

Canadian Churchman

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The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, DEC. 8, 1898.

[No. 48-

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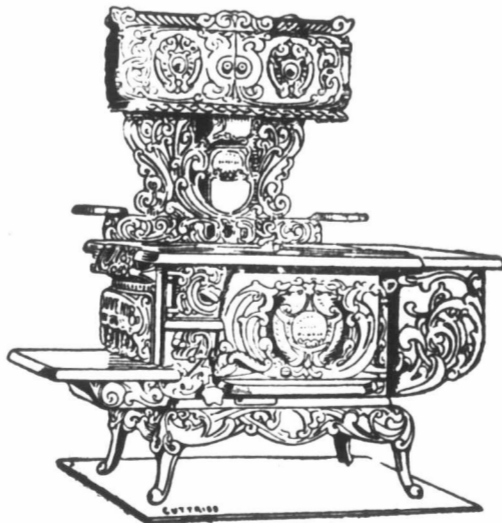
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LESSONS FOR SUNDAYS AND HOLY DAYS.

December 11—3rd SUNDAY IN ADVENT.

Morning—Isaiah 25. 1 John 3, 16—4.
Evening—Isaiah 26 or 28. John 18, 28.

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

THIRD SUNDAY IN ADVENT.

Holy Communion: 178, 192, 316, 319, 320.
Processional: 47, 48, 232, 355, 362, 588.
Offertory: 186, 272, 293, 352, 354.
Children's Hymns: 180, 188, 336, 566, 568.
General Hymns: 191, 193, 353, 518, 587.

FOURTH SUNDAY IN ADVENT.

Holy Communion: 191, 307, 315, 321, 322.
Processional: 215, 242, 268, 306, 444, 447.
Offertory: 52, 53, 203, 223, 534, 550.
Children's Hymns: 47, 333, 337, 338, 340.
General Hymns: 49, 50, 51, 205, 551.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Fourth Sunday in Advent.

Lesson i., a.m.

Isaiah xxx., 20, 21. "Thine eyes shall see thy Teachers—This is the way, walk ye in it."

The Church of Christ exists for a double purpose. (1) Maintenance of community of members and with Christ. (2) As a witness for the Truth. Two functions inseparable. Always need truth. A clear testimony invaluable. Such here promised, and given.

i. Teachers provided by God.

Specially reminded of this in the services of Advent. Referring (1) to the Advent in great humility, when the Lord Jesus came to teach us the principles of the doctrine, (2) to the Advent in grace when the Holy Ghost takes of the words of Christ and makes known to us all the depth of their meaning, (3) to the promise before the end that the greatest of the prophets will again come to prepare the way.

1. On the second Sunday in Advent—the Sacred Scriptures are indicated as the means whereby we may obtain the knowledge of God—His Will—His Kingdom. (1) The Old Testament Scriptures of which Christ Himself said: "They are they which testify of Me." (2) The New Testament which contains the record of His Life and Work; by which He does, as it were, stand before us and speak to us. Hither we can always come, being assured that in these writings we have the echo of the Voice of Christ.

2. On the third Sunday in Advent we are reminded of other teachers whom God has provided for us—the ambassadors of Christ and stewards of the mysteries of God. (1) Really representatives of Christ by whom He announces to us His mind and will. "He that heareth you, heareth Me." (2) To be listened to as speaking His words—and not their own. Even when not men of great learning or eloquence, yet truly messengers of Christ, sent by Him, bearing words full of blessing.

3. Nor must we forget another Teacher, the greatest and most effectual—without whom no teaching can avail. The Holy Ghost, the Paraclete, is the true Vicar of Christ. He carries on His work, makes clear His thought, brings out of His words deep meanings. The Words of Christ were spirit and truth. Yet the Holy Spirit needed to bring out all their meaning. "No man can call Jesus Lord, but by the Holy Ghost."

ii. The Guidance provided: "This is the way." There is a right way for men to walk in. They could never have discovered it for themselves. God has revealed it to them.

1. Jesus Christ is the Way. "I am the way, etc." "No man cometh unto the Father but by Me." We can never really know God, but in Christ. We can never come to God but by Christ. He is the Truth, the Reconciler, in Whom we have communion with the Father.

2. Following in the Steps of Christ we are in the true way. He left us an example. While we live in His Spirit and imitate His words and deeds we cannot go wrong. The sincere desire to do as He would have done will always be a safe guide. It is the way of duty, the way of patient suffering.

3. Consider how this way is (1) A way of safety. Come unto Me and be saved. Come unto Me and rest. He is a Saviour. (2) A way of peace. "He is our Peace," the "Prince of Peace." (3) A way of strength:

"Ye shall receive power when the Holy Ghost is come upon you. (4) A way of hope. "I will come again, and take you to Myself."

ADVENT AND THE NEW YEAR.

In some sense we may say that we have two New Year's days. There is the new year of the Church, and the new year of the world. The one is determined by Christmas Day, the Birthday of the Saviour of the world, the other by astronomical considerations; yet by a remarkable coincidence the secular New Year's Day falls upon the Octave of the Birthday of Christ, on the day of His circumcision. We may see, in several ways, how we may use these incidents for our edification and improvement. Advent is a season always very dear to the heart of the Christian, whether it carries him back to the ancient days of prophecy and makes him think of the fulfilment, in the first Advent, of the promise made to Abraham, Isaac, and Jacob; or whether he thinks of it as a time of preparation for the great Christmas feast; or whether it bids him look forward to the glorious appearing which we are taught to expect. It is a solemn season from every point of view, but it has not all the sombreness of Lent. There was a time, indeed, when Christians made of Advent chiefly a season for dwelling upon the four last things—upon Death, Judgment, Heaven and Hell. We do not deny the propriety of such heads of meditation in the Season of Advent. There may even be times when such thoughts might properly be encouraged. Each epoch brings its own qualities and characteristics—its own sins and sorrows and joys and hopes; and we shall do well to use all sacred seasons in relation to our circumstances and needs. Yet the New Testament would suggest to us that the Season of Advent should partake largely of expectation, of longing, of joyful hope. At any rate, from whatever point of view we may regard the season or its teaching, it is at least a new starting-point in the Christian life, and so the New Year's Day now approaching—the first day of the year 1899—the last but one of the nineteenth century—will also be a kind of new starting point. It is not merely that we shall be wishing each other a happy new year, it is not merely that we shall feel that we have reached another milestone in the journey of life; it is not merely that a new date will appear on our letters, our note books, and the like, but, as accompanying these outward signs, there will come to most of us a sense of the shortness and seriousness of life—a sense of responsibility involved in living and moving among our fellow-men in a world which belongs to God, as we ourselves belong to Him. Very few human beings can begin a new year without wishing and hoping that it may be better with them in the twelve months which lie before them than it has

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been in the twelve that have gone. Is not this a true account of the feelings of most of us? Well, then, might it not be well for us, during the remaining days of Advent and Christmastide, to think quietly over the meaning of these words, and how they may be made real to us? For example, what do we, each of us, mean when we hope it will be better with us in the future than in the past? It might mean with one richer, or with another better health, or with another more consideration from their fellowmen, or with another an elevation of thought and heart and purpose—what the New Testament calls growth in grace. It would be well for us to think over all this and consider what it is that we want, and to remember that God is always willing to give us the best blessings, that these are always within our reach and may be had, if we are willing to ask for them, and to let Him grant them. Yes, that is the truth. He gives: He alone can give; and it is only for us to receive. All so simple and easy, we are inclined to say. Yes, but this is the great work of life. There are many hindrances to the reception of these great gifts: Sensuality, Sloth, Love of Applause, Love of Pleasure, Pride—and many, many different forms of these cardinal evils. And so it comes to pass that this Letting of God do these things for us means taking up our cross and following Christ. Yes, but crossbearing brings not only pain, but also peace and joy. Shall we try to learn this lesson?

