Miss Leslie's colleague and locum tenens, during the latter's furlough in England.

Mitchell.—We tender our heartfelt sympathy to Mr. W. R. Davis, editor of the "Mitchell Advocate," (brother of Dean Davis), and to his family, on the sad bereavement which has lately befallen them. Mrs. Davis' sudden death, and the painful and distressing nature of her malady (cancer), arouse the tender sympathy of all, and so far as a Church journal can represent the Church, we beg to assure Mr. Davis and his friends of our great sorrow and distress at the sad news.

Belgrave.—Trinity.—The Woman's Guild of this church have ordered a new communion service of silver, to be used for the first time on Christmas Day. They intend also purchasing two handsome chairs to be placed, one on each side of the Communion Table. They have already furnished the vestry completely. The whole church, inside and out, presents a complete contrast to its former appearance of twelve months ago. "The old order changeth, giving place to the new."

Blyth.—The church has been made very handsome by reason of the changes effected last summer. Old friends wouldn't know it. It is now one of the handsomest churches in the County of Huron.

Manchester.—The fever of Church improvement has reached even here. The plans of renovation are to be proceeded with at once; and it is expected that they will be completed in a few weeks.

Exeter.—Trivet Memorial.—On Tuesday evening, December 8th an organ recital was given in this church, which was very largely attended. A choir of forty five voices, which had been skillfully trained by Mr. Lloyd Jones, organist and choirmaster, gave several selections. Solos were sung by Mrs. Perkins and Dr. Brown, of Stratford. The programme was excellent throughout, and much credit is due to Mr. Jones, whose zeal and efforts did so much to make the whole affair a success. The Rev. W. Doherty, of Hensall, and Rev. G. McQuillin, of Clancéboye, were among those who attended from the surrounding places. A silver collection was taken at the door, which amounted to nearly fifty dollars.

Brantford.—St. John's.—The anniversary of this church was observed on Sunday, November 29th, with appropriate services. The rector preached in the morning from the words: "The Life was the Light of Men." In the evening, the Rev. C. A. Seager, of Toronto, preached. His subject was: "The Church of God, Its Nature, Progress and Hindrance." The church was crowded at both services.

Millbank.—On Friday evening, October 23rd, the rectory of Grace church, Millbank, and St. Mary's, Crosshill, was taken possession of by the good, faithful people belonging to these congregations. After all had arrived, Mr. Alex. Harron, Wellesley, came to the dining-room, where the rector, the Rev. T. L. Armstrong, his wife, and son, Oliver, were, and requested their presence in the drawing-room for a few minutes, where the wardens and their wives stood by a table on which had been nicely arranged a beautiful breakfast, tea, and dinner set of dishes. Then the lay delegate read the following address: "To the Rev. T. L. Armstrong, Rector of Grace Church, Millbank:—Reverend Sir,—We cannot permit you to take your departure from our midst without placing on record our high appreciation of your valued services during the past four years, as incumbent of Grace church, your unremitting attention to the spiritual welfare of the congregation in your indefatigable labour, both in and out of the pulpit, as a fearless exponent of Divine Truth. Your manly bearing as a citizen and the general interest taken by you in the welfare of the community have done much in cementing those warm ties of friendship which exist between you, as pastor, and us, as people. Mrs. Armstrong has been to you an able helpmeet in the truest and highest sense of that term, her exemplary character has been of such a kind as to stimulate the congregation for a more earnest work for the Master. Please accept this gold watch as a slight recognition of the esteem in which you are held by the congregation, this dinner set for your estimable wife, also this rocking chair, and writing desk for your two little children. May these gifts serve to keep green in the memory of you all, your many warm admirers in Millbank. Wishing you and your family that success which is ever the result of duty well and faithfully done. Signed on behalf of the congregation, Samuel J. Scott, John J. Strong, wardens. The family were, indeed, very much surprised and deeply affected by the great kindness of the people. Mr. Armstrong made a feeling reply in recognition of their extreme thoughtfulness, and thanked them most sincerely on behalf of himself and family. Those present were then ready to feast on a most delicious supper which was prepared by both congregations. Mr. Strong, people's warden, entertained the merry party throughout the evening with his excellent phonograph. They left during the early hours of the morning, after wishing their rector and his family God-speed in their new field of labour. Mr. Armstrong also received a beautiful chain and locket, set with six diamonds and three rubies.

RUPERT'S LAND.

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

The following is the congratulatory resolution passed at the recent rural-decanal meeting, at Manitou: "Rural Deanery of Dufferin, November 16th, 1903.—To the Right Rev. Bishop Matheson, D.D., Bishop Coadjutor of Rupert's Land, Right Rev. Father in God,—We, the clergy of the above deanery, take the first opportunity of our assembling together, of expressing our heartfelt thanks to Almighty God for your appointment to the above high office, and we humbly supplicate the throne of Grace, that every blessing may rest upon you in your labours for the building up of His Church in the diocese of Rupert's Land, and that our dear Archbishop will be long spared to receive your valuable assistance in the government of this branch of the Catholic Church. Signed on behalf of the deanery, W. Jno. Garton, Rural Dean; W. J. Rowe, secretary-treasurer.

The Rev. Rural Dean Garton, of Morden, has been appointed agent for the Upper Canada Bible Society, and is at present visiting the different branches in his territory. Already he has been at Morden, Manitou, Lakeview, Pilot Mound, Crystal City, and Cartwright. He reports very good meetings, with liberal responses to his appeals. Mr. Garton is the oldest Bible Society agent in the West.

A meeting of the St. John's Alumni Association was held in the Cathedral school-house last Thursday.

It is rumoured in Church circles that the Rev. Sidney Garrington Chambers, B.A., B.D., rector of Christ Church, Winnipeg, will be pressed to accept the invitation to go to Brandon, as the successor of Rural Dean Harding. St. Matthew's would be fortunate, indeed, to get such a man as Mr. Chambers, and Christ Church would feel the loss greatly.

A memorial to the late Dean O'Meara will be placed in St. John's College, Winnipeg, shortly. It will most likely be a life-size painting of him by that clever artist, Mr. Victor Long, of Winnipeg.

Mrs. Hamilton, the wife of the incumbent of Miami, has been very ill for some time past.

The Rev. Rural Dean Garton will preach the sermon to the Morris Masons on St. John's Day. The Rev. Dr. Larzén, the curate-in-charge at Morris, will take Mr. Garton's duty on Sunday, at Morden and Thornhill.

The Rev. F. B. Lyss, of Woodlands, is taking a missionary trip to the adjoining north territory of Posen. His work is being taken by the students of the college.

The Rev. W. A. Burman, B.D., took service at Stonewall on the 1st Sunday in Advent.

The Rev. Richard Cox, and Mrs. Cox, of Medora, visited Winnipeg last week.

The congregation of St. George's church, Winnipeg, held its anniversary social on Thursday of last week. A large number were present, and enjoyed themselves. A short programme was rendered, while speeches were made. The chair was taken by Mr. T. W. Taylor, M.P.P., for Centre Winnipeg.

A Young People's Association was organized at St. Peter's Church, Winnipeg, recently.

