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Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 20.] TORONTO, CANADA, THURSDAY, JANUARY 18, 1894. [No. 3.

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TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"ADJUSTABLE" RELIGION.—One of the Toronto dailies gives currency to the report that the Earl of Aberdeen—like the Queen herself—is Presbyterian in Scotland and Episcopalian in England. What is he in Canada? The exercise of adapting oneself to different types of national religions must be rather trying—though no one doubts the personal piety of either of these eminent personages. Their practice seems to imply the belief that there is no important difference between the Scotch and English types of Christianity, their faith being identical and their regimen a variable element.

SARCASM is a rather dangerous weapon to use—how ever good humoured the intention be. There are so many people "on the look-out" for slights—and incapable of "seeing a joke," or at least the humor of it—that writers and speakers need to be very careful. Some persons too—especially when in delicate health—are peculiarly sensitive to anything that looks like ridicule. Under other circumstances, they would enjoy the fun. Even the good humoured sarcasms of *Church Review* and *Living Church* may hurt unintentionally.

"A STRAIGHT TIP FROM RHODES" is the heading of a significant article in *St. James Gazette* on the South African question. The Premier, Hon. Cecil Rhodes (a "self-made" Colonial Englishman) has been "furnishing a text" on this subject of South African independence, by grave words about "fighting for the interests of the people of Cape Colony." The mother country

needs to deal as gently as firmly with her rapidly growing up family of colonies, lest the Boston harbour business be repeated.

CANADA FIRST.—His Excellency the Governor-General, and other speakers at the Toronto Board of Trade banquet, did well to make much of the magnificent showing made by our country at the Chicago Exhibition—a notable place and time for such a demonstration of our advantages and excellences as a comfortable home for the teeming millions of Europe. Many people must have been struck with the substantial proofs of prosperity there exhibited, and with thoughts of our future great possibilities.

"THE DECLINE OF THE AMERICAN PULPIT" is the rather alarming title of a remarkable article in the *January Forum*, the gist of which goes to prove that the competition for pulpits exceeds the supply of good material. The writer notes the avoidance of college training by candidates for the ministry—which certainly lowers the average standard—and animadverts most severely on popular, sensational preaching and scientific "dabbling," as degrading to the profession and detrimental.

"THE OLD PATHS."—We note in the bright pages of the *Church Eclectic* a very telling article copied from the *Church Review* on the relative influence of Anglican methods as compared with the new forms of sensational religion. A latitudinarian canon and rector of East London is criticized and proved to be surrounded by the successful parishes—both "evangelical" and otherwise—of more orthodox incumbents, whose adherence to the old lines has been rewarded by hearty services and crowded congregations.

THE "SEVEN SISTERS" OF AUSTRALIA—those seven colonies which form a kind of ocean "pleiades" in Southern Asia—are evidently drawing nearer to their Canadian brothers—how many are we, anyway?—and extending the hands of fellowship across the great Pacific. Whether "imperial unification" be a dream or not, there is plenty of room for such friendly approaches on both sides of the great ocean.

"THE "SEE-SAW" OF SCIENCE AND ART.—The other day we read "An Austrian has invented powerful shears for cutting torpedo netting on warships"—and so the inventor of the netting may follow the inventor of the torpedo into a "back seat" for a while. Do we gain anything really—except variety and changes of mode—by all these countless "witty inventions" of man? Each one seems to be a stimulus to circumvent itself by others of a contrary tendency. Their individual supremacy is short-lived.

"THE ROMAN ITCH" is Professor Richey's name for that fancy for adopting Romish peculiarities which a restless minority in England has always been ready to exemplify—ever since, at least, the tempting inroads of Augustine and Paulinus in the 7th century. Before that the great mass of British Churchmen had been unanimous in following their own traditions, in accordance with the 2nd Canon of Constantinople.

"NO MORE THAN THE APOSTLES TAUGHT" was the rule of faith put forward by Columbanus

when he carried the light of the pure Gospel from Ireland among the distracted and decimated nations of southern and central Europe. It is a noble and characteristic motto, which has never been long lost sight of in the Anglo-British Communion. It is as good in the 19th century as in the 9th or 7th.

"MANY A MICKLE MAKES A MUCKLE" is adduced by *Living Church* as a proverb well worthy of consideration in these times—"take care of the pence, etc." As an illustration it is mentioned that a net profit of only four cents on each barrel of flour has given a certain Minneapolis firm no less a profit than \$160,000 for the year. "Small profits and quick returns" is a principle that has made the fortune of many a bustling shopkeeper, while his neighbours kick their heels on the counter, waiting for an occasional "bite." Greed kills itself.

"NICKELS SEEM JUST MADE FOR CHURCH CONTRIBUTIONS," sighs a Western Church editor, and he refers to a case when "there were 400 nickels in the plates on the first Sunday in September, and between 100 and 200 pennies." One must pity the Churchwardens of such a congregation. We think that such mean practices are almost confined to people who wear kid gloves. In congregations of really poor people, where a bank note is rarely seen—if ever!—one seldom sees copper coins: they generally give their silver, if only five cents, with a consciousness that copper is scarcely worthy enough for such use.

FIVE TO ONE is the proportion stated as obtaining in the case of the P. E. standing committees in passing their assent to Fr. Hall's consecration as Bishop of Vermont. So the vexed question of the final confirmation of his electors seems practically settled. Our sensitive cousins across the line have shown the predominance of strong common sense by getting over all the whimsical and finical objections to the election over a Yankee diocese of a "Britisher" and one who had been a "Cowley Father"—though a most successful evangelist.

"A GRIP OF THE HAND is twice as good as a sermon" was a sentiment heartily applauded at a meeting of workmen in Glasgow. The meeting, however, had the honesty and good sense to acknowledge that it is absolutely necessary for the members of churches to co-operate with the minister in the work of "winning individual souls." Ministers are not sufficiently numerous—whatever be the cause or causes—to give "the grip of the hand" wherever it is desired. More "hands" literally are required to do this work anywhere near as well as it should be done.

THE JEWISH SABBATH is threatened by the pressure of commercial necessity, and Jews are seriously debating whether they had not better (as a measure of self-preservation and relief) make their own Sabbath synchronize with that of the overwhelming mass of Christians around them—transfer their Sabbath observances from Saturday to Sunday. There is something to be said for this step as a matter of self-preservation, but what would the "Seventh-day Sabbath" people say to this movement? They would probably call it "retrograde"—is not their own idea truly retrograde?

"AN EDUCATION FOR CRIME."

This a strong term to apply—as was done by Rev. Dr. Stephens at the N. Y. Church Congress—to the educational system of the United States: a system of education which leaves a large proportion of the children practically without any effective religious instruction at all. It is found that children who attend schools where religion is ignored as a factor in education learn to scorn religion in every form—scout and avoid both Sunday schools and church! In a country where—as an element of life—obedience to parents is almost unknown beyond a certain very tender age, the duty of church going is simply laughed at by young people: and if they go at all, it is for some form of amusement or recreation connected with the place of worship. This creates a demand for "entertaining" services in lieu of public worship—lectures for sermons, anthems for hymns. So this godless education drags the Church down to its own level!

THE CANADIAN SYSTEM

is not so different from that "across the border," that we can afford to proceed jauntily in the face of kindred menaces to our national welfare. As has been frequently pointed out in these columns of late years, the supposed recognition of religious teaching in our schools is so far worse than useless that it makes so many people imagine that the work is done, when it is not. There are doubtless some Utopian spots where the children are so amenable to religious influence that they voluntarily stay after school hours instead of rushing out—as an arrow from the bow!—to play and scamper homewards. Their name, we need hardly say, is not "legion." There are just about enough instances of this kind probably to "prove the rule" to perfection. Our close connection with Great Britain, the loving retention in Canada of the domestic and social traditions of "home," form a wholesome drag upon the wheels of irreligion here: but the grade is all down. Everybody feels that

"RELIGION HAS BEEN SHELVED,"

to put in a very telling popular phrase: it is seen not to be in the regular routine, but can be "procured from the side-boards" if you please! "What's the use of it anyway?" is about the way the average boy or girl in America is disposed to question the utility of "religious exercises" generally, and doctrinal teaching in particular. It is no use to call upon the preachers or ministers at large to "avail themselves of" and "utilize" the opportunities of religious instruction afforded by the trustees of various schools. To spend their time in trying to produce some impression under the given circumstances is such an atrocious waste of time that no thoroughly conscientious and energetic clergyman will submit to the farce. The sooner our cousins south of the Lakes recognize the fact that we have no such precious jewel of a system here, the better for themselves.

LET THERE BE NO HALF MEASURES!

All English-speaking communities should fall into line with the prevailing Church sentiment in the Old Country, and stand shoulder to shoulder in a plain demand for the right of having Church schools, wherever the rates can be allocated sufficiently to pay the expenses required by the public system. Our clergy fought bravely years ago for "separate schools," and would have had them but for the treachery, for cowardice, or false liberality of so many Churchmen. The objection to "separate education" is purely sentimental—unworthy of full-grown men and women, gifted with a fair share of common sense. There need be no

worse results from parallel sets of denominational schools than wholesome rivalry—if the line be carefully drawn where the question of adequate expense comes in. Every school should be equipped and taught up to a certain secular standard.

THE NATIONAL CONSCIENCE IS BEING EDUCATED.

Alongside of the downward stream of crime and criminality created by the lack of religious instruction in the public schools in any country, may be seen (thank God!) a counter-current setting back towards the "old paths." For a while, our Canadian people were staggered, almost paralyzed, by the blow so successfully struck at Church schools thirty or forty years ago: but the generation has not passed in vain, it has carried into clear evidence the conviction that to do with "common" education when religious education can be had, is a grave crime against the soul and spirit that men possess. People feel more and more that it is worth a good deal to get their children educated where the influences, at least, and sanctions of religion, have an over-ruling authority to leaven and modify all else that is taught.

HENCE THE TRIUMPH OF "CHURCH SCHOOLS."

Up and down our land there are schools started under Church auspices—carefully "feeling their way" at first—and after a while flourishing. This is true of boys' schools as well as girls', and it is true of all types of Churchmanship. It is true of every class of citizenship as low down as the fees can reach. People have to pay their taxes for the support of the "godless system," but they pay school fees besides rather than submit their children to the malign influences of a "common" school. The only question is how low can the fees be brought and yet furnish enough to pay the way for the schools' success. It is a shame that this tyranny of the majority should oppress a section of people, but it is bravely borne with. Meanwhile, we should be organizing for better subsidy or better system of support. The work of Sisters ("Kilburn," "St. John the Divine," etc.) is the ideal for the poorer classes: but even they must take some fees. We need both "swords and trowels" for this work! One day we shall be able to demand our rights. Even dissenters are learning—though slowly—to look at these matters as we do: and they will ultimately be with us, for they mean well.

"WHAT WENT YE OUT FOR TO SEE?"

BY LEX.

May I use your valuable space to draw a short pen picture of John the Baptist, and show if possible that he has many a living disciple in the so-called evangelist or revivalist of our day? The usual tests of the right of a sectarian preacher to be called a Christian minister, are as they are fond of putting it.

- (1) The spiritual call from God to preach.
- (2) The recognition of that call by fruits.
- (3) The test of an exemplary life in the preacher.

John was called of God, for we read, "There was a man sent from God whose name was John"; and I need not carry your readers over the miraculous conception, birth and presentation in the temple, nor yet the prophecies foretelling the coming of this forerunner John. Then we read of the fact that he was in the desert until his manifestation, and we read (Matt. iii. 1-10) that John the Baptist came preaching in the wilderness "Repent ye, for the Kingdom of God is at hand"; and also we have a slight insight as to his mode of life, "Raiment of camel's hair and a leathern girdle about his loins, and his meat locusts and

wild honey." This account is also repeated in the Gospels according to St. Mark, St. Luke, and St. John, so we can take it as a settled fact that of all teetotallers and rigid renouncers of the world and the flesh John the Baptist has never been excelled by any sectarian of any day; while they may in a weak way imitate his example and follow his precepts, none has yet equalled him, and he would perhaps be looked upon by any modern evangelistic revivalist as a perfect specimen of what a Christian should desire to attain to, so we can leave the one test as satisfactorily complied with: John had a call from God to preach. Now was he successful? Yes, by all means, for we read (verses 5, 6, and 7) that he drew great audiences; "Jerusalem and Judea and the region round about Jordan" went out to hear him; fancy a whole city moved in a body to go out into the wilderness to hear this preacher; no theatre, rink, or pavilion could have held them; open air and in a wilderness, and not only the whole city but the nation of Judea moved, and the regions round about; fancy Sam Small with such success; fancy the collections for Hunter and Crossley with such congregations. Was he sensational? Well, "Ye generation of vipers, who has warned you to flee from the wrath to come," is about as strong language as I have ever heard, and strange to say, that sentence gives the test of membership of the Methodist body to-day, "Are ye desirous of fleeing from the wrath to come?" so the similarity of preaching is very close. Then the test before being accepted as a disciple of John—"Were baptized of him in Jordan confessing their sins"; open confession of sins past or repentance was all, and as the modern revival meeting is conducted, this is the great thing sought for, and after that baptism unto repentance and nothing more is claimed for or sought in a sectarian revivalist.