DR. ROSS ON THE ENGLISH CHURCH.

A few days ago some astonishing remarks of the Honourable, the Minister of Education, appeared, respecting the English Church. We paid no attention to them because we could hardly believe that the Minister had been correctly reported. But we have received several letters asking us to explain the matter, and therefore we recall the incident. According to Dr. Ross, as reported, the English Church took its origin from Henry VIII.'S quarrel with his wife, Queen Catharine. This would be amusing, if it were not so absurd and misleading. Dr. Ross is a man of considerable reading, and he can hardly be ignorant of the History of England. If he is not, he must know that there was a Church of England long before the time of Henry VIII., even before the Conquest—certainly at the time of King John of evil memory, for it is called "Ecclesia Anglicana," in that well-known document, Magna Charta. Well, it was the English Church then, and it is the English Church now. Will Dr. Ross kindly inform us when the old English Church ended and the new Church of England began? In the time of Henry VIII., it may be said. At what moment? At the accession of Archbishop Cranmer? Certainly not. Cranmer was Archbishop of the same Church as Warham. There was no change whatever. There were several changes made during the Archbishopric of Cranmer but none of them, in the least degree, affected the position of the

Church as the Church of the nation. Changes were made in the reign of Henry VIII.; but Cranmer remained Archbishop of the same Church. More serious changes were made in the reign of Edward VI., but they were changes in the Church not a change of the Church. Under Mary the Church went back to the Roman obedience, but there was not a hint of the new Church being set aside and the old Church restored. There was no new Church; it was the same Church all the time. And so, when Cranmer was burnt, and Reginald Pole was put in his place, it was as successor of Cranmer, just as Cranmer had succeeded Warham. Where, then, is the new Church? Where is the moment at which the existing Church of England took its beginning? It cannot be found. We hope, therefore, that persons having any pretension to historical knowledge will leave off making these absurd statements about the beginning of the Church of England.

FRANCE AND GREAT BRITAIN.

Never, for the last eighty years, since the end of the great war with Napoleon the First, have the relations between Great Britain and France been so strained as they are at the present moment. Perhaps we ought to say, as they have recently been, since we may hope that we have turned the corner and have almost escaped from our previous embarrassments. Yet things have been very serious. On the part of the French there has been a strong desire to be offensive; on the part of the English an equally strong desire to fight. We do not think the English have had the least intention of being offensive, unless the defence of their rights may be so considered; nor are we quite sure that the French have any desire to fight. In fact, it would appear that they want to be as insulting as they can be, but not to fight. However, there is a limit to all things, and insults can be borne only up to a certain point. But this is a very serious matter, and we are afraid that a good many Englishmen do not see all the seriousness of it. "We shall have to lick them"—such is a common British sentiment. "We shall have to lick them, and we may as well do it now. We have licked them before, and we can do it again." Well, suppose all this is granted. It may have to come; but what human being of wisdom, or thought, or humanity, would wish it to come, or would not put it off as long as possible? "It will cost 100,000 lives," said Metternich to Napoleon. But, if once the demon of war is let loose in Europe, only the Supreme Ruler of affairs can know how many thousands or millions of human beings may perish. Of one thing we may be fairly certain—that English statesmen have done all that could be done to preserve friendly relations with their neighbours. Indeed, the French invaders of Fashoda probably owe their lives to the generosity of the people they were endeavouring to provoke. Nor have the measures for defence or offence been taken rashly or offensively. Great Britain has

pledged herself to maintain the territorial rights of Egypt, and she means to do it. France had the option of engaging in the same work. If she had chosen, her soldiers might have fought side by side with those of England, as they did in the Crimea. She fell out or declined to follow, and England has done and is doing the work herself. And she will not have that work marred. She will not allow another nation to control the Nile, and so have the power of ruining Egypt. If necessary, she will fight to maintain this position. But she does not want to fight. She is too wise—we venture to say, too good—to want war, and she will put it off as long as possible. The French have been very provoking for a good while; but they may go too far; and whether England can lick them or not—a thing of which no one can be quite sure—at any rate, if necessary, England will fight them. The episode of Fashoda seems to be now fairly settled, but this is not all. Questions may arise higher up the river; and in the present troubled state of France calm counsels may be unattainable. It has been suggested that a neutral zone might be established between the English "Sphere" of influence and the French. This would be a good thing, if it could be done, by Belgium, for example. In any case, we hope war may be averted; and if that cannot be that British statesmen may so act that the responsibility for war shall not rest with them.

"THE PERILOUS TIMES"—ADVENT THOUGHTS.

By Rev. Robert Ker, Rector, St. Catharines.

No one at all familiar with the currents of modern life, will venture to deny that we are passing through a period, to say the least, of remarkable religious decline, or perhaps it would be still nearer the truth to call it an epoch of religious apostasy. Beyond all question, it is a time when "men's hearts are failing them for fear of those things that are coming," and of which no one can predict the "when" or the "how." The great world, even the nominally Christian world, has deliberately abandoned the "spiritual." The apostasy of which I speak is in no sense ecclesiastical; on the contrary, purely ecclesiastical activity was never more conspicuous than it is at the present moment; so that mutatis mutandi, we have an almost exact historic counterpart in that which Ewald has not inaptly termed "the great arrangement" of his people by the prophet Isaiah. The record of the daily press is but an echo of Isaiah's terrible indictment. Let it be particularly noted that the people were ecclesiastically very much alive and very much in earnest. With increased wealth there came an elaboration of ritual which was little short of extraordinary. In its regularity and external splendour nothing more could be desired, and the nation, as a nation, felt that all their obligations were more than discharged. Every day of prosperity is a day of test and trial, and it was so with the house of Israel in the time of Isaiah, and all history bears testimony to the fact that when men have

ceased to be spiritual, they seek to substitute for the true ideal of the higher life, a mechanical religion which almost invariably results in an excess of outward forms. Ritual, as the expression of a living faith, is alike profitable and commendable, but its elaboration nearly always marks religious decline. It was so with the men and women of Isaiah's day, and the same conditions may be plainly traced in the history of the Christian Church up to the present. I mention this fact, not for the purpose of entering into a controversy, which has hitherto been productive of little benefit, but for the purpose of anticipating the objector who will tell me that there is a great deal of attention being paid to church building, church furniture, and to the accessories of religious life generally. For answer I point him to the fact, that never in the history of the Children of Israel were they so manifestly brutish—so lost to all sense of spiritual life, and so absolutely God-forgetful, as when they were multiplying feasts and sacrifices and making a great show of religious zeal. It is quite true that there is a great deal of church activity in these days, and a general blowing of ecclesiastical trumpets; on all sides we may hear men crying: "Lo! Christ is here," while others declare he is not there but yonder, and in the midst of this Babel of tongues the only fact that is unmistakably clear, is that spiritual death is everywhere present. I am well aware that a hundred pens and as many more tongues, will declare that this is an exaggeration; that the spiritual life of the Church stands very high, and that men and women are everywhere flocking to the services of the Church—that liberality has increased to an enormous extent—that the spirit of sectarianism is dead or dying, and that Mammon worship, with all its horrible sacrifices, has all but disappeared from the earth. If this be true, I am prepared to admit exaggeration—but is it? It is well for the world that there is still "a remnant, according to the election of grace," and that the Church is not left without a faithful band of godly men and women—saints in the highest sense—"who keep the light perpetually burning"—but so it was even in the worst days of Israel's spiritual apostasy, and we are thankful to know that these shall never be wanting in the Church, until the final overthrow of the powers of evil. In dealing with the lapsing masses of Church life, we may for the moment leave this "remnant" unconsidered. One of the evidences of religious apostasy of the present day is to be found in the death of the spirit of worship among men. This feature is so strongly marked that even purely secular papers, without any spiritual insight, are constantly calling attention to the fact and assigning reasons for it; and it is remarkable, that in every instance which has come under my observation, the fault is laid upon the clergy. At one time it was alleged that the sermons were "too long;" next, they were "too short;" when these reasons were found insufficient, it was discovered that the preacher didn't deal with current topics; well, when he changed and

