

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

VOL. 28 ]

TORONTO, CANADA, THURSDAY, JANUARY 4, 1902.

[No. 2.]

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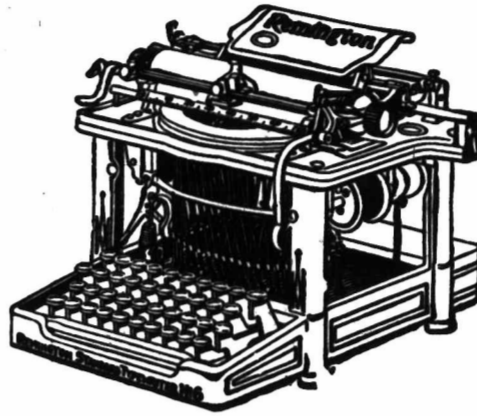
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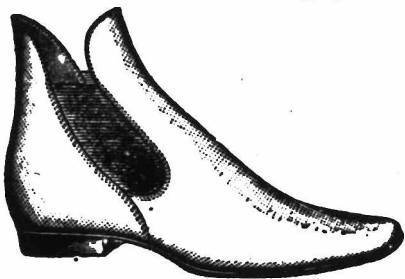
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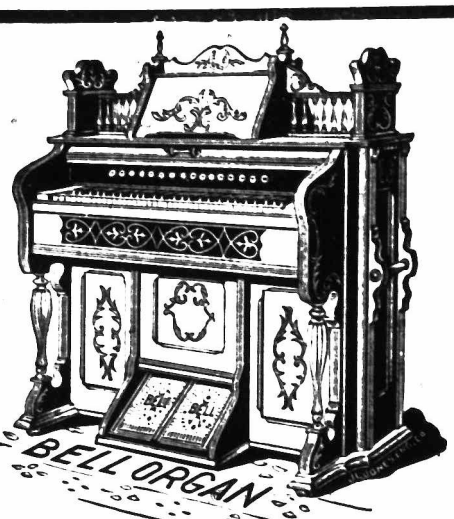


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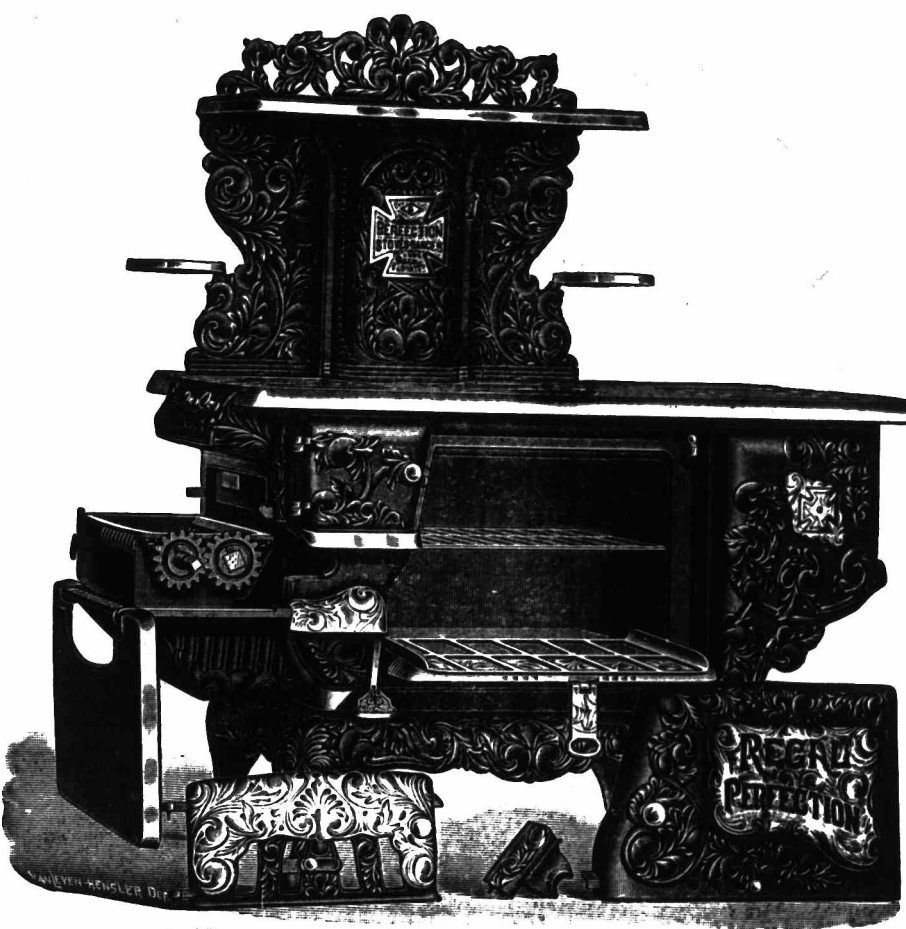


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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 9, 1902.

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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

## LESSON FOR SUNDAYS AND HOLY DAYS.

### FIRST SUNDAY AFTER EPIPHANY

Morning—Isaiah LI. ; Mat., VII., 7

Evening—Isaiah LII., 13 & LIII. or LIV; Acts VII 35—VIII., 5

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

### FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 220, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General Hymns: 79, 214, 290, 534.

### SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 192, 193, 319, 553.

Processional: 76, 235, 239, 586.

Offertory: 75, 77, 172, 281.

Children's Hymns: 78, 334, 341, 568.

General Hymns: 186, 213, 285, 477.

## Sunday Observances.

We commend to our readers to seriously consider the following eminently practical proposal. Canon Brooke, of Kennington, is contemplating the formation of a Sunday Society in his parish with some such rules as the following: (1) To be present at one service at least in the day as well as at the celebration of the Holy Eucharist. (2) To discountenance all Sunday amusements and recreations which necessitates work of others. (3) To hear one sermon, or spend not less than half an hour each Sunday in Bible reading and meditation. "The object of the Society is," as he explains, "to stem the tide of Sunday pleasure and Sunday profanation which seems likely to sweep away from our land any little general acknowledgment of religion which may still be left."

## Dr. Gore.

The nomination of Dr. Gore to the Bishopric of Worcester attracts much attention. While admitted by all to be an eminently learned and Godly man, his early associations and his connection with a society bearing such a name as the Community of the Resurrection has roused opposition, not from any reason, but from the dislike of secrecy and mystery. We think the bringing of these societies to the light and showing that there is nothing to be mysterious about is not the least gain to the Church by this appointment. A correspondent of the Manchester Guardian writes: "From the time he was a boy at Harrow the Canon always entertained the idea of a community of clergy devoted to spiritual work and study. It is believed that his thoughts were first turned in this direction by a sermon in praise of monasticism which Bishop Westcott preached in the school-chapel at Harrow when he was an assistant master there. When Mr. Gore became head of the Pusey House at Oxford the opportunity arrived for translating his idea into practice. There he gradually gathered round him a company of like-minded men who shared his theological, critical, and social opinions, and before long they began to feel their way towards a combination. So the Community of the Resurrection took its beginning. At first, it was merely a 'society' of men engaged in different places and spheres of religious work, who agreed upon a simple rule of life and study, 'looking towards' the obligation of poverty, chastity, and obedience, but not at first committed to them. The members of this 'society' live in their own homes, practice celibacy, and render periodical account of their expenditure and reading. Out of the larger 'society' there developed the smaller 'community.' These, about a dozen in number, live together, generally at Mirfield, and give their whole time to spiritual work, such as mission-preaching and retreats, with a definite course of theological study. They throw their incomes into a common stock, are pledged to obey a definite rule as long as they continue members, and 'intend,' though they do not vow, life-long celibacy. Obedience to the community as a whole rather than to an individual Superior is the idea of Mirfield, whereas the rule of the Cowley Brotherhood is fashioned on that of the Jesuits. But the special characteristic of the Society and Community of the Resurrection is the obligation to theological study. Of both the 'society' and the 'community' Canon Gore has always been head, but I hear that he has now resigned the headships and has been released from his obligations to the community."

## Divine Love.

Even as Dante saw in his great vision all earthly things reflected in the semblance of God, so does the love of God embrace in itself purity and exalt all human love, and reflect upon this human love the light with which it inundates the soul. As life goes on, and as those we love precede us into the world beyond the passage of death, instead of a sorrowful looking back on the memory of our intercourse

together, and a gradual dying out of feeling as the chosen objects of our affection pass away from us, we shall, through the ever-vivifying force of the Love of God, realize more and more truly the meaning of this, His greatest gift, and shall look onward to reunion with those who have been our friends on earth, and to learning with them what is the fulness of that Lord, that moves the sun in heaven and all the stars.

## Marginal Readings Commission.

A commission of the Church in the United States has been sitting at the General Theological Seminary, New York, to arrange the marginal readings of the Bible. The editing committee consists of the Bishop of Vermont, formerly one of the Cowley Fathers, and stationed in Boston, and of Dr. Boddy, recently Provost of Trinity. Upon this subject the Bishop of Vermont has issued a circular to the clergy of his diocese, which we regret we did not know of in time to publish before Christmas. In it he says: "Considerable time must of course elapse before a Bible can be prepared containing the alternative readings allowed for use. Meanwhile the Bishop proposes to call attention through the Mountain Echo to a few of the more important of these readings, especially such as occur in the Sunday lessons. The first lesson at Morning Prayer, on Christmas Day from Isaiah ix. will be made much more intelligible by following the marginal readings, which have now been authorized in verses 1, 3, and 5. Verse 1.—But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations. Verse 3.—Thou hast multiplied the nation, thou hast increased their joy; they joy before thee, etc. Verse 5.—For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire."

## An English Estimate.

Mr. J. P. Morgan and Mr. Yerkes have certainly revolutionized London ideas, to judge from the opinions expressed by Rev. Mr. Wilson, of the Red Tavern fame, in an address at St. Paul's, Knightsbridge. Without holding a brief for our neighbours, we must demur to one portion of the address which refers to the absence of the poor. In the sense in which Mr. Wilson used it, the miserably poor, that class is rare in the States, but we think the clergy on the other side would be the first to protest against the reproach that they did not seek out the poor. It is the case that their greatest anxiety is to gain the confidence and love of that portion of the community. Rev. Harry Wilson, vicar of St. Augustine's, Stepney, one of the largest and poorest parishes of the West End, was recently in the United States for

the purpose of investigating the work of the Episcopal Church in the great cities of the Eastern States. He said: "I was amazed at the wonderful position the Episcopal Church occupies in America. Its influence is entirely disproportionate to its comparatively small numbers. Its churches are magnificently equipped in a manner and with a completeness not dreamed of in England. Ancient vestments and altar vessels of rarest beauty have been collected from Europe, regardless of cost. The utmost thought and attention have been bestowed on everything connected with the Church and its services. The private libraries of the clergy are, for the most part, larger than ours, and the priests apparently devote more time to reading, writing, and study than is possible here, because of the absence of the poor, the duty of visiting which class makes serious inroads on the time of the English parson. I believe the American clergy work harder than we. This is probably the effect of the environment of the United States, which is essentially a country of hard workers. I looked in vain for the much-discussed 'American smartness.' I am convinced it does not exist. Downright hard work, with every section of the people, is the secret of America's wonderful power."

#### Cigarette Smoking.

In an English paper we read that teachers have noted that few cigarette smoking boys ever reach the high school. Their brain energy has been so thoroughly wasted by this pernicious habit that they have to drop out by the way, as they have not sufficient mental capacity to pass the entrance examination in advanced work.

#### Toys.

As showing how closely cost is estimated now-a-days, the wood blocks discarded on the London streets when torn up have been bought cheaply by toy-makers. They are by this means enabled to hold the market against the Germans, who had acquired a monopoly, thanks to cheap labour and free trade.

#### A Southern Priest.

A unique personality was removed by the death of the Rev. George Patterson, D.D., rector of Grace Church, Memphis, who died on December 10th. Dr. Patterson was one of the best known and generally loved clergymen in the South. His death occurred after a long period of failing health, but with a very short interruption of his regular pastoral duties. He had been identified with the Church in Memphis for nearly sixteen years, and by his long residence, faithful service, and numerous charities, as well as his pure life and remarkable personality, he won the esteem and love of many within and without the Church. He was born at Boston, his father being Greek; his father's name was Papatbakes, but Dr. Patterson altered this on account of the difficulty in pronouncing it. He was educated at Nashotah, and was ordained deacon in 1852 by Bishop Ives, of North Carolina, and was advanced to the priesthood next year by Bishop Atkinson. In the Civil War he became chaplain to a North

Carolina regiment and was also chaplain to General George Stewart's brigade, being most of the time with the army of General Robert E. Lee. He was an enthusiastic advocate of the Confederacy. At the close of the war, Dr. Patterson became rector of St. John's church, Wilmington, N. C., giving up that work to solicit subscriptions for the university at Sewanee, and by his efforts greatly aided that institution. By his request he was buried in the full Eucharistic vestments. The funeral took place at Grace Church on Friday morning following his decease. Honorary pall bearers were appointed from the Standing Committee of the diocese, the local parishes, from the residents of Greek nationality, from the Confederate Historical Association and Confederate Veterans, and various Masonic bodies.