Now can we apply the test of a life of devotion, self-sacrifice and true loyalty to John, without one and all hanging our heads before one who sought not wealth, comforts or society, feared not to tell his message even to Herod, and thereby reaped the fruit of imprisonment and subsequently death, and who could say of our Saviour, "His shoes I am not worth to unloose, and he must increase and I decrease."

Such was the most wonderful preacher, excepting our Saviour Himself, that ever lived, and of whom our Blessed Lord Himself said, "Among those that are born of women there is not a greater prophet than John the Baptist," and while in all honesty perhaps trying to follow his bright example as a great preacher and teacher of morals, what modern revival preacher can claim his "call to preach," his "great success in winning followers," or can say one word against the test of his remarkably moral and austere life?

Can there be a truer Methodist than he? No worldly pomp; teetotaller; an abstainer from any and all worldly pleasures, not given to dress nor gluttony, and a consecrated life to the missionary work of a preacher; a mover of men to repentance and forsaking of their sinful ways, and yet for all that John the Baptist could not make a Christian. Read Acts xix. 1-7. St. Paul found twelve disciples of John at Ephesus who believed (v. 2), had faith enough, had repentance, for they had been accepted by John and baptized by him, but who had not the gift of the Holy Ghost, and mark the answer they gave St. Paul, "We have not so much as heard whether there be any Holy Ghost." How many who attend the modern revival would answer in the same way? They, like the Ephesians, may have repented, believed in

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In 17: Rev. San shire. J Charles brothers students, night the the day, whilst ex companio relief of in tain poor parish w munion, their goo name of th Wesley colony of the Red l out so wel place ther George W once set al and frequ most deba bull-baitin, tality, and courage to savage mo preacher. ley was t Church. to depart at the ear the Found

Christ and His teachings, lived moral lives, become, if you will, total abstainers; but if all have had my experience at those revivals, they could, so far as any teaching there received, say with those Ephesians, "We have not so much as heard whether there be any Holy Ghost."

Then St. Paul instructs them and they are baptized in the name of the Lord Jesus, but really in the words, "In the name of the Father and of the Son and of the Holy Ghost!" Then what is meant by "In the name of the Lord Jesus"? If we were directed "in the name of the Queen" to stand, to submit to be arrested, or to appear in a court of justice, what think you it would mean? Would it not mean by the authority, under the direction and sanction, and by the commission received from Our Sovereign Lady the Queen?

John had not that authority and St. Paul had, hence the necessity of re-baptizing these men with the same water, and very nearly in the same manner as that in which they had been baptized by John, who had not Christ's Divine Commission, before they could become Christians or members of Christ's visible body on earth, or be entitled to the right of confirmation by St. Paul and the gift of the Holy Ghost.

But stay; read again Luke vii. 28, and after Christ's high commendation of John the Baptist, he says, "but he that is least in the kingdom of God is greater than he" (John the Baptist). What does our Saviour mean? That John is not in heaven? Surely not; then the kingdom referred to here is not *heaven* clearly. The only meaning of "Christ's Kingdom of Heaven" is "His Church upon earth," and whosoever is least in that kingdom is entitled to be called "a member of Christ, a child of God and an inheritor of the kingdom of heaven," a right conferred only by Christ's baptism, and that with the gift of the Holy Ghost, are the blessings of the least member of Christ's body, and of the least of such members of His Holy Body who are the temples of the Holy Ghost it may be truly said they are greater than John.

THE STORY OF THE CHURCH OF ENGLAND.

THE WESLEYS.

In 1727 there were at Oxford two sons of the Rev. Samuel Wesley, rector of Epworth, Lincolnshire. John, the elder, became Fellow of Lincoln; Charles was a student of Christ Church. The brothers formed a society amongst themselves of students, some twenty-seven in number. Each night they met to review what they had done in the day, and to arrange plans for to-morrow; and whilst endeavouring to persuade others of their companions to lead better lives, they undertook the relief of impoverished families, and the care of certain poor schools, whilst some ministered in the parish workhouse. They attended weekly Communion, a custom unknown in those days, and their good associations procured for them the name of the "Godly Club," or "Methodists."

Wesley went, in 1736, to the newly formed colony of Georgia, with the intention of converting the Red Indians; but the enterprise not turning out so well as he expected, he returned home, his place there being taken by the celebrated preacher, George Whitefield. On Wesley's return he at once set about preaching with intense earnestness, and frequently in the open air. The times were most debased. The people sought amusement in bull-baiting, cock-fighting, drunkenness and brutality, and it required no small amount of moral courage to stand up and publicly condemn the savage mobs which often assembled to hear the preacher. It should never be forgotten that Wesley was to the last a staunch upholder of the Church. He frequently urged his followers never to depart from the teaching of the Church; and at the early meetings of the Methodists, held in the Foundry Chapel, resolutions were passed by

which the Wesleyans promised to "uphold and defend the Church, both by their preaching and living."*

CHURCH MISSIONARY SOCIETY.

The outbursts of zeal and conversions due to the work of the Wesleys, and Whitefield, stirred up other clergy to emulate their example. At Clapham the Rev. John Venn, a preacher of great power, attracted to his work wealthy laymen such as John Thornton, the banker, and the great orator Wilberforce, and the tide of infidelity began to ebb. In 1799, Mr. Venn in the chair, at a meeting consisting of sixteen clergy and nine laymen, held at the Falcon Inn in Bishopsgate Street, it was agreed to found a society for sending missionaries to heathen lands, and this was the first meeting of the now great and flourishing Church Missionary Society.

In 1679 there was not a single church in the New England settlements, and only four episcopal clergymen in the whole Continent of America.† Compared with the present state of things the contrast is indeed remarkable.

BIBLE SOCIETY.

In 1804 was founded the British and Foreign Bible Society, for printing cheap editions of the Scriptures in the English and foreign tongues, and for conveying the translated Scriptures to every part of the world. How the Society has justified its existence may be seen from the fact that through its noble exertions there is scarcely a language or dialect into which the Bible has not been translated. The Society has issued millions of Bibles and Testaments, and at prices within the reach of the humblest peasant.

The Christian Knowledge Society had established and supported many schools for the poor, in London and other towns, but for the most part the education, such as it was, was in the hands of illiterate dames, whose "teaching" was necessarily limited, and of the most imperfect kind. In 1810, the Bishop of Norwich publicly stated that nearly two-thirds of the children of the labouring poor in this kingdom had little or no education; † and here we find the Church coming forward as the pioneer of the new educational movement of Dr. Andrew Bell, whose system of teaching children by classes, instead of individually, kindled a fresh spirit of emulation in the children. This method of teaching was adopted by Mr. Lancaster, a Quaker schoolmaster, who advocated a National system of education on "general Christian principles."

(To be Continued.)

EPIPHANY APPEAL '94.

To the Reverend the Clergy, and the Laity, of the Church of England in Canada:

DEAR BRETHREN,—Once more, with the return of the Epiphany season, we summon you to a solemn review of your duty and privilege in connection with the foreign missionary work now being prosecuted by the Church of which you are members.

With no other season of our sacred ecclesiastical year could this duty be more appropriately associated; for here, on the very threshold of the human life of our Incarnate Lord, we see the representatives of the far east seeking out Him of whom it was prophesied that He should be "the Desire of all nations," kneeling reverently at the feet of the holy infant, and humbly presenting their threefold offering, as a token of their yearning for a better knowledge of Him who was to be "a light to lighten the Gentiles," as well as "the glory of his people Israel." Thus on the very first page of the Gospel story we find clear intimation of the fact that the Incarnation was designed, not for any favoured race or people, but for the whole human family. More than thirty years after "certain Greeks," we are told, came desiring "to see Jesus." Their coming was not accidental, or for merely personal ends. Rather were they the unconscious spokesmen of that vast outly-

* Amongst Wesley's correspondence are several allusions to the Church—which Church he never ceased to praise during his life—and in one of his letters he expresses his belief that "the Church of England is nearer to the Scriptural plan than any Church in Europe." He died March 2, 1791, aged 88. In the year previous (1790) he thus wrote in the *Arminian Magazine*, "I hold all the doctrines of the Church of England."

† Hawkins' *Historical Notes*, p. 14.
Sermon at St. Paul's.

ing ancient paganism which, while it believed in gods many and lords many, yet, dissatisfied with this belief, longed for a clearer revelation of the one true and living God, and unwittingly, it may be, sought it at the lips of Him who was "the brightness of the Father's glory, and the express image of His person."

Later still, when the earthly ministry was closed, and the Incarnate Christ, looking out into the distant vista of the coming ages, was about to return to the right hand of His Father, He gave the chosen twelve this solemn parting injunction: "Go ye into all the world, and preach the gospel to every creature." These are the Church's marching orders, and prompt obedience to them is her bounden duty. She cannot expect the benediction of her ascended Head if she shows herself slack and indifferent in carrying out His last instructions. Just here, brethren, we fear that we discover the secret root of much of her present weakness. Her growth has been slow because she has not been loyal to the trust imposed on her. Instead of kindling into an ever-brightening flame, her spiritual life has been as the smouldering flax, because her faith has been weak, and her love cold, and her offerings for Christ's honour small and scanty.

Dismiss from your minds, we beseech you, brethren, the apologies frequently pleaded in palliation of this prevalent neglect of foreign missionary work. Is it urged, for example, that the heathen are far away, and that it is impossible to take interest in an object so far distant? But surely obedience to Christ's commands can never be reduced to a question of latitude and longitude! Besides, distant though they be, they are not so "far off" as we ourselves were when He came to redeem us of whom it is written "that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Is it said that multitudes of the heathen will reject the Gospel if sent to them, and thus fall under the deep condemnation? But this objection, if pushed to its ultimate conclusion, would silence the preacher's voices in our own churches!

Moreover, our concern is with plainly revealed duties, not possible consequences. For these we are not responsible. Is it asked, further, wherein lies our obligation to the heathen? We answer, in that of gratitude for our own spiritual blessings. But for foreign missions Christ had never been heard of beyond the bounds of Palestine, and your own early progenitors in ancient Britain had been left to perish in their native ignorance and barbarism. Finally, is it alleged that foreign missions are a failure? In reply, we can point to the testimony of witnesses the most impartial and unimpeachable, to the effect that wherever Christianity has erected her standard the vilest abominations of heathenism have gradually disappeared, as snow melts away before the summer sun. In Madagascar, New Zealand, the Fiji Islands, the New Hebrides, Melanesia, and elsewhere, the transformations wrought by missions have seemed as if wrought "by the magic of the enchanter's wand." Slavery, polygamy, infanticide, the torture and strangulation of prisoners taken in war, have become things of the past, while the idols men worshipped are being cast to the moles and the bats. In India the car of Juggernaut no longer crushes its victims beneath its wheels, while the power of caste is being broken as a barrier to the advance of Christianity. In a word, it may be affirmed, in reply to the flippant objection as to the failure of missions, that the tide of Christian truth and knowledge is steadily advancing all along the line of foreign missionary enterprise.

But, brethren, we have a better guarantee than even its past triumphs for the success of missionary work in the future. He of whom it is written that He cannot lie has pledged His blessing to it. He has Himself placed in our hands the weapon with which we are to fight, most confidently, for the "pulling down of the strongholds of Satan" in "the habitations of cruelty." "Ask of me, and I shall give thee the heathen of thine inheritance, and the uttermost parts of the earth for thy possession." The prayers of the Church are thus her best equipment for the warfare to which the Captain of her salvation summons her. God, so to speak, commits Himself to a promise for the conversion of the heathen to the knowledge of Christ if we will only be fervent in our intercession for it. He places Himself, as it were, at our disposal, and guarantees the result, if His Church will only be faithful in fulfilling the condition which He has Himself suggested.

Than this, brethren, what greater encouragement in the prosecution of our foreign missionary work? It is *your* work—the work bound upon each of you that bears on His brow the symbol of dedication to the crucified One. Be up, then, and doing. Our Church in Canada still falls far short of the measure of her duty. Of living messengers of the Gospel to the heathen she has as yet sent out only six. Of Epiphany offerings, she has contributed during three years past only \$45,481.14. Both these numbers could be largely increased. They will be if the members of the Church, stimulated by an awakened sense of duty inspired by the Holy Ghost, will re-

alize each his and her individual responsibility, and discharge it in the light, first, of their own obligation to the Gospel; next, of the crying needs of the heathen ready to perish; and, lastly, of that final judgment in which we shall, every one, "give account of the deeds done in the body."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

St. JOHN.—Sunday, Dec. 17th, was a very important day to St. Luke's congregation. In the morning His Lordship the Bishop held an ordination service, at which the Rev. Beverly Smith was advanced to the priesthood. In the evening, the rector, Rev. E. W. Sibbald, presented about forty candidates for confirmation. Since the Rev. Mr. Sibbald's arrival, service has been held at Millidgeville every Sunday at 4 p.m. They are well attended and highly appreciated. There is great need for an assistant in this large and important parish. A pleasant surprise to the rector took place on New Year's night, when the members of the junior confirmation class entered without any announcement, singing a carol, and presented him with a group photo of the class.