began to point out the mass of municipal and political corruption by which we are surrounded, he was promptly informed that these were matters with which the pulpit was not concerned, and that to be really influential, the preacher must confine himself to "the Gospel." These are a few of the reasons assigned by godless men why they feel justified in withholding the worship due to God's Holy Name. But the most recent and by far the most extraordinary discovery has been made by the Mail and Empire newspaper. If the matter were not so solemn, the Mail's discovery would make even the gods burst with laughter. We are assured that "the large-brained and hard-headed men" are kept out of church—Why, think you? Because "a small proportion of the preachers give evidence of having any clear perception of the evil nature and demerit of sin. The result is that there is not one sermon in a thousand that conveys to the mind of the hearer any right impression of what the Apostle calls the exceeding sinfulness of sin. That which is the cause of all the evil and misery in the world is treated as if it were comparatively a trifle. Sin, instead of being treated as a thing of the heart, is attributed to the physical nature, or to the faults of society; and instead of men being taught to face and fight and conquer the evil that is within them and around them by the help which is offered to them from above, they are taught that the only hope for them lies in such legislative enactments and such a revolutionizing of society as will make sin impossible by destroying all the sources of temptation." (Mail Editorial, October 29th, 1898). So far as I am aware, this statement has been permitted to pass unchallenged in the great centre of religious thought, namely, in your city of Toronto, and yet, speaking for the clergy of the English Church, I can affirm, without fear of contradiction, that a more unwarranted libel was never penned. If it has any foundation in fact it must refer to non-Christian bodies like the Unitarians. It is certainly very extraordinary, not to say laughable, to find "the large-brained and hard-headed men" of the world complaining that they are kept from church because the preachers don't tell them there of their sins. I have heard of "Satan reproving sin," but this is the first time I have heard of Satan complaining of not being painted black enough or bad enough. But apart from the glaring absurdity of the Mail's editorial, it touches one of the dangers that now confronts the Church in her efforts to win men to Christ; namely, this: That too much stress is being laid upon reaching men through their stomachs, and physical nature generally, and too little upon the power of the Gospel. This bribing process begins in the Sunday school and continues in various forms until it ceases to have any effect. After the Sunday school, other machinery is devised with practically the same object in view, such as "Boys' Brigades," etc., but the result is invariably the same, and to-day we have the painful evidence that the men who have been trained under these conditions are the men

who absent themselves from the worship of God. The "soup kitchen" may at times become an auxiliary for good, but in nine cases out of ten its final results must prove injurious. In the multiplication of societies, the simplicity of the Gospel has been lost, and a perverted ideal has taken its place, and this is chiefly seen in the removal of God's Divine appointment; namely, the authority and obligation of the parents to bring up their children in the faith of Christ. This will not necessarily make children perfect, but it is fulfilling the imposed obligations of paternity. As it is at present, and with the conflict which rages among competing sects, all discipline has vanished, and men have largely ceased to think of any power higher than themselves. Out of one thousand of the Mail's "large-brained and hard-headed men," probably not one in a hundred could repeat the Ten Commandments, and not two in the thousand care whether there are ten or ten hundred. But let me be still more specific as to the perils of the present. If the Mail is anxious to know why men neglect church, it is simply, as I stated previously, "because their deeds are evil." Because, 1. The Bible and family worship are neglected; because, 2. Sunday is desecrated to a shameful extent; because, 3. Mammon is worshipped with an intense idolatry; because, 4. Impurity is rampant, even among the "large-brained and hard-headed" non-Church goers; because of 5. Unbelief and even open denial of God; because, 6. Children are left to their own sweet wills; because, in a word, the Church has become saturated with the spirit of the world, and we have only to sit an hour or so in our Church synods, to feel that the atmosphere is of the world, worldly. Where the spiritual life of the Church ought to manifest itself to the greatest advantage it is conspicuously absent, and one cannot but feel that the whole thing is moribund and out of touch with all true advance. If we really believe in "the power of the cross of Christ" we ought certainly to make the spirituality of the Church's life the test alike of her Divine mission and her progress. A living Church might laugh at the world in arms, but a dead worldly-minded Church is dead even though it should clothe itself in the most carefully-prepared garments of diocesan statistics. The limits of your space prevent me from enlarging further upon these matters. Much remains to be said, but it cannot be too distinctly impressed upon our minds that the Divine Head of our Church has emphatically warned us that His Kingdom is not of this world, and that its temporal interests must ever hold a very subordinate place in the ceaseless fight which it is called upon to wage.

REVIEWS.

Folly's Bells: A German Legend. By Anne Gardner Hale. Price, \$1. Buffalo: Peter Paul Book Co. 1897.

This prettily printed, elegantly bound volume is a metrical English rendering of a German legend concerning a proud Queen of a region now buried under the Zuyder Zee.

She sent forth her brave and adventurous marines to find wealth for her. They brought back true wealth in the shape of golden wheat—which she despised and ordered to be thrown into the sea. By casting the sacks of wheat into the water they obstructed the tide, which, gaining fresh force, broke through the dykes and overflowed the land, to the ruin of the country, the people, and their ruler. The poetry is pleasant to read and holds the attention of the reader, and there are nice illustrations, apparently by the sister of the author.

Ninety-Nine: A Calendar for the year 1899, with drawings illustrative of Country Life in Canada. Designed by the Toronto Art League. Toronto: G. N. Morang. 1898.

The title of this very charming production sufficiently describes its nature and contents. The illustrations are executed by artists of ability, and give an excellent idea of the rural life of the Dominion. Among the subjects are the Drifted Road, Cordwood Cutters, In the Sugar Bush, Ploughing, Grafting, Reaping, Cattle, Harvesting, Maize, etc.

Our only Hope. By the Right Rev. the Lord Bishop of Quebec. Our Church Manual; Same author, S.P.C.K. 1898.

These are two quite admirable manuals, the first for the use of those recently confirmed, and the second, for communicants generally. The Bishop tells us that he has given away three thousand copies of "Our only Hope," to those whom he has confirmed; and now the great Church publishing society has adopted the little volume, so that we may predict for it many years of usefulness. The other book is no less good. Those who possess one or more of the many excellent manuals now in use may add this book to their stock as an alternative. But those who have this only will not be badly provided. Many of these manuals are too voluminous, some are too sparse; this one hits the happy mean. We are grateful for such a Help, and we wish it every success.

We have received a copy of the Canadian Almanac for 1899, which is, as usual, full of useful and necessary information. Amongst the contents of the book, more especially valuable, are the customs tariff, the Post Office Guide, and the directories concerning all the more important personages. Amongst the special articles published, the one dealing with the Army and the Navy will be read with especial interest at the present time. The size of the almanac, which, by the way, is its 52nd issue, has been increased, and is now a book containing 376 pages. This almanac is published at the small price of 25 cents, by the Copp, Clark Co., Limited, Toronto, who are to be congratulated upon the results of their work.

OUR LETTER FROM ENGLAND.

(From our Correspondent).

The Bishops have at last met in London—thirty-two out of thirty-three—and decided on their course of action. I have it on the best authority that one of the points on which they have unanimously agreed is to refuse institution to a priest who refuses to confine his ritual between the minima and the maxima decided on by their lordships. Not a moment too soon is this line of action taken. In The Times and elsewhere the apparent hopeless masterly inactivity of the Bench of Bishops is commented on to the furthest possible point of scorn and ridicule. In some cases too a few of the very advanced clergy have openly defied their ordinary.