#### Hawaii.

We are glad to find that in ecclesiastical matters these islands are settling down. Before the rising against the royal regime, there was a bishopric of Honolulu in connection with the Church of England. This continued until the annexation of the islands to the United States, when a change became necessary. At a meeting of the Diocesan Synod, held on the 2nd December, the necessary resolutions were passed by which the Church became the missionary district of Honolulu. We wish it all prosperity.

#### Conference on Confession.

It is officially announced that a Round-Table Conference was held at Fulham from the 30th December till January 2nd, 1902. The fact that the experiment of last year was repeated is pleasing evidence of a feeling that the former meeting was not entirely without practical results. This time the thorny question of Confession was discussed, which, at first sight, would seem to open up the prospect of a fierce controversy. As a matter of fact, at the bottom of the question there is a broad platform on which Churchmen of divergent schools can meet. The pastor, whatever his theological opinions may be, is so often brought into close spiritual relations with his parishioners that, whether the terms Confession or Ministerial Counsel be used, there is the essential thing, that a penitent comes to a discreet and learned minister to receive the benefit of absolution, together with the ghostly counsel and advice. Canon Hoare, who represented the Evangelicals at various Church congresses, puts the whole thing in a nutshell in words pretty much to this effect: "You may call it what you like, but everyone knows that you cannot win souls except by direct intercourse with the penitent, soul speaking to soul."

#### Walter S. Lee.

It is a hard thing to speak of a friend's recent death. Such notices should be written by strangers. And who in Toronto was not a friend of Walter S. Lee, or rather, to whom was he not a friend? Not only as the working head of the largest financial institution of the city, or as one of the oldest parishioners

of Little Trinity and St. Peter's, the oldest school trustee, a trustee for half a century of the Toronto General Hospital; but in all these and other relations of life he was the friend of the unfortunate and the poor. The patients at the Hospital were well looked after, but he remembered the wives and children in the little homes without a breadwinner. The nurses at the Hospital were personally looked after, so that their trying lot was made more endurable. And so in everything, when the eye saw him, it blest him, and now God has taken him.

#### PROHIBITION.

The Judicial Committee of the Privy Council, from which there is no appeal, has decided that a Province has the power to pass a prohibitory liquor law. It has surprised older people that in most, if not all, cases of dispute, as to jurisdiction between the Federal and Provincial Governments appealed to the Privy Council, the decision has been to reduce the powers of the General and increase those of Provincial Governments. In this particular instance it is to be regretted, as we think a social and moral question like this had better be dealt with by the people as a whole, rather than in sections. If we wish to have a united and homogeneous population, it is desirable that they should as far as possible, live under the same laws. As to the value of temperance habits to the individual and society, all right-minded persons are agreed. In this country the consumption of intoxicants is not excessive, and nowhere are drinking habits less general or more severely condemned. Where prohibition exists, as in the State of Maine, it is admitted that there is no difficulty in obtaining liquor, and habitual disregard and violation of law result, an evil as bad as the vice it is sought to remedy. Such laws are aimed at the habitual drunkard, a very limited class in any country and especially so in this. Supposing this were achieved, would it compensate for the disregard of law and authority, which follows the attempt to enforce such an enactment? It has been remarked of prohibition that were it possible it would not be necessary. A true civilization aims at the elevation and expansion of the individual, and Christianity demands self-control of its professors. Are these things promoted when the power of will is taken away from the individual, and his choice limited as to what he shall eat or drink? It is said we have prohibition of dishonesty, for instance; but we have not prohibition of property, which would be necessary to make it correspond with the prohibition of liquor. The saloon and especially the treating system are objectionable, and any legislation which an intelligent public opinion will support in lessening these evils will be welcomed, but we feel confident that prohibition, if it were enacted in any Province, would be useless and would give rise to many accompanying evils. The cultivation among all classes of a sound temperance sentiment, and the regulation of the traffic with a view to diminishing its evils, as fast as public opinion will admit, is, we believe, the only solution of the liquor question; and we are further of opinion that prohibition will only retard the progress, which is now apparent, of a diminution of intemperance and its evil consequences.

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## CHURCH ATTENDANCE.

It is apparent to careful observers that the attendance at religious services on the Lord's day, and at other times, is not what it was a quarter of a century ago. Witness to this effect has recently been given by the Bishop of Liverpool, the Bishop of Niagara, and Rev. Dr. Rainsford, of New York, men in a position to give an opinion on the subject, and representative of various countries and branches of the Church. This state of things is not confined to the Anglican communion, but extends also to religious bodies generally. This being so, the causes of it are not local or peculiar to any particular Church or country, but are universal and far-reaching. It may be traced to a decay of faith, to Materialism and love of pleasure, to the manifold attractions and distractions of modern life. The blame for this state of things is often laid at the Church's door, and it is asserted that the lack of good preaching on the part of the clergy is a large contributing cause, and that forcible and instructive sermons would attract multitudes to the church. The answer to this is that the general standard of the Church's services and sermons have steadily improved over what prevailed in the past, and yet declension in attendance goes rapidly on. Good and instructive sermons are no doubt desirable, but it must be remembered that the newspapers and magazines supply many with thoughts and ideas that were formerly supplied to them by the Sunday sermon. Then however much we may recognize the value of good preachers and sermons, it is simply impossible that every church can have a thinker and orator who Sunday after Sunday during a course of years can continue to interest a congregation in religious subjects. A man may be a good pastor and poor preacher. Exceptionally gifted men with power to attract and interest and instruct, like Canon Gore, late of Westminster, will always draw a large following to listen to them, but such men are rare, and soon rise, as he has done, to a prominent position in which they speak, not to a congregation, but to the Church at large. It is unreasonable to expect that in the majority of our churches, either in town or country, that we can provide able and attractive preachers. Preaching is a gift which only a few possess, and from the average clergyman, with the numerous claims upon his time, and often without a library or access to books, we can only hope to have a sermon of ordinary ability either in matter or manner. The objects of church attendance are two-fold, viz., worship and edification. The prime object is worship. All can worship and all ought to worship. The people are edified by worship, and by God's Word read and preached. In the latter, however, the man's personality comes in, and some priests can edify as preachers much more than others. And after all that can be said or done the number of indifferent preachers will always form the majority. In attending church much less attention should be paid to the preacher and his gifts, or lack of them, than to the main purpose, that of worshipping the Most High God. Coming to our own particular branch of the Church, it has recently been urged by some, notably by Bishop Morrison of Iowa, that ceremonial has had in some quarters a repelling and chilling effect upon church attend-

ance. After speaking of the office of bishop who, he said, was not so much a ruler as a leader, nor so much a leader as a father, serving his children, he entered boldly upon the discussion of the present status of the Church in the Middle West. There were two states with which he was intimately familiar—Illinois and Iowa. He had always lived in Illinois and Iowa, and therefore could speak without fear of contradiction, when he said that the Episcopal Church in those States, relative to population, was weaker to-day than twenty-five years ago. He believed the condition in Illinois and Iowa representative of the Middle West. It was only weakness to blink the fact; it was strength to face it squarely. In attempting to reason for this condition, he pointed out how twenty-five years ago the cultivated young manhood of Eastern communities was making itself a home in the small towns of the Middle West; and these people, repelled by the revival system then elsewhere in vogue, sought a Christian home in our Church. To-day these people had passed or were passing; their children were more and more seeking the great cities; and their places were being taken by unlettered but honest farmers moving into the larger towns to educate their children. This in a measure, said the Bishop, explains the conditions, but not altogether. The main difficulty is that the Middle West has sometimes and in some places tried to present its Churchmanship in a ceremonial rather than in simple intellectual teaching. Ceremonial repels, teaching attracts. We must get hold of the intelligent people; they will be our strength for the future. We must teach our children. The gist of the Bishop's statements so far as it relates to church attendance is that "ceremonial repels, teaching attracts," and his advice is practically less ceremonial and more and better teaching. That ceremonial repels must be somewhat qualified, for it proves attractive to many, and in not a few great cities the largest congregations are in those churches where there is the most ceremonial. Still, generally speaking, and especially where the Church is a missionary Church, as she is in all parts of Canada and the United States, we think Bishop Morrison is right, and that elaborate ceremonial repels more than it attracts. Beside our dignified Prayer-Book services, which should not be made more difficult to follow than need be, we want some simpler form for the uninitiated and as a stepping stone to higher things, and as good preaching and teaching as can possibly be furnished. We must appeal not to the emotions merely, nor supply sensuous or spectacular services only, but we must endeavour to reach the understanding, and aim more at the instruction and edification of the people. His plea is for simplicity and teaching, as being what the times and circumstances of the Church in America demand. The cause of the falling off in church attendance is, we fear, deeper however than anything involved in the Church's methods of worship and teaching, for where worship is simple and the preaching powerful and attractive the same complaint is often made. Yet there is much in what the Bishop has said, and where elaborate ceremonial acts as a repelling influence let it be simplified, and where our teaching is weak let us seek to improve it, "according to the power which the Lord has given us to edification, and not to destruction."

## THE HIGHER CRITICISM.

Isaiah.

By the Very Rev. Dean Carmichael, M.A., D.C.L.  
(Concluded).

This question of style, however, is the very last that should be confined in narrow limits, for the style of a really enthusiastic writer naturally differs according to the subject he happens to be treating. If Milton had written only Lycidus, L'Allegro Il Penseroso, "Sonnet to the Nightingale," and the Ode "On the Death of a Fair Infant," a critic would describe his style as vastly different from that of the author of Paradise Lost. A really great mind capable of grasping in thought totally different subjects, is seldom so bound by the trammels of style as to be forced to express his thoughts in one cut and dried mode of expression, and consequently, it appears unfair to apply to a really great prophet rules of writing that would not be applied to any other great writer. In the case of Isaiah we certainly possess different styles of writing, and the book may be regarded as arranged in such a way as to classify these styles according to chapters. But then the subjects dealt with largely warrant the change of style, and, also, largely account for the general arrangement of the book as a whole. cci.—xxxix, deal mainly, though by no means wholly, with things as they were in the days of Isaiah, and the style of such chapters is that of a man speaking face to face with his fellowmen. But with some marked exceptions found in the first part, such as ccii., ix., xxxii.—xxxv., the second division xl.—lxvi., is given up to wholly different themes, themes that would naturally draw from a really great prophet a totally different style, and it is this second part that mainly entitles Isaiah to be regarded as a really great prophet. For in this division the sweep of his prophetic vision is increased wonderfully. The Assyria and Babylon of his day gives place to the Babylon of the captivity, he is no longer with a rebellious people in their own land but with that people exiled, he hears their cries, and sees their tears, and the heart of the prophet, bold as a lion's in the past, becomes soft, and tender as a woman's, and there pours forth from his lips words of continuous compassion, that find their keynote in the deathless strain of pathetic beauty, "Comfort ye, comfort ye my people, saith your God." He sees the restoration, and Cyrus, the earthly deliverer, and out far beyond him, the coming of a greater Deliverer, who shall bring forth salvation to the Jew, and Judgment to the Gentile. And yet still further on he sees peace, plenty and happiness, the lot of God's chosen people, the glory of the Lord shining on a long darkened Zion, and kings and nations of the earth rejoicing in her brilliancy, the voice of weeping gone and the sound of sadness no longer heard in her, with such themes given him by God, is it any wonder that the styles of the prophet should change, that softness and tenderness should take the place of his earlier forceful grandeur; and that filled with the spirit of his compassionate messages, a spirit of pathetic persuasion and impassionate pleading should sit upon his lips. The strange thing would be if it were otherwise; if the prophet could write of scenes of wonder, sweeping right on to the restoration of all things, and to the throne of God, in the same tones that he spoke of Rezin and Pekah, and Sennacherib. There seems therefore nothing of real importance in connection with the question of style to preclude Isaiah from having been the author of the second portion of the book. Indeed, if Cheyne desires to justify the title he gives Isaiah that of "a great prophet," his authorship of the second part seems a necessity. For the wide vision of the prophet, his grasp of great far reaching issues, are seen far more powerfully in the second part than in the first, and it is in the union of the parts forming one prophetic whole, from Ahaz and Pekah and Rezin, on to Him who is "God with us," and on