QUEBEC.

Bishop's Appointments.—Monday, January 15th: Missionary meeting for Church people of Quebec City, in the Cathedral Church hall, to welcome the Lord Bishop of Athabasca. Wednesday, January 17th: Journey to Ottawa to help forward the proceedings of the annual convention of St. Andrew's Brotherhood. Engagements every day from Thursday to Sunday inclusive. Monday, January 22nd: Return from Ottawa to Richmond, P.Q., to attend Bishop of Athabasca's meeting in the evening. Tuesday, January 23rd: Dedication of the new Church at North Hatley. Bishop of Athabasca's meeting at Sherbrooke in the evening. Wednesday, January 24th: Quiet day at Bishop's College, Lennoxville; subject, "The Needs of the Spiritual Life;" Bishop of Athabasca's meeting in the evening in the Bishop Williams' Hall, for Bishop's College University and School and for parish of Lennoxville. Thursday, January 25: Visit to the new mission of Hereford, and service at Averill. Friday, January 26th: Consecration of the new church at Hall's Stream. Saturday, January 27th: Services at Hereford. Sunday, January 28th: Confirmation, Holy Communion and other services at Hall's Stream and Hereford. Monday, January 29th: Return to Quebec.

Missionary Meetings.—In addition to the meetings mentioned above, the Bishop of Athabasca will address a meeting at St. Michael's, Quebec, school house, on Wednesday evening, January 17th, and at Levis on Thursday evening, January 18th. He will also preach in the Cathedral, Quebec, at 11 a.m., Sunday, January 21, and at St. Matthew's, Quebec, at 7 p.m., Sunday.

St. Sylvester East.—The Rev. Thomas Rudd, of Melbourne, P.Q., has been appointed as the successor of Rev. G. J. Sutherland in this mission.

Quebec Cathedral.—Choir stalls have been erected in the Cathedral at the expense of the Lord Bishop, and the Cathedral choir now sits in the body of the church instead of in the gallery. The Sunday evening services are now fully choral. There is daily mattins at 9:30 a.m. and evening at 5 p.m., in All Saints' chapel, connected with the Cathedral.

Stanstead and Beebe Plain.—The festival of Christmas falling this year upon Monday, the services of Sunday bore somewhat the stamp of festal day. On Sunday morning there was celebration of Holy Communion in Christ Church at 8 o'clock, mattins at 11 o'clock, with a sermon by the Rector, Rev. W. F. Forsyth, M.A. At All Saints', Beebe Plain, morning services were conducted by Mr. Bishop. In the afternoon Mr. Bishop conducted services at Libby's Mills School House. The distinctive Christmas services commenced, however, with evensong in All Saints' Church, which had been appropriately decorated for the festival. The service was conducted by Mr. Bishop, and the sermon preached by the Rector at 11:30. Evensong was held in Christ Church. The Psalms were chanted, and the *Magnificat* and *Nunc Dimittis* sung to Bennett's setting in A. After the third collect the anthem "We Have Seen the Star in the East," was beautifully rendered by the choir. A few minutes after midnight the Communion office was commenced, which was fully choral, the service used being that composed by Mr. A. Dorcy. All the congregation remained throughout the service. A short

address was delivered by the Rector. The church looked beautiful in its festal dress. Across the entrance to the sanctuary was a temporary rood screen; at the back of the altar was a temporary reredos decorated with green foliage and everlasting flowers. At 8:30 a.m., Holy Communion was celebrated in All Saints' Church. At 11 o'clock mattins was sung and another celebration held in Christ Church. The *Te Deum* was rendered to a setting by Blackburn, and the *Venite* and *Benedictus* to simple Anglican chants. A short address was delivered by the Rector.—*Quebec Diocesan Gazette.*

DANVILLE.—His Lordship visited Danville for the third time within a year on December 11th. During the visit, lasting three days, he visited and preached at six stations in the mission, and in doing so drove 54 miles.

LEEDS.—A change is to be made in the boundaries of the mission of Leeds, St. Sylvester and Fraup-ton, with a view to greater efficiency in working them.

Grants.—The Central Board of the Church Society have made the following grants, viz.: \$30 to a new school opened at Forrest Lake for one year from January 1st, at the request of the Rev. T. L. Ball; \$100 towards a parsonage at Melbourne, at the request of Rev. T. Rugg; and \$100 towards a new church at North Hatley, at the request of the Rev. E. A. W. King, M.A.

MONTREAL.

MONTREAL.—Mr. A. F. Gault, of Gault Bros. & Co., has given \$100,000 to the Diocesan Theological College, half of this amount to the Building Fund and the other half as a nucleus for an endowment. Mr. Gault was recently presented by the clergy with a handsome portrait of himself in recognition of his generosity to the Church of England.

Synod Hall, Jan. 8.—Mr. A. F. Gault was the recipient, this afternoon, of an excellent portrait of himself, in oils, from the clergy and laity of the Church of England, as a testimony of their appreciation of his unostentatious liberality towards the Church. The presentation was made at the Synod Hall by His Lordship Bishop Bond, who said that as he passed through the diocese he learned continually of Mr. Gault's generosity. There was not a parish which did not give evidence of his liberality. This was also the case in many parishes beyond the diocese. Two instances within the city, however, deserved special mention. One of their churches was so deeply involved that there was seemingly no hope of saving it from passing into other hands. Many fruitless efforts had been made to extricate it until the liberality of Mr. Gault stimulated its friends to a final successful effort, and ever since it has been fulfilling a successful destiny. The other case was the Theological College. It was homeless and friendless until Mr. Gault gave it a home, a free gift, and now he could look upon it for the supply of the wants of the diocese. His Lordship asked God to grant to Mr. Gault the fulfilment of the word, "A good man leaveth an inheritance to his children's children."

Mr. Gault replied warmly to the greeting of his friends. He would ever treasure the portrait, and bequeath it to his family as a most precious heirloom. His efforts had fallen short of his ideal of what might have been attained, but the present mark of esteem would stimulate him to greater efforts, and would, he ventured to hope, have the effect of stirring up others among their Churchmen to strive to be foremost in all good works, and to endeavour to do greater things in the future than have yet been accomplished. Dr. Johnson, Dean Carmichael, and Mr. John Arton, spoke in glowing terms of Mr. Gault's generosity: the Dean thought that the Bishop need not hesitate in mentioning the name of Mrs. Gault, in union with that of her husband, as lending grace to his liberality and kindness. Mr. Arton spoke of his life-long liking for Mr. Gault, with whom he was a school-mate, after which the benediction was pronounced by His Lordship, and refreshments were served by the ladies present.

Grace Church Literary Society.—The members of this society held their annual drive to the Athletic Club House. Over one hundred and sixty people, young and old, enjoyed one of the most successful drives that ever left the "Point."

St. George's Church Young Ladies' Missionary Society.—Among the recent items of loving labour to report from this Society are: first, a box of pretty things for Rev. Mr. Ball's Milton Church S. S. Xmas tree—which your correspondent can testify were delightful to behold, and also from a letter just received by the ladies. The seasonable gift was abundantly and thankfully appreciated. Also a suitable cloth for the Holy Communion table of Laurel

Church, Arundel, a most welcome contribution to the furniture of a new mission church in a remote parish.

ONTARIO.

KITLEY MISSION.—A long looked for event took place in this mission on the Feast of the Holy Innocents, viz., the opening of All Saints' Church, Redan, Elizabethtown. This beautiful little structure, which is the result of four years earnest toil, would be a credit to any congregation. Its doors were thrown open to worshippers on the 28th ult., and at 10:30 a.m. the first strains of music heard within the walls pealed forth, as "Onward Christian Soldiers," was sung as a procession; Mrs. Stiles presided at the organ. The Ven. Archdeacon of Kingston, who was the first resident clergyman of the mission, then solemnly dedicated the building to the service of Almighty God. Rev. W. Wright of Athens said Mattins, when the Holy Eucharist was celebrated by Rev. T. J. Stiles, priest in-charge, Rural Dean Nesbitt assisting. The sermon was preached by the Archdeacon from Exodus xxxiii. 14, "My presence shall go with thee, and I will give thee rest." One thought, one subject, said the preacher, should be in our hearts, and occupy our attention as we meet together, a congregation of Christians for the first time in a new house of prayer and praise. This thought, this subject, is Jesus Christ Himself, the Alpha and Omega of our religion. The two prominent points dwelt upon in the sermon were the guidance and grace of God as being the natural deductions of the text. The whole discourse was full of beautiful thought, and happy reminiscences of the Archdeacon's ministry thirty years ago, when he commenced his services in the old school house which had just been vacated, made it at once practical and instructive. The morning service over, visitors who had come from a distance were most hospitably entertained by various families belonging to the congregation. At 2:30 p.m. evensong was said, and addresses delivered by the visiting clergy; the service concluding with the *Te Deum* as an expression of thankfulness to God for the consummation of this good work. The church is built of blue limestone from a plan prepared by Rev. Arthur Jarvis of Napanee. The style is late Tudor. There is an open roof finished in white pine which looks exceedingly well; the nave windows are of rolled cathedral glass of neutral tints, while the east window is a beautiful execution in stained glass, the central light containing a figure of our Lord, erected by Mr. Richard Stafford in memory of his father. The west window, 10 ft. x 6 ft., is also a memorial of stained glass, containing ten panels in two rows, the upper row comprising the figures of Joseph, David, Moses, Solomon and Daniel; the lower—Joseph of Aramathea, Gamaliel, Christ, Nathaniel and Nicodemus. All the windows were made by Messrs. Spruce of Montreal, and reflect much credit upon this well known and long established firm. There are few churches built where more gratuitous labour has been given proportionately than by a few hearty loyal Churchmen in this congregation. The members are few in number, but of these there have been instances of most exemplary enthusiasm, energy and toil. Few country churches too have been more fortunate in the number and value of gifts received. The site and stone were presented by Mr. Richard Stafford, who also boarded gratuitously some of the workmen employed in the erection of the building. The bell, from the foundry of Menecely & Co. West Troy, New York, was purchased through the exertions of Miss Maggie Young and Miss Lillian Prichard. The marble font and altar linen were given by the Children's Missionary Guild of St. John's Parish, Ottawa. Two magnificent altar frontals, white and red, were presented by the Kilburn Sisters of London, England, while the holy vessels of sterling silver were given in part by friends in England and Miss Maggie Young through subscriptions. Mr. Benjamin Stafford of Aruprior, who was the contractor for roof material, doors, frames, seats, etc., presented an artistically executed sanctuary chair, and the Archdeacon of Kingston has promised a fald-stool for the recital of the litany. It will be seen from the above that no effort has been spared to make this House of God worthy of its high object, and the congregation of All Saints' is to be congratulated upon the possession of so beautiful a structure, which is a credit to all who have made it what it is, and an ornament to the neighbourhood in which it stands. About \$200 will clear the church from debt. *Laud Deo.*

WOLFE ISLAND.—During the past year many much needed improvements have been effected in the Anglican churches in the parish of Wolfe Island. Trinity Church has been almost renovated internally. Early in August it was re-seated with beautiful new pews of birch and elm mahoganized, unexcelled in quality and finish, and admirably adapted for the comfort of the worshippers. Five large Yale lamps

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were put in at the same time. In November a new warm-cotting of ash and pine was put on, and a platform 12 x 31 feet erected, covered with ecclesiastical carpet. We are at present in great need of a new pulpit and a new prayer desk. Should any of our friends feel disposed to present us with one of these we would be very grateful. We want a bell also.

Christ Church, ten miles from here, has been re-shingled and received the following additional improvements: a neat vestry, three Yale lamps, a new coal stove, and a new prayer desk. The latter is the gift of the Misses Montgomery. The Rev. Mr. Lipton completed his first year in this parish on Christmas Day. Our Christmas services were bright and hearty. The offerings amounted to more than \$40.

TORONTO.

Church of the Redeemer.—The choir of this church, under the direction of Mr. Walter H. Robinson, gave a special musical service last Wednesday evening, which was very well attended. Neil W. Gade's cantata, "Christmas Eve," was repeated, and given in that thorough way for which this choir is noted, and greatly delighted the congregation, reflecting great credit on their conductor and themselves.

All Saints.—The 21st anniversary of the infant class of the Sunday school was held last Tuesday evening at the school house, when an interesting programme of solos, choruses and instrumental music was given with excellent effect, especially the choruses, which showed in a marked degree the careful and judicious training of the popular lady superintendent, Mrs. Draper. At the conclusion of the programme a large number of useful and handsome presents were distributed to the successful scholars by the chairman and Rev. John R. S. Boyd, the assistant rector of All Saints'. Bags of sweets were also given to each of the very wee scholars, and every one was made happy. The proceedings closed with singing "God Save the Queen."

St. Luke's.—The Young People's Association last Thursday evening gave an "At Home" in honor of Rev. Dr. and Mrs. Langtry. The school room, in which the affair was held, was well filled with members and friends of the congregation. Among those present were: Bishop Sweatman and Mrs. Sweatman, Canon Cayley, Canon Logan and Rev. Septimus Jones. Excellent music was provided by Miss Beach and Messrs. J. H. Wilson, Dockray and Bowes. Refreshments were served during the evening. The Rev. A. H. Manning, curate of the church, presided.