An honourable exception must be made in favour of the Vicar of St. Albans, Holborn, Mr. Suckling has been firmly yet gently pulled up by his Bishop, and has promised to submit all "extra" services to his ordinary, and to submit to his Lordship's decision. As much uncertainty exists in the matter of "The second year of King Edward the Sixth," I venture to transcribe this letter from The Guardian: "The legal ornaments of the church and of the ministers thereof, should, by this time, surely be understood. But it seems that it is necessary from time to time to restate the facts, which I learnt nearly thirty years ago from that undoubted authority, Canon Wayland Joyce, and which speak for themselves. King Henry VIII died January 27th, 1547-8, the year then commencing not on January 1st as now, but on March 25th. The first prayer book of Edward VI. was incorporated into an Act of Parliament (2 and 3 Ed. VI., c.1.), which passed the Lords January 15th, the House of Commons January 21st, 1548-9, and received the royal assent before January 28, 1548-9, i.e., before the conclusion of the second year of his reign. Thus the first prayer book of Edward VI. was in use in the second year of his reign by the authority of Parliament, and the ornaments prescribed are legal now. 'Accuracy' in the standard is quite correct, and his mention of the address of the Elizabethan Bishops eleven years afterwards is a most interesting corroboration." It is very significant that Mr. Arthur Balfour and Lord Salisbury have made pointed references to the ritual question. The latter has expressed himself as follows: "Lord Salisbury sympathizes deeply with the protest against the ritualistic proceedings carried on in some churches, though he trusts that the number and importance of these illegal practices are much exaggerated. He entirely concurs with the delegates in thinking that no one ought to have any office in the Church who is not prepared to stand by the Church of England prayer book as it is." As every good layman as well as every faithful priest must keep up their reading, expository and otherwise, allow me to commend Dr. Swete's Gospel of St. Mark; Rev. Frederic Kelton's new edition of Law's "Serious Call;" and Bishop Wilson's "Maxims of Piety." In these days both the inner life and the incessant activity can only be fully maintained by some solid reading, and in these volumes these are found in rich abundance. For lighter moments there are "The Castle Inn," by Weyman, and "The Day's Work," by Kipling, and of both of these it can be truly said the author is at his best. Each has returned (after temporary drop), to his former level of distinction and power.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTESY, D.D., BISHOP, HALIFAX.

Charlottetown.—A reception, in honour of the Bishop, was held in St. Peter's Hall, on Monday evening, the 28th ult. It was attended by many members of St. Paul's, as well as of St. Peter's, and was very enjoyable. Mr. Charles Earle sang several songs. The committee of ladies, who managed the reception, are to be congratulated on the success of their labours.

Georgetown, P.E.I.—On Friday morning the Bishop inducted the Rev. J. W. Godfrey into this parish. A large congregation was present. His Lordship read the papers of induction, and the wardens delivered the keys to the rector. The Rev. G. Fox then said morning prayer, and the Bishop read the lessons. His Lordship preached from the words "He that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me."

Halifax.—The Ven. Archdeacon Phair preached recently in several of our city churches, on behalf of North west missions.

A movement is on foot among the old pupils of Dean Gilpin to make him a presentation on the approaching occasion of the celebration of his golden wedding. The Dean was nearly fifty years principal of the Halifax Academy, and during that time many leading Halifaxonians passed through his hands. The project is meeting with a very general support.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC, P.Q.

Lennoxville.—It will be a matter of rejoicing to all Churchpeople to know that the Rev. Canon Adams, the popular principal of Bishop's College, has recovered sufficiently from his very serious illness, which has lasted for many weeks, to be taken to his home. He has been an inmate of the Royal Victoria Hospital in Montreal for a long time. Although Dr. Adams has been able to leave the hospital and return home again, yet some time must still elapse before he will be strong enough to resume his professional duties.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—A very pleasing function took place at the Montreal Diocesan Theological College on Friday evening last, when a reception was tendered to the Rev. Principal and Mrs. Hackett. The Convocation Hall, where the conversation was held, was very prettily decorated for the occasion and presented a very attractive appearance. The attendance was large, and the affair passed off most pleasantly, the gathering breaking up shortly before midnight.

A public missionary meeting, under the auspices of the Students' Volunteer Missionary Society, was held in the hall of the Diocesan Theological College, on the evening of Tuesday, the 29th ult. The Rev. Dr. Ker presided, and there were two addresses delivered during the meeting. The first one was given by the Rev. Principal Hackett, who gave many interesting details of actual work in the foreign mission field, and related a number of personal incidents of his career in India, in which country he had lived for a period of 18 years, as principal of the C.M.S. Divinity College, at Allahabad. One of the most interesting features of Mr. Hackett's address was a description which he gave of a missionary meeting which had been held at the college shortly before he came away, which had lasted for four hours and at which there were 27 speakers—all of them natives and students of the college—who told one by one how they had come to adopt the principles of Christianity. Some had been influenced by the example of the lives of consistent Christian people, others by the reading of the Bible, others, again, through the influence of parents, or by the preaching of the Gospel. The Very Rev., the Dean of Montreal, also gave an eloquent address on Domestic Missions, in which he spoke of the great privileges which belonged to the Churchpeople of Canada, and of the great responsibilities which these entailed. He particularly dwelt upon the Church's duty in regards to the Esquimaux, the Indians, and the Chinese, who dwelt in this land.

St. George's.—The annual meeting of the Montreal Local Assembly of the Brotherhood of St. Andrew was held recently, in St. George's school-house. The president, Mr. A. P. Tippet, presided, and roll-call was responded to as follows: Church of the Advent, 1; St. George's, 6; St. James the Apostle, 1; St. Luke's, 4; St. Martin's, 5; St.

Mary's, 1; St. Stephen's, 1; visitors, 4. St. Thomas, All Saints, St. Barnabas and Grace chapters were unrepresented. Much regret was felt at the absence, through illness, of the society's energetic secretary, Mr. D. M. Stewart. His duties were taken for the evening by Mr. A. J. Vibert, of St. Martin's chapter, who first read the secretary's annual report. This showed an addition of one chapter, St. Mary's, but a slight decrease in the membership. The exact numbers could not be given, as all the chapter secretaries had not made reports. The daily attendance this year at the Lenten meetings for down town business men had been even better than in 1897, and these gatherings had now come to be regarded as a permanent institution. By having a plate at the door, enough money was obtained to defray all expenses of this year's services, together with a debt of the previous year, and to leave a surplus on hand of \$5.64. But two delegates from Montreal were able to attend the convention at Hamilton: Mr. Vibert, of St. Martin's, and Mr. Lyman Beard, of St. George's. While the falling off in the membership was to be regretted, signs were not wanting that the local chapters were very much alive, and there was no doubt whatever that in some cases at least more work was being done than ever before. After all, it was quality not quantity that the Brotherhood of St. Andrew needed. The treasurer's report showed that, including a balance of \$9.44, the receipts for the year were \$31.46; disbursements, \$14.11; leaving on hand, \$17.35. A very helpful address was given at this meeting on "How to use Young Men," by the Rev. C. G. Rollit, curate of the Church of St. James the Apostle.

Thanksgiving Day was very generally observed here, although labouring men continued their daily toil. There were special services in most, if not all, of the Anglican churches—and in the charitable institutions the day was celebrated more or less as a festival.

Como.—A very pleasant and most enjoyable social was held in the school-house on Thanksgiving eve, when the Rev. J. S. Carmichael, the rector, acted as host. A feast of good things was provided by the ladies of the various guilds, to which ample justice was done by the visitors, and this was followed by a concert which was thoroughly enjoyed by all present.