The Hon. James Johnson, M.P.P., of Boissevain, has been chosen as Speaker of the Manitoba Legislature. He is a native of Mitchell, Ont., and is a prominent Churchman. His brother, the Rev. W. R. Johnson, is rector of Killarney, and rural dean of Turtle Mountain. This is the name of the rural deanery, and also the name of the political constituency. Thus, both brothers represent Turtle Mountain ecclesiastically and politically.

The vicar of Wakefield, the Rev. H. O. M. Belford, B.A., has returned to his northern mission, Wakefield, after a brief visit to his brother, the Rev. J. F. Belford, B.A., of Gladstone.

The Church historian, the Rev. C. Arthur Lane, F.R.H.S., author of "Illustrated Notes on English Church History," and other works, was one time rector of All Saints', Winnipeg.

The Rev. A. Skagen, a graduate of St. John's College, Winnipeg, and a former missionary on the Snowflake field, in the southern part of the diocese, has written a book called, "The Church of the Reconstruction."

His Lordship, Bishop Matheson, visited Somerset on November 29th, and confirmed a large number of candidates. Next Sunday he will be at Manitou, where more candidates await confirmation.

Stonewall, Snowflake and the new parish of Pilot Mound, are vacant yet, owing to the inability to get men. These are fine fields of work, and it seems a pity that more men are not available.

On page 29 of a book, entitled "Diocese of Mackenzie River," by the Right Rev. Bishop Bompas, D.D., the following paragraph is seen: "The Revs. Messrs. Garton, Wallis, Ellington and D. N. Kirby (the last, son of Archdeacon Kirby), have been the latest recruits in this pioneer missionary army." The Mr. Garton mentioned here by the writer is the Rev. W. J. Garton, the present rector of Morden, Man., and rural dean of Dufferin. He joined the "pioneer missionary army" in 1881, and was diocesan secretary. After labouring there eight or more years, he was forced by ill-health of his family to leave the diocese, and he settled in the diocese of Rupert's Land, where he has faithfully and successfully worked, save for one year when he was in Nova Scotia, ever since.

The St. John's Alumni Association held its annual meeting in the Cathedral school-house, Winnipeg, on December 3rd. There was a goodly number of the Alumni present, among the number being His Lordship, Bishop Matheson; Revs. C. N. J. Jeffrey, M.A.; S. G. Chambers, B.A., and W. A. Burman, B.D.; also Messrs. John Machray, C. Camell, Walter Burman, S. Bedson, Kenneth McDonald, and others of Western prominence. It is gratifying to know that the chief business transacted was the resolution passed to the effect that a memorial be created to perpetuate the memory of the late Dean O'Meara. The memorial will take the form of first, a life-size portrait of the beloved Dean, and also a scholarship to be awarded in the college for some subject taught by him. The Alumni should be congratulated for hitting on such a happy form of memorial. Nothing could be more suitable, the scholarship, particularly commending itself. Every old boy of the college, should respond liberally to any appeal, but it would not be going too far to appeal to the laity as well. The laity have benefited by his loyalty and service to the college and the Church, and it is not out of place to solicit funds from the people, as well as the clergy. Among other items of business was a letter of condolence to be forwarded to Mrs. Clarke, of England, widow of the late Rev. W. Clarke, rector of Fort Rouge, who was a member and officer of the association. The officers for the following year are: President, Rev. W. A. Burman, B.D.; vice-president, J. A. Machray, M.A., LL.B.; 2nd vice, Rev. S. G. Chambers, B.A., B.D.; sec.-treasurer, Prof. Walter Burman, B.A.; executive, Right Rev. Bishop Matheson, D.D.; Rev. C. N. F. Jeffrey, M.A., B.D.; Mr. Kenneth McDonald. The retiring president, Mr. K. McDonald, made a brief but felicitous speech, and votes of thanks were tendered the old officers. The Alumni of St. John's College has every reason to be proud of its members, who are leading in every walk in life, and many hold very enviable positions. Some of its members have risen to the highest offices in the Church, State, profession and commerce. Premier Norquay was an early member. Dr. G. J. Goggin, of Toronto, and Prof. King, of Trinity, are graduates of St. John's. Canon Richardson, of London, is also a graduate, while a charming magazine writer of the Old Country is among the list. Time would be too long, if

the members were all named, but there is one thing to be proud of, and that is that twenty-two of the association saw service in South Africa during the recent war.

Correspondence.

THE BIRTH RATE.

Sir,—Again and again you courageously raised your voice against "Race Suicide." Once you lamented that, like Elijah of old, you stood all alone." Only one clergyman had upheld your hands. You had met with much criticism! So had that "one clergyman," and so had others, who, realizing the tremendous issues at stake, the "fire kindling," had been compelled to speak. Now, all who have spoken and written can surely rejoice together. A happier state of things is presented to us. God grant it may continue. From the figures of Dr. Bryce, secretary of the Provincial Board of Health, we find that there is, for 1902, an increase of 1,735, the first for years, in the birth rate. Dr. Bryce says: "I attribute the increased birth rate to the crusade instituted by the press and ministers against race suicide." This is a most frank and encouraging admission, showing the power wielded by these two agencies. A Toronto correspondent of "The Mail and Empire" says, "This is a grave question, having its patriotic side, when we think of the high birth rate among the French-Canadians, Doukhobors, Galicians, and other foreigners who are pouring into Canada." He says, "A public conscience has been created and has borne good fruit. Certain clergymen have spoken out and written plainly upon this subject, and with facts and figures powerfully marshalled, have striven to arouse the public to the nation's danger. Foremost amongst these have been the Rev. James Simpson, of the Cathedral, Charlottetown, P.E.I.; the Rev. Dr. Langtry, of Toronto; the Rev. W. J. Taylor, of St. Mary's, Ont., and the Rev. David Williams, of Stratford, Ont. No doubt it often required a good deal of courage to place the facts before the public, especially in the pulpit, but it is the work essentially of the ministry of the Church." We ought—pulpit and press—especially the religious press, to thank God and take courage. Let us continue, with much prayer for the guidance of God's Holy Spirit, to educate the conscience, that a still better showing may be given in the census of 1903. ONE OF THEM.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