further to the kingdom, and rule supreme of God on earth, that we see in Isaiah the greatness of prophetic power. Indeed Cheyne's position with regard to the two Isaiahs is a very strange one. He tells us that "there is no more striking specimen of prophetic rhetoric than in the last twenty-seven chapters." "Silver tones of which the ear is never wearied, honeyed rhetoric which thrills like a subtle odour," and yet it is this very part, so calculated to have impressed the nation, and brought glory to the author, that Cheyne tells us had of necessity to be incorporated with the genuine works of Isaiah, in order that it might be preserved; in other words, the grandest portion of the volume as it now exists might have been lost, if it had not been sheltered under the wings of the less striking portion. Stranger still to think that the nation could come out of exile, trained and taught, and one might naturally suppose built up and encouraged by what Driver describes as "the warm and impassioned rhetoric" of the prophet who was not Isaiah, "the music of whose eloquence as it rolled magnificently along, thrilled and captivated the souls of his hearers," and yet, that same nation had no name for this magnificent prophet of the exile; had apparently no lasting appreciation of his great uplifting work; in fact had so forgotten his very existence, that his name dropped out of the national memory, his burning words and glorious thoughts came to be regarded as the words of Isaiah, and continued to be so regarded, until the magic insight of the higher critics gave to the world a second Isaiah: Again Driver strove to support the hypothesis of a second Isaiah by the statement that the theological ideas of xl.-lxvi. (insomuch as they are not of that fundamental kind common to the prophets generally), differ remarkably from those which appear from i.-xxxix. to be distinctive of Isaiah. xl.-lxvi. show an advance upon Isaiah not only in the substance of their theology, but also in the form in which it is presented, truths which are merely affirmed in Isaiah being made the subject of reflection and argument." "The doctrine of the preservation of a faithful remnant characteristic of Isaiah, if present by implication, is no distinctive element of the later chapters, and in them the figure of the Messianic King is absent, the prophet associating his view of the future with Jehovah's righteous servant, a figure of a very different character." "The later prophet in whatever elements of his teaching are distinctive, moves in a different region of thought from Isaiah, he apprehends and emphasizes different aspects of divine truth." In this latter sentence Driver might find an answer to all his reasoning with regard to the theology of the book, for surely it is probable that during a long ministry—a ministry characterized by direct divine teaching and revelation, that Isaiah himself should apprehend and emphasize different aspects of divine truth as his wonderful ministry fulfilled its destiny. Driver in common with other critics dogmatically imprisons Isaiah within certain critical bounds, and then using the literary material within these bounds practically, says "Isaiah appeals to his contemporaries, he could appeal to none else." "Isaiah had a distinct literary style, he could have but one style," and "Isaiah had certain defined theological ideas, and those ideas could never have been enlarged and made more comprehensive by revelation. But surely these things that are taken for granted are the very things that the critics are called on to prove, and the proof seems utterly impossible, as far as theology is concerned. For even apart wholly from prophetic revelation, or inspiration, what theologian worthy of the name would feel that justice was done to theology or himself, if it were claimed that from a given moment his knowledge was fixed, and that nothing could ever be added to it. But the case becomes still more unreasonable when we apply it to Isaiah as to one specially commissioned from time to time by God to make his will known to his people. If Driver took the ground that it was utterly im-

possible that even under the direction of God a prophet could make a distant prediction, there might be some reason in his description of Isaiah's position, but where he admits that the power of divinely guided prediction existed in Isaiah, then the theological knowledge necessary for an extension of that power would rest solely in the hands of God; who if he willed it, could flood the mind of the prophet with perfectly novel theological ideas. Thus it may be perfectly true that Isaiah in his earlier chapters uses the figure of the Messianic King (Is. ix, 6-7, xi, 1), that aspect of the Messiah being divinely impressed on his mind, and possibly the only idea that Isaiah at that time possessed of the Messiah. But admitting that the idea of the Messianic King was impressed on his mind by divine power, and that the propulsion to speak of the Messianic King was a divine propulsion; surely one should shrink from limiting the power of God by saying that Isaiah could not receive from God, what to him would be a totally new idea of the Messiah, and for the cause of truth, a necessary addition, namely, the figure of the suffering Messiah, Jehovah's righteous servant—the king, who first should bear our griefs and carry our sorrows. Now, if this be possible with regard to the Messiah, it is equally possible with regard to every advance in theological knowledge found in the later chapters. And if the advance in theological ideas may be fairly accounted for in this way, then it follows as a natural consequence that with the enlarged theology would come words, forms of expression unused before, and that the sublimity of the themes expressing the enlarged knowledge would be set to the "music of an eloquence, that as it rolled magnificently along, thrilled and captivated the soul of its hearer." It is clear that the object of the Higher Critics, in dealing as they are doing with prophetic books, is that of making a Hebrew prophet little more than a far seeing social and political reformer—in a word "crippling" the prophet. But Christian people should see that more than the prophet is "crippled," for that which alone could make an Isaiah is intentionally or unintentionally crippled—the direct revelation of God to men chosen by Him to make known His holy will. Isaiah could not have written xl. to lxvi. Why? Mainly because his style is not that which is found in these chapters. Style is largely to settle the question as to what a man wrote, who once penned these words, "In the year that King Uzziah died, I saw the Lord sitting upon a high and uplifted throne, the train of his robe filled the temple, etc. And I said, woe is me; I am undone; I am a man of unclean lips; I dwell among people of unclean lips; mine eyes have seen the King, Jehovah Sabaoth, etc. And I heard the voice of Jehovah saying, whom shall I send? and who will go for us? And I said, here am I, send me." To cripple the style of a man permitted by God to see such visions, may be critical, but it is none the less childish.

#### REVIEWS.

Everybody's Magazine.—The first article in the current number is one on Lord Salisbury, by T. P. O'Connor, the well-known "Tay Pay," in which an interesting character sketch is given of the Victorian Burleigh. The article is profusely illustrated with different views of Hatfield House, the ancestral home of the Cecil family and of many of the rooms contained therein. Dr. Cook, in his article on "The People of the Farthest North," gives a vivid description of the habits and customs of the Esquimaux of Greenland. Eugene P. Lyle, jr., writes of Miss Ellen Stone, the American missionary, who has been captured by the brigands who infest the mountains of Macedonia. In addition to several short stories there are further instalments of the tale, entitled "Belshazzar," by William Davis, and "Tangled up in Beulah Land." The frontispiece is a full-length portrait of the present Premier of the Imperial

Government and there is also a good portrait of the captive lady, Miss Stone. The magazine is well illustrated throughout, and is undoubtedly a good number.

Scribner's Magazine.—The January number contains the first of a series of three papers. The American "Commercial Invasion" of Europe, by Frank Vanderlip, who was formerly an Assistant Secretary of the Treasury in the American Government. Miss Edith Wharton gives an interesting description of Parma in her article entitled "Sub Umbra Liliorum." David Macgowan writes on "Military Parades and Parade Training," in which he deals almost exclusively with the army of the Kaiser. Miss M. Merington contributes a Christmas masque, entitled "A Gainsborough Lady," and Senator Lodge writes of "The Treaty Making Powers of the United States Senate." In addition to the above are two or three short stories and a couple of poems, as also an instalment of the story, "The Fortunes of Oliver Horn," by F. Hopkinson Smith. The Field of Art deals with the Colour scheme in vogue at the recent Pan-American Exhibition at Buffalo. The magazine contains many beautiful illustrations, chiefly taken from photographs.

#### AMERICAN CHURCH NEWS.

Rev. Charles H. Brent was consecrated in Emmanuel Church, Boston, on December 19th, to be the first Bishop of the Philippine Islands. The presiding bishop at the consecration was Bishop W. C. Doane, of Albany, and among the nine assisting bishops all were glad to see Bishop Sweetman, of Toronto. Bishop Hall, of Vermont, was preacher, Bishop Brent does not expect to leave for his diocese in the Philippines before the month of March, but when the time comes he will carry with him the best wishes of the Church in New England, where he has made for himself an excellent name and reputation by his earnestness and fidelity. More than half of the money which was guaranteed by the New York club for the endowment of the Philippine Episcopate, has been handed over to the treasurer of the Board of Missions. Rev. Dr. C. Mann, for North Dakota, was consecrated on December 4th, in Grace Church, Kansas City, where for twenty-five years he had been rector. Bishop Tuttle, of Missouri, presided at the consecration, and Bishop Morrison, of Iowa, was special preacher, his topic being "The Ministry of Service as the Need of the Day." There continues to be special satisfaction in Long Island in the election of Dr. Burgess, of Grace Church, Brooklyn, to be successor of Bishop Littlejohn, in the diocese of Long Island. He has proved himself to be a most valued and valuable rector, and the prevailing feeling in the diocese is that the electors could not have done better, so that there is on all sides hope, and the buckling on of the armour with a good courage. The transference of Hawaii from the connection with the English to that of the American Church has been carried out most auspiciously at the Diocesan Synod, held on December 3. Many questions had to be taken up and decided, and some of them required very delicate handling, but there was the utmost harmony and goodwill, and there is every prospect now of new life, interest and advance in this new field of American enterprise. In the negotiations at Synod, Bishop Willis, the retiring bishop, who has had an uphill struggle there since 1872, was most kind and politic in aiding the deliberations. The interest centres now in the next move. By a strong and methodical effort the sum of \$100,000, required for the endowment of Western Massachusetts, was raised in a very short time, and the only question now is as to the new bishop. Dr. Greer has declined the election, and another must be chosen. The prospects are favourable for a harmonious choice. The question of having the Berkeley Divinity School transferred from Middleton to New Haven, Conn., has been settled for the time by the withdrawal of the

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offer to endow and house it at New Haven. The attendance of students has reached a very low ebb, but the same thing is experienced all over the country. Even at Princeton, N.J., the attendance at the Theological College is causing great searchings of heart; speculation asks whether the commission upon the Confession of Faith has anything to do with the want of students at Princeton. The General Theological Seminary, New York, is keeping up its high standard of scholarship by the election of Rev. Dr. Henry Lubeck for the chair of Pastoral Theology, and Rev. Charles H. Hayes for the chair of Evidences of Natural and Revealed Religion. The former comes originally from Australia, but the latter is American born and educated, except for special studies at Berlin, Halle and Oxford. A new scheme has been energetically entered upon for raising annually \$1,000,000 for the Foreign and Domestic missionary work. The committee appointed by the general convention in San Francisco have divided up the sum and distributed the responsibility of raising their share in the several dioceses; the several diocesan committees next consider the sum apportioned to each diocese, and set a certain sum to be raised in each parish. The scheme appears to have a method and principle in it, and it should be given a fair trial; the results can scarcely be more unsatisfactory than those reached by the looser method which has hitherto been followed. It is at least important for a parish to have some stated and definite amount to aim at. But according to the recent rate of progress the one million estimate will soon be too low, as the work is multiplying both at home and abroad. The deficiency this year, at Sept. 1, on Domestic and Foreign mission work, amounted to \$83,105.62. A very interesting and encouraging report comes to us from Michigan, as it was presented to the recent diocesan convention. After a detailed account of the different agencies at work, and of the results attained by the better methods followed and objects aimed at there is a useful suggestion that each clergyman take under his charge some unoccupied town or village in his neighbourhood, begin by having services regularly at longer or shorter intervals, and extend the Church's influence there easily and inexpensively.