Cowansville.—The one hundredth anniversary of the first settlement of this place was fittingly celebrated on Wednesday, November 23rd. A Thanksgiving dinner was given in the Church Hall, on that occasion, arranged for by the ladies of the congregation of Holy Trinity church, and after that had been disposed of a public meeting was held when the rector, the Rev. J. A. Elliott, took the chair. At this meeting addresses were given by several well-known citizens, in which the early history of the place was dealt with. Amongst those who spoke were Dr. Cotton, Mr. O'Halloran, and Mr. Mackinnon, the Mayor. After the speeches, a pleasing incident closed the evening's proceedings. Mr. A. E. Doak, lately a member of the Eastern Townships' Bank staff here, and choirmaster and people's warden of Trinity church, but now a law student in Montreal, was presented by the rector, on behalf of the congregation, with an address and a purse, as a testimonial of the kindly feeling towards him by the people of the place, coupled with regret at his departure. Mr. Doak made a speech acknowledging the honour done him.

The Rev. W. C. Bernard, M.A., of Lacolle, has been appointed rector of the parish of St. Armand West, in succession to the Rev. A. C. Wilson, now rector of St. Mark's church, Malone, N.Y. The Rev. Mr. Bernard will reside at Philipsburg.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON Mission of Tweed.—Holy Trinity.—On Thanksgiving Day service was held at 4 p.m. in the beautiful little church here. It is less than a year since it was built and paid for. Close to the church a shed has been erected with a hall overhead. This was opened on the same evening (Thanksgiving Day). The members of the congregation gave a tea, to which a number of friends were invited. About 80 persons sat down to tea. Afterwards a concert was given, under the direction of the Rev. C. T. Lewis, who was chairman. Mrs. Lewis presided at the organ. A very pleasant evening was spent.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP TORONTO

St. James'.—A children's Thanksgiving service, in connection with the Infant Class of the parochial Sunday school, was held in the Infant Class room of the school-house, on Sunday morning last. The room was very prettily and tastefully decorated by the children for the occasion, and the service, being a public one, many of the parents of the children availed themselves of the opportunity of attending the service. The service, which lasted just an hour, consisted chiefly in the singing of hymns, which partook of a Thanksgiving nature, and they were well rendered by the little ones, under the direction of their competent teacher, Miss H. J. Atkinson, to whom they all appeared to be greatly attached. Bishop Sullivan gave a short address, suitable to the occasion, to which the little ones listened with great attention throughout. It has been the custom for a long time past to take up a collection, Sunday by Sunday, on behalf of the Domestic Missions of the Canadian Church. To this most worthy object the little ones very gladly contribute their pennies, and this year they sent, as a thank-offering, the sum of \$5 to Mr. King, the principal of the Shingwauk Home. This home, as most Church-people know, is in the diocese of Algoma, and is close to Sault Ste. Marie, where the Bishop of the diocese resides. Miss Atkinson, on behalf of her infant class, received a short while ago a letter from Mr. King, in which he conveyed to all the members of the class, on behalf of himself, and the children who are now in the homes, of whom there are at the present time nearly 70, their sincere thanks for the kind gift, which he assured them was greatly appreciated by all of them. This letter Miss Atkinson read to the little ones in her class, and they were greatly interested and pleased in hearing all the news which it contained about their little Indian brothers. The money which was sent by them was used by Mr. King in providing for the inmates of the home an extra dinner on Thanksgiving Day, and in that manner giving to them a treat which they greatly appreciated.

The Church of the Redeemer.—The schoolroom of this church was crowded to the doors on Friday evening last, when Dr. A. Y. Massey gave an account of his work, which was of both a medical and a missionary character, amongst the Labrador fishermen engaged in the deep sea fisheries. Dr. Massey was sent out from Toronto last May and he was accompanied by a Miss Windel, who is a trained nurse. They took charge of the hospital at Indian Head, 250 miles north of the Straits of Belle Isle, and during the season treated 600 sick fishermen. There is a church here and in it many meetings were held and services given, which were attended by numbers of the fishermen. The hospital and mission house at Indian Head are now closed for the season, but that at Battle Harbour, fifty miles from the straits, remains open all the winter, and Miss Windel is at present stationed there. The lecture, which was a most interesting one throughout, was illustrated by means of 125 magic lantern views.

Church of the Holy Trinity.—The Y.P.G. of this church has been holding a series of receptions throughout this week in the school-house, which have been well attended and very successfully carried out. A feature of the entertainment was the Widow Jones' Dolls' Abode reception.

St. Matthew's.—A very pleasing incident took place in the school-house last Thursday evening, when the Rev. J. W. Blackler, who has been curate of this parish for the past ten years, was presented by the members of the congregation with a gold watch and a purse of gold as a token of their esteem and regard for him. The reverend gentleman is leaving the parish, having been appointed rector of Newmarket, Ont. Mr. Noel Marshall occupied the chair and made the presentation, accompanied by a few felicitous remarks. Addresses were also delivered by Messrs. C. C. Morris and W. F. Summerhayes. The Rev. Profs. Cayley and Jones, of Trinity University, preached in the church last Sunday at the morning and evening services, respectively.

A new hospital in which deformed people and cripples are to be treated has been opened on Bloor street, a little east of Yonge street. Hitherto there has been no hospital of this description in Toronto, neither, indeed, in Canada, and thus a long-felt want has been provided for. The main object of this new institution is to bring the special treatment needed in the care of cripples and deformed people within the reach of all. The hospital has been fitted up with all the most modern appliances, and those who are not able to pay by means of poverty will be treated therein in the best possible manner free of charge. An out-patient department has also been organized. The following gentlemen constitute the Board of Trustees: Rev. John Potts, D.D., president; J. J. Foy, Q.C., M.P.P., vice-president; Warring Kennedy, secretary-treasurer; Rev. Frank Ryan, rector of St. Michael's cathedral; Judge McDougall, Lieut.-Col. John I. Davidson, Rev. John Gillespie, rector Church of the Messiah. The new hospital will have the good wishes of all those who are interested in philanthropic work of any kind, more especially in the relief of the sick and the suffering. May it go on and prosper and do much good and useful work.

Cookstown.—St. John's.—On Friday, November 18th, a meeting was held in this church for the purpose of changing the Woman's Parochial Guild to a branch of the Woman's Auxiliary. Miss Tilley, of Toronto, delivered a very earnest and practical address on the work of the W.A. The following officers were elected, viz.: Mrs. McLennan, president; Mrs. Nicol, 1st vice-president; Mrs. Patterson, 2nd vice-president; Miss Coleman, treasurer; Mrs. Ferguson, secretary. The branch commences with a membership of twenty-six. Miss Tilley also organized a junior branch, with Miss Bennett as superintendent. Our dear fellow-labourer in the guild, Mrs. H. Coleman, departed this life on November 16th. She will be much missed in all parochial work, having been a prominent worker in St. John's church from childhood. She bore her illness and great suffering with that patience and resignation to the Will of God, which characterizes the true Christian.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

St. Catharines.—About mid-day on Friday, the 25th ult., the Rev. Robert Ker, of St. Catharines, met with an accident which in some miraculous way did not prove fatal. He had been putting up "storm windows" on the study, which is a room on the second floor of the rectory, and had just completed the work and was in the act of stepping from the roof to the ladder when it slipped out at the bottom, causing the rector to fall a distance of some 12 or 14 feet on the frozen

earth. Medical aid was at once called in, but singularly to relate, that although seriously injured, particularly in the left knee, no bones were broken. It is quite likely that the accident will incapacitate Mr. Ker from active work for some time. In the meantime, the citizens of St. Catharines of all classes have flocked to the rectory to express their sympathy with the sufferer.

Arthur.—Grace Church.—A very pleasing and suggestive service was held in this church on Sunday, the 27th ult. Owing to the illness of the Rev. Mr. Patterson, of the Presbyterian Church of that place, no services were held in his church and a large portion of the congregation attended Grace church, en masse. There they were heartily welcomed by the incumbent, the Rev. F. A. P. Chadwick, who in the afternoon made arrangements for a special service that evening in which the two choirs were joined, and some of the familiar hymns most effectively rendered. Mr. Chadwick at this service gave an able address upon the subject of Christian Unity.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Port Dover.—St. Paul's.—On the evening of Tuesday, the 22nd ult., the congregation of this church turned out in large numbers to give a welcome to their new rector, the Rev. M. M. Goldberg. The school-room was handsomely decorated with flags, etc., and it presented a very pleasing appearance. The rector's warden, Mr. W. F. Tibbetts, took the chair, and after having made a few appropriate remarks himself, he called upon Messrs. Hamilton, Skey, Corton and Morgan, who each in turn addressed a few words of welcome to their new parish priest. In response, the Rev. M. Goldberg thanked the various speakers very heartily for their kind words. The proceedings were brought to a close by the singing of the National Anthem.