Sir,—The subject of religious education in our Public Schools is of such vast importance that it can never be too carefully considered. It is not only that our schools are secular to the exclusion of religious instruction, but they so fully occupy the time and attention of the children with secular subjects, that they have no energy or opportunity left for religious teaching in the home or the Church. Mentally, they are so overworked, that it is impossible, without positive cruelty, to insist upon serious study during their spare time or even on Sunday. The fact is that our present system is so manifestly illogical and destructive from a moral and spiritual aspect, that no sane Christian man would ever have thought of devising it, had it not been for the anomalous position in which Protestantism has been placed by the sins of schism and sectarianism. And by it satan is unchristianizing the English-speaking world more rapidly than we are Christianizing the heathen. And one of the troubles of the system is that its baneful effects are only seen as generation follows generation under its operation. There is probably no country in which the system has so fully shown its natural results as in the United States. No pains or expense has been spared there to carry it out

to perfection, and it has had a longer time to develop its fruits than with us in Canada. One of the American Bishops, Bishop Johnston, of Western Texas, in referring to the moral deterioration of the people says that "in 1850 there were 3,000,000 children in school at a cost of \$4.30 per capita, and there was only one criminal in 3,400 of the population. In 1800 the proportion had risen to one in 1,000; in 1870 it was one in 1,000; in 1880 with 10,000,000 in schools at \$9.30 per capita it was one in 800, showing that the more of the godless education of the Public Schools we gave them, the steadier was the moral decadence, and in 1890, the last census report available for this comparison, the proportion was one in 700. When we add to this, he says, the fearful increase in divorce statistics, some of the States having a divorce for every ten marriages, and two Western cities one divorce for every three marriages, it took no prophet to foretell what will be the inevitable result of this downward drift unless it be stopped. No country could long stand it without a moral collapse. Thus we see that under the secular system of education, after forty years' trial, there was nearly five times as many criminals in proportion to the population as there had been before. There was no sparing of cost, for it was more than double what it had been, and no doubt this was attended by a corresponding efficiency of the schools, and yet the moral effect was thus disastrous and appalling. Surely in the face of this we in Canada ought to pause and ask ourselves whither we are drifting, and, if possible, change our course before it be too late.

J. M. B.

MIXED MARRIAGES.

Sir,—May I ask for a little space in your valuable paper to call attention to what seems to me a matter of great importance to the Church? I refer to the question of mixed marriages. It is to be supposed that a marriage between an Anglican Catholic and a Methodist or Baptist or Seventh Day Adventist is just as much a mixed marriage as is the matrimonial union of an Anglican and a Roman Catholic. I am sorry that the Pan-American Conference of Bishops made no presentation on this side of the question. For it is on this side that the greatest danger to the Church lies. Permit me to quote a few figures, taken from the Agricultural Department Report of the North-West Territories, 1902: In the North-West Territories, which comprise the sees of Qu'Appelle, Calgary and Saskatchewan, the number of marriages between Anglican bridegrooms and Roman

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brides was eight and between Roman groom and Anglican brides two. In these cases it is more than likely that the Romans became at least passively Anglicans. In one of the ten cases I know that to be the fact, and the issue, a son, has been baptized by a deacon of the Anglican Church. So much for the question of mixed marriages between separated Catholics. Now, when we look at the other side, we find a far more serious state of affairs, both as to numbers and as to results. Altogether 170 Anglican grooms were married. Deducting the 8 who married Romans we have 162. Of these 32 married brides of the Presbyterian faith, 27 of the Methodist Society, 2 of the Lutheran faith, 7 of the Baptist faith, and 1 a bride of no known faith, a total of 69 marriages as between Anglican Catholics and Protestant. Of 143 Anglican brides, 25 were married to Presbyterians, 17 to Methodists, 3 to Lutherans, 2 to Baptists, and 3 to minor sects and none, a total of 50, making, in all, a grand total of 119 Anglicans out of a possible 305 who made what I have called mixed marriages—186, or 93 couples, were united in the bonds of holy matrimony to fellow-church folk. It is worth notice that, presuming all the 93 couples were married by a priest, the number of those who made mixed marriages who were united with the blessing of the Church was only 41 persons. Consequently, as 119 mixed marriages were made by Anglicans, 78 went to dissenting, or at any rate sectarian, ministers to be married. We, therefore, may presume, not, I think unjustly, that of 315 Anglicans who were married to may be counted as generally keeping their own faith, even if not converting their partners, 93 couples (186) may be reckoned as practically unaffected, 41 doubtful, with a bias in favour of the Church, and 78 doubtful, with a bias in favour of schismatic or sectarian or secular bodies. In considering these figures it is well to remember that it is always easier to go down than to come up. In my own parishes I know of at least three cases where mixed marriages have resulted in the loss of all concerned. I know, indeed, to be fair, of a case in which the result has been different, but as, in this case, the man, while he would have called himself probably a Methodist, was brought at once under the strongest of Church influences and teaching, his case is scarcely on a par with the others. I do not offer any further comment. My lowly position in the Church would make my doing so to be impertinent; but I do ask that the priests of the Church will take the matter up, and by true Catholic teaching seek to remove this serious leakage.

LECTOR IN RURE.

CHRISTMAS—THE CLERGY AND CHURCH WARDENS.

Sir,—Few evils in the Church are occasioning more real distress to-day than the utterly inadequate stipends paid to our clergy. While in other professions salaries have risen and the wages of mechanics and labourers have all been advanced again and again, the stipends of the clergy remain practically at the same figures as twenty years ago, when the scale of prices and social and religious demands were entirely different. At a conservative estimate, the cost of living must be at least one-quarter more than it was ten years ago, and yet the clergy, the observed of all observers, are expected somehow to keep up with life and meet these increased demands. Do our laity ever stop to think of the anxiety and suffering which is thus entailed? And do they remark the bravery and good cheer with which this is being borne, and that no cry is wrung from men, who, after an expensive education, are receiving stipends in very many cases less than mechanics? Most of the town clergy are a little better off than this, but no increases have been made, and their situation is difficult enough. This matter should be brought by laymen before all vestries next Easter. In the meanwhile, it is imperative that the Christmas offertory should be a liberal and generous one. It is the one occasion, in most dioceses,

when the clerical income is increased by kind donations, and many a brave heart is compelled to build hope upon it this year. The amount of the offertory (so important to the clergyman), can be largely increased if the wardens will give the matter a little attention, and the clergyman's warden is particularly responsible. They may easily find out who are going away, and at the service notice who are absent. If a personal call were made on these, either before or after Christmas, many would be glad to respond. The case is very strong. Probably the most successful merchant will be most busy on Christmas Eve, and most likely to be absent through weariness on Christmas Day from the church. It is also the well-off members of congregations who are alone able to take a holiday at this time, and attending Christmas services elsewhere, they feel no responsibility and give little. All these persons should be personally canvassed by church-wardens and others appointed by them. This need not entail much work. A mere suggestion is all that is needed which can indeed be given by any interested member of a congregation.

OBSERVER.

HINTS TO HOUSEKEEPERS.

Cranberry Rolly Poly.—Measure four cups of sifted flour, add a teaspoonful of salt and three teaspoonfuls of baking powder, and sift all together to mix thoroughly. Then rub in two tablespoonfuls of butter, and mix in sufficient sweet milk to make a soft dough that will roll out easily. Roll into a sheet about a quarter of an inch thick, and spread thickly with cranberry jam, but not too near the edge of the dough. Roll up lightly, pinching the edges together, tie up in a piece of cheesecloth, and steam for an hour or bake in a quick oven for three-quarters of an hour. Serve with hard or liquid sauce.

To make a Cranberry Souffle, stew one quart of cranberries in just enough water to keep them from burning; then press through a sieve; add three-quarters of a cup of sugar, and let them get cold; then fold in the beaten whites of six eggs. Heap this up in a buttered dish; sprinkle with powdered sugar, and bake in a slow oven for about forty minutes. A more satisfactory way to cook berries in order to have the pulp sufficiently thick for the souffle is to steam them in a double boiler, adding but two or three tablespoonfuls of water to them.