J. G.

#### THE BISHOP OF RIPON ON THE RELIGION OF THE FUTURE.

The Bishop of Ripon, in the course of an interview with Mr. Raymond Blathwayt, of Great Thoughts, in referring to the question of the present tendency of scepticism, remarked that the struggle of the future, as it has so often been said, would not be between this form of religion and that, but between religion and no religion. The forces which the spiritual world had to contend against are those which it calls secular—I mean the forces of that spirit which sees nothing in life beyond the needs of the narrow visible present. We are terribly materialistic in this present day, and you will notice that whenever the materialist spirit gets the upper hand in societies or nations, religion is put under the ban, and the noblest romance also dies out of life. The Bishop, in illustration of this point, quoted from an agnostic catechism, published about ten years ago, to show that the new dogma taught by some of these teachers is really more infallible in its own esteem than the calm assurance of our Christian faith has ever claimed to be. The Bishop does not believe that the vast majority of the English people will ever subscribe to these views, or that what Edmund Burke called "the inbred integrity and piety of the English people" has entirely disappeared. What he does think is that we have to be on our guard against the materialism of the day, and that extraordinary love of money which is becoming so sadly evident in individuals, if not, indeed, in the nation at large. "And how do you regard the pro-

gress of thought during the last thirty years in the religious world?" asked Mr. Blathwayt. "It has been very remarkable," replied the Bishop. "Thirty-five years ago a preacher in one of our cathedrals declared that 'God held the hand that held the pistol that shot President Lincoln.' Would any preacher say that of Mr. McKinley's assailant to-day? The thinly-veiled Deism of such a theology has disappeared, and we have instead a clearer recognition of the Fatherhood of God, which has resulted in the spread of a humaner spirit among men. And again there has been a wider realization of missionary duty, and the missionary spirit once viewed with suspicion in the Anglican Church, at all events, is now welcomed as the fitting spirit of the Church. The political sermon and the bitter controversial sermon have, thank God, almost disappeared. The preaching of Christ our Lord as the wool and warp of preaching," once said Mr. Gladstone, 'has now penetrated and possessed the Church on a scale so general that it may be considered as pervading the whole mass.' And again, with us at all events, there has been a great gain of spiritual song. I mean as regards the widespread hymnology of the churches, Anglican and Free. In our Church the prejudice against the general use of hymns in public worship was very strong. Dr. Johnson wrote in his diary, 'I went to church; I gave a shilling, and seeing a poor girl at the Sacrament in her bedgown, I gave her privately 2s. 6d., though I saw Hart's hymns in her hand.' But hymnology is now a great feature of life in the churches, though I am bound to add," continued the Bishop, with a smile, "that some of the hymns sung are sad rubbish—sickly, maudlin, and sentimental to an almost incredible extent. But one thing I do believe in, and that is that hymns may—far more than controversies, concordats, and conferences—one day be the means of that Christian reunion for which we all pray. On the whole, the Church has wonderfully progressed the last thirty years and more, but we must not forget that we have the vices of our virtues. Don't you think sometimes that our bustling activity kills thought and makes meditation and study difficult, and is apt to produce a Christian character more showy than substantial? If we are spreading outward, are we also taking root downward? Has the wide and liberal faith of to-day the depth of other days? Was Lord Mount-Temple not right when he said: 'We have had the High, the Low, and the Broad Church, we now want the Deep Church?' I am sure that many of our own clergy, and certainly many of the most thoughtful and earnest among the Dissenting ministers, would agree with me in this."

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

##### NOVA SCOTIA.

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

Annapolis.—St. Luke's.—The sanctuary of this church, owing to the tasteful arrangement of Mrs. F. W. Harris and her assistants, looked exceedingly well on Christmas Day, and the decorations were both beautiful and effective. All the hangings were of white silk. The singing of the choir was in every way satisfactory. The offertory amounted to the sum of \$52.32.

Lequille.—St. Alban's.—Mrs. George Hoyt, on her own behalf and of that of the organist and choir of this church, made Mrs. How a very timely gift on Christmas Eve, which was greatly appreciated by her.

Amherst.—Christ Church.—The rector, the Rev. A. J. Cresswell, was presented on Christmas Eve by the churchwardens, on behalf of the congregation with a cheque for \$100.

Halifax.—St. Mark's.—On Sunday morning, December 8th, the Bishop of Nova Scotia held an ordination service in this church. The Revs. B. A. Bowman, B.A., curate of St. Mark's; J. L. S. Foster, curate in charge of Hubbard's Cove; G. M. Ambrose, B.A., and H. F. Zwicker, B.A., were advanced to the priesthood, and Messrs. Innes E. Fraser and Parker G. Corbin, B.A., were ordained deacons. Mr. Corbin has returned to Joggins Mines, while Mr. Fraser has taken up work at Rawdon.

New Glasgow.—The ladies of St. George's church presented the rector's wife with a beautiful dinner and tea set of china; and the rector's Bible Class presented to him (the Rev. H. Harkinley), a handsome walking cane. Other suitable presents reached the rectory during Christmastide.

Crapaud.—St. John's.—A number of prominent parishioners of Crapaud, P.E.I., met at the Rev. C. R. Cumming's place of residence on Christmas Eve, and presented him with a valuable fur coat and mittens, accompanied with the following address: "To the Rev. Charles R. Cumming, M.A.—Reverend Sir,—The parishioners of St. John's Church, Crapaud, feel that they cannot allow this, your first Christmas with us, to pass without expressing our hearty appreciation of your services as our rector since coming to this parish. Although but a few months have elapsed since you took charge of the parish, we all feel that great progress has been made, spiritually, socially, and financially. We have always found you to be a fearless and eloquent preacher of the Truth and an earnest and devoted teacher of the doctrines of that grand old 'Holy Catholic Church,' which has battled for the welfare and uplifting of fallen mankind for nineteen centuries. We always found you ready to attend to the work of the parish, no matter how arduous that work might be, always ready to give a kind word of advice and encouragement to those with whom you come into contact in your daily life, and constantly striving to help others onward and upward to a higher and better life. We also wish to assure you, reverend sir, that you have the sincere sympathy of your parishioners in your sore bereavements of the past summer, and although knowing that words are useless in such bereavements as yours, we would, nevertheless, tender you the sincere and heartfelt sympathy of your parishioners in this your sore trial, and we sincerely pray that the Divine Ruler of the universe may strengthen and uphold you. As a slight token of our appreciation of your earnestness and zeal for our welfare since you have been our rector, we take this opportunity of presenting you with this fur coat and mittens and the love and best wishes of your parishioners. And we also wish to convey to your notice that it is the unanimous wish of the parishioners that you may see your way clear to remain and have the oversight of your present flock for many years to come. Wishing you a happy Christmas, we are, yours faithfully, (Signed) on behalf of the parishioners of St. John's church, Crapaud, Robert McDonald, vestry clerk. December 24th, 1901. Mr. Thomas Rogerson read the address, and Mr. Robert McDonald, collector of customs, made the presentation. The Rev. C. R. Cumming heartily thanked those present for the useful and costly gifts, and said that he would respond to the address next Sunday, when the whole congregation would be together. The service on Christmas Day was bright and the music well rendered. The largest number of communicants, in the history of the parish, partook in the Holy Eucharist, in remembrance of the nativity of Christ.

The Archbishop of Canterbury has conferred the Lambeth degree of D.D. upon the Right Rev. W. G. Peel, Bishop of Monibasa.

## MONTREAL.

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

Montreal.—The Sabrevois Mission.—At a meeting of the committee, held in the Synod Office, December 20th, the Archbishop presiding, it was moved by the Very Rev. the Dean, seconded by Mr. George Hague: "That this committee recognizes the good hand of God in having, for fifty years, blessed the work of the Colonial Church and School Society in the cause of French-Canadian evangelization, and would express gratitude to Him that their beloved president, who, under God, was the chief founder of the society, had been spared to preside at the fiftieth anniversary of its organization, and that, as a fitting memorial, this committee deem it appropriate to signalize the jubilee year of the society by a determined and effective effort to free the Sabrevois Mission from all indebtedness, and would urge upon all friends of the mission the necessity for earnest prayer that its resources may be increased and its agents multiplied." Carried. On the 10th of October, 1851, at a meeting held in the school-room attached to St. George's church, Montreal, it was moved by the Rev. William Bond, seconded by Mr. Thomas McGinn: "That an association be now formed and entitled the Montreal Association, in aid of the Colonial Church and School Society." One of the first acts of this association was to take charge of the French mission work, which had been carried on, near St. John, P.Q., by a gentleman in private life, Major P. Christie, proprietor of several seigniories in the locality of Sabrevois. The first annual meeting of the Montreal association was held January 13th 1854; in the Sunday school room of St. George's church. The first officers of the society were: President, the Lord Bishop of Montreal, the late Dr. Fulford; secretary, the Rev. W. Bond; treasurer, A. H. Campbell, Esq., of the Commercial Bank. It is now proposed by the corresponding committee that the sum of \$9,000 shall be raised to free the Sabrevois Mission from all indebtedness. The success of this effort would be a graceful and loving memorial from all friends of the Sabrevois Mission, to His Grace, the Archbishop of Montreal, who has truly been a father to this work.

St. Luke's.—The Rev. Stephen H. Mallinson, the rector of Grenville, P.Q., a graduate of the Montreal Diocesan Theological College, has been unanimously chosen rector of this parish in the place of the Rev. T. E. Cunningham, and the choice of the parishioners has been confirmed by the Archbishop. Mr. Mallinson has accepted the appointment.

On the last Sunday of the old year, special intercessory services were held in all the churches throughout this diocese, and special prayers were offered for peace and for the speedy termination of the war in South Africa.

Trinity.—The Rev. F. H. Graham, who is leaving the city for Nelson, B.C., was presented on the 31st ult. by the clergy of Montreal with a beautifully bound Bible, and an illuminated address. The presentation took place in the Synod Hall.

Glen Sutton and West Potton.—The Church of the Good Shepherd.—This church held its annual Christmas entertainment on Tuesday, the 24th December. The exercises, embracing recitations and choruses, were very well rendered by the children. Prizes were given to the classes for excellence in Sunday school work. The programme was prepared under the musical leadership of the rector, the Rev. J. M. Coffin, who presided on that occasion.

West Potton.—Christ Church.—This little church, nestled among the hills, with its spire

pointing heavenwards, suffered a distinct blow a little while ago, in the loss of two members, one by the hand of death, and the other by removal. Mr. Charles Strong, always foremost and interested in furthering the work here, passed away in the Victoria Hospital, Montreal, from appendicitis, while Mr. A. Leach has removed to Knowlton P.Q., with a view to the betterment of his condition, as well as to the advantage of his family. The tendency of the people on the rural districts is to move on to more populous centres, and thus while "the workers pass away, the work under God still goes on."

Rawdon.—Christ Church.—A very successful entertainment took place in connection with this congregation on Christmas Eve, in the Davies' Hall, which was given by its younger members. The entertainment consisted of music, recitations and dialogues. During the evening a bed quilt and a purse, containing a handsome sum of money, were presented to Miss Bessie Davies, the organist, as a slight token of their appreciation of her services by the congregation.

## ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Kingston.—The following are the Bishop of Ontario's engagements for the remainder of the month: January 12th, 11 a.m., St. George's, Ottawa; 7 p.m., St. George's, Ottawa, confirmations for the Bishop of Ottawa; January 10th, 11 a.m., Christ Church, Tyendinaga, confirmation; 3 p.m., All Saint's, Tyendinaga, confirmation; 7 p.m., St. Mark's, Deseronto, confirmation; January 26th, 11 a.m., Cathedral, Kingston; 7 p.m., St. Paul's Kingston.

## OTTAWA.

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

Winchester.—St. Matthias'.—Service was held in this church on Christmas morning at 8 a.m. There was a celebration of the Holy Communion and sermon by the new rector the Rev. C. E. S. Radcliffe, B.C.L. The church was tastefully decorated with evergreens, and the altar adorned with vases of beautiful roses and chrysanthemums. A handsome brass altar desk was used for the first time. The attendance of worshippers was good and the service throughout was bright and hearty with music appropriate to Christmas. In the evening, a Christmas tree entertainment for the children of the Sunday school and their friends was held in Johnstone's Hall, which was well attended, several from Chesterville being present. A supper was served, and the children marched, sang and recited. A feature of the evening was the display of stereopticon views by Mr. Radcliffe. The Christmas tree brightened the hearts of the little folk, and none were overlooked.

Chesterville.—Holy Trinity.—Service was held in this church on Christmas Day at 11 a.m., consisting of Morning Prayer and Holy Communion, with sermon by the rector. The church was beautifully decorated, and a rood screen of evergreens set off the chancel to great advantage. Beautiful cut flowers were placed in the vases on the altar. A nice white dossal showed off the altar and its festal adornments with good effect. The congregation joined heartily in the service. On St. John's Day, a Christmas tree and concert was held in the Town Hall, which was crowded. The children sang, marched and recited splendidly, assisted by the choir and the Misses McMillan. The magic lantern views were also appreciated. Christmas-tide in these united parishes has passed off very pleasantly and most encouragingly for the rector and his congregation. "Laus Deo."

Ottawa.—St. John's.—The Christmas Day ser-

vice were very hearty and well attended, as usual. In the afternoon, a special service was held in the Argleson Square Mission Hall, which was crowded. After that was over, the sexton, Mr. Pooler, was presented with a nice Prayer and Hymn Book, and then Mr. Fred. Forde read an address to Rev. Mr. Steacy, who has special charge of the mission, and presented him with a handsome sealskin cap. A member of the congregation also added a small dressing case. Speeches, congratulating the workers in the mission on its growth and success, were made by the rector, Canon Pollard, and others. Altogether it was a red letter day in the mission. The Sunday school festival was held in St. John's Hall, on Thursday, January 2nd, and after tea, and a programme by the children, the prizes were given by the rector and a Christmas tree, free for the Infant Class of about sixty, was stripped of its fruit to the delight of the youngsters. The school is increasing.