Strathroy.—St. John's.—A reception was tendered to the Rev. W. T. and Mrs. Cluff, in the parish room, on the evening of Friday, November 23rd. The arrangements were most complete, and were carried out in every detail by the members of the Ladies' Aid Society, assisted by several members of the congregation. The rooms were prettily and tastefully decorated with flowers, flags and bunting, and they presented a very animated appearance during the evening, being crowded to excess. The reception was over by about 9 o'clock, and it was followed by a concert which was arranged by Mr. F. W. Tanner. The names of some of those who took part in the programme were Mrs. Tanner, the Misses Stephenson, Hoare, and Wright, Mrs. Wildern, of London, and the Messrs. Damphier, McLellan, and Richardson. During the evening, Mr. Cluff returned thanks on behalf of himself and his wife for the kindly reception which had been given to them, and said that he hoped that the pleasant relations now existing between them might long continue. The National Anthem brought the proceedings to a close. The affair was capitally managed from start to finish, and was very successfully carried out.

ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE. MARIE.

Powassan.—Advent Sunday proved a busy day for our clergyman—5 a.m. lit the fire at St. Mary's, the caretaker not expected for duty so early; 8 a.m., celebration Holy Communion; 10 a.m., catechized Sunday school; 11 a.m., morning prayer, St. Mary's, Powassan; 1 p.m., drive ten miles to Trout Creek; 3 p.m., evening prayer and litany, St. George's; 5 p.m., return for evensong, St. Mary's, at 7 p.m. Four Divine services, two celebrations, also, during the first week in Advent.

British and Foreign.

The vacant vicarage of All Saints', Plymouth, has been filled up by the appointment of the Rev. Owen E. Anwyll.

The Rev. Denton Jones, M.A., curate of Christ Church, Albany street, has been appointed vicar of Tottenham.

The Rev. C. T. Powell, B.A., curate of Pershore, has been appointed to a minor canonry in Worcester cathedral.

A new church is to be erected at Lensal Rise to the memory of the late Dean Vaughan. The church will be built next year.

The Rev. J. F. Marr, M.A., curate of St. Mark's, Hamilton Terrace, and at one time curate at St. Lawrence, Jewry, has been appointed by the Bishop of London, vicar of St. Botolph, Aldgate.

An anonymous donation of £1,000 has just been given to the fund for enlarging Wakefield Cathedral, as a memorial of the late Bishop Walsham How. The amount now subscribed is over £7,500.

The Dean and Chapter of St. Paul's Cathedral have elected the Rev. W. P. Besley, chaplain to the Bishop of Ripon, to the vacant minor canonry in place of the Rev. W. Russell, now vicar of Sunbury-on-Thames.

The Rev. E. Bullock, M.A., vicar of St. Jude's, Liverpool, has been appointed by the Bishop of Lincoln to the vicarage of Great Grimsby. Mr. Bullock was for some time curate of St. George's church, Toronto.

The Master of Trinity College, Cambridge, Dr. Butler, who was formerly head-master of Harrow school, preached the sermon at the consecration of the bishops of Calcutta and Southampton on St. Andrew's Day.

The Rev. Canon Holmes has just been celebrating the 50th anniversary of his appointment as vicar of Swineshead, Lincolnshire, and there have been general rejoicings throughout the parish to mark the auspicious event.

A drinking fountain, bearing a portrait medallion, is shortly to be erected in a prominent position on Richmond Hill, in memory of the late Duchess of Teck. This is to be the local memorial to H.R.H. and will cost £500.

The Archbishop of York has offered the vicarage of Rotherham, vacant by the appointment of the Rev. W. Ruthven Pym, to the bishopric of Mauritius, to the Hon. and Rev. F. G. Pelham, M.A., rector of Buckhurst Hill, Essex, and from 1883 to 1894, rector of Lambeth.

The Lord Chancellor has appointed the Rev. F. D. Cremer, M.A., rector of Keighley, Yorks., and honorary canon of Ripon Cathedral, to the vicarage of Eccles, Manchester. The appointment is in all respects a most excellent one.

Several additions have lately been made to the little church of St. Cuthbert, Colinton, and several gifts have also been presented to the church. Both additions and gifts were solemnly dedicated a short while ago by the Bishop of Edinburgh.

The Bishop of Edinburgh has appointed the Rev. G. T. Cowley-Brown, M.A., rector of St. John's church, Edinburgh, to the canonry in St. Mary's Cathedral, vacant by the resignation of Canon Jackson, late rector of St. James', Leith.

A new north aisle, choir, vestry and other ac-

commodation recently erected in the church of St. John the Evangelist, Aberdeen, has just been dedicated by the Bishop of the diocese. The Dean of Edinburgh preached the sermon from Rev. ii, 12.

The Rev. F. French Johnson, curate of Holy Trinity, Belfast, son of the Rev. Canon Johnson, of Carbury, Kildare, has been appointed by the Bishop of Victoria, Hong-kong, to be assistant chaplain of that colony. He will sail from England early next year.

An ebony and oak pulpit, erected at a cost of £275, has lately been placed in Farnham parish church in memory of the late Canon Hoste, who was for 18 years rector of Farnham. The Bishop of Winchester dedicated the pulpit and the Dean of St. Paul's Cathedral preached the sermon.

Mr. Willox, one of the churchwardens of All Saints', South Merstham, Surrey, has presented to that church a font, the basin of which is formed by a Tridacna gigas shell from the Philippine Islands. There are two similar fonts in the churches of St. Sulpice, at Paris, and St. Eulalia, at Montpellier.

A curious silver seal of an oval shape was recently unearthed in turning over some ground near Selby Abbey in Yorkshire, lately. In all probability it belonged to an abbot of Selby early in the 14th century, and was his private seal, and was quite distinct from the seal used by him in his official capacity.

Three gifts made recently to the ancient parish church of St. Mary Magdalene, Medomsley, in the county of Durham, were dedicated a short while ago by Bishop Sandford. These gifts consisted of a stained glass window of three lights, a handsome oak chancel screen and a beautiful altar cloth. They were presented to the church by Miss Allgood, the parishioners and the Hon. Mrs. Vereker, respectively.

A memorial cross, recently erected to the memory of the Brothers Pollock, just outside of St. Alban's church, Birmingham, has just been unveiled. They were two clergymen who founded the church and laboured there for the space of 32 years. The memorial is an Iona cross of blue granite, surmounting a shaft and base of the same stone and it stands about 18 feet high. There were a large number of both clergy and laity present at the ceremony. Its cost was £300.

The dedication of the new west porch of Manchester Cathedral, which has been erected as a memorial of the Diamond Jubilee of Her Majesty the Queen Empress, took place on Sunday, November 13, prior to the morning service. The new Lord Mayor and other civic officials, together with the consuls of Germany, Turkey and Greece, and Messrs. Justices Bigham and Phillimore, who were in Manchester on Assize business, attended in state. The service was conducted by the Dean, who preached on the duties of civic life. A statue of Her Majesty, designed and executed by H.R.H. the Princess Louise, is to be placed in one of the niches.