Apsley Mission.—On Christmas Day morning, at the close of divine service, the communicants assembled in the school room and Mr. Clarke Stone on their behalf read the following address, while Mr. J. Harvey made the presentation [a black fur coat]:—

To the Reverend F. H. Hartley:

REVEREND AND DEAR SIR,—We, the members of Holy Trinity Church, present you with this coat, which we hope you will accept as a token of the great love and esteem which we bear you for the great benefits we and our children have received and are receiving from your faithful and noble work since you have been amongst us, and as this coat shelters you from the cold and storms on your long and lonely drives through this mission, may you feel assured that warm and loving hearts await to welcome you at the end of your journeys. Mr. Hartley, on accepting the coat, in the course of his remarks said that he had never expected or asked for anything for himself; all he wished to do was to advance the welfare of the people both spiritually and temporarily, and was most pleased with the affectionate feeling which the address and gift displayed.

RURAL DEANERY OF DURHAM AND VICTORIA.—The clergy of this rural deanery are hereby reminded of the resolution passed at its last meeting, "That for the present season each clergyman of this rural deanery arrange his own missionary service or meeting. The next meeting of the rural deanery will be held during the Archdeaconal Conference in Peterboro, of which due notice will be given.

W. C. ALLEN, Sec'y.

NIAGARA.

DUNNVILLE.—The services on Christmas morning at St. Paul's Church were unusually bright and attractive, the church being tastefully and prettily decorated with evergreens and lovely cut flowers, hyacinths, roses, chrysanthemums, simlax. The service was conducted by the rector, Rev. Thomas Motherwell, who preached an excellent sermon, while the choir, under the direction of Mr. Barnum, the choir master, sang the beautiful anthem: "We have seen His star in the East." In the carols "The Christmas Bells" and "The Christmas Comes" the voices of the Sunday school children, who assisted the choir, rang out sweet and clear. The special

psalms for the day were chanted very steadily and in a manner that showed careful training. Miss Mockridge, through her thorough knowledge of Church music, was able to render valuable assistance at the organ. The Christmas offering was the largest during the present incumbency, except Xmas, '92.

BURLINGTON.—St. Luke's Church.—The annual entertainment and distribution of prizes took place in the Sunday school on Thursday last. Christmas carols were sung, followed by recitations, a well rendered dialogue, and gifts to the children. Their Christmas commemoration was thus rendered happy to them. The rector, at the close of the evening, was presented by his Bible class with a handsome study lamp. The new chancel and choir of St. Luke's Church, just completed under the supervision of the rising architect, C. J. Gibson, Esq., of Toronto, looks very handsome in its finish of natural wood, oiled and varnished. It only awaits the stained glass window, ordered from Toronto, to be ready for the opening.

HURON.

CLINTON.—The Ladies' Aid of St. Paul's Church held their annual sale of work and supper in the town hall, on the afternoon and evening of Thursday, Dec. 14th. A great many useful and fancy articles were disposed of, and the supper surpassed all former efforts. The promenade concert in the evening was well attended. The total proceeds amounted to about \$140, which will be applied to the floating debt on the church.

NORWICH.—The Christmas services at Trinity Church began with choral evensong on Sunday evening, Dec. 24th. Matins was said and Holy Eucharist celebrated on Christmas morning. This church has recently undergone a restoration or rather transformation, both as to the exterior and interior, and is now one of the prettiest and best appointed in the diocese. Under the supervision of the genial rector, Rev. Rural Dean Wright, the members of the congregation have done wonders in improving the music and general heartiness of the services of the sanctuary, and the Christmas services this year surpassed any heretofore, both for beauty and churchly devotion. The chanting of the psalms and canticles, the hymns at both services, and Cooke's beautiful anthem, "Glory to God in the Highest" both as to the solos and chorus, would be creditable to many churches in the city. Rev. Rural Dean Wright preached at both services, and celebrated the Holy Eucharist after morning prayer.

STRATFORD.—St. James'.—Illness in the parish, which has spared neither pastor nor people, has been the cause of Church matters being rather more dull than is usual with us during the Christmas season. This is the second time that the customary decorations have been dispensed with, with much the same effect to the older among us as is produced by the omission of God Save the Queen at our entertainments; but, in these progressive times, customs, however time-honoured, are apt to lapse when nothing definite is supposed to be gained from them. To the young, such customs have perhaps more weight in forming and fostering purely good feeling than we credit them with when we allow ourselves to neglect them. In the January number of the *Parish Magazine* the rector makes an appeal on the subject of the church debt, and sounds a warning note as to a call to be made within the next three months towards its extinction. A margin of time is given—the year 1900; and it is proposed to celebrate the greatest of all centenaries by the consecration of the church. On Dec. 4th, a special meeting of the vestry was held to consider the Bishop's Commissioner's report concerning the definition of boundaries between the Home Memorial parish and our own, and the proposed removal of the Home Memorial Church to a site on Downie street. It was decided unanimously to petition the Executive Committee not to allow the proposed site to be included in the Home Memorial parish, because of the certain injury the erection of a church on that site would cause to St. James', and because that neighbourhood was already provided for by St. James'. The rector, E. Sydney Smith, and S. R. Hesson, were appointed a delegation to represent the case before the Executive Committee, which met on Dec. 14th. The committee, after hearing the delegations from both parishes, decided in accordance with the petition of St. James'. A small bazaar was held on Dec. 7th and 8th., the proceeds amounting to about \$200. A pleasing feature of the management was a table, under the direction of Miss Wade, holding none but children's work. The existence of societies such as "The Busy Bees," "Willing Workers," "Little Maids," etc., must have the effect of creating an interest in Church work in those who are the coming Churchwomen. Unhappily, we have no corresponding societies for embryo Churchmen. The annual S. S. entertainment took place on Dec. 28th.

It was successful in every way; the histrionic ability displayed by some of the juveniles would have graced a more ambitious stage, and the proceeds must have been satisfactory, as the parochial school-room was filled with proud and happy parents and interested spectators to the very doors. The annual report was read, and gave a satisfactory showing:—340 names on the roll; an average attendance of 210; receipts \$290; expenses \$265; teachers and officers, 19 women and 14 men. A very interesting children's service was held on the following Sunday. In spite of the bad weather, numbers, both young and old, attended. The musical programme was suited to the season and to the smaller members of the congregation, and all parts of the service were of a hearty character. Notwithstanding the indisposition of the choir master and other choir members, the music on Christmas Day was good, the solos being particularly well taken. January 7th again saw full benches and two especially fine services were given, and Mr. Frank C. King, of St. James', Toronto, delighted his hearers with two well rendered offertory solos.

NEW HAMBURG.—A richly carved oak Holy Communion table, with retable and reredos commemorative of its consecration, has been placed by the congregation in St. George's Church. The centre panel of the reredos contains a well executed carving of the "Agnus Dei," and all the other carvings are symbolical, and the new altar properly fits its place as the most prominent furniture of the sanctuary. Sunday after the Epiphany being the anniversary of the first communion of those confirmed at the Bishop's last confirmation in the parish, the rector, Rev. J. Ward, held "celebrations" at each of his three churches, and there were few communicants who did not avail themselves of the invitation to draw near with faith and receive the blessed sacraments of the Body and Blood of Christ.

The remains of the late Mrs. Thos. Allshire of Ratho were interred at St. James' Cemetery, Huron Road, Thursday afternoon. Mrs. Allshire, who died last Monday at Ratho, was in her 79th year, and was much respected, and sincere sympathy is expressed with Mr. Allshire and the members of the family.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Higher Criticism.

SIR.—I am glad to welcome the re-appearance of Mr. Symonds in the field of the Higher Criticism controversy, although he does not expect me to be impressed by the further authorities he is about to quote for the benefit of others interested.

I do not think that I am responsible for my "persistence" in holding to my views; my education, I opine, is somewhat to blame. I quote the following from an article on the "present aspects of Biblical criticism" which appeared in the *Living Church* of December 23: "For some time past a coterie of German scholars have been making very confident assertions that by certain expert processes they have been able to demonstrate that the Old Testament is by no means what the Christian Church maintained it to be—an authentic history of God's dealings with a peculiar race in preparation for the advent of the Saviour of the world and the publication of a universal Gospel."

It has not always been perfectly clear what these critics regard as established results, and those who have desired to know the methods, and the grounds upon which any given results have been arrived at, were somewhat arrogantly informed that only those who had a "special training were capable of understanding such matters." Looking at it from this standpoint, I think Mr. Symonds is a little too hard upon me, for he could not reasonably expect me to give up what I, during a long life time, have learned, until he supplies me with something better, and his mode of learning it.

"In his first letter, Canon Logan very wisely, as I think, referred to the importance of a knowledge of the views of the higher critics." I repeat this, for I think that it would be very improper to try to answer any man before you fully know what he does teach and believe. I keep a copy of the Koran, as a book of reference, in order that I may be ready, should occasion arise, to defend Christianity against Mahometanism, which I could not do intelligently

unless I know what Mahometanism really teaches.

I have nothing to withdraw, and only one grammatical mistake to correct of all that I have written on the Higher Criticism. I discovered the mistake after the letter had gone to press, when it was too late for correction. I said *hemdah* is the third person singular masculine to the active verb *to come*. I should have said, "A verb signifying actively," as the grammars teach, but neuter, being without an accusative case.

What I have written is in perfect accord with the Commentaries I have within my reach. I select Poole's Annotations as the most comprehensive, if not the best. I give the comments on the sixth and seventh verses of the Haggai ii., exactly as given; I only underline what I desire to emphasize. "For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land."

Comment: "After many repetitions of the new covenant, one more repetition and but one more, rests to be made. Comparatively it was little, though 517 years from the second of Darius Hystaspis to the incarnation of Christ, a long time to us who are short lived and shorted sighted, but a little time compared with that between first promise to Adam and Christ's coming; or take any other shorter period, as between Abraham or David and Christ; this last period is short, a little while. Whether it be metaphorical or literal, it was verified at the time of Christ coming into the world. After the return of the captivity, what with the commotions among the Grecians, Persians and Romans, which began after this time, the prophet points out that this was metaphorically fulfilled, all states were shaken, either with invasions from abroad or internal dissensions among themselves. Literally it was fulfilled by prodigies and earthquakes, &c., as some have observed and recounted at the birth, death and resurrection of Christ. Either States and Governments of the world or Church affairs, which in Scripture are called the heavens, and the firmament, which either figuratively or literally taken, will agree well with the text and the history of times."

Verse 7: "And I will shake all nations, and the desire of all nations shall come, and I will fill this House with glory, saith the Lord of Hosts."

Comment: "Which was literally fulfilled in the overthrow of the Persian monarchy by the Grecians, in the civil wars and succeeding troubles among Alexander's successors, the growth of the Roman power by subduing their neighbours, and their dissensions and home-bred wars, all hushed by Augustus a little before the birth of Christ. These convulsions began a little after the prophecy, and continued long, in which the Jews under the Maccabees had their share. Christ, the most desirable because the most helpful to all nations, which some proselytes in all ages did come to the knowledge of, and did earnestly desire, and who was desired by all that knew their own misery, and His sufficiency to save them, who was to be the light of the Gentiles, as well as the glory of His people Israel. The Messiah's coming (the Jews do own) is foretold in this text, yet will they not see how this yet a little while is long since past, and the true Messiah long since come, which you now build, this second Temple. The first had a fulness of glory in its magnificent structure, rich ornaments and costly sacrifices, but this was a worldly glory; that which is here promised is a heavenly glory from the presence of Christ in it. He that was the brightness of His Father's glory, who is the glory of the Church, appeareth in this second temple. Of my presence, preaching, healing and comforting, saith the Messiah, the King of glory, who entered these everlasting doors. Psalms xxiv. 7, 8. This was before the desolation of the temple by the Romans, a demonstration that the Messiah should come whilst the second temple stood. But now the hardened Jew seeks to evade this text. This is a solemn sealing the certainty of the thing in this prophet, and Zechariah and Malachi, who style Him Lord of Hosts near an hundred times." I have used the edition of 1688, which accounts for the language not being very smooth.

Jan. 4, 1894.

WM. LOGAN.

"A Montreal Layman and Polychurchism."