Madore.—St. John the Baptist.—A Christmas cantata, "The Coming of Santa Claus" was given in the Masome Hall, here, by the Sunday school children of this church, who had been trained by the Misses Sutton and Maybee. The children presented a beautiful sight when the curtain was raised, singing in unison the opening bars of the cantata. After the music was finished, one of the little tots, Hazel Calson by name, recited a piece, "I Love Papa," very well indeed. When this part of the entertainment was over, the Christmas tree was presented, laden with all manner of good things for everyone. Mr. Basil Shaw was the Santa Claus. The Rev. W. Burton presented the prizes. The proceeds amounted to \$12, outside the expenses. A very pleasant evening was spent by all who were present. An appropriate Christmas service was held in this church on Christmas morning. The service began with the hymn "Hark, the Herald Angels Sing," sung with enthusiasm by both choir and congregation; the service was very impressive, and the Rev. W. Burton, the rector, gave, as usual, an eloquent sermon. Mrs. W. O'Flynn, the organist, presided at the organ, and played some lovely voluntaries. The church looked very well, indeed, with the usual Christmas decorations.

## TORONTO.

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

All Saints'.—The annual distribution of prizes to the scholars attending the Sunday school of this parish took place on Friday evening, the 27th ult. The gold and silver medals were presented to the winners thereof by the rector, the Rev. A. H. Baldwin, himself, who was in the chair. Their names were Florence Sidley and Beatrice Lean. During the evening more than two hundred books were presented to the successful scholars.

Ridley College.—The fourth annual dinner of the Old Boys' Association took place in the Temple Cafe, Bay street, on Monday, December 30th, and passed off very successfully. Amongst others, Mr. J. Herbert Mason, president of the college, spoke and announced that by next winter a covered rink would be provided and an extra wing probably attached to the junior school. He said also that the present attendance was the best in the history of the college. On Saturday evening, the 28th ult., the annual meeting was held in the Confederation Life Building. Mr. H. F. Darrell, the vice-president, took the chair. After the reading of a very encouraging report from the secretary, the following elections took place: Hon. president, A. C. Gooderham; president, H. F. Darrell; first vice-president, H. L. Hoyles; second vice-president, W. E. H. Carter; secretary-treasurer, H. C. Griffith; committee in Toronto, H. J. Nicholls, F. R. Spence, A. C. Snively, Gerald Wade, F. W. Baldwin. Among others present were: Messrs. C.



S. Macdonald, W. R. Wadsworth, A. E. Dalton, M. Pellatt, G. J. Tuckett, Cadet Hoyles, W. B. Evans, W. B. Millichamp, H. R. Pearce, Walter Caldecott.

Millbrook.—St. Thomas'.—Sunday, the 15th of December, was a very interesting day to the members of the congregation of the above church, being the 16th anniversary of the opening of this beautiful church for Divine service. The attendance both morning and evening was good, and especially large in the evening. In the morning prayers were read by the assistant rector, and the catechist of the parish, Mr. R. W. Spencer, and the sermon was preached and the lessons read by the Archdeacon of Peterborough. In the evening prayers were read by the rector, Mr. Spencer taking the lessons, and an excellent sermon was preached by the Rev. W. C. Allen. At the end of the evening service there was a short service of song. Mrs. W. C. Allen presided at the organ with her usual skill and ability. The large choir did their part admirably, singing in excellent time, and with great sweetness and strength. It is hard to particularize when all did so well, but we might say that the singing of Mrs. Allen, Mrs. Spencer and Messrs. Needle and Fleming was exceptionally good. The day was especially marked by the use in the services for the first time of a very beautiful brass lectern, the gift of Mr. J. C. Kells and his wife to the church, as a thankoffering to Almighty God for the recovery of their daughter, Mary Gertrude Kells, from a serious illness, and presented by them on the anniversary of the birthday of the rector, the Ven. Archdeacon Allen, who had now completed his 80th year.

Eglinton.—St. Clement's.—A meeting was held on Wednesday evening, the 1st inst., in the interests of the St. Clement's school (day), which was started a few months ago. The following Advisory Board was appointed: The Revs. T. W. Powell and J. C. Tibb, Dr. S. P. Richardson, and Messrs. J. J. Gartshore, H. Waddington, T. A. Gibson and A. Worth. The school will reopen on the 13th inst. The annual Sunday school entertainment was given in the parochial Sunday school room on Thursday evening last. There was a crowded attendance of scholars and friends, and the young ones very creditably presented their entertainment of vocal and instrumental music, dialogues and recitations. Prizes for the year's work were distributed, and the superintendent's report of the progress made was encouraging. The Rev. T. W. Powell, the rector, presided.

Warsaw and Hall's Glen.—The Bishop of the diocese has been pleased to appoint the Rev. W. Archbold, at present incumbent of this mission, to succeed the Rev. Rural Dean Teney, as rector of Craighurst and Crown Hill, from January 1st, 1902. Mr. Archbold is leaving here very soon to take up his residence in his new parish. On Thursday, January 2nd, the annual Christmas tree and entertainment given by the scholars of St. George's church Sunday school was held, and proved most successful in every way. Although a very stormy night, the school was well filled by parents and friends. After the programme was finished, the Rev. W. Archbold distributed the prizes and gifts to the scholars. Among the prizes given was a gold medal, presented by the incumbent, to the scholar obtaining the highest marks on a written examination on the Church catechism. One was given to the boys' class and one to the girls', the winners being Katie Darling and Freddie Dunford. The proceeds more than paid all the expenses of the prizes, etc. A most pleasant evening closed by singing the National Anthem, and with the Benediction. This is the first year a written examination on the Catechism has been tried in this mission, and the incumbent reports the papers for the most part very fair. Why not have these examinations for a gold medal in other missions?

#### NIAGARA.

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

Hamilton.—St. Peter's.—At an open meeting of the St. Peter's Men's Mutual Improvement Society, held on January 1st, in the crypt of the church, the Rev. Thomas Geoghegan delivered an exceedingly interesting lecture on "A Bit of Old London," taking the parish of St. Bartholomew-the-Great, West Smithfield, for his subject, tracing the history of the church from its foundation by Prior Rahere, under charter by King Henry I., A.D., 1123. He also gave an account of the Hospital of St. Bartholomew which has developed in size so greatly that at the present time it gives relief to over one hundred and fifty thousand people each year.

#### HURON.

Maurice Scollard Baldwin, Bishop, London, Ont.

Berlin.—St. John's.—A very pleasing event took place in the High School here on Boxing night, when both present and past pupils of the local High School gathered in large numbers in order to join together in a mutual tribute of regard and good-will towards the retiring principal, Mr. J. W. Connor, B.A., who, after thirty years' service, has resigned the appointment, owing to increasing age and physical infirmity. The presentation took the form of a beautifully engrossed address, accompanied by a cheque for \$1,000, which sum had been subscribed by the ex and present pupils and friends of the High School. Mr. Connor is a devoted Churchman, and has worked most energetically to further the cause of the Church in this town and in its vicinity, and we are delighted that honour has been shown to such a good, true and loyal son of the Church and to know that he is held in such high esteem by those interested in the High School here. We heartily congratulate Mr. Connor upon the honour which has been bestowed upon him.

Galt.—We call attention to a useful and compact manual of "Questions on the Church Catechism," just issued by Mr. James Woods, of Galt. Mr. Woods has been for years a zealous teacher in Sunday school work, a member of the diocesan and inter-diocesan committees on Sunday school work, and these questions are the outcome of years of practical and efficient work. They would be very serviceable for teachers' meetings, confirmation classes, or Bible readings, and we trust that they will be widely used. The price is 3 cents each, and they may be had by addressing the author, Mr. James Woods, Galt, Ont.

Blyth.—Trinity.—The members of the Sunday school held a very successful Christmas tree entertainment on the evening of the 23rd ult. The receipts at the door amounted to \$26.40.

Belgrave.—Trinity.—The Sunday school here also had a very enjoyable Christmas tree fete. The proceeds amounted to \$21. On Saturday, the 28th ult., the congregation presented their rector, the Rev. G. McQuillin, with about sixty-five bushels of cats and three bags of potatoes, as their Christmas gift.

Millbank.—This parish, which is half in Perth and half in Waterloo, is counted in the rural deanery of Perth. The County of Waterloo is only half occupied by that deanery. By the time they look after their own weak and unoccupied places, they may have to drop the word "banner," which we hope will not be the case. Our garden party here brought us in \$166, and our little Christmas tree, \$54.50. Together, with paying increase of stipend to our rector, the Rev. T. L. Armstrong, we have added considerably over \$200 to our church building and furnishing funds during the last year.

London.—St. Paul's Cathedral.—The new peal of bells, the gift of Mr. Justice Meredith, were rung for the first time late on Christmas Eve, ushering in Christmas Day. The well-known hymn tune, set to the words of "Adeste Fideles," was the first one played, followed shortly afterwards by "While Shepherds Watched Their Flocks by Night," and "Hark, the Herald Angels Sing." Many people gathered together in the streets to listen to the sweet-toned bells.

Petrolia.—Christ Church.—There was a good-sized congregation present in this church on Christmas morning. The chancel and altar were very prettily decorated with evergreens, plants and cut flowers, and holly wreaths graced the walls in the main portion. Special music was rendered by the choir and the rector preached. During the offertory Miss Hicks sang beautifully "The Anthem Celestial," with violin and organ accompaniment. The choir also rendered the same music on Sunday, when large congregations were present. The rector preached in Oil Springs and Inwood, and Mr. Bice, of Huron College, officiated here.

Seaforth.—St. Thomas'.—The services in this church on Christmas Day were well attended, 75 remaining for the Holy Communion. The church was beautifully decorated, and the music good. The anthem and the solo by Miss Pickard was well rendered. The rector spoke on the union of the two natures of Christ in the Babe of Bethlehem in a forcible and practical sermon. The offertory, which in this parish is always good, was on this occasion even better than in former years, and was presented to the rector. The Christmas music was repeated on Sunday evening, when the whole service was choral, and was much appreciated by the large congregation.

Kirkton.—St. Paul's.—On Monday evening, December 30th, the young people of the choir and about twenty of the congregation of this church took possession of the rectory and presented the organist, Miss Mary E. Stout, with a very appreciative and appropriately worded address, expressive of their esteem and of her kindness to the choir, and the faithful service rendered as organist and choir-leader. The address was accompanied by the present of a beautiful tea service, tastefully engraved with the initials of the recipient. Miss Maggie Davis read the address, and the presentation was made by Miss Pearl Prowse. The rector, the Rev. William Stout, addressed a few well-timed words of thanks and appreciation for the uniform kindness of the donors during more than four years past, and expressing hopes and good wishes for the years to come. After partaking of a dainty repast, furnished from the baskets of the kind visitors, music and singing were indulged in for a time until the pleasant occasion was brought to a close by prayers for blessings and mercies during the coming New Year, and the Benediction.

#### ALGOMA.

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

Burk's Falls.—All Saints'.—On Sunday, December 15th, the Bishop of Algoma held an ordination service in this church, when he admitted Mr. E. J. McKetterick to the diaconate, and advanced the Rev. A. Cameron Mackintosh to the priesthood. The Bishop was assisted in the service by the Ven. Archdeacon Lloyd and the Revs. A. J. Cobb and C. H. Buckland. The Rev. A. J. Cobb preached the ordination sermon. The Rev. A. C. Mackintosh, who has been working at the mission station of St. Joseph's Island for the past eighteen months, has been appointed to the charge of this mission by the Bishop.

Novar.—St. Mary's.—The Town Hall was taxed

to its utmost limits on Monday evening, December 23rd, on the occasion of the annual concert in connection with this church. A large number of people congregated in time for tea, and by eight o'clock the hall was crowded to the doors, many coming from long distances to be present. An exceptionally good programme was rendered, one of the chief features being several action songs by members of the Sunday school. These gave evidence of much careful training. Excellent recitations and songs by Miss Hamlin, of Emsdale; Mr. Locke, and others, were given, and Mr. Courtney, of Emsdale, kindly contributed to the evening's enjoyment by a very amusing reading. For one encore, "Rule, Britannia" was sung, and the audience showed their appreciation of the patriotic song by joining heartily in the chorus. Bursts of applause followed each number, and many complimentary things were said of the performers. During the interval a sale of fancy and useful articles took place, and at the end of the second part of the programme, presents from the Christmas tree were distributed to the Sunday school children. A few words of thanks from the chairman, the Rev. J. Pardoe, to the workers, etc., and the singing of the National Anthem, brought a very enjoyable and successful gathering to a close.

Port Arthur.—St. John's.—Christmas Day was observed much the same as in 1900. The decorations were similar, beautiful flowers gracing the vases above the altar; the anthem was the familiar "Sing, O Heavens," (Tours), and its solo was sweetly rendered by Mrs. Crooks. Under the skilful manipulation of Mr. Goodier, son of the rector of Holy Trinity, Ripon, Eng.; the organ with the front of its case off behaved splendidly, the reed stops only being used, the hushed symphony heard on entrance inspiring the utmost devotional feeling in the worshippers. It is to be hoped the offertory was good, as there was a large congregation and many men.

#### CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The church in this important and growing city is doing its best to keep pace with the incoming population though labouring under the drawback of the pro-cathedral being too small for all those who would attend, especially at the Sunday Evensong. Early in December the ladies of the parish held a most successful sale of work and dinner at the Opera House, by which a sum of over \$350 (three hundred and fifty dollars), was netted towards the balance of the rectory debt. The Sunday before Christmas, for the first time, a number of surpliced boys, who have been in training for some weeks, were added to the choir of men and women. So many boys were anxious to join that Dean Paget is trying the experiment of dividing them into courses, two of which are to be on duty every week, as the chancel space limits the number that can be accommodated.

### Correspondence.

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

#### WHY ST. JAMES', TORONTO, CANNOT BE CATHEDRAL.

Sir,—You are asked by a correspondent to explain "why St. James', Toronto, is not or cannot be a Cathedral." Much misapprehension regarding St. James' has arisen in consequence of its

being styled "Cathedral" by courtesy, which style originated in its being used formerly as a pro-Cathedral, that is, a church which, while no official cathedral exists, the Bishop of the Diocese, with the permission of the parochial authorities, selects to attend regularly, occupying therein the Bishop's Seat or "Cathedra," with which important parish churches are usually furnished. St. James' never was a Cathedral in fact, because it was, and is, the Parish Church of the Statutory or Charter Parish of St. James'. It has always been, and is, in the possession and control of rector and churchwardens, and never has been in the possession or control of Bishop and Chapter, as a church duly constituted as a Cathedral must necessarily be. Before a Cathedral capitular body (viz., "the Dean and Chapter of the Cathedral of St. Alban the Martyr") was created in the Diocese of Toronto, certain clergy were styled Dean and Canons, but such titles were purely honorary, as none of them ever had any of the rights, or performed any of the duties of such offices; in fact they did not actually hold such offices, but had the nominal honour only. The constitution of St. James' could not be changed so as to convert it into a cathedral except by legislation, the application for which would entail difficulties of so grave a character that those who have considered the matter have concluded that it is wholly impracticable. Furthermore, St. James' could not be, and cannot be, a Cathedral, because it is what may be described as a proprietary church, for its pews are rented, and many of them are actually owned by private persons and not by the parochial authorities, a condition which could not exist in a Cathedral, for it is essential for a Cathedral that its seats must be free and open to all, except those appropriated to clergy and officials. As your correspondent also refers to St. Alban's, it may be well to add that that church, incomplete though it be, was built by the Cathedral Chapter of the Diocese, on ground purchased by them for that purpose under statutory authority, and is fully and legally constituted as the official cathedral of the diocese. Much more might be said upon the subject, but the above will no doubt be sufficient to answer your correspondent's enquiry.

E. M. CHADWICK.

#### CHURCH OF ENGLAND—A PROTEST.

Sir,—The statistics affecting religious bodies in the Dominion are at last issued. The Church of England, discourteously nick-named "Episcopalian," predominates numerically in the three leading cities, Montreal, Toronto and Ottawa, by a large proportion over any non-Roman religious denominations. The Presbyterians in 1875, and the Methodists in 1883, adopted their unifying titles, and by which they are courteously classified. Under what pretence is the Church of England in Canada denied its corporate title and disrespectfully classified under a nickname? "Episcopal," as a corporate or legal name is unknown to the constitution, diocesan or provincial, of this leading religious body. Whence and why is an unaccepted, unauthorized title foisted upon its escutcheon. As far exceeding in adherents, among the English-speaking peoples of the world, any other religious organizations, not excepting the Roman Catholics, what is the animus and whence the inspiration which denies offensively its world-wide title? We look for an explanation.

CHURCHMAN.

#### AN INVITATION TO GREAT BRITAIN AND IRELAND.

Sir,—The General Synod of Canada is to meet at Montreal in September, 1903. For several years past, the idea has been mooted at the annual Church Congress in England, that, sometime or other, the Congress should meet out of England, in one of the colonies. Why not at Montreal in

September, 1903? It would occupy many columns of your paper to exhaust the advantages which would accrue to the Church in Canada, and also to the Church in Great Britain and Ireland, and in the colonies of Great Britain generally, could such an object be achieved. But the advantages will be obvious to most of your readers, without my trespassing on your space. But, if it is to be done, no time should be lost in sending an invitation from the official heads of the Church in Canada, possibly in the person of one of our bishops, to the Congress which is to meet at Northampton, England, next autumn. Such a congress, meeting at Montreal, presided over by the Metropolitan of Canada (Archbishop Machray), attended by all the Canadian Bishops, clerical and lay delegates to General Synod, and graced by the presence of bishops and leading clergy and laity from Great Britain and Ireland and her colonies, would be an epoch in history of the Anglican Church.

B. SELDOWN.

#### PLEASE EXPLAIN.

Sir.—Re Georgetown notes in your latest number. Will your correspondent kindly explain what he means by his remark in reference to recent appointment of churchwarden, that latter is not a "party man."

JOSEPH BEAUMONT.

#### TRINITY COLLEGE SCHOOL.

Sir.—Will you allow me brief space to call the Rev. C. B. Kenrick's attention to one or two mistakes he has made in his letter of the 24th ult. If Mr. Kenrick will refer to the correspondence which aroused his indignation, he will see that he has made a very unjustifiable mistake in charging your correspondents with attacking the Rev. Dr. Symonds, with the intention of injuring the Port Hope School. I do not think anybody attacked Dr. Symonds personally. They did attack the doctrines contained in his published book, and pointed out that they were contradictory to the doctrines of the Church of England, and destructive of the authority of the Bible. Mr. Kenrick's indignation would have taken on a Christian character if he had set himself to show that this was an entire mistake. I can only say for myself, as far as I know myself, that I have never had any personal feeling against Dr. Symonds. Never any feeling but one of sincerest friendship. But I have felt infinite sorrow that one so highly gifted should have committed himself to what in my judgment are such deadly errors. I am persuaded that if it had been my father or my brother who had pro-

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pounded them, I should have had grace to protest against his appointment to the head mastership of Port Hope, and to denounce those who were responsible for it. So, secondly, Mr. Kenrick will, I am sure, see, on reflection, that ordinary Christian charity, to say nothing of clerical charity, ought to have saved him from the grave mistake of imputing basest motives to those upon whom he is animadverting. Cannot Mr. Kendrick conceive it possible that the Board of Health, in putting up the card indicating that there is scarlet fever or diphtheria in the house, are animated by the desire to save the public from the danger of infection, rather than to injure the proprietor of the house. It is very satisfactory to hear from Mr. Kenrick that the cry of alarm has driven the rattlesnake into his nest, that there has not been the faintest rattle of his tail heard since Dr. Symonds took charge of the school, and that the teaching and the ritual and everything are just what they were in Dr. Bethune's time. As, however, Dr. Bethune is said to have been one of the most active promoters of Dr. Symonds' appointment, the question naturally arises: What was Dr. Bethune's teaching, and what is Mr. Kenrick's? Who endures it all? The reflection that will oppress any logical mind is that the rattlesnake will in all honesty have to be brought out of his nest some day. Dr. Symonds owes it to the Church to recall his book, and publicly retract its anti-Church and anti-Christian teaching. If he still holds the doctrines there propounded, he must, as an honest man, teach them, however they may be held, in the background, for the present. Great ability and great success only mean greater danger to the Christian cause. Yours, etc.,

JOHN LANGTRY.

A REPLY.

Sir,—Your correspondent, "R. W.," will find a fairly full account of King James' Plantations, in Vol. III., of the Narrative and Critical History of America, edited by Justin Winsor, librarian of Harvard University. P. L. SPENCER.

A WARNING TO THE CLERGY.

Sir,—In view of the fact that circulars are being sent to the clergy at the present time, announcing that, as "considerable difficulty has been experienced in procuring a wine free from fermentation, etc., . . . and that our brand is absolutely guaranteed, etc.," would it not be well to call the attention of the clergy to the declaration of the Bishops at the Lambeth Conference of 1888? The declaration is as follows: "That the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church." Kindly give a prominent place to the above, as it is important that the clergy should be put on their guard. M.

British and Foreign.

Bishop Goe expects to leave Melbourne for England in March next.

The Worcester diocese Two Million Shillings Fund now amounts to about £9,000.

The Liverpool Cathedral Committee has appointed the Rev. Charles Harris, senior curate of St. Helen's, to be organizing secretary.

The General Committee of the C.M.S. has appointed a strong sub-committee to examine and report on the training of missionary candidates and generally to deal with the selection, the training, and the status of missionaries.

H. M., Queen Alexandra, has subscribed £100 to the Capetown Memorial Cathedral Fund.

A memorial window to the late Bishop Creighton was unveiled at St. Stephen's church, Bow, on Christmas morning.

The Bishop of Lincoln has formally reopened the parish church of Hacconby, South Lincolnshire, after a thorough and much-needed restoration, at a cost of nearly £2,300.

The Rev. T. Ellwood has just completed the fortieth year of his incumbency of Torver, near Coniston. He is the third incumbent of the parish since 1740.

The Rev. Canon Robert Walsh, M.A., has declined the offer of the deanery of Ossory, and has decided to remain at his old post in the diocese of Dublin.

The members of the Cuddesdon College have presented Bishop Paget with a set of altar and credence vessels in silver gilt, as a memorial of his appointment to the See of Oxford. There were 170 subscribers to this gift.

The Additional Curates' Society has already received, or been promised, about £3,500 towards its second Quinquennial Fund of £10,000. This sum is asked for on the understanding that its expenditure will be spread over the five years 1902-1906.

Bishop Handley Moule having resigned his position as one of the Simeon Trustees, owing to his acceptance of the See of Durham, the vacancy has been filled by the appointment of the Rev. J. E. Rogers, rector of Walcot, Bath. Canon Rogers was formerly vicar of Great Yarmouth.

The opening of the "Red House," a public house without beer, took place in the parish of St. Augustine, Stepney, on Saturday, the 14th ult. The opening ceremony was performed by Lady Edward Churchill. There were many visitors present on this interesting occasion.

For the first time for over two centuries a marriage was celebrated recently in the chapel of Trinity College, Cambridge. The contracting parties were Miss Gertrude Maud Butler, daughter of Dr. H. Montague Butler, the master of Trinity, and Mr. B. M. Fletcher, of Dorking. The Bishop of Ely officiated.

The beautiful church of Milton, Northants, has been further enriched by the addition of a second stained glass wheel or rose window, the generous gift of Miss Montgomery, of Mortimer. The work is of a floral pattern, and admirably sets forth the splendid tracery. It has been executed by Mr. Hymers, of Chelsea. Its erection completes the east end of the sacred building, as every window is now of stained glass.

One of Miss Yonge's favourite causes, the Melanesian Mission, begs attention. It is waiting for the much-desired ship to replace the "Southern Cross." £18,000 is wanted, of which £13,000 has been received. One friend offers £50, if thirty-nine others will collect a similar amount by Easter, and another £10 if ninety-nine friends will each collect the same.

The following gifts have been presented to Oganelloe church, in the diocese of Killaloe, by Mr. and Mrs. Lloyd, of Plas Gilybebyll, Pontardawe, and of Tinerana House, Killaloe: A silver flagon, a lectern, altar cloth, kneeling carpets, and hangings. Mr. and Mrs. Lloyd, who have always taken a generous interest in this church, are also undertaking to have some necessary repairs to the tower carried out.

The Rev. Pierce Egan, formerly curate of Derry Cathedral, has lately been presented with a gold fountain pen by the choir boys of his mission church, in Edinburgh, at a tea given for the occasion by some of the ladies of the congregation. It is evident that Mr. Egan is maintaining his interest in boys and good work amongst them for which he was so conspicuous in Derry.

A peculiar clerical announcement recently appeared in a Buckinghamshire paper. It is as follows: "The vicar of — regrets to have to inform his parishioners that, in consequence of his advanced age, it will not be possible for him to visit the residents on the hill-tops! He will still be able to perform all the Sunday church duty. If at any time it should please God to send him a pony and carriage, it will give him great pleasure to resume his former course of visiting."

The complete skeleton of a woman has been discovered by some workmen engaged in excavations at Bourne End, Bucks, on the site of the ancient Abbey of Little Marlow. Close at hand the angle of a wall was unearthed, and is believed to be remains of the chapel. The presence of handsomely decorated tiles, bearing a coat of arms and portion of an inscription, leads to the belief that the skeleton is that of an abbess, who was buried beneath the altar. The abbey was one of the smaller religious houses suppressed by Henry VIII. The discovery has been reported to the coroner.