The pretty little village of Hayes, in Kent, boasts of quite a unique specimen of the lych-gate. Constructed in wood, it swings to and fro on a pivot standing between the old-fashioned awning and the ground, and running through the centre of the gate, pushed with sufficient force it describes a circle, and would prove a fine plaything for the mischievous boys, did not the profound respect in which the fine old structure is held by their elders forbid its desecration. The church itself bears the imprint of withered old age, and inside its peaceful walls there are preserved many memories of the departed. Its square tower, with its embattled parapet, adds a prominent feature to the surrounding country, rich as it is in nature's embellishments.

It having been resolved by the Bishops who met at Lambeth Palace last year that a consultative body should be created, the Archbishop of Canterbury has, in accordance with this resolution, appointed the following prelates, viz.: The Archbishops of Canterbury and York, the Bishops of London, Durham and Winchester, the Archbishop of Armagh, the Primus of Scotland, and one representative Bishop appointed by each of the other provinces of the Anglican Communion, two by the Church in America and one by the bishops of the dioceses not yet organized into provinces. The Archbishop of Canterbury has recently addressed a circular letter to the bishops of the Anglican Communion, in which he makes the above announcement.

Correspondence.

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

LACK OF CHURCH PRIVILEGES.

Sir,—My return to the Old Country has to a certain extent interfered with my being able to continue the correspondence under the above title, and so kindly printed in your columns—for I have only just now been able to get hold of The Canadian Churchman of Oct. 6 and 13—I must therefore apologize for any apparent neglect or apathy on my part. Every zealous Churchman will be thankful to the rector of Peterboro for his letter in the journal of October 6th, which may be taken as an earnest of still better things in Bridgenorth, which is the village or township of Chemong Park, and we may well hope that in due course a small English church will be placed there with a weekly service and a celebration of the Holy Communion. It seems to me, however, that your correspondent, "Skull," has altogether missed the point it was my object to make, for he finds fault with the manner of carrying out the sacred rites of the Church of England rather than the neglect of them altogether, or almost altogether, for by the lack of Church privileges is meant not merely the opening of the church doors and saying mattins and evensong daily, but the failure to offer earnest souls (by not having a celebration of the Holy Communion), the opportunity of feeding on the Bread of Life, and of strengthening them with the cup of salvation, when such service is evidently intended by the Church by the appointment of a collect, Epistle and Gospel for special occasions; and further by the neglect of teaching what the Holy Communion really is by communicants' classes and frequent mention of the same in the pulpit, by which means worshippers will be brought to understand "the dignity and sacredness of the sacrament and the solemnity of their act." Doubtless it is to be regretted that there is an apparent lack of uniformity of worship in the Church of England in the way in which your correspondent "Skull" points out, but he must remember that the beauty of the church is its Catholicity or universality, and if we will only have it so, every one of us can worship side by side in the reality that is intended, especially at the Holy Communion; for what is that sacred ordinance? It is a sacrament, an outward sign of an inward grace; the outward sign being the bread and wine, and the inward part or thing signified being the Body and Blood of Christ, which is received by every one of the faithful in the Lord's Supper. There is a reality about this, such as no memorial service can ever give, and such that it becomes a reality to every Christian soul, and hence is the chief service of the Church. Now, to neglect this, or to allow a Sunday or other festival to go by without noticing the provision that the

Church, under the special guidance of the Holy Ghost has made, is nothing less than criminal, for such an act of neglect robs our Lord of the honour due to Him, and robs hungering and thirsting souls of the nourishment that He has provided, but further to deny the presence, yes, call it the real presence of our Lord, when He comes to us with the solemn words, "This is my body, this is my blood," in the Holy Communion, to touch Him, feed upon Him, without due reverence and without giving Him the honour due to His Majesty, is a sin of negligence that cannot be overlooked. We offer ourselves, we offer and present our Lord Jesus Christ again and again pleading His merits whenever the Holy Communion is celebrated, we try our best to do Him honour; we worship Him, we give Him thanks, we bring before Him all the accessories of worship, we put on our most costly robes, we light our brightest lights, in this way showing forth our Lord's divine and human nature, we bring our best flowers, we give the best of our substance, we bow down our bodies, we empty our hearts, and the sacrament becomes a joy to the soul that loves God; joy to the soul that knows Jesus Christ, and is the privilege that the Christian desires. No other body of Christians know this so well as the Churchman; no Romanist in his materialistic offering of the mass and the doctrine of transubstantiation; no Non-Conformist in the memorial breaking of bread in his chapel. The Churchman has the privileges of the true Church of the Reformation, the Church to which you and I, dear readers, belong, and in which faith we hope to die. It is the neglect of this sacrament that constitutes the lack of Church privileges in so many of our churches at home and abroad; around it are the angels and archangels, and all the company of heaven praising God in their Trisagion hymn. It raises the spiritual life of our churches, draws us together as brethren and lifts us into the very courts of heaven, because of the real presence of our Lord, after a heavenly and spiritual, but no less real manner than He gave us—when He left us a memorial of His precious death until His coming again. This is the lack of Church privileges that I am deprecating. Much as every Churchman desires a daily service in every church in the land, most of all he desires, and I am one among the number, who earnestly desire and pray for a weekly, bi-weekly or oftener, as the case may be, celebration of the Holy Eucharist here and everywhere.

L. C.

One of Archbishop Temple's Lay Readers.

FIRST SUNDAY SCHOOL.

Sir,—I am glad that Rev. Mr. Tocque has referred to Rev. John Wesley's so-called "Sunday school" at Savannah, Georgia, in 1736, for it enables me to cite a very similar, if not even a more genuine one, set up in this town by Mr., afterwards Rev. Richard Watts, as early as 1728. See History of Annapolis, p. 648. Doubtless Sir Charles Reid, M.P., LL.D., never heard of this humble teacher of youth and minister of the Word, of whom what little record now remains is contained only in the above-mentioned history, and the archives of the S.P.G., of which he was first a teacher and then an ordained missionary. He, too, brought his pupils together for religious instruction on Sundays. Probably at all periods of the Church's history a certain catechising and instruction of children would take place in some churches, like Wesley's, in connection with the regular services on the Lord's Day, and Mr. Watts' school, like Wesley's, ceased with the other work of its author in the locality. But the first regular Sunday school in America, using the term as we understand it, in reference to the institutions established by Raikes in Gloucester in 1781, and the present Sunday school system, was, I still hold, the adaptation by the Rev. Roger Victo, sr., of Mr. James Forman's Sunday assemblage of his pupils at Digby, approved by Bishop Charles Inglis, and under his authority extended to the other parishes of the diocese and perpetuated. Wesley can, under the circumstances mentioned by

Mr. Tocque, take the palm from Forman and Victo, then Richard Watt is entitled to it as against all competitors in England or America; for his and not Wesley's must have been "the first Sunday school in the world." But I was not alluding to sporadic and ephemeral cases; for many of which before the time of Raikes, I would refer your readers to the "History of the Church of England in the 18th Century," by Abbey and Overton, vol. II., page 36, and notes. A. W. SAVARY.

Annapolis Royal, N.S.

DEFICIENT CHURCH TEACHING A CAUSE OF THE CHURCH'S WEAKNESS.

Sir,—*"Assiniboia," "American Priest"* and *"Canadian Layman,"* in recent issues of The Canadian Churchman speak well and forcibly. Simply and merely nominal churchmanship is lamentably prevalent. It hangs like a mill-stone round the neck of the English communion—at home, abroad, here and everywhere, throughout the world. In the colonies we meet church people by education and tradition, and the children and relatives of the clergy and laity of every degree—old communicants and workers and worshippers; former Sunday scholars, choristers, teachers and helpers. These, one would think, would rally round the Church in their respective localities, and be as very pillars and towers of strength; contrariwise, experience usually finds them drifting aimlessly and helplessly—often the very personification of indifference; harder to reach and influence than any other class; often openly hostile; not seldom becoming adherents, helpers and supporters of any and every schism. They are our despair; one here and there, solitarily and bravely, proves faithful under any stress—the majority, as far as my experience goes, become our despair. Would that some reader of The Canadian Churchman were so vitally interested in this terrible problem that the whole matter, cause and cure, were examined, sifted and stated for our perusal and guidance and lasting benefit! In our colonial parishes we come face to face, every day and at every turn, with this fatal cancer of "nominalism," and an article, dealing plainly and exhaustively with this subject, would be an untold help—for does not every problem involve its hidden and complete solution? Deficient Church teaching is, indisputably, a cause; that is, one cause amongst others. Let me proceed to enumerate others:

1. The Anglican Church hardly ever, perhaps never, ventures to speak with her own spiritual, inalienable and inherent living voice of corporate authority. She is prostrate at the feet of that calf called law. In essence, the English Communion is potent; in presentment and front, she is weak and wavering.