Marmalade Pudding (baked).—Three ozs. butter, 3 ozs. white pounded sugar, 3 tablespoonfuls flour, pastry, a few almonds. Beat the butter to a cream, and the sugar, flour and marmalade, and lastly the eggs (well beaten). Beat all well together for ten minutes; line a dish with pastry; pour in the mixture, and bake in a moderate oven for an hour. Stick the pudding with almonds, and serve with custard sauce.

Tapioca Pudding.—One small cup tapioca, 1 quart milk, 1 teaspoon butter, 3 tablespoons sugar. Soak tapioca in water 4 or 5 hours, then add the milk; flavour with extract lemon, or anything else you prefer. Bake slowly 1 hour. To be made day before it is wanted, and eaten cold with cream or milk or sugar. Some prefer the pudding made with 3 pints milk and no water.

Tapioca and Coconut Pudding.—One cup tapioca soaked overnight, 1 quart milk, yolks 4 eggs, whites of 2, 1 cup sugar, 2 tablespoons grated coconut; bake ½ hour. Make frosting of whites 2 eggs, 3 tablespoons sugar, 2 tablespoons grated coconut; spread over pudding when baked. Set in oven until a light brown.

Treacle Pudding. Make some good, firm, suet pastry; roll it out to the third of an inch in thickness, and longer than broad. Spread treacle all over it within half an inch of the edge. Wet the edges, roll up the pudding in the form of a bolster, and fasten the ends securely. Wring a pudding-cloth out of boiling water, flour it well, fold it round the pudding and tie the ends firmly. Plunge the pudding into boiling water, and keep it boiling quickly till done enough. When done

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enough, let it cool a minute, turn out, serve on hot dish with melted butter.

Mince Meat.—Seven pounds currants, three and one-half pounds peeled and cored apples, three and one-half pounds beef, three and one-half pounds suet, one-half pound each of citron, lemon, and orange peel, two and one-half pounds coffee sugar, two pounds raisins, four nutmegs, one ounce cinnamon, one-half ounce each cloves and mace, one pint brandy, and one pine white wine. Wash currants, dry, pick them; stone the raisins; remove skin and sinews from beef and suet. Chop each ingredient, separately, very fine; put into large pan as they are finished, finally adding spices, brandy, and wine; thoroughly mix together; pack in jars; store in cold, dry place. This mince meat will keep from twelve to eighteen months. The fruit should never be floured in making mince pie.

Plum Pudding (Royal Christmas).—Two cups raisins, two cups currants, two cups suet, one-half cup almonds, blanched, two cups flour, two cups grated bread, one-half cup each of citron, orange, and lemon peels, eight eggs, one cup sugar, one-half cup cream, one gill each wine and brandy, large pinch salt, one tablespoonful extract nutmeg, one teaspoonful baking powder. Put in large bowl raisins, seeded, currants, washed and picked, suet, chopped very fine, almonds, cut fine, citron, orange, and lemon peels, chopped; sugar, wine, brandy and cream; lastly, add flour, sifted, with powder; mix all well together, put in large well buttered mould; set in saucepan with boiling water to reach one-half up sides of mould, steam thus five hours; turn out on dish carefully; serve with wine sauce.

To make cranberry jelly, wash two quarts of berries, pick them over and reject all faulty fruit. Put them in a saucepan with just enough water to cover, but not float them. Let them cook until thoroughly soft and broken, then rub them through a coarse sieve with a wooden spoon. Measure the pulp, and to each cupful allow a cup of granulated sugar. Put the pulp over the fire and let it boil hard, then stir in the sugar and stir until clear, and in a very few minutes it will jelly; remove from the fire and pour into glasses and set in a cool place. A large quantity may be made at one time, as it will keep like other jellies. For cranberry sauce do not use so much sugar. Sweeten the strained pulp to suit the taste and cook a few minutes. This will keep several weeks without losing flavour.

Apple Dumplings.—Paste: six apples, peeled, cored, and sliced, one cup sugar. Line six cups, well greased, with the paste rolled out thin, wet edges, fill with apples, some of the sugar, cover with more paste; put in shallow stewpan, large enough to contain them, with boiling water to reach half-way up the cups; steam thus forty-five minutes; turn out on dish, sift sugar over them; serve with spice sauce.

Vassar fudge literally melts in the mouth. It requires two squares of chocolate, two cups of coffee crushed sugar, one cup of good milk, one tablespoonful of butter. Boil until it gets waxy when dropped into cold water. Add vanilla to

taste, and last of all, the butter, and beat till thick and creamy. To ascertain when the sugar is boiled enough, take a little out in a teaspoon and pour it into cold water. If done, it will not mix with the water, but will harden into a ball.

ADAGIO.

Artists who paint "symphonies" and "nocturnes" are sometimes thought guilty of affectation, and, in respect to the symphony, to attempt what is impracticable in a single picture unless it partake of the character of a panorama. However this may be, there certainly can be no question either as to the propriety or the felicity of a name borrowed from musical composition as the title of a picture when that name designates a certain state or quality of feeling. The emotions may be stirred through the eye or the ear; and strains of music, joyous or sorrowful, which awaken responsive chords in the human heart, have their equivalents in pictures which present to the eye scenes grave or gay, pensive or passionate. This picture speaks for itself. A brother and sister have come out for a stroll through the bleak scenery which forms the fit groundwork of the composition. The sister is silent, absent, sad. Her eyes are on vacancy, her thoughts are far away, as she toys unconsciously with the little twig upon her lap. Whatever the cause of her sad abstraction, it is evidently not shared by the boy. He clearly is not thinking of himself, but eyes his companion with a grave wonder, as though at a loss to account for the change that has come over her. His expression somewhat lightens the effect of the maiden's sadness, so that the subject, while tender and plaintive, is not painful or depressing—the sentiment, in a word, is adagio.

ALMA COLLEGE PROSPEROUS.

At the annual meeting of the board of Alma College, St. Thomas, on November 26th, there was a large representation present, including Rev. Dr. Carman, president of the board, and Rev. Dr. Potts, Toronto, secretary of education. The reports showed an increase in the enrollment of students to 157, and a corresponding increase in the college revenues. The board appointed Messrs. L. D. Marlatt and George K. Crocker, St. Thomas, members of the board, and expressed high appreciation of Principal Warner for faithful work.

—We hear it often said that life is but a day. It is said to express the shortness of our stay upon the earth. It is said, for the most part, sorrowfully. Let us reverse it and say, with more striking truth, that each day is a life. Every day is a life, fresh with reinstated power, setting out on its allotted labour and limited path. Its morning resembles a whole youth. Its eventide is sobering into age. It is rounded at either end by a sleep—unconsciousness at the outset and oblivion at the close. We are born anew every time that the sun rises and lights up the world for man to do his part in it. One thing at least may be shown of each day, as it dawns and darkens; it is that every one, short as it may be, embodies the fulness of the past and indicates what is long afterwards to come.