The Bishop of Southampton is anxious to see women elected to the Church parochial councils on the ground that they are equally members of the Church with men; that the mission of the Church is to women and children as well as to men, and that the most earnest and most energetic members of the Church are women. But his motion to this effect at the Winchester Conference was lost, mainly owing to the fact that his ecclesiastical superior, the Bishop of Winchester, opposed it on the ground that men should be induced to come forward more in Church work. "That is no argument," was the comment of an able cleric present.

The Lord-Lieutenant of Ireland and Countess Cadogan, the Duke and Duchess of Connaught, and a large congregation attended morning service in the chapel of the Royal Hospital, Kilmatham, on a recent Sunday morning, when the Rev.

*Fairweather's*

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Dr. Mullins, Senior Chaplain of the Forces there, dedicated a lectern to the memory of the late Hon. Frederick Roberts, only son of Earl Roberts, who was killed in the South African war. At the same time a cross, candlesticks, and flower vases, the gift of the Duke of Connaught, in memory of Queen Victoria, and alms-purses from Her Royal Highness were also set apart for Divine service. The Primate of Ireland preached the sermon.

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#### PRAYER.

Heavenly Father we pray Thee to bless us, and all the members of our society, and give us love for Thee. Prosper the missions of Thy Church, and strengthen with Thy Holy Spirit all who are engaged in missionary work, through Jesus Christ our Lord.—Amen.

O Saviour, King, defend us,  
And guide where we should go;  
Forth with Thy message send us,  
Thy love and light to show;  
Till, fired with true devotion  
Enkindled by Thy Word,  
From ocean unto ocean  
Our land shall own Thee Lord.

#### LESSON.

In our last lesson we learnt a little about one class of people in Canada, among whom our Church has worked, and is working—for whom our constant and immediate help is needed—the settlers who are increasing so greatly that the missionaries cannot keep up with them, unless the members of the Church, who have services and nice churches of their own share those blessings with these new-comers to our country. But you will remember in our last lesson we spoke of the people who roamed about in the forests, and on the rivers before the settlers came to Canada. Who were these people and where are they now? When the discoverers of America first landed on this continent, they thought they had reached an unknown part of India, and so they called the people Indians. Afterwards, when they found out their mistake, people called them Red Indians. There were many of these Red Indians in Canada, and when the S.P.G. sent out missionaries to preach the Gospel to the needy settlers, they heard from them of these heathen people, and sent missionaries to them also. These tribes in Eastern Canada—the Micmacs, the Abeniquis, the Mohawks and others were friendly with the settlers and loyal subjects to England. So the settlers' children and the Indian children were often gathered in the same schools, and taught together. This work of the S.P.G. grew and spread from Nova Scotia, where it began, up to the

tribes of Indians living on the shores of the Great Lakes, who used to come backwards and forwards from their forest homes to trade furs at Niagara, where as you know, there was a settlement of British people. In 1838 Bishop Mountain of Montreal had two clergy working among the Mohawk Indians in Ontario, and Rev. Mr. O'Meara at Manitoulin Island, and Rev. Mr. McMurray at Sault Ste. Marie, working among the Ojibways. But the Indians lived in all parts of Canada, and this same Bishop Mountain in 1844 visited a mission founded among the Western Indians, the Crees, by another great English Church Society—the C.M.S. To reach this mission the Bishop had to go about 2,000 miles in birch bark canoes and on foot. Leaving Montreal he went up the Ottawa and other rivers to the Georgian Bay and Sault Ste. Marie, then rowed across Lake Superior to Fort William and through other rivers and lakes to Lake Winnipeg to the mouth of the Red River. Here he confirmed 840 people, gave 10 addresses and ordained a missionary, starting on his long journey back to Montreal after a stay of 17 days.

This mission was connected with England only by ships which went back and forth once a year, carrying supplies to the employees of the Hudson Bay Co., and carrying back the beautiful furs the company bought from the Indians among whom they traded. This company had a number of forts where their officers and workers lived, to carry on this business, and in 1820 they sent a chaplain to this settlement, named Rev. John West. When he saw how easily the Indians coming into the trading posts could be taught Christianity he wrote to the Church Missionary Society in England, who were formed to send missionaries to the heathen, and offered his services to the society, if they would accept him, and help him to establish schools among the Indian children. This they did, and sent him money and helpers till a thriving mission was established; so that when it was visited by Bishop Mountain, there were four churches and nine schools. The Bishop after this visit urged the appointment of a bishop as very necessary for this distant mission field. So in 1849 the C.M.S. sent out Bishop Anderson, and a new diocese was formed in Canada—the missionary diocese of Rupert's Land. This mission grew north and west till the post on the Red River where the work started, now Winnipeg, is the centre of an archbishopric and all the dioceses of the Northwest Territories. The English society, the S.P.G., working in the eastern part of Canada, sent helpers to Bishop Anderson soon after his arrival, and has continued ever since with the C.M.S. to send the Gospel message to the heathen Indians and to support the Church in that part of our country where the heathen are no longer the only inhabitants, but where they still live in numbers, and still must be sought out and told the old, old story, and be taught how to lead Christian lives. One missionary writer says they are like the one lost sheep, there are not many of them like the Chinese or the people of India, but they are dear to the heart of the Great Shepherd, and we must seek them out for Him. The Indians are gradually becoming civilized, those that are left in Eastern Canada live like their white neighbours, but those in the west were more difficult to get at. Still in Manitoba, British Columbia and the immense Northwest Territories our bishops and missionaries ever journey over prairies, through forests, on rivers, across lakes, over immeasurable snow-fields, and everywhere, if you went with them, you will find little companies of Red Indians singing the praises of God their Redeemer; and on the shores of Hudson's Bay and the Arctic Ocean, you will find another heathen people—the Eskimo—learning of Jesus. Never let us forget to pray for this work among the heathen of our own land, and may God give us more love for these poor lost sheep, and show us how we may help to bring them home to Christ.

#### Notes of News from the Mission Field.

Remember to pray for the Zenanas. More than half the mothers in the world are shut up in these dreary homes in Eastern lands. They have never heard of Jesus, their own religion fills their hearts with fear. They are afraid of demons, and even worship evil spirits to keep them away from their homes. Sometimes they burn and torture their own little children to cure them of illness. The Zenana missionary is always a woman because a man must not enter these homes. These Christian women visit the poor ignorant women in the Zenanas, and teach them the Gospel message, so that they may learn how useless and wicked their own religion is, and how much God loves them.

Miss Gibson has gone back to the Blackfoot Home, and everyone is so glad to know that the children are going to have such a wise and helpful worker with them again.

Rev. Mr. Kennedy and Mrs. Kennedy with their little children, and Miss Schimura are all going back to Japan this month. Let us pray for them on this long journey, and let us watch for news of them and their work for Christ among the Japanese.

Rev. Mr. Stringer, Mrs. Stringer and their two little children have come on a visit, and to get a little rest from their hard work among the Eskimo on Herschel Island up in the Arctic ocean.

From South America have come Rev. Mr. Sadlier and his family from their mission to the Araucanian Indians of Chili. We must try and learn something about these missions of the north and south while these welcome visitors are with us.

#### Notes of News from the Branches.

The diocesan secretary visited the Norway Branch on Friday, December 13, when they held a very pleasant social evening. They had a splendid display of toys and useful gifts of quilts and warm clothing to be sent to Essonville for Christmas. Miss Paget and Miss Daisy Williams were in charge, and we congratulate them and Miss Effie Keffer, the young secretary, on the lively interest of their members.

Good news comes from the Cobourg branch. The secretary, Miss Ethel Ginton, writes that they have reorganized, and are working hard.

St. Anne's, Toronto, and the Brighton branch, both sent nice Christmas parcels to the Shingwauk Home.

Many young hearts in diocesan mission Sunday schools were gladdened by the Christmas gifts sent to them from the different branches. Millbrook writes about their work, which seems most encouraging, and we are glad to hear of the fine parcel they sent to Apsley. St. Paul's and St. Mary Magdalene send in most interesting reports of progress also, and of parcels of work sent out at Christmas time.

How we have all rejoiced over the success of Mrs. Broughall's plan of a Christmas gift for Algoma, and how pleased the diocesan officers are to learn that Millbrook, St. James' Cathedral, St. Margaret's girls and All Saints' Gleaners were junior branches who sent in voluntary contributions to the fund.

#### HINTS TO HOUSEKEEPERS.

Quick Muffins.—One quart of sifted flour, one tablespoonful of salt, three cups lukewarm milk, two eggs, one tablespoonful of melted butter, two teaspoonfuls of Royal baking powder. Sift flour, baking powder and salt twice through the sieve, to make sure these are well mixed together. Beat the eggs very light. Stir melted butter, eggs and milk together in a large bowl, and to this add the flour, a cupful at a time, stirring very quickly and lightly down toward the middle of the bowl. Beat hard up one minute at the last, to break flour-lumps; half-fill greased pattypans with the batter, and then bake in a quick oven. Turn out and eat while puffy and hot.

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DUTY TO THE LIVING.

"You buried your baby this summer?" questioned a well-meaning matron of the younger lady with whom she had been conversing.

"Yes," answered the other. Her two little boys whom she had brought out to see a street parade were by her side, and as the questioner passed on a thought of the possible bearing of the remark brought tears to the young mother's eyes. "Did she wonder to see me here? I have no right to bury my living children," she said, appealingly, to a friend.

She was right. Her sorrowful heart was no excuse for shutting her little ones away from the innocent pleasure of barring the sunlight out of their lives. The sacrifice of the living to the dead is not confined to heathen lands, it is only too common all about us, and whose families are subjected to hardship for the sake of a grief which calls itself sacred, but is really selfish. The room must remain closed, as the dead brother left it, however it may be needed by others. The piano, which its owner's dear hands will touch no more, cannot be opened for the pleasure of other children. Some member of the family is forced to carry double burdens because another has "lost all interest" in work that must still be done. Whatever befalls, we have no right to allow our mourning to darken other lives.—Chicago Interior.

THE NEW YEAR.

The old year is gone, and the new one is opening to us, with all its hopes and possibilities. We can only look on the past with mingled feelings of gratitude and regret; gratitude for mercies and privileges, and regret for mistakes and opportunities misimproved. As we look backward we see how homes were darkened by sorrow, and unexpected changes were brought about, and the great work of life went on with its self-denial and burden-bearing. We can see, also, what a glorious thing it is to live on earth, to partake of the joys of friendship and of doing good and serving God. "The living, the living, shall praise Thee." But we cannot stand looking backward. Our faces are turned to the future, and we press toward it. Through the days and years that are yet before us, we will journey on, till we come to our last year, and then pass from earth to another state of existence.

We try in vain to read the future, but are baffled at every attempt. The unexpected comes forward. Before this year is over, things we do not dream of now may come to pass. No science nor inventive skill can aid us in reading the mysteries that lie concealed in any of the days to come. We have lamps to guide us, the sure Word of prophecy, the experience we have gained and the counsel of others; but these only show us

one step at a time, and do not reveal certainly what lies behind the veil of futurity. What, then, shall this year bring to any of us? Shall any have deeper sorrows, sharper trials, heavier burdens, than they have known? Shall there be increased strength, enlarged abilities, greater fields of usefulness? We are now on a new and untried pathway; we "have not come this way heretofore." How shall we walk in it?

We must walk with unfaltering faith. If the way before us is so dark, we cannot walk by sight. But there is One to whom the darkness and the light are both alike. By faith we can take His hand and He will lead us. It may be over rough ways and in dark valleys and by strange paths, but His hand can lead his children, and safely lead them. We need to trust Him in every step we take. "He can lead the blind by a way they know not." "Commit thy way unto the Lord, and He will bring it to pass."

We should go forward keeping our vows. This is a time for good resolutions. Some of them are loudly proclaimed, and some of them secretly uttered only to the all-hearing ear. Let resolutions be wisely made. It is better not to vow, than to vow and not perform. Religion will be dishonoured all through this year, by some who do not keep their New Year promises. The promises are well enough, and we thus set a mark before us, for higher attainments, but after they are made, must come prayer and energy and carefulness to secure their fulfillment. Some people pride themselves on the assertion that they are as good as their word. Let the passing year be a witness that resolutions sacredly made are faithfully kept and that everyone is as good as his word.

"MANNERS, PLEASE."

Once upon a time a little boy made a great noise when taking his soup. His mother looked up from her plate and said, "Manners, please," which made the little boy eat more quietly.

That little boy was not doing wrong; if he had been, his mother would not have spoken so quietly, and yet he was making himself very disagreeable by forgetting his manners.