SIR,—I cannot agree with the rector of Caro, U.S., as to the mental capacity of "A Montreal Layman." However if he be lacking in ability, he must have drawn largely from some one else for the matter contained in his letters to you on "Polychurchism"—this I say while disagreeing with the evident drift of his letters. The 4th section of his first letter on the visibility of the Church contains the essence of the whole question, and certainly he displays the most consummate ability in his treatment of this point; it is one of the best pieces of special pleading I have ever read. If "A Layman of Montreal" be not a successful lawyer, he must have missed his vocation. A man of his evident intelligence and knowledge of his subject cannot surely be ignorant of the history of terms "visible" and "invisible" Church. Yet by an adroit literalism he has simply avoided the real point. The question is

simply in the word "Church" used in the New Testament as meaning the company of professing Christians with their baptized children, or is it used of an ideal company of the elect to eternal life, viz., those who will die in a state of grace? The Westminster Confession of Faith tells us that the visible Church "... consists of all those throughout the world that profess the true religion, together with their children" (ch. 25). By "visible" is of course meant that the members of this Church may be seen and recognized in virtue of their profession, not that they can be gazed upon collected together in one assembly. The same confession tells us that the "invisible Church consists of the whole number elect," viz., to eternal life—and it is evidently called invisible because its members cannot be picked out and recognized by man. These have been the meanings of these terms ever since the Reformation. If by a pedantic literalism "A Layman of Montreal" succeeds in persuading himself that the authors of Article 19 were "scientifically accurate" in defining the "The visible Church" as "a congregation of faithful men," meaning thereby a local assembly, it was more than they meant it to be themselves; it can be proved most clearly that they simply meant what the Confession says, "that the visible Church" was a body of men scattered throughout the world. They may indeed have defined "a Church of Christ to be a local congregation, but no local congregation can possibly be the Church of Christ either visible or invisible. Our layman has not got at the bottom of the scriptural use of the word congregation. Having made this point more clear, we may turn to the question of baptism. Is baptism among the different religious communities baptism of the person into their local assemblies, or into their religious organizations, or is it baptism into the visible Church? What says the Presbyterian Confession? In chap. 28th we are told baptism "is for the solemn admission of the party baptized in the visible Church"; the Confession has already defined the term visible Church. The Methodists hold the same theory, and so certainly does the Church of England—and above all so does Holy Scripture. Baptism is into the name of the Father, Son and Holy Ghost, viz., into the profession of the faith in the Divine Name—the Catholic faith, and therefore into communion with all those who profess that faith; all so baptized are members of the visible Church, which is one in the confession of the faith in the Triune Name all the world over. But then we believe that this visible Church has had from the Apostles' time an organic existence; its officers bore from the first a two-fold character—1st, they were elected officers of a great brotherhood, and therefore so far a democratic brotherhood, and 2nd, they received authority to exercise the powers of office from the Great Head of the Church (which is a Kingdom), by means of prayer, with the laying on of hands by those who according to the "order" of the Church had the power to commission them in the name of the King. We simply claim that our "communion" is a part of the visible Church, which has remained loyal to this principle, and has perpetuated the same organization of believers which we can trace from the Church of Jerusalem under James, down in our midst to-day.

I quite acknowledge with "A Layman of Montreal" that we are not the exact counterpart of the New Testament representation of the Church in every minute particular; we are not indeed a mere copy or imitation, we are the same organization which has adapted itself to altered circumstances, while at the same time we have remained true to every New Testament principle. Most certainly the history of the Christian organization has been the history of readjustments to altered forms of succeeding ages, but these readjustments have not been the formations of new societies. Of course I agree with Hatch that "within the last hundred years, many millions of our race and our own Church, without departing from the ancient faith, have slipped from beneath the inelastic framework of the ancient organization and formed a group of new societies." The members of these new societies are indeed members of the Christian Church in virtue of their faith and baptism, not because these societies have any organic connection with the Apostolic organization. "Is there any sublimer spectacle in all the vast landscape of history than this vast Tree of God striking its roots deeper and deeper into the deep strata of human life, changing from age to age the fashion of its branches and changing also the hue of its blossoms, and assimilating to itself all the nurture which comes from the winds of God that blow, and from the dew of heaven which falls."—(Hatch on Organization of Church, page 220). "It would appear as though in the divine economy which has made human nature what it is, it were owing in no small degree to the fact of its organization that Christianity fills the place which it does in the history of the world" (page 218). I should say so, and from my experience, especially in the United States, the new societies are trading largely on the old conceptions of reverence, Christian duty, and

awe for things supernatural in religion, inculcated by the old organization, and fast vanishing from among them. Our only hope lies in a return to that old ideal (for even progress sometimes means a return to a lost ideal), that ideal which is represented in the words "Churchman" and "the Church." But perhaps, after all, it may not be so; it may be that the contending sects of Christianity are preparing the way for the Advent of Christ, at whose coming it is doubtful if any faith will be left.

W. BEVAN,

Mount Forest, Jan. 5th, 1894.

The Schoolmaster is Abroad.

SIR,—Here is the result of his work in Australia. The Melbourne Diocesan Festival, which took place on Sept. 5th, was a great success. The most remarkable speech was that delivered by His Honour, Mr. Justice Hodges, who discussed the educational policy of the colony. He would not say one word for or against the Education Act, but while it existed they must treat it as existing, and they had an opportunity during twenty years of seeing the kind of human being that might be brought up under it, and the amount of knowledge children brought up under it might possess. Here, said the judge, is a dialogue which recently took place in a Victorian court of justice. A little girl stands in the witness-box; she has to give evidence in "an unpleasant criminal case."

"How old are you?"—"Ten years old last birthday."

"Do you go to school?"—"Yes, sir, the State school in—Street."

"Been going there long?"—"A little over a year, sir."

"Were you at school before that?"—"Yes, sir, at the State school in—Street three or four years."

"Can you read?"—"Yes, sir."

"And write?"—"Yes, sir."

"Well, my little woman, did you ever hear of God?"—"Beg pardon, sir."

"Did you ever hear of God?"—"Of God, sir?"

"Did you ever hear anything about your Heavenly Father?"—"My father's at home, sir."

"Did you ever hear anything about Christ?"—"Beg pardon, sir."

"Did you ever hear anything about Christ?"—"I don't know Him, sir."

His Honour proceeded to say that if they searched the world from Greenland's icy mountains to Africa's coral strand, or from Africa's sunny fountains to the shores of the Antarctic Ocean, they could not find a human being more perfectly ignorant of all that pertained to the matters relating to eternity than that child—that child brought up in our Colony of Victoria. Were they to prevent the knowledge of that child being the typical knowledge of the Australian or Victorian child? If they were, they must be up and doing. The above is a type of the scholar which the State of Victoria is contented to produce. The State has appropriated to itself the whole field of primary education, and thrust the Bible and everything that relates to Christianity peremptorily out of that field. Mr. Justice Hodges quoted the great compliment once paid to Bishop Butler, "He has saved the present age from Atheism." But by our State school system we have enormously increased the chances of a general revival of Atheism amongst our children.

On reading this it occurred to me to ask myself why do I trouble subscribing to missions? Why should I pay for sending the lamp of life all over the world, when it is denied to our own children—not only in Australia, but Canada—see the speech of the retiring chairman of the Toronto School Board.

WM. D. PATTERSON.

Polychurchism.

SIR,—Your correspondent from Michigan, who criticised my "observations" on the above subject, would, I think, have done wisely had he taken an opportunity of reading the original paper before making any remarks on my criticism upon it. As it is, he has not done justice to himself on the subject, and his observations are little better than "beating the air." The only word of remark I intend to make is this—if he will take the trouble to read Canon Hammond's paper clause by clause, and then follow my reasoning thereupon in the same manner, giving to the words of my "observations" their natural and obvious meaning, he will, I venture to say, be convinced that my criticisms of the learned Canon are fair, and my conclusions just.

A line of reasoning which leads to the ruling out of the Church of God or the whole Protestant Episcopal Church of the United States, is certainly one that the Church in Canada cannot acquiesce in. Nor can we acquiesce in any implication that the Church of England is corrupt. Least of all can we allow a line of argument to be sound which, when logically hollowed out, leads inevitably to the con-

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clusion that there is no true Christian Church in the world at all. There is no church in existence, our own included, which does not come under the ban of one or other of the learned Canon's axioms, and which cannot be proved, by following on his reasoning, to be no church at all.

My concern in this matter has been for the great cause of Re-union, a cause which both the English Church at home and our Canadian branch of it have much at heart. Of the great fundamentals proposed by the Lambeth Conference, there is only one which causes serious difference; and that one might possibly be arranged by mutual conference if pains were taken for the disunited parties to understand each other's position. But Canon Hammond's method, I am convinced, will tender to further division rather than to re-union. Let me add a word or two with regard to your other correspondents.

(1) A Layman of Toronto has certainly the faculty of using strong expressions. If any of the gentlemen he speaks of can use equally strong arguments they will no doubt receive the consideration they are entitled to. With regard to baptism by Non-conformists, I had not noticed the letter referred to by “W. J. C.,” but thank him for the answer. My remark, however, referred rather to the practice of the Church than to its doctrine. It is, I think, undoubted, as a matter of fact, that the Church never rebaptizes any who enter its fellowship, having been formerly members of nonconformist churches and baptized therein. If this is a misapprehension I shall be glad to have it corrected. (3) Your correspondent “Reader,” I think, does not need to be troubled about this matter. To stand upon our Prayer Book is to stand upon solid ground, and the Prayer Book plainly recognizes other Churches besides the Church of England. But it by no means follows that to recognize them as Churches is to recognize them all as equally right. For a man to say, in these times, that there are other Churches besides the Church of England, is by no means inconsistent with his holding that the Church of England is the most Scriptural and the most apostolic of them; and moreover, that she affords the most favourable ground and centre for re-union. Our Church, in the great effort after union, may be asked to concede some points, and she can do so with good grace, if needful, and if the points are according to Scripture. For infallibility is not one of her doctrines. With regard to the words “heresy” and “schism”—the word “schism” is only used once in the New Testament, but the Greek word translated schism is used several times. Whenever used in a condemnatory manner it means, I submit, the functions, strife and quarrelling within the body which are so often the plague of congregations and church assemblies. It does not, I conceive, refer to separation for conscience sake, after prayerful consideration and honest endeavour after truth and peace, nor to such separation as that referred to in Acts xix. 9. The heresies referred to in the New Testament, and particularly by St. Peter, as destructive (damnable is not a very good translation) are the denial of the fundamental truths taught by the Apostles. There were men in the time of the Apostles who “denied the Lord that bought them,”—who denied the resurrection, who denied that Christ had come in the flesh, who denied the Father and the Son. Men who are as far from fundamental truth in these days are accounted heretics still, by all orthodox Christians. But no such views are held by the Christian bodies with whom conferences about reunion have taken place of late years. And to account men heretics who hold all the fundamentals of the faith, simply because they are separate from us, is not wise, nor is it Scriptural. We in this city have learned to take very complacently our denunciation as heretics by learned doctors and canons of the Roman Church. They preach now and then to immense congregations of Christian people, that we members of the Church of England are both heretics and schismatics, and go about to prove it in their own fashion and to their own satisfaction, by copious citations from the fathers and other authorities. But, as I have said, all Church of England people take it very complacently; for we know very well that we are neither the one nor the other. To all their denunciations, and they are fierce enough at times, we reply as did the Apostle Paul, when arraigned in Caesarea, “After the way that they call heresy, so worship I the God of my fathers.” And this I apprehend is what people of other orthodox Christian bodies do when we assume the same attitude to them that Rome does to us. Christianity itself was a heresy in apostolic times. It was a “pestilent heresy” in the mouth of Tertullius, the orator against Paul. The Jews who met St. Paul at Rome told him that everywhere this heresy was spoken against. (In the above quotation I have translated *airesis* by its proper equivalent heresy, rather than the word sect.) But the heretics of that time were right, and so are we, though the large majority of the Christian people around us think we are wrong. Can we not say, at any rate, and as a beginning, in the midst of the strife of tongues in the Christian world, grace

be with all that love our Lord Jesus Christ in sincerity.

A LAYMAN OF MONTREAL.

Does the Church Permit It?

SIR,—I notice in your issue of the 4th instant a letter from Rev. J. Edmonds, incumbent of Hespeler, of Huron, in reply to Churchman's letter of 12th December, in which he tries to let himself down easily because the church was extremely crowded and the chancel was packed, and there was therefore no alternative but to place chairs inside the Communion rail. He says the Bishop was in no way responsible; there I beg to differ with him; he may not have known that the two ministers were among those within the rails, but he must have seen that this part of the church, which has ever been held sacred for the priests of the Church who minister in holy things, was being unlawfully used. If such proceedings are countenanced by those holding so high authority as a Bishop, what may we as laymen look for from those in subordinate positions? I suppose the Bishop of Huron was one of the signers to that admirable Pastoral issued by the full House of the Bishops of the Dominion, wherein definite teaching among other things was enforced. I conclude practice and usages of the Church would come within such teaching.

I would like to ask this rev. gentleman for an explanation of the next day's proceedings, when we may suppose that his church was not so intensely crowded, and yet we find in the account of the local meeting of the Christian Endeavour, of which I conclude his own Sunday-school children were members, the names of the Rev. Messrs. Harvey, Freed and Tagan, with representatives from their bodies, together with Miss Trenneman from the Baptists, and Mr. H. Kribs, of the Evangelical Church (whatever this may be). I notice none but himself to represent his Church. I observe all these speakers took up the different phases of St. Paul's character; one would like to know what the great Apostle himself would have said to all this had he been present. I think he would have likely referred Rev. Mr. Edmonds to his writings upon the necessity of distinctive teaching in the Catholic Church.

As a layman, I think the time has fully come when we should speak out plainly, and let those ministering to us know that we require plain and distinct teaching in the doctrines and usages of the Church of England.