—How many people wonder why clergymen, while addressing their congregations, keep their eyes closed? The reason for this is very simple. When they have their glasses on and are not looking at their notes, they are blinded by the dazzling blur which reading glasses make for all distant objects. Mr. Bull, in the King Edward Hotel, Toronto, has brought with him from abroad many a new idea, a very important one being the new pulpit glass, which is a great comfort to all clergymen, enabling them to read and see their congregation without removing their glasses. The idea is simply to cut off the upper part of their reading glasses thus allowing their distant vision to be unobstructed. Many clergymen of Toronto have purchased these glasses and

are finding them most practical. Few Canadian opticians have had the opportunity that Mr. Bull has had to gain experience. He has studied in the United States and Europe, and has been associated with the best oculists and opticians in the world. After thirteen years spent in perfecting himself in his own line, he has returned to Toronto to give to his own people the best of optical work. His optical parlour in the King Edward Hotel is fitted up to give rest to the weary eyed by its quiet colours and good taste.

A UNIQUE CHRISTMAS PARTY.

By Lilian.

Written for Canadian Churchman. It was the second week in December. Pearl Andrews sat in the warm, pleasant Sunday school room a few minutes before the hour for opening, wrapped in a brown study. Her eyes were following the descent of the soft-winged flakes of snow from the leaden sky, as they noiselessly spread a veil of white over the dull, brown earth; but those busy thoughts were upon quite another theme. Do you think it was the Sunday school lesson? Oh, no! you are far astray. Her fancy had leaped the bridge of weeks and carried her to a brilliant scene, her Christmas Eve party! which mamma had promised her so long. Perhaps the new dress she was herself to choose for the occasion had a place in those bright dreams, too; but Pearl was only thirteen, so do not judge her too severely.

All this time the room had been rapidly filling, and as the bell ceased ringing she awoke from her reverie. Then for a time the all-absorbing theme was dismissed from her mind, and matters of far higher import took its place. How strange that the lesson chosen for the day should contain this passage: "When thou makest a dinner or a supper call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee; but when thou makest a feast call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Of course Pearl had read it before, but its meaning had never struck her so forcibly as now, and it seemed, as she thought of that forthcoming party, to be an accusing voice telling her that this was not quite in accordance with the Master's way.

Miss Burnside spoke feelingly of the joy of doing loving acts for love's own sake, expecting no reward but the seal of a satisfied conscience now, with by and by the Master's "Ye have done it unto Me." Then, after the closing hymn had been sung, she wended her way wearily through the deepening snow, wondering if the little seed of truth that she had dropped would ever take root in the hearts of those fortune-favoured girls; or were her hours of patient toiling all in vain? Mrs. Burnside, it may here be said, had once been the wife of a wealthy banker, but the shock of sudden failure had caused his death. Thus early thrown upon her own resources, Marion, the only daughter, who had been brought up in a home of refinement and luxury, had bravely undertaken her own and her mother's support by teaching music. A weary, tedious task it had been at times, but it had brought its own recompense, and the two were not unhappy. Pearl Andrews was very quiet during the remainder of the afternoon, but under that calm exterior a fierce conflict was going on. "Call the poor, the maimed, the lame, the blind!" What a strange text! and the thoughts it had awakened would not be silenced. What would her friends and neighbours—Stella Bingham, Mildred Warner, Percy Owen, and all the rest—what would they say if she had a party and they were not invited? And then, she didn't know any poor, or maimed, or lame, or blind—of course not, for mamma had never allowed her to associate with any in such lowly circumstances. There was another question: What would papa and mamma say? And

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could she make the sacrifice, anyhow? Oh, it was a puzzling problem.

Little wonder that her lessons that week were not prepared with the usual painstaking care. Little wonder that Mrs. Andrews, noting the quiet manner of her usually sprightly daughter, wondered she was not well. "Put away your books, dear," she said one afternoon, "and go out for a walk; the fresh air will do you good." Pearl did so, with a sudden resolve. "I will go and see Miss Burnside; she will help me. Why didn't I think of it before?" Half an hour afterwards Marion Burnside, having just finished the last music lesson for the day, was surprised by an unexpected visit from the daughter of the wealthy merchant of the big house on the hill. "Miss Burnside, I want you to help me. Will you?" Pearl had wasted no time in needless preliminaries, but had dived into her problem as soon as she had been invited to a seat in the cosy little parlour. Needless to say, the appeal was not in vain. Pearl found a ready and sympathetic listener, into whose ears soon was poured the whole story of doubt and difficulty.

Miss Burnside's face glowed with real pleasure as she thought of some sad little lives she knew being brightened by such a generous participation in the Christmas cheer.

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"It would be a beautiful thing to do, Pearl; and believe me, you would be amply repaid by the thought of the happiness you were giving to those who see so little of earth's sunny side. Oh, I do hope you will be able to make your thought a reality." Then had followed a long consultation, in which ways and means were freely discussed, and many impossible things suggested.

"You must get your parents' consent first of all," Miss Burnside added; "we can do nothing till that is obtained." Pearl's dubious ideas of performing a hard duty had by this time been dispelled, and she answered brightly: "They seldom refuse me anything I have set my heart upon; but really, I don't know what they will say to this. However, I will speak about it to-night." They were seated together in the pleasant library that evening, mother and daughter alone. "It will be Christmas time again ere long, Pearl; and we must soon begin to make preparations for that party of yours. I think you must go with me to choose your dress to-morrow. Have you decided on the blue silk?" There was a silence for a moment, and Pearl's heart began to beat rapidly as she realized that the decisive hour had come. "Who shall I ask to my party, mamma?" "Ask whoever you wish, dear. It is for your own pleasure, and I want you to enjoy it to the full. I think I can trust to your good taste."

Pearl bent her head down to hide a smile of satisfaction and amusement. "I'm not quite sure about all of them, but I will just make a list of a few I should like to have." She wrote a few names on a slip of paper and handed it in silence to her mother. "Why, child, I have never heard any of these names before. Who are they?"

Then the whole story came out, falteringly, hesitatingly at first, but finished with eager earnestness. "Please, mamma, don't say no; I want it so much." Mrs. Andrews listened in blank, silent astonishment, and as may be supposed, with but little approbation. "Whatever put such an idea into your head, child? I never heard of such a thing!" Just then Mr. Andrews came in, and the whole story had to be rehearsed again. He also listened in silence to the eager tale, and when it was finished burst into a peal of hearty laughter. Weary of the grasping selfishness and the carking cares of business life, this little enterprise, into which no thought of gain or self-pleasing had entered, came to him with the delightful freshness of a breeze from the sea.

"Bless the child, if that don't beat all! She'll be turning the house into a hospital for sick children next, or a ragged school, or possibly an insane asylum. "With myself as first patient, I suppose, papa?" A little more diplomatic argument, a little more earnest pleading, seated on the arm of her father's easy chair, with her arm thrown over his shoulder, and Pearl knew that her case was won.

Then there was another visit to Miss Burnside, and another lengthy consultation, with this time more definite plans of procedure.

Marion Burnside had tasted the joys of self-sacrificing service in the Master's vineyard, and many a troubled heart had become lighter at the sight of her cheery face; many an aching head had been soothed by the touch of her cool, soft hand. Thus it was that none more capable could have been found to advise Pearl in the difficult task of choosing guests for the little gathering in the great house on the hill.