What are manners? They are the way in which we do things. There are two ways of doing things—a nice way and a nasty way; the nice way is what we call manners. One day I called at a house, and a little girl ran out to look at me. She had pretty eyes, pretty hair, pretty teeth, she was altogether pretty, but she had on oh, such a dirty pinafore. Somehow I forgot all about the pretty face and pretty golden hair, that dirty pinafore spoiled everything. Do you see what I mean? Bad manners are like a dirty pinafore; they spoil what is nice.

When I was a little boy children had better manners than they

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have now. I can't say why this is so, but it is so; we will, therefore, have a little talk together about manners, and try to begin the New Year with new manners.

SPEAK GENTLY.

"You never speak loud and angrily to your horses," I said to a teamster whom I had watched day after day, drawing gravel on the road. "Oh, no," he said, with a smile,

"I've teamed it for twenty years, and I never found scolding and swearing at horses ever made them work any better. Horses are a good deal like folks—they'll stand more hard work, if you talk pleasantly to them, and encourage them, than they will if you yell at them. Horses and folks ain't so very different in some things. I don't think folks are ever made any better by being found fault with, either. It's discouraging to folks and it's discouraging to

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horses. It just keeps 'em fretted all the while."

I noticed this teamster stopped at intervals to rest his team, but he always got to his destination in as good time as the others, who were constantly worrying and hurrying their horses.

After the man passed on, I thought over the important truth he had embodied in his homely words. Fault-finding is indeed "discouraging to folks and discouraging to horses;" it does "keep 'em fretted all the while." The very tones of our voice have power for good or for evil. Especially is this true of our daily home life. We are quite too desirous of popular approval outside of our homes to indulge often in rude words or unpleasant tones, but at home we seem often to think we have a privilege to be at our worst.

It makes one's heart ache to hear the fault-finding, fretty tone in which children are often spoken to. Some mothers who really desire to have a sweet influence over their children, forget themselves and speak loudly and angrily in reproof of trifling misdemeanors, or they continually find fault when they should be continually encouraging the little ones.

Some persons seem to think that screaming their orders out in loud tones makes them more effective; that they thus get the more work out of those whom they employ. What a mistaken idea! Gentle, pleasant words, uttered in a quiet tone, are much more likely to make the office of ministry a delight to the one who ministers.

A little boy, whose mother never scolded, but had a gentle, sorry voice, when he had done wrong, and she talked his fault over with him, used to say: "I mustn't do what mamma does not wish me to, for it makes her get on her sorry voice." The sad tone of voice was a more effective discipline than scolding in angry tones could possibly have been.

It is unjust to children to surround them with a fretful, fault-finding, nagging atmosphere. It does not bring out the best in them, but makes them resentful, "contrary." If there is anything that parents should pray the good

Lord to deliver them from, it is a "nagging" spirit.

A mother had a habit of surmising most of the time that her children were in mischief. She was continually calling out, "Stop that—this minute," in very emphatic tones. The first sentence the baby of that family ever put together was "Stop that—this minute," and spoken in its mother's own tone of voice. Let us hope that it cured her.

Children are great imitators; they usually copy the manner of speech of their elders. Let us all cultivate a cheery tone of voice, even in cases where the discipline of words is necessary. Let us not say, "You are the worst boy or girl in the world." If any outsider should say that of one of our children, we should be justly offend-

ed. Rather let us say, "You must have forgotten, my dear, or you would not have done thus and so. I am sure you will not do it again, for you know it is not right, and I know my little child wishes to do right;" then with a kiss and a smile to make that child know we believe what we say, let us drop the subject.

Don't, dear father and mother, find fault with each other, or speak roughly to one another before the little ones. Better no differences ever, but if they unavoidably come up, settle them by yourselves when you are alone.

Let love and forbearance and cheery tones be the rule of the home, and you will not fail of being happy and making the days of childhood a sweet memory to your little ones in the days to come. Because their home was so united, and the gentle words so often given, those same children, when they make homes of their own, will carry the sweet tones of love from the old home nest to the new ones.

BRAY'S ENEMY.

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in, Peter."

"He won't come in, sir; says he's awful busy, and hasn't got time."

"How big is he?"

"About as big as my fist, sir," said Peter.

The good-natured gentleman went out to the back gate. "Well, countryman," he said, pleasantly, "what can I do for you?"

The small boy—he was a very small boy—took off a soft, dirty hat and held it behind him. "I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," answered the boy, stoutly; "I've come by myself. Bray has runned my sheep free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I telled you."

"Ah, that is well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep: how would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it. "That 'ud be paying me for a lie," he said, indignantly. "I wouldn't tell lies for all the money in the world."

When he said this, Mr. Joynes took off his own hat, and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr.

Does Not Disappoint.

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Whether the catarrh is located in the nose, throat, bronchial tubes or stomach, the tablets seem to act with equal success, removing the stuffy feeling in head and nose, clearing the mucous membrane of throat and trachea from catarrhal secretions, which cause the tickling, coughing, hawking and gagging so annoying to every catarrh sufferer.

Nasal catarrh generally leads to ulceration, in some cases to such an extent as to destroy the nose entirely and in many old cases of catarrh the bones of the head become diseased. Nasal catarrh gradually extends to the throat and bronchial tubes and very often to the stomach, causing that very obstinate trouble, catarrh of the stomach.

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THE PENCIL'S STORY.

The rain was beating against the window panes. Arthur, standing up in papa's armchair, was watching it, for he was alone in the sitting-room. At first he enjoyed hearing the patter without and thought that it was great sport to count the puddles that were forming in the driveway, but he soon tired of this, and slipped down into the great armchair and began to look about the room. The gilt clock on the mantel ticked, ticked, ticked, and tried to be social, but this was a kind of socialibility that the little boy did not like. Some of Rosa Bonheur's noble horses looked down from the wall, but these were not alive, and Arthur did not care for them. The plants in the bay window turned their blossoms away from him, so there was nothing especially pleasing in this direction for his entertainment. He did not care for his picture books on the table—such a lot of them, too—nor for his games which lay in the lower drawer of papa's desk.

"What I want is some one or something to talk to me," sighed Arthur. "That is what I want ever and ever so much." Reaching to the desk for a long black lead-pencil, that was lying there, he absently-mindedly twirled it about in his hands for a few moments. Suddenly it made a remark.

"I just heard you say that you are lonesome," said Pencil. "Shall I not talk to you so that you won't be lonesome?"

"I don't care," answered Arthur, in a sleepy voice. "I'd like to hear anything talk—no matter if it is a pencil or a clothespin."

"Where do you suppose I came from?" asked Pencil, in a lively manner.

"From the store."

"But where do you think the store man got me?"

"From the place where they make pencils."

"Yes, and I'll tell you something about the way I was made. I know very well, for I was 'round all the time while I was being made."

"Of course you were," laughed Arthur.

"But I can't tell you everything about it," explained Pencil, "for the making of pencils is a secret. Each firm who makes them has its own way of working and those outside the building know very little about it. Well, first there was a large piece of soft rock that was taken out of the ground in your own country, the United States. This was called graphite, plumbago, or black-lead. It had three names, you see. This lead is thought to be more pure—that is freer from other rock, than is the lead which is found in India or Germany. I was a part of that lump of lead."

"So I suppose," said Arthur.

"But this lump was not all lead, so to get from it all that was not lead, it was crushed into a fine powder."

"My, didn't you get hurt when

you were crushed?" asked the little boy.

"I did not feel any pain. Nothing but animals and people feel pain. I was then mixed in water which flows over 'bumper tables,' as they are called. The lead is heavier than the things that come with it, and it drops on the table, and the rest flows off with the water."

"That is just what I would expect it to do," observed Arthur. "Well, what next?"

"The lead is next mixed with clay, in a mortar."

"What is that for, Mr. Pencil?"

"To make the lead hard. The more clay there is used, the harder is the pencil."

"Then they must have used much clay for you," said Arthur,

"for you are very hard—so hard I can scarcely write with you."

"That is well," laughed Pencil, "I don't want to be all used up by writing. I want to live as long as I can. The clay and lead mixed together is then placed in presses. The mixture comes out of the press like a black twine. This is run upon tables and is cut into regular length. Each just my own—seven inches, which is the height of all pencils."

"Yes, before they are used, but what do you think of this one?" Arthur took a pencil stub from his pocket and held it up.

"Ha! ha!" laughed Pencil. "I suppose that is what I am coming to. But when the lead I was taken from came from the press, it was a mile long."

"Whew!" exclaimed Arthur.

"As soon as the lead has been straightened," continued Pencil, "it is placed in ovens. The fire hardens the clay, but does nothing to the lead. It is then taken out and put in wood, which is made in two pieces and then cemented together."

"Oh, I know that," remarked Arthur. "I have had pencils split in two lots of times when they got wet."

"But do you know what this wood is?" asked Pencil. "It is cedar—the kind that is generally used for pencils. They get the most of this down South, where there are many kinds of it. Well, that is how I was made. How do you like my story?"

"Oh, ever so much," said Arthur, "but there is the dinner bell. I had forgotten all about the rain. I have had such a nice talk with you. Good-bye."

"Good-bye," said Pencil.

Then, rubbing his eyes, Arthur went to the dining-room, and Pencil rolled on the floor.

WHY MAGGIE MARIA WAS COUNTED IN.

The Sunday school was working for new members. It was a good place in which to work, for the neighbourhood swarmed with boys and girls, many of whom had never seen the inside of a Sunday school in their lives. As the weeks went by the little mission filled to the doors. Then the building was enlarged, and there was another call for more scholars to fill it.

Miss Dickie's girls were the most enthusiastic of the workers. Starting with two members, the class had grown to ten in a few weeks, and that number was doubled before the year was over. The girls scoured the neighbourhood for recruits, and their invitations brought scores of visitors, many of whom became regular members in time. Some cases were discouraging, however; for example, that of Maggie Maria.

Pauline had run across Maggie Maria on the street corner one afternoon, carrying home a basket of half-burned coals under her shawl. Seeing that she was a girl about her own age, Pauline had stopped and asked her to come to

Sunday school, and Maggie Maria had seemed pleased with the invitation and had promised to be on hand the very next Sunday. "If the baby ain't sick nor nothin'."

Pauline, who had confidently expected an addition to the class, was not a little disappointed when Sunday morning came and Maggie Maria did not appear.

It was not Pauline's way to give up easily, and she called on Maggie the next morning before school. Maggie was washing dishes, with a bandage over her right eye, and she said she was very sorry that she could not come to Sunday school the day before. "Pa had a bad spell, and I had to stay to home," explained Maggie Maria; and Pauline, who knew the ways of many of the fathers in Carey's Court, guessed at once the meaning of the bandaged eye.

"You'll come next Sunday, won't you?" she asked.

"If the baby ain't sick, and nothin' happens," promised Maggie, cautiously, and then Pauline had to hurry off to get to school in time.

Maggie Maria made her appearance the next Sunday, and was duly enrolled as a member of Miss Dickie's class. If looks told anything, she enjoyed the hour more than all the other girls put together. Her eyes sparkled and her thin cheeks glowed, and she listened to every word Miss Dickie said with an eager attention that touched the teacher's heart.

But that one appearance was the last of Maggie Maria. The next Sunday the baby was really sick with one of those sudden, serious attacks that come upon little folks in the crowded sections of big cities. The following Sunday something ailed the old grandmother's back, and Maggie Maria stayed at home to rub it. Then there were several weeks when "pa's bad spells," were very bad, indeed, and by that time Pauline had almost grown tired of climbing four flights of stairs to see if Maggie Maria could go to Sunday school that day. It almost provoked her that the girl was always so hopeful. "Shouldn't wonder if I could get off next Sunday," Maggie Maria would say, cheerily.

"I should think you'd get off some time if you really wanted to very bad," said Pauline at last. But she felt ashamed of herself when she saw the red flush stealing to the roots of Maggie Maria's hair. Perhaps that shamed feeling was one reason why she did not call the next Sunday morning as usual. Whatever the explanation, weeks had come and gone before she saw Maggie Maria again.

One Saturday afternoon, Miss Dickie's class met at the mission to celebrate a very important event. It was just a year from the time the class was organized, and every one of the members felt a pleasure at its growth. Each girl wore her best to do honour to the occasion, and each face was as bright as smiles could make it.

(To be continued).

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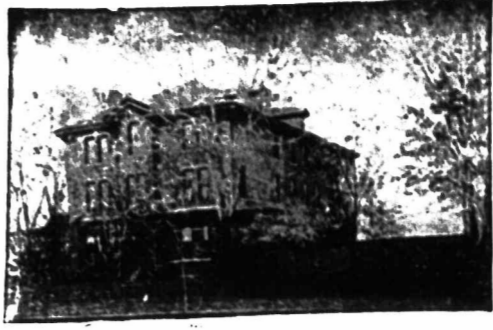
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