I would ask, in all earnestness, what is to be the outcome of all this pandering to those outside the Catholic Church—does it not tend to lead our members, but more particularly our children, who are supposed to be educated in Church doctrines, to suppose that “one Church is as good as another; surely we have friendly Church societies enough, without our amalgamating with all kinds of sects to help us educate the children of the Church; is it any wonder with such a state of things that we have to lament the want of Church progress? I will conclude by recommending this Incumbent to read the utterances of Bishop of Algoma found in our Church papers, on this theory of “one church being as good as another,” also in his note of instructions to young clergy and lay readers as to their position with regard to inside of the chancel rail. Thanking you for the use of your columns.

Jan'y 8th, 1894.

ANOTHER CHURCHMAN.

Please Give the Authority.

SIR,—What is the authority for the following custom: When there are two celebrations of the Holy Communion in the same church on the same day, only the celebrant “receives” at the second service, the other minister, who assists, having received at the earlier service. One can understand it of those who may be present unofficially among the congregation, but in helping the celebrant there seems no authority for such an omission. It certainly has no countenance from the liturgy. In 1549 it was ordered that having received himself, “he shall next deliver it to other ministers, if any be there present (that they may be ready to help the chief minister), and after to the people.” In 1552 the words “be ready to” are omitted. Blunt's comment on the present rubric is: “To the Bishops, priests and deacons, i. e., actually taking part in the service.” The Scotch liturgy has it “that they may help him that celebrateth.”

All these rubrics evidently suppose that those who take part in the service should also communicate, and it is not easy to see why any other custom should have grown up.

One can understand that where the service is simply considered a sacrifice and not a communion also, anyone who is present could assist, but in any other case it would seem that it is better to receive more than once the same day, as many clergy are obliged to do, as celebrants, than to set forth a somewhat mutilated sacrament by a disregard of plain

rubric. Perhaps some of your learned readers can elucidate the subject, Y. D.

Greek Christians.

SIR,—In your issue of Dec. 28th, there appeared an item headed “Greek and Anglican Amenities,” referring to efforts made by Romanists to convert a little colony of Greek Christians in the diocese of Melbourne. The same thing appears to be going on in Montreal. The following is the account of a Syrian marriage, taken from a recent *Star*.

“Father Chamy, cure of the Syrian colony, went to Ottawa to perform a marriage ceremony, according to the rites of the Greek Church. The bride receives a silver ring, and the groom wears a gold band. Their heads are crowned with wreaths of flowers, and they walk three times around the church preceded by the celebrant. They drink wine, as at the feast of Cana. All the faithful carry lighted candles. There are 40 Arabs in Ottawa and 150 in Montreal.” Mass is said for them, I believe, in Notre Dame, and I am under the impression that Father Chamy was appointed by Archbishop Fabre about ten years ago. It would be interesting to learn whether these Syrians are Orthodox Greeks. Perhaps some of your readers can tell us. LIMESTONE.

BRIEF MENTION.

The widow of William M. Thackeray died last week at Leigh, Lancashire, Eng.

In the fifth century before Christ, copper was deemed as precious as gold.

Great Britain is first in merchandise, Germany being second, the United States third and France fourth.

The coinage of trade dollars began in 1874 and was discontinued in 1878.

A certain Chinese sect teaches that women who become vegetarians will be transformed into men in the great hereafter.

The Archbishop of Ontario has offered Rev. Mr. Smitheman, Billings Bridge, the parish of Manotick. He will remove there shortly.

The reports after the battle of Waterloo showed that the British artillery fired 9,467 rounds; about one for every French soldier killed on the field.

The diamond is not among the earliest gems known to man. It has not been found in the ruins of Nineveh, in the Etruscan sepulchres, nor in the tombs of the Phoenicians.

The Rev. M. G. Freeman, rector of St. John's Episcopal Church, St. Thomas, has accepted the appointment to Tyrconnel.

A train which runs at the rate of 85 miles requires a mile in which to stop, when going at full speed.

There are 1,200 Cherokee Indians in North Carolina. They own 74,000 acres of land and have four government schools.

In times of war the armies of the European nations can be raised to 9,366,000 men and the daily expense will be nearly \$20,000,000.

The Rev. Rural Dean Mackenzie, of Grace Church, Brantford, has secured the Rev. Mr. Snowden as temporary assistant minister.

France comes next after the United States in the number of depositors in the savings banks, having 4,150,000, and having on deposit the sum of \$559,000,000.

Miss Tucker, known all over the world under the initials of “A.L.O.E.,” is dead in India. For the last eighteen years Miss Tucker had been engaged in missionary work there.

In 1660 the land of Great Britain constituted 57 per cent. of the country's wealth, and was valued at £250,000,000. Land was then worth \$5 an acre.

Mr. George Hague, general manager of the Merchants' Bank, has given \$5,000 to McGill University Y.M.C.A., Montreal, for the erection of a building on the college grounds.

The Empress of Austria, who has a castle at Corfu, has added a codicil to her will to the effect that she is to be buried on the island, quite near the shore, so that the waves may continually beat over her tomb.

The Cathedral of Notre Dame stands upon the spot once occupied by a Roman temple. The first stone of the present edifice was laid about 1168.

At Cannæ, where the Romans sustained the worst defeat they ever experienced, there were 146,000 men on the field, of whom 52,000 were killed.

We learn that the Rev. A. D. A. Dewdney, of Mitchell, intends shortly asking for a year's leave of absence, with a view to visiting Bermuda, for the benefit of his health.

The total coinage, gold and silver, of the reign of Henry III. was £3,898; the total coinage of the reign of Victoria up to 1892 was £544,100,000, of which £312,300,000 were of gold and £231,800,000 of silver.

Owing to increasing attendance an addition will be made to St. Luke's Church, Williamsville. A new tower will be put up, and in it will swing the bell presented by St. James' congregation. The present belfry is not strong enough to hold the bell.

The Hebrews had no coins of their own until the days of the Maccabees, who issued shekels and half shekels, with the inscriptions, "Jerusalem, the Holy," "Simon, Prince of Israel." These bear no images.

The American revolutionists of 1776 were opposed by 29,166 men, bought by the British Government in Hesse, Brunswick and Auspach. For these men the King paid £5,127,000, or about £175 per man. Of the whole number of mercenaries 11,843 perished in the war.

The Chinese Y.M.C.A. in San Francisco has recently sent \$42,000 to Canton as a contribution by the Chinese of the former for the evangelization of their countrymen.

In the Crimean war of 1855, 309,400 men went to the front, of whom 8,490 were killed in battle; 39,870 were wounded, of whom 11,750 died in the hospital; 75,375 died of diseases contracted during the campaign. The total deaths were 95,615. The war cost £305,000,000.

Miss Jessie Ackerman, president of the Australian W.C.T.U., has, during the last five years, travelled over 100,000 miles, and converted 9,000 women and 8,000 men, besides writing about 700 newspaper articles and raising \$9,000 for the cause. Miss Ackerman is now lecturing in London.

Mlle. Rapin, the armless artist who drew with her feet the pastel of the Duchess of York, is a young Genevoise of rare intelligence. The eldest daughter of a Swiss barrister, she, as a child, drew with her feet better than most people draw with their hands, and at the age of fifteen she began her artistic studies in one of the best studios in Switzerland.

Talmage says "dreams are midnight dyspepsia." K. D. C. will cure midnight dyspepsia and dyspepsia or indigestion at any time or in any form. Try it, and troubled dreams will trouble you no longer.

British and Foreign.

The University of Oxford has conferred the degree of D. D., *honoris causa*, on Father Hall, Bishop-elect of Vermont.

Canon Peacocke, D.D., rector of Monkstown, county Dublin, has been appointed Professor of Pastoral Theology in Trinity College, in succession to the Bishop of Killaloe.

The Rev. George H. St. Patrick Garrett, incumbent of St. Paul's, Prince's Park, Liverpool, formerly vicar of Widnes, has been asked by the Committee of the C. M. S. to allow his name to be submitted to the Archbishop of Canterbury as one of the new Bishops in Japan.

The Bishop of Lincoln has appointed Canon Perry, the well-known Church historian, to the Archdeaconry, and the Rev. George Earle Welby, Rector of Barrowby, near Grantham, to the prebendal stall rendered vacant by the death of Dr. Trollope, Bishop-Suffragan of Nottingham.

It is understood Canon Rowsell contemplates resigning his stall in Westminster Abbey on ac-

count of advancing years. The canonry, which is in the gift of the Crown, is valued at £1,000 a year, with a residence in the Abbey cloisters.

Bishop Branch, in the *Antigua Churchman*, says that not fewer than seven men were suggested for the Honduras Bishopric. Of these, his Lordship remarks, "four have since been made Bishops of other places, viz., Melanesia, Columbia, the Niger, and Guiana, and one has gone to higher service than earthly work. The delay in making the appointment, however, was mainly owing to inability to act without a Primate." There is some mistake about Melanesia. As our readers are aware, this see is still vacant.

AN EXPENSIVE CATHEDRAL.—France is continually offering surprises to observers, and it is not one of the least to learn that a new cathedral has been opened for service in Marseilles. It is, however, far from completion, although about fourteen million of francs have been expended. The foundation-stone of the building was laid on September 26, 1852, in presence of Louis Napoleon, who was at the time President of the Republic. The English contemporary journals record how "the prince has given orders for the cathedral of Marseilles to be rebuilt on its present site. The Minister of Public Worship has obtained a credit of 2,500,000 francs to meet the expenses, which sum is to be paid off in ten years." Ten times the amount then estimated will be required before the building is finished. The ceremony of 1852 was only a pre-arranged incident in the Presidential campaign, for the works were not commenced for two years. The new cathedral has had no less than four architects.

INDIA.—The Bishop of Madras in a letter, dated November 21, writes that he has—

"Thrashed out Tinnevely Bishopric difficulties with the Metropolitan as far as he can, and that he (the Metropolitan) will negotiate with the Archbishop and the societies for the adoption of a modified basis, and some practical result may be hoped for within a moderate length of time."

His Lordship continues:—

"The Hyderabad Mission is still without a missionary it can call its own, though one who has worked there already as a pioneer for above a year has been set free by the C. M. S. to work there another year. His example would form admirable training for two young men of missionary spirit if such could be found."

Every one who at all realizes the importance of the Hyderabad Mission, and its momentous bearing on the Christianization of India, will join in the Bishop's hope and second its accomplishment by his prayers that such men may be speedily forthcoming, their "hearts touched by the Spirit of God."

There has been a long correspondence in the *Melbourne Argus* on the question of the continuity of the Anglican Church. The Roman Catholic Archbishop first wrote, and in his letter, which was on the subject of education, characterized the remarks of Bishop Goe on the position of the Church of England as a branch of the Catholic Church as "historical jokes." Archbishop Carr delivered two lectures bearing on the subject to crowded audiences in a Roman Catholic church. Bishop Goe replied in a very able lecture in St. Paul's Cathedral, which was filled to the doors. Another lecture is promised by the Roman Archbishop. The Bishop of Melbourne very rightly contends that the Anglican Church of to-day is identical with the Church of pre-Reformation and pre-Norman times, the development of the old British Church. The whole controversy is likely to do much good in making Church people more conversant with their heritage.

K. D. C. cleanses the stomach and sweetens the breath. Try it! Testimonials and guarantee sent to any address. K. D. C. Company, Ltd., New Glasgow, N. S. Canada, or 127 State St., Boston, Mass.

—Have your beliefs and have your doubts. Believe your beliefs and doubt your doubts. Never doubt your beliefs, and never believe your doubts. *Dr. Nehemiah Boynton.*

Family Reading.

- Little Boy Blue.

The little toy dog is covered with dust,
But sturdy and staunch he stands;
And the little toy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little toy dog was new
And the soldier was passing fair,
And that was the time when our Little Boy Blue
Kissed them and put them there.

"Now, don't you go till I come," he said,
"And don't you make any noise."

So toddling off to his trundle-bed
He dreamt of the pretty toys.
And as he was dreaming an angel song
Awakened our Little Boy Blue,—
Oh, the years are many, the years are long,
But the little toy friends are true.

Ay, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.

And they wonder, as waiting these long years
through,
In the dust of that little chair,
What has become of our Little Boy Blue

Since he kissed them and put them there.

Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the King of Dyspepsia cures. It is guaranteed to cure or money refunded.

Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

There was an organ in the library, on which Mary was a skilful performer; and it was one of the Sunday evening institutions at the rectory for the servants to assemble, and for the family to enjoy together a very sweet hour of sacred music, which was followed by evening prayer. It was a happy hour that evening, and Dr. Lyon could not help thinking that it would have cheered the mournful down cast heart of the sweet young girl at the park mansion to have enjoyed it with them. And truly Stella would have been happy to have formed one of the little party.

Mary could not help whispering to Miss Fridell, as that lady was taking leave, "So, after all, dear, you may be wrong: and the very unlover-like gentleman may be the true love, after all."

"Just possible, dear child," Miss Fridell answered; "but we will call before very long, and then we shall judge for ourselves."

As she drove home, Stella hesitated whether she should take to herself the pleasure of restoring the lost link to Captain Flamank, or whether she should make it over to her sister. She decided in favour of the latter plan, and, meeting Lora on the staircase, as she was going to her room, gave her the little treasure. Stella caught, with quick-compensatory delight, the first momentary glance of undisguised pleasure with which Lora received it. But there were no thanks rendered to her, only the words of implied reflection.