It was decided that the invitations should be delivered in person, and that Miss Burnside should accompany Pearl in her father's cutter. It would take too long to tell of that trip in detail. In the cosy library that evening Pearl had talked over the whole strange experience with her mamma. It had sobered her considerably to meet with such poverty so near her luxurious home. "Mamma," she said, after a thoughtful pause, "I won't need that new dress now, will I? It would look so out of place. Won't you let me use the money it would cost to get some warm clothing for some of those poor children?

You can't think how badly they need it." Mrs. Andrews, having once given her consent to the party scheme, would not say no to any new request. When this much had been won, Pearl gathered courage to make another timid suggestion. "I suppose you intend to give me some present at Christmas, mamma; how much would it cost?" "Why, child, what next? Why do you ask such a question?" "I was thinking that I would rather have the money now and get a little keepsake for each of my guests. Please let me mamma!" "Just as you wish, dear. I will give it to you now." She arose, and taking a bank note from her purse handed it in silence to her daughter.

"Twenty-five dollars! Why, mamma, what can you have been going to buy me that would cost so much?"

"It was to have been a watch; a tiny gold one—such a beauty!" A gold watch, how she had wished for one! Really, this was pretty hard. Mrs. Andrews' searching eyes discovered two glistening tears under the drooping eyelids; but the struggle was only for a moment, and she answered quietly: "I am quite satisfied, mamma. Thank you very much."

Christmas Eve came at last. What a busy day that was! Pearl said that if it had not been for Leonard's help, her big brother just home from college, she would never have been able to get through the day. To be sure, Leonard laughed at her and teased her unmercifully about her "queer notions," but then he was so good-natured and helpful that she could not mind his little jokes at her expense.

The whole house had to be adorned with evergreens in honour of the season. What a merry task it was, and how pretty the rooms looked when all was done. But the parlour—that was the fairest bower of all. Early in the afternoon there had come a whole load of potted ferns, blooming plants, and cut flowers from the conservatory down town. This was altogether a surprise to Pearl, and it was a delightful privilege to help place them where their loveliness was the crowning glory of the scene. Then there had been many final arrangements to make and finishing touches to give here and there, too numerous to mention.

All was complete at last; and, before the early twilight fell, three big sleighs with a plentiful supply of buffalo robes, and drawn by prancing steeds, had jingled merrily away for the guests. Pearl, in a simple white muslin, one of her last summer's dresses, and with her curls clustered round her shoulders, looked the very spirit of the enchanted scene, as she passed from flower to flower, rearranging a blossom here and there, or giving one a loving, caressing touch. Marion had come early at the urgent request of Mrs. Andrews, to help receive the guests and make them feel "at home," perhaps not an easy task. She was seated at the piano, playing softly a sweet Christmas carol, it seemed quite in accordance with the scene and the event.

Then, just as the softly coloured lights began to shed their radiance on all around, the guests began to arrive. You don't know who they are yet, so we must introduce them as they come. Here are Tommy Smith and Teddy Benson, brisk little newsboys, from whom you may have bought a paper or two. Did you ever see Johnnie Briggs, the boot-black, so clean and neat before? These two sturdy little girls are daughters of the washerwoman who lives down on Flint street. This pale-faced boy was knocked down by a runaway team some time ago, and had his foot badly crushed; that is why he walks with a crutch. Here is a thin, tired-looking girl about Pearl's age. She has a sick mother and four little brothers and sisters to take care of. A kind neighbour has taken her place, just for this one evening. Then there are Jennie and Stella, Bertie, Harold, Hattie, Nellie and Mary, from dingy homes in a dingy back street, which, perhaps, you have never seen. You can tell from their

patched or threadbare garments that they are very poor.

But who is this that Leonard is leading so carefully by the hand? He, at least, is well dressed and bears every indication of having come from a luxurious home. Surely he is not poor? No, but blind. Poor little boy! Here, too, is a blind girl, and one who is deaf and dumb. Here comes a little crippled boy on crutches, and another with only one arm. "The poor, the maimed, the lame, the blind!" surely we have them here. A unique gathering, truly. With what astonishment and delight they gaze around the luxurious brilliantly lighted room, with its velvet-cushioned chairs and couches, its pictures and its flowers. It is a fairyland, indeed, to these unaccustomed eyes.

But now came the task of putting them all at their ease, and providing varied and suitable amusements for each. This fell chiefly upon Marion, whose face alone was familiar to the little guests. She had a smile and a kind welcome for each. With wise tact, thinking that they would like a chance to look around them, first of all, as soon as they were comfortably seated she sat down to the piano and played some lively music. After that there was little difficulty. A number of lively games were played, in which most of the children could join. Here Leonard rendered valuable assistance by leading and joining in many of the games, and soon won the hearts of the young folks. Pearl played some pretty music to a small group who crowded eagerly round the piano, and played Halma with the deaf and dumb girl and the two crippled boys.

Mamma showed pictures and books to some who were more shy and quiet than the rest, and otherwise amused them. Mr. Andrews came in just as the enjoyment was at its height; and to the unbounded surprise of his stately wife, even allowed himself to be blind-folded, and partook in a merry game of Blind Man's Buff. The swift-winged hours soon sped away; and when it was time for supper all adjourned to the dining-room, where a wholesome and tempting meal was daintily spread. Each child found on his or her plate a beautiful Christmas card as a memento of the evening. Then there was a new surprise. When they returned to the parlour, there in a corner of the room stood a tall, beautiful Christmas tree, brightly illuminated with numbers of tiny wax candles. It seemed to the wondering little folks almost as if it had grown there and borne its wonderful fruit while they had been enjoying the bountiful supper; but, to tell you the truth, it had been there all the time, only hidden by a curtain.

I couldn't begin to tell you of all that the tree contained. There was warm, pretty clothing, and there were pictures, books, toys, nuts, candies, and big yellow oranges. No one was forgotten, and each gift brought a smile of joy to a bright, little face. Before the gifts were distributed, however, Miss Burnside played and sang that grand old Christmas hymn: "Hark, the Herald Angels Sing." Voice after voice caught up the sweet, familiar strain, till it seemed as if the angels themselves must be singing too. Another and another hymn was sung until it was time for the tree to be unladen of its fruit, and for the children to return to their homes. As a parting token of good-will, each was given a bunch of flowers, which carried with it much of the brightness of that never-to-be-forgotten evening.

How the stars glittered in the blue, blue sky, and how beautiful the snow looked in their soft, pale light. What music the merry sleigh bells made, and what happy hearts were borne swiftly over the crisping snow! But the happiest heart of all was hers who had set aside "friends and neighbours," and had sacrificed a blue silk dress and a tiny beauty of a gold watch, for the sake of "the poor, the maimed, the lame, and the blind." If there were time and space I might tell you of a pleasant sequel to all this, but it must wait until some future day.

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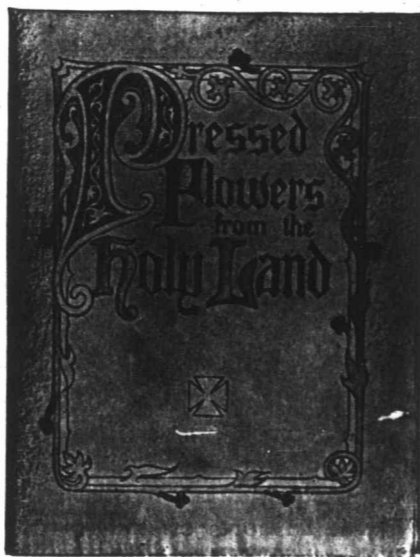
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"And will the old world grow good,
O bells,
While it hears the news you ring?"
"The world moves slow; but if all will
try,
There will come a glad day, by-and-
bye,
When the earth for joy shall sing."

"And what can I do this year, sweet
bells,
To make it, of all, the best?"
"Brimful of love keep one little heart.
Let two little hands do their small
part.
And leave to God the rest."
—Children's Missionary Friend.

BOBBY MANTON'S SLATE.

It was a good-sized slate, though Bobby was a small boy—the smallest boy in Miss Wilton's little select school, which she taught in her mother's parlor. Bobby was not only the smallest boy without being the youngest; he was the boy who had great big freckles on his face; the boy whose hair curled up in short, tight rings over his head; the boy who was bashful, and never stood up for himself; and last and worst of all he was the boy whom the rest disliked and ill-treated without any reason. But Bobby had one piece of good fortune he was Miss Wilton's favourite, and the others liked him none the better for it.

At nine in the morning the school began, and Miss Wilton was generally in the parlour ready to receive the first boy who came. But one morning she was obliged to go out on an errand, and the boys, who began to straggle in at eight, had the parlour to themselves. Bobby was not among them. He often missed a day, because he was obliged to earn all he could.

For ten minutes the four boys who had gathered wandered from window to window, not knowing just what to do with themselves in Miss Wilton's absence. Then they began to talk about Bobby, whom they called Sissy. Frank Jones, who was thirteen and the oldest, could draw, and he picked up Bobby's slate.

"Let's fix up something to make him feel good," he said.
And the others stood looking over his shoulder while he drew a face which he liberally sprinkled with marks intended to represent freckles. "Bobby may forget his spots, you know," said Frank. And the rest laughed.



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The safety of the godly. PSALMS. *The church blesseth God.*

LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

PSALMS.

1 Ps. 66. 9.

1 Sam. 2. 9.

Ps. 25. 15

& 121. 1

& 141. 8

Ps. 76. 5

& 2. 4

& 11. 4

Is. 5. 27.

Ps. 91. 1.

Num. 14. 9.

Ps. 91. 5.

Is. 49. 10.

Rev. 7. 16.

Co.

2 Kin. 4. 19.

Ps. 4. 1.

Ps. 120. 6

& 136. 1.

Ps. 67. 10.

PSALM 123.

1 The godly profess their confidence in God, and pray to be delivered from captivity.

A Song of degrees.

UNTO thee I lift up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

Specimen of type herewith.

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Then he drew a boy pursued by a barking dog. "This is to show that Bobby can run when he's scared," said Frank; "and he's pretty easy scared, too. Sissy is." And again the rest laughed.

Just then they heard Miss Wilton coming. Hastily they moved to another part of the room. Frank turning down the side of Bobby's slate that held his drawing.

That morning everything seemed to go wrong. Nobody had his lesson. The boys jostled each other on the way to class, and Bobby's slate fell to the floor. Miss Wilton herself picked it up, and, at a glance, saw what Frank had been doing. She looked at it a moment in displeasure, and then held it out for Frank and the others to see. "Who made Bobby's freckles?" she asked. But no boy answered.

"God made them," said Miss Wilton. "It is through no merit of your own that you boys have none."

The boys looked at each other.

"I have no words to tell you quite how mean it is to make sport of another for what he cannot help."

The boys looked ashamed. They all admired their teacher.

"Then," said Miss Wilton, calling attention to the second drawing, "how do you know that Bobby is a coward? He may be timid, and may feel fear, but if he goes bravely forward, he is not a coward. Now, if Bobby were a rich boy with many friends, what you have done would still be a mean act. I speak to you all, for, while Frank's pencil drew, you all approved its work. But because Bobby has little money and few friends, the act doubly deserves punishment. Now, I wish Frank every day for a week to write on Bobby's slate something you think a good quality in Bobby, or mention a good deed you know he has done,

and the rest of you are to help Frank think of what to place on the slate. You will make the first to-day, and leave it on Bobby's slate for him to see to-morrow when he comes."

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"I won't do it!" declared Frank to his mates. "What is there about Sissy to write anyway?" But in his heart he knew that he would do it, for Miss Wilton had the art of gaining obedience from her pupils. The first day was the hardest. But when, the next day, Bobby saw what was written, and an expression of delight passed over his face, every boy felt his heart a little warmer. The second day was easier, the third easier still, and before the week was out, what, to the boys, seemed a strange thing, happened. Every boy in the school, from thinking on Bobby's good points, had come to like him. They missed him when he was gone, and had him in all of their games when he was present. Outside of the school was a boy who still ridiculed Bobby, but one day, Frank took him in hand. "You just let his old freckles alone and stop calling him Sissy, or you'll hear from us," said Frank with a scowl. "We're not going to have Bobby plagued."

As for Bobby, he was perfectly happy. He cared no more for his freckles and tight curled hair, nor for the tremours of fear which occasionally assailed him. He had found some friends who sympathized with him.

The slate never showed a blank surface now, for Frank kept on of his own accord. And the other boys wrote on it all sorts of things that brought the light of joy into Bobby's going to have Bobby plagued."

Once there was an invitation to stay all night, signed Bert Bowles.

"I tell you, I just love this old slate," said Bobby one day. "There's more good things on it than ever got on to a slate before."

And Miss Wilton smiled, although Bobby was no longer her favourite. Her other boys, from being kind to Bobby, had so improved their own natures that she loved them all alike.

The next year a far-away uncle claimed Bobby and took him to his home. And how the boys missed him!

"I tell you," said Frank Jones, "the way to get to like a fellow is to think of the nice things about him, not the other kind."

IN THE EARLY MIST.

The boys already at Lake Grant were highly delighted when the morning train one day added Harvey Abbott to their number. Laurence Churchill was especially pleased, for he and Harvey lived on the same street at home and were good friends, and he was looking forward to a jolly time together here at the lake.

It was an hour, perhaps, after Harvey's arrival when he noticed a tall, broad-shouldered young man coming up from the pier, where he had just landed, carrying in one hand a fine string of fish, which called forth many admiring comments.

"Who's that?" Harvey asked, attracted at once by the young man's strength and vigor, as well as by his frank, good-natured face.

"That's John Dutton," Laurence answered. "He's a friend of the Mannings. He has the best luck of anybody in camp fishing."

Harvey's eyes followed the young man admiringly as he went on up to the pump with his string of fish; and

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

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when a few minutes later he came back and dropped lazily into a hammock. Harvey was one of the circle that gathered around him to hear about the morning's catch. Nearly all the boys were in that circle, Laurence, who had been sent on an errand to one of the neighbouring camps, being the only one who was missing.

"I'm going out early to-morrow morning," John Dutton said, when his eager listeners had heard the story of his struggle with a fine black bass. "Perhaps I'll take one of you boys with me."