"You did not, of course, think to repay the man. He should have had half-a-crown at any rate."

"That is what I gave him," said Stella timidly. "At least I asked the clergyman to give it. He gave it to me."

"Well, that is all right. Ask Somerset for the money when you see him." Which, however, Stella did not care to do.

In the course of the evening, just as she was going to bed, Captain Flamank came up to her. "You did not go to church for nothing, this afternoon, Stella."

"O no: I was very happy there. Did you not like it this morning?"

"Ah! I was thinking of this," the young man replied, pointing to his recovered treasure; for he perceived she had mistaken his meaning. "I would not have lost it for a great, great, deal. It is the first gift that I have ever set much store by; and it seemed hard so nearly to have lost it. I should have thought it a bad omen had I never seen it again."

"But it is only a little token of something better, that cannot be lost, after all," said Stella thoughtfully.

"True, Stella; but little things are sometimes of great value and significance," he answered, unconsciously echoing Dr. Lyon's words. "But I mustn't keep you: you look tired, and were going to bed, I think."

"Yes, I was, Captain Flamank: good night;" and Stella moved away, a little disappointed that her new friend had not referred again to the morning service, which, poor child, she fancied he had enjoyed as much as she had done.

As her valued friend's cousin, Stella had always regarded Captain Flamank as one with her in thought, and aim, and religious feeling. She had seen but little of him: and that little had been characterized by such right feeling and earnest desire to work her good in the highest sense, that she gave him credit for far more than he possessed. Perhaps Captain Flamank guessed this; but he had not, as yet, had opportunity or courage to break the spell, and thereby sink, perhaps, many degrees in the young girl's estimation; a thing which he felt would grieve him.

The week of comparative quiet for which Lora had bargained with her brother passed rapidly away. There were, however, calls of welcome or of ceremony from neighbouring families, who gladly hailed so distinguished and acceptable an addition to the rather-unvarying round of select society which the vicinity of a small fashionable water-place afforded.

Among others, but rather later in the week, came Miss Lyon, with a fluttering and timid heart, far from reassured by the presence of her more matured and less diffident friend and chaperone, Miss Fridell, and yet anxious, since her father's account of his interview with Stella, to make the acquaintance of the sweet young girl who had so strangely won his heart.

The rector had promised to do his best to meet his daughter at the park; but a call from an unexpected quarter detained him; and the two ladies were constrained perforce to make the formidable call alone. Somerset and Lora, with Captain Flamank, were riding that afternoon; and the guests were received in the state of one of the large drawing-rooms by Lady Trevannion and her younger niece, which latter, on recognizing the name of Miss Lyon upon the card, was prepared to receive her with far more interest than any visitor to whom, as yet, she had been presented.

The two elder ladies conversed together. There was an air of superiority and high-breeding about the good German lady which could not be mistaken; and, touching, as she felt it her duty to do, on the family connections of her young friend, she was not a little pleased to find that her Scotch relatives were among the most esteemed and intimate of Lady Trevannion's early friends. The latter lady emerged from the just perceptible cloud of conscious position and elevation with which the announcement of the clergyman's daughter and her friend had invested her, and talked with the utmost amiability and condescension, regretting that Mr. and Miss Gower should unfortunately have been absent just at that hour, and expressing the most kindly hopes of more intimate acquaintance.

To Mary and Stella the short interview (for other visitors were announced, and Miss Fridell was not disposed to linger) was equally satisfactory. Both bring naturally reserved in company, a tacit understanding of allowance seemed there and then to be made by each; and to Mary's timidly-urged plea, on rising to take leave, that Stella would come and see her at her own home whenever she felt at all inclined, the young girl responded warmly that she should like to do so very, very, much, if she were permitted.

"More callers on you, my dear Lora," said Lady Trevannion, pointing to a little heap of cards upon the table, as Lora entered the room an hour afterwards—"among others, the rector's daughter, and her friend, an intelligent German woman."

"Ah!" said Lora, very indifferently, and in a tone which to Stella augured unfavourably of any permitted intimacy in that quarter.

"A very pretty girl, a little deficient in *ton* perhaps, but still very presentable. And what do you think, dear? her mother—or rather late

mother, for she is dead—a near relative of my old friend Monteith of Kilmorrack! Only fancy meeting with any kin of his in this obscure country parsonage!"

"Yes, very strange," said Lora, still absently; "I suppose we must pay them some attention."

"Undoubtedly, my dear. As relatives of Monteith, I would not appear to slight them on any account."

(To be continued)

No good blood is made, by the dyspeptic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

Perfect Through Suffering.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding Hand
If the way were always bright,
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in the Father's
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low,
And, well, if your lips do quiver,
God will love you better so.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

The Autobiography of a Pug.

BY FLORENCE KIRKUS.

Now that I have come to years of discretion, I have decided to write a little sketch of my life, not that my life has been particularly eventful, but it has been a very happy one, and it is for this reason I have decided to publish my autobiography, to show to my friends of the human and canine races that a "dog's life," after all, is not the worst that can be pictured.

I was born two years ago to-day, July 28, 1891, in Kenton, Ohio, and there I lived until I was about eleven months old. This early part of my life I don't remember so much about, apart from the fact that I was well treated and well trained. My mother was a great beauty, of sweet and gentle disposition, but my poor father, they say, is a regular pugilist, and woe betide the one, man or beast, who is wanting in tact and given to saying those things that would be so much better left unsaid.

Now about a year ago, or perhaps a little more, my good master was obliged to leave Kenton and take to travelling, so he decided to send me—poor, ignorant little dog—on a long journey, my final destination to be the home of my master's beloved. It is hard to express the feelings I had during those many hours of travel; not only was my poor body weary and exhausted, but my brain was worked up to such a pitch of excitement I really feared an attack of brain fever. Yes, my readers, you may think it very funny that a dog's brain was worked up to fever heat, but it can—our brains are oftentimes very active, though they be small—but even a man's intellectual capacity is not measured by the size of his brain.

It was only natural, too, that I should feel anxious, for how did I know to what kind of a home I was going? I feared that my new master might be a small boy who would lead me the proverbial dog's life—pull my tail, kick me, harness me in a little cart, and do all manner of things I am sure I should not like. I love children, and, when they are kind and gentle to me, I would rather be with them than anywhere in the world, but how often do we poor little dogs suffer untold tortures at their hands. However, there is a cer-

tain proportion of suffering that all living creatures must undergo in a life-time, and I try always to bear my little misfortunes as patiently as possible and be thankful for the lovely homes and all the many comforts I have had. But I must tell you how I travelled—not, my dear friends, in a Pullman parlour car, no, no—for then I could never have complained—but my parlour car was only a small box, where I had no room to run about and exercise, and oh, how cramped my little legs were by the time I reached my destination! Then when the train landed I was forwarded by express to a provision store to await the arrival of my new owners. At last the hour of my deliverance came; I was taken out of my box and handed over to two ladies in a carriage; and, would you believe it, I found I was entirely unexpected? But they were so good and kind and said so many nice things to me, kissed me, called me sweet names and altogether made me so happy, that I quite overlooked the instant's mortification when I found that I was unexpected and perhaps unwelcome.

My second greeting at the house was quite tumultuous; I was not wanted, but I was such a "dear, pretty little creature" that all their good hearts opened to me at once, and I have been the pet of the household ever since.

Seeing that my position was at once assured, I began immediately to take liberties, and after a hasty glance at my outdoor surroundings, I hurried at once within doors, running from room to room, until, worn out with excitement and fatigue, I jumped on a lounge, curled myself up on a silk *couvre-pied*—oh, what luxury for a poor little dog!—and went to sleep.

This first day was but a sample of all the days that have followed, except, perhaps, that as day is added unto day there is always a little more love to be added to the love and kindness that have already been showered upon me.

So I will pass over the happenings of the other 729 days of my life, until I come to my second birthday.

It had long been decided that when my birthday came I must have a party just like all the other children, so a few invitations were sent out to intimate friends of the family.

The day at last dawned, and up to the middle of the afternoon was to me much the same as every other day, but at that hour my party was to begin. In the centre of the room was a medium-sized round table, at one side of which I sat, perched upon many cushions to make me high enough to reach the table, and at the other side sat the baby of the family in her high chair. In the middle of the table was a large round mirror, around which were arranged small glasses filled with beautiful roses; in the centre of the mirror there was a rose glass also filled with these lovely flowers. Then we had a large iced birthday cake with the two little candles tied with tiny yellow bows, and on the cake in pink lettering was "Pet Bertie, July 28, 1893." Ice-cream, fruit, cakes, and candies formed our refreshment; a feast it was, fit for the child of any wealthy man. Now wasn't this a right royal feast to set before a wee pug dog? and presents, a whole table full did I get, balls of all kinds, ribbons for my neck, silver bells, and all sorts of things to please a dog heart.

And would you believe it?—when on hearing of the many kindnesses my benefactors have shown me, there are innumerable people who say at once: How silly! what a sin to give so much time and attention to a dog, when there are so many children in the world dying for the want of a little love and attention! This may be true, but even dogs appreciate every kind of good treatment, and so large-hearted and generous are my six mistresses, that they are always ready to relieve whatever suffering and distress comes within their reach. And so I end this little sketch with the most earnest wish that all well-behaved dogs, as well as children, might be as fortunate as I, and have as charming a home in every way.—*The Churchman.*

—The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea into whose bosom you can look a little way, but the depths are unfathomable.—*McCheyne.*

Courtesy at Home.

It is in the home, above all other places, that the true man or woman will strive to please and soothe. This for two reasons—first, because it is right, in order that the home life may be what it is meant to be. Both husband and wife should feel that no matter what trials and perplexities may come to each in the contact with the outside world, there will be in the family gathering a haven from which strife, dispute, contention, and unkindness will be shut out, and into which will come only tenderness, consideration, and confidence. That there are so many examples of the reverse only emphasizes the "ought to be." Second, the example displayed should have consideration. If the boy is to be "a little gentleman" when away from home, he must be taught, and not by precept alone, but by example as well, when he is at home. And the influence of the example of the father upon the son and of the mother upon the daughter will be much more potent than any amount of advice or any rules of etiquette.

It often occurs that children must be admonished of error in deportment of which they have been either innocently or wilfully guilty. This should always be done in the gentlest and kindest manner, and privately. Even if the reproof be deserved, that which is tempered by the accents of love and kindness will touch far more deeply than when voiced hastily and with unkindness of tone. It is probably not true that family "manners" are less courteous now than formerly. The reverse is often the fact; but it must be admitted that there is yet room for a great deal of improvement. Somehow, somewhere, there has crept into popular acceptance the idea that with marriage, or at least with the waning of the honeymoon, the "lover days" are over, and the kindness, gentleness, and attention which existed during the courtship have no longer a place in the domestic economy of the wedded pair. Not for a moment, we earnestly think, should such a lowering of the sacred bond be permitted.

"Speak Like You do when You Laugh."

A baby of three years once preached me a sermon, and I pass it on for the benefit of other downcast and despondent ones who need to learn to "Rejoice evermore."

"How is the baby?" I asked drearily, standing at the foot of the staircase leading up to a chamber where the little one lay ill. I was tired, unhopeful; my mood came out in my tone.

"Peak like you do when you laugh," called the weak little voice upstairs; and if I ever felt rebuked by an angel, that was the moment. The words have come to me a hundred times since. I hope I am the brighter and the cheerier for them.

"Speak like you do when you laugh." That means sparkle with gladness and good-will. Those fretful lines at the mouth-corners don't come from laughing. The weary ones around the eyes have another origin. But the plainest outward sign of despondency is that in the tone. The sick feel it, that is why "visitors are forbidden." Little children are infallible weather prophets; they will not "take to" you. And you and I—neither sick nor young nor old, but busy and often tired—we love—yes, that is the word—we love the bright, loving, laughing, happy voice. "Speak like you do when you laugh."

Pleasant Discoveries

Diamonds are occasionally found, in the African diamond field, on the earth's surface. The soil is sandy, or covered by a layer of rather coarse gravel. After digging about four feet, the diamond-seeker usually finds a layer of lime, or something closely resembling it, which, when first exposed to the air, is hard as rock, and it sometimes takes three days to get through a vein of it. The vein is usually about three or four feet in thickness, but after being exposed to the air or the action of water, crumbles, and is easily removed. Beneath it lies a bed of red gravel, from two to three feet in thickness, in which a majority of diamonds are found, although some large and unusually fine ones are occasionally taken out of the soil below. Rubies, garnets, and a greenish stone, closely re-

sembling the emerald, are also found in profusion in the red gravel, but are valueless from the fact that they appear to have been subjected to some intense heat, which has scorched and cracked them, so that, although large ones are sometimes taken out, they may be rolled between the hands and broken to pieces. The diamonds are neither incrustated with dirt, nor surrounded by stone when found, as many persons appear to believe, but come out bright and clear as drops of water.

Catarrh in the Head

Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late.

True Happiness.