"Oh, take me! take me!" came in chorus from the boys, and the young man smiled. "Only one at a time," he said. "I'll see about it later." He looked around the circle as he spoke, and Harvey was sure that his eyes rested on him longer than on any of the other boys.

"I believe he's going to ask me!" he thought exultantly.

Late in the afternoon Laurence and Harvey were rowing about on the placid water in front of the camp, when Laurence said suddenly:

"Let's get up early to-morrow morning, Harvey, and come out on the lake. It's fine."

Harvey hesitated, thinking of the invitation that he hoped to have from John Dutton. If he only knew that he would be the favoured one! He wished there was some way of putting Laurence off till he knew about the other. He was afraid that Laurence would not like it if he told him the plain truth. So he tried to get out of it as well as he could.

"I—I don't know," he stammered. "I'm not just sure that I want to go. I think I'd rather wait a day or two."

"I don't see why," Laurence said, vexed at Harvey's lack of interest. "I thought we were going to have lots of fun together, and here you back out the first thing. Well, you don't have to go if you don't want to." The boat-ride came to an end very soon after that indignant speech, and the two boys parted on the pier.

The longed-for and half-expected invitation from John Dutton came soon after supper, and Harvey gladly promised to get up early and go out with that lucky fisherman. But he carried to bed with him an uncomfortable feeling that he had not been "square" with Laurence, a feeling that was still with him when he woke early the next morning.

Dressing himself quickly, he hurried down to the pier, where his companion was getting the boat ready. He thought Dave the coloured man, looked at him reproachfully, and wondered if Laurence could have told him. But he was sure that was not so, and tried to laugh away the idea.

It was still very early, and a pearly-white mist floated above the quiet waters of the lake. As they pushed on through it the oars dipping noiselessly into the water, everything took on strange shapes. The scow, with the springboard from which the boys dived, looked like a vessel bearing down upon them; a clump of reeds seemed so tall and large, seen through the mist, that Harvey was sure they were close in shore and were about to run aground; the various noises from the camps along shore had a new

"Who has the right time?" The man who has ELGIN TIME every time

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to be floating in a strange, white world, where all landmarks had been swallowed up. The novelty of it all kept Harvey silent, and the uncomfortable feeling about Laurence would insist on staying with him, though he tried to shake it off. Harvey's silence was rather welcome to his companion, but when he asked him for the bait-pail, and Harvey handed him the landing-net, he looked slightly annoyed.

"Gather your wits, son," he said. "You seem to be in a mist all the way through." That stung Harvey's pride, and during the rest of the time his companion had no reason to complain. When the fish began to bite well, Laurence was quite forgotten, and was not remembered again till the boat was headed once more for the pier. By that time the sun, shining out in full glory, had scattered the mist, which had rolled lazily over the waters, and had drifted away in long, white shreds and tatters through the woods that fringed the shore of the lake. Objects showed themselves in their proper shapes and sizes, and Harvey laughed to himself at the idea of his taking the scow for anything but a scow.

As he went through the grounds, he met Laurence just coming out of his tent, and the latter looked at him in surprise.

"Why, how long have you been up?" he asked, seeing that Harvey must have been out of bed for some time.

"Oh, not so very long," Harvey answered uncomfortably, feeling that he could not tell Laurence what he had been doing. "I've just been taking a little turn around." And he hurried away, so that Laurence might not have a chance to ask any more inconvenient questions.

Breakfast was not a pleasant meal, for Harvey fancied that everyone at the table looked at him strangely, and he wondered if it could possibly be that Laurence knew the whole story and had told about it. He left the table as soon as he could, and going out to the shore of the lake, threw himself down under a tree, where he was soon joined by John Dutton.

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"What's gone wrong?" the latter asked, fixing his keen gray eyes on the boy's face. "Laurence told me before you came that you two were great chums, and this morning you're like two icebergs to each other. What's the matter?"

Harvey hesitated a moment, then told the whole story.

"You've made rather a mess of it," the other said. "Better have been honest in the first place. Laurence is a sensible boy; he probably wouldn't have minded. As it is, you've got you self into a sort of haze, like the one we were in this morning, where nothing looks right to you and you're suspicious of everybody that even glances at you. Go and tell Laurence the whole story, just as you told it to me, and make your peace with him. And, after this, stick to the truth."

SHARING THEIR CHRISTMAS JOY.

Two eager little girls sat on Ruth's desk one morning before school, drinking in every word of the story she was telling them about some people who lived near her. "They were very poor and had seven little children, one a tiny little baby, and who were not going to have any Christmas presents, nor any Christmas dinner, nor even anything in their stockings, because it had been such a hard winter, and work was so scarce that Mr. Roth, the father, couldn't find anything to do, and he had tried so hard to get work, too."

"You see," continued Ruth, "my sister is a doctor, and she goes there often, because the little boy has been sick, and she really knows they are poor, and she knows how badly they feel about it, too, because she said Mr. Roth told her he had always had money enough to take care of his family and buy them Christmas presents until this year, but these systems are very hard, and she feels so sorry for them. She thought Ruth went on, "that maybe the girls here would each bring an apple and a potato to school, for that would make quite a big basket for Mr. Roth, you know, and might save some money for Christmas," and she stopped, out of breath.

"Oh, no," cried Mily and Ruth at once, "don't ask the girls to do that; we'll fix it." And they did.

It was Christmas Eve. Then suddenly there came a rap at

the street door. Who could it be? Mrs. Roth rose and opened it, and there on the step stood a merry, rosy-cheeked boy, with a great big basket, who said: "Good evening, ma'am; I believe this is for you," and with an effort he lifted it into the room, and stood smiling up at her.

"Why, no," she exclaimed; "you have made a mistake. I never ordered those things; there must be something wrong."

"No, ma'am," he said, smiling more broadly than ever; "it's all right; they are for you, ma'am. A merry Christmas to you, and good night," and he was gone.

With trembling hands she took off the cover, and realized in a moment what it all meant.

"Oh, husband," she said, "he was the Christmas angel."

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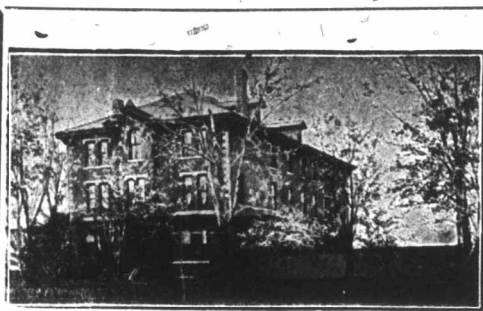
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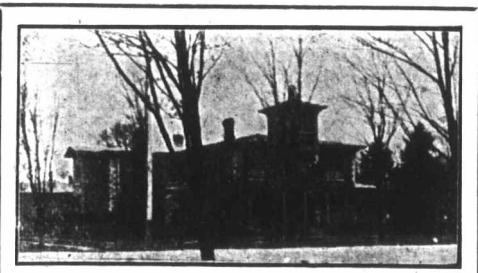
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

- HOMESTEAD DUTIES.**
 A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—
 (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
 (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
 (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
 (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 60 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.
 Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
 Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,
 Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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