It is a common thing, especially for young people, to look forward to a time of absolute happiness, as though it were the natural goal of human life. But as people grow older they soon learn that absolute happiness is the rarest condition of man. It is the medium state in life that brings the greatest satisfaction and the greatest usefulness. Joy and care go hand-in-hand, like the sunshine and the shadows of a day.

Those great geniuses, Napoleon and Alexander, whose lives were a series of earthly successes, and whose highest ambitions were fully achieved, could hardly be ranked as happy men. One fell a victim to debauchery and died of fever and drunkenness ere he had reached his prime, while the other became a hopeless prisoner at St. Helena. It is doubtful if either of these men, in the very height of his triumphs, found supreme human happiness, though they had accomplished all they had desired. It seems to be the law of our existence that when we have attained one position which we had desired, we should see beyond it another goal, which we become equally anxious to reach. Thus it is that we are led on from one condition of life to a higher one.

Weak indeed are those who cannot thus rise "on stepping-stones of their dead selves" into a purer and a higher atmosphere. There are no Vanity Fairs for the genuine worker, no stepping-places where he can idle away his time in rapturous dreams of felicity. The highest good, the greatest usefulness which one is able to accomplish, may bring indeed the joy of satisfaction, but this is not akin to worldly felicity. It is the satisfaction of work well accomplished, of a useful end nobly gained—it is not the idle paradise of the visionary.

The Helpful Word.

Give the young and struggling a word of encouragement when you can. You would not leave those plants in your window boxes without water, or refuse to open the shutters that the sunlight might fall upon them, but you would leave some human flower to suffer from want of appreciation or the sunlight of encouragement. There are a few hardy souls that can struggle along on stony soil, shrubs that can wait for the dews and sunbeams, vines that climb without kindly training, but only a few. Utter the kind word when you can see that it is deserved. The thought that "no one knows and no one cares" blights many a bud of promise. Be it the young artist at his easel, the young preacher in his pulpit, the workman at his bench, the boy at his mathematical problems, or your little girl at the piano, give what praise you can.

The joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappears. Get only Hood's.

—I. Suckling & Sons, Toronto, have issued a fine arrangement of Braga's beautiful Angel's Serenade, by Theo. Martens. Also a volume called Golden Moments, containing very easy arrangements of ten pretty dance music pieces of Frederic Forest, a well known musician.

Hints to Housekeepers.

AMMONIA applied two or three times on a fresh cold-sore will kill it. It will drive it away if used when the cold-sore is first felt.

BAKED APPLE DUMPLING.—Make a crust for nice biscuits; roll out in circles large enough to enclose an apple; pare and remove the cores; then pinch the crust closely over each one. Place them in a buttered dish or pan, cover and bake slowly until the apples are done. To be eaten with butter and sugar, rubbed to a cream and flavored with nutmeg or lemon, or with a rich, hot sauce.

YELLOW stains, left by sewing-machine oil, on white, may be removed by rubbing the spot with a cloth wet with ammonia, before washing with soap.

NEW YEAR'S CAKE.—Cream $1\frac{1}{2}$ pounds of butter and $1\frac{1}{2}$ pounds powdered sugar; beat well together; beat 15 eggs and add with $1\frac{1}{2}$ pounds of sifted flour and 3 teaspoonfuls of baking powder; grate two lemons in half a teacupful of molasses and add to the batter, with 2 pounds of finely chopped almonds, 2 pounds of seeded raisins and 1 pound of sliced citron. Turn in a cake mould and bake two hours in a moderate oven.

SAUSAGE MEAT.—Twenty pounds of lean meat, 10 of fat, 9 ounces of salt, and 4 of pepper; or, to 10 pounds of meat add a gill of salt and a gill of pepper, sage and summer savory. Another rule is, for each pound of meat 3 teaspoonfuls of powdered sage, $1\frac{1}{2}$ of salt, 1 of pepper. The fat in sausages should be about one-third of the lean meat.

BREAKFAST PUFFS.—Beat 2 cupfuls of flour, 1 cupful milk, and 1 cupful of water together. No salt, no powder, no eggs. Heat the gem-pans, put a bit of butter in each, let it melt and pour in the batter. The butter will rise round it, making greasing the pans unnecessary. There should be one dozen crisp gems.

PASTRY FOR ONE PIE.—One cupful of St. Louis flour, one-quarter cupful of lard or beef drippings, one-quarter cupful of butter, ice water to mix. Have the butter and lard cold and hard; put them with the flour in a chopping tray and chop until very fine, then add the water, roll out once, roll up in a tight roll, then cut in two parts for the two crusts, stand on end and roll out once more not too thin.

WHEN acid of any kind gets on clothing, spirits of ammonia will kill it. Apply chloroform to restore the color.

KEEP nickel, silver ornaments and mounts bright by rubbing with woolen cloth saturated in spirits of ammonia.

GREASE spots may be taken out with weak ammonia in water; lay soft white paper over and iron with a hot iron.

HAGYARD'S PECTORAL BALSAM.—Hagyard's Pectoral Balsam cures coughs, colds, hoarseness, bronchitis, asthma, whooping cough, and all bronchial and lung troubles. Price 25c. per bottle, or five for \$1.00.

ALTOGETHER DISAPPEARED.—Gentlemen,—About two months ago I was nearly wild with headaches. I started taking B. B. B., took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine. Eva Finn, Massey Station, Ont.

GORED BY A COW.—A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures cuts, sprains, bruises, burns, and all pains and aches in man or beast.

—As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and His Word by meditation.—Bengel.

—Hold fast to Love. If men wound your heart, let them not sour or embitter it; let them not shut up or narrow it; let them only expand it more and more, and be always able to say, with St. Paul, "My heart is enlarged."

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Hugh's Writing Lesson.

Hugh Fales came hurrying home from school. Peter Fletcher's cane slipped on the wet grass two or three times. Hugh went by as though he didn't notice it or know that he was lame.

Julia Rust was taking home the school books of her sick brother. They made a heavy load for her. Hugh rushed by her without even offering to carry a slate or the big geography.

When little Ted Witherspoon called out, "Please pull me along in my cart, Hughy," all the answer he got was a rough, "Pull yourself, lazy-bones."

But how the snappy boy smiled when he overtook Squire Lee's Tommy! "You spoke your piece splendidly today," he said. "There isn't a boy in school that could do half as well."

"Perhaps not," answered the rich man's boy, as he brushed his fine coat.

"And when I get into college I mean to shoot ahead of all the other fellows; that is if I can always find a piece as good as Spartacus to the Gladiators."

"Tis fine, Tommy. But it takes you to put the life into it."

Hugh wanted to speak more praise, but he was right at the door of the home; and so he said, "Good-night," kindly, and went into the house.

His mother was quietly sewing by the east window. She didn't seem to see how muddy his shoes were or how hard he slammed the door behind him.

"Where's the paper?" the boy snapped out as he tossed his books on the lounge. "I'm going to write something. Tommy Lee's going off to college. I suppose all the boys here will try and make something. I don't want to stay here in the country always. I know how folks like to read boys' stories. I'm going to write one."



Mrs. Anna Sutherland

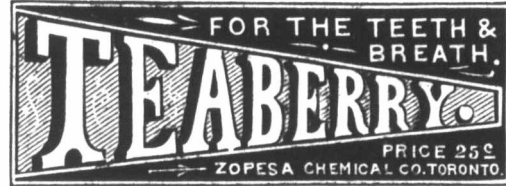
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Goitre 40 Years great suffering. When she caught cold could not walk two blocks without fainting. She took

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Hugh's mother opened a box beside her and handed him several sheets of note paper.

"Good stories always help a good deal," she said.

"Of course I shall write good ones," said the boy. His tone was quite pleasant. When he went up into his room, he didn't slam the door after him.

"Mother!" he called down stairs in about half an hour, "didn't you use to know the man who wrote 'Spartacus,' and lots of boys' books?"

"Yes, Hugh. Elijah Kellogg came to my father's very often when I was a girl. I have heard him preach a good many times."

"But, mother, do you know how he wrote such books that just make you laugh some and help you always, and that the boys like to read?"

Hugh's tone was rather anxious, so his mother laid down her sewing and went up stairs. She couldn't help smiling to see how the table looked where Hugh had been at work. One sheet of paper was quite well filled up with writing; but the boy had become dissatisfied with it and marked it over with a lead pencil. Two other pages looked as though no story had been completed upon them. They were tossed to the back of the table. There was ink on the cloth and on the boy's face and hands.

But Mrs. Fales took care that Hugh should not see her smiles as she seated herself in a chair near him.

"Yes, my boy," she said, "I know something about how Mr. Kellogg wrote some of his best books. He wrote down many things which he heard at Harpswell, Me., where he preached so many years."

"Oh, I see; he went around and asked a lot of questions."

"Sometimes he did. But he was far more likely to see if there was not something he could do to help somebody. And he told my father once that he was never happier than when he was told some way in which he could cheer or encourage a poor boy."

"One night he received a letter from a neighbor's wife, which asked him if he could not come up and talk to one of her sons. He had been sent to school with the other children, but he had not seemed to get on well with his studies. Then he had gone down into his father's ship-yard to work. He watched the men, but he couldn't hew a stick of the plainest timber in a way that satisfied his father or any of the men. It was the same with all the work in the yard."

"His father and mother heard the men laughing about him when they thought that no one was listening. He'd never know enough to make a button to put on a barn door, some of the men declared. Several wondered how he was ever going to get along in the world. The parents knew that one or two of the neighbors had talked in the same way about his failure at school."

"The father did not say much concerning the matter. He lay awake many a night though, thinking the subject over. The mother had always felt sure that her boy would get on well in life. She had a houseful of workmen from the ship-yard to look after, though, and hadn't much time to talk with her Clarence. She knew from his looks now and then that he had overheard remarks about his dullness. She felt sure he was discouraged. She was as certain that Mr. Kellogg could help him, so she sent him the note.

"Mr. Kellogg had some wealthy

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man visiting him. Some would have thought it would never do to leave him, to talk to the discouraged boy, but he excused himself and went. He walked down to the ship yard, as he usually did. He took no notice but what Clarence was doing his work as well as any of the men. At supper he chatted away as if there was not a burden on his mind. When the boys went out to milk the cows he went with them. He told so many interesting stories that, when he was left alone with Clarence, the boy didn't mind telling him some of his discouraged feelings. Mr. Kellogg at once assured him that if he would come down to his house in the evenings, he would teach him navigation."

"And did he go?" asked Hugh eagerly. "Yes, I see by your face that he did."

"Yes, he went, and became a very bright scholar, and, in time, the captain of a fine ship. That night, after he had tried to help the boy, Mr. Kellogg wrote one of the best articles which he has ever had printed."

Hugh drummed slowly on the table for a few moments and then asked, "Is that the way one gets to write good things, mother? I don't wonder that I didn't get on any better. Believe I must go down and see how Egbert Rust is getting on. And tell Peter Fletcher I'll help him home from school the next slippery day;" and Hugh bent down and kissed his mother's cheek. "Thank you for my good writing lesson," he smiled as he went out.

Short and Long.

A great man has said, "There is nothing long that has an end." He meant that when you come to the end of anything and have done with it, on looking back it seems short. The longest life at its close appears so. David, who "died in a good old age," says, "Behold, Thou hast made my days as an handbreadth; and my age is as nothing before Thee" (Ps. xxxix 5). Jacob, bowed with a hundred and thirty years, exclaims, "Few and evil have the days of the years of my life been!" Of the man who passed the longest time on earth it is recorded at last, "and he died."

But if this is so with what must end, what shall we say of that which knows no ending, even eternity? Thousands of ages may roll on, yet bring its close no nearer. Of what immense importance then it is how we shall spend it. Are we saved, and saved for ever? Are we to be happy for ever? We can only be so by having our "life hid with Christ in God," that is, committing our soul's interest to His keeping. Let us give our hearts now to Him, let us depend on nothing short of His finished work for salvation, look for nothing less than His Holy Spirit to renew and form us according to His mind and will.

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

Toby.

What a pet Toby was, to be sure! He was as black as ink, and his coat was as silky as papa's best hat, while his eyes were the most speaking you ever saw. You cannot think how handsome he looked whenever Ada dressed him up with a bow of crimson satin ribbon round his neck, and made

him sit on the table to beg for his favourite dainty—a sweet biscuit.

He used to run races with us, and was the merriest of playmates, seeking to enjoy it every bit as much as we did. But he came to a most sad end.

We had all been out together one day, when a strange dog ran up to us, and after growling and appearing rather cross, began fighting with Toby. Our pet defended himself valiantly, and we did what we could to help with long sticks. But we could not separate them. They drew nearer and nearer to the edge of a deep railway cutting, and at last they both fell over, and Toby was instantly killed by a passing train.

I cannot tell you how we cried, especially Ada, for he was her particular pet. We went down and picked him up, and carried him home with great sorrow. But I think we were a little consoled by giving him the grandest funeral you ever saw, and by putting up a tombstone, on which Ada expended many hours in carving his name and age.

Poor old Toby! it was a sad ending to a happy life. But we shall never forget our black friend and playmate, however old we may grow.

—There is no policy like politeness; and a good manner is the best thing in the world, either to get a good name or to supply the want of it.

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