2. As house-plants become soil-bound and pot-bound, so the Anglican Church is tradition-bound and antiquity-bound; so much so that she becomes panic-stricken whenever the inexorable law of progress demands its measure of fitness and adaptability to modern, changed and bettered conditions. Her danger is petrification or distraction; her wisdom is in spiritual statesmanship whenever the helm needs movement. As it is, her calendar is all in the past—where are her saints of later days? If there be none, then are we doubtless dead.

3. The fact that, looking the world over, the Anglican Communion is gradually surrendering the citadel of religious training and education. If youth be quietly surrendered to secularism, there next follows indifference, then hostility and finally infidelity; and all this is the more dangerous because educated, schooled and case-hardened. Practically we are in this regard making a scourge and a heathendom for the Church in succeeding generations. This is a terrible indictment. Our spiritual supervisors and leaders, cleric and laic alike, seem incapable of grappling this nettle of difficulty and weakness. Herein our beloved Communion seems fast losing all heart of grace.

4. The decline of definite, systematic and sustained training in holy things, by our parents, at

home. How often do you find, patriarch like, the Church within the home? The parish church is, in supposition, none other than the public aggregation of all its surrounding family and home-churches. Parents are directly responsible for the souls and spirits as well as the bodies of their offspring. Home is that academy and university where every church child should graduate, the Christian mother its tutor; the Christian father its disciplinarian and chancellor. Sunday schools and all other similar organizations are, strictly speaking, a shutting and therefore a destruction of responsibility. The clergy are to catechize; they are not responsible for the tutorial duties of the two parents. Sunday schools, therefore, in essence, are evils. On all hands there is to be seen this constant, this blameworthy, this inexcusable shutting of direct and inherent responsibilities. And so, as a natural result, religion is consigned to all manner of expedients and make-shifts, odd hours and moments, and becomes a secondary issue and consideration. And so religion is again weakened, leaves little impress upon character, and declines. Religion comes first; never second, and never last. Why will not each take up his charge and burden and so resolve all problems? If the supreme concerns and cares of religion be not the business and delight of the individual, it cannot be of the whole.

5. The over-organization and mechanicalization of the church. It is quite possible to organize a thing to death. Details, meetings, finance, societies, excessive multiplication of services, haste, worries, anxieties, uncertainties, the endless servings of tables and other similar matters, already countless and increasingly multitudinous; this irritates the laic and kills the cleric. The life is exhausted in the externals; spirituality, prayer, meditation, learning, peace and true progress become impossible and the weakness of decrepitude results. Organization becomes weakness the moment it draws upon reserved strength. Present-day incessant activities and demands are killing our leaders and teachers, and militate against all depth, spirituality, strength and permanence.

6. One ideal of the ancient and Catholic faith is that noble, sublime thought of a universal brotherhood. Is it realized? It does not exist, as yet. The Anglican type of Catholicity, as generally seen, is cold, monotonous, formal and hostile to enthusiasm and brotherhood. It is English reserve grafted upon devotion. Hence, in recoil from this, there emerge societies, communities, groups and schools; and when bitterness enters in, we have cliques, partizanships, sets and sections. These are legion; increasing, insistent, competitive and sometimes mutually destructive. This amounts to a perpetual drain and leakage. The brotherhood of the faith should be a world-wide bond, knitting us together although asunder; giving us a home and a welcome and a sanctuary in every diocese where we may perchance be called to dwell, and being the surety and certainty of truest fraternity. Who will plan such a brotherhood? or, rather, who will formulate, in detail, workable and comprehensible, that which, in theory, already exists? The very contrary of this ideal of the brotherhood of the faith is the secret of the practical congregationalism and individualism of the ordinary, modern, Anglican church. In the colonies, where brotherhood would most be expected, congregationalist tendencies most prevail. The Catholic faith, in its simplicity and comprehensiveness, is the very home and motherland of brotherhood. And in such wise as brotherhood is wanting, weakness is manifest and characteristic—for solitariness is ever at warfare with fellowship and communion.

7. And, lastly, the Catholic Church is yet, alas, at variance within herself. "If a house be divided against itself, that house cannot stand." These are the solemn words of the only Head of the Church. They have a three-fold repetition; they appear in the first, second and third Gospels. It is the word of the Lord that the inevitable result of division will be desolation and fall. Unity is a widespread desire, but how slow the fulfilment thereof! Why could not the heads of the Latin, Greek and English com-

munions meet and make union, and do it ere this century close. It could be done; it ought to be done; it will be done some day. It not, unbelief conquers. As soon as the Catholic Church is an actuality, with full fellowship and intercommunion, and each branch of that one faith a united brotherhood within itself, and by virtue thereof a branch of the Universal Catholic Brotherhood, as soon as this is an actuality, so soon will all schism be slain.

not by any sword of force, but by the power of an undivided spirit within and an undivided presence without, manifest openly to all men the world throughout. As division and distraction is a crowning weakness so would complete union and fellowship be a crowning strength, conviction and glory. And thus would the Church militant fulfil the expressed and yearning desire of her divine and ever blessed Head. To me it is a surprise and mystery why the supreme heads of the three chief branches of the Catholic Church do not move and act, and rest not until this consummation be achieved. I cannot conceive why there need be this terrible and appalling continuance in the open sin and shame of discord and division. SWITHIN ASQUITH.

Albion, B.C.

Incumbent

CHURCH LIFE VIGOROUS AND ACTIVE IN NIAGARA AND OTTAWA DIOCESES.

Sir,—It may be incumbent on me as having enjoyed an extended acquaintance with the congregations in the dioceses of Niagara, Ottawa and Ontario to state that the Church life in the parishes of those dioceses is vigorous and active. It may be said that the Bishop sees congregations not in their normal condition but under the influence of a social service of great attractiveness for both young and old. Still the Bishop may claim that ordinary intelligence and his experience must enable him to read clearly the presence of a healthy and active life such as results under God from the intelligent, diligent labours of a faithful clergyman. There cannot of course be the same standard of success in every parish, for many and divers reasons. There will always be some inefficient clergymen, but they are few in number. With rare exceptions the clergy in the dioceses I know are diligent and fairly successful men; and while there are no indications of a feeble failing life there are many evidences of growth and progress. The church buildings, the hearty services and the interested attention of the people, all tell of a high standard of interest and devotion, of a healthy, sturdy life. Twenty-five per cent of those confirmed in Niagara during eleven years were brought up outside the Church of England; 15 per cent of those confirmed in this diocese during 1896 and 1897 have been brought up in other bodies.

CHARLES OTTAWA.

Ottawa, Ont., Nov. 26th, 1898.

LACK OF CHURCH PRIVILEGES.

Sir,—By catching occasional glimpses at your correspondence columns one has been attracted into the arena. It is a good British custom to shake hands in amity and then fight hard. Someone has hit upon a most suitable name for himself, because skull means a brainless head, and our friend tells us he is in trouble because of hearing various opinions in different churches without realizing that God expects him to use his intellect to prove all things and hold fast that which is good. No man worthy of the name complains of this mental exercise, or arrives at life-controlling judgment without this toil. We shall be glad to hear again from "Skull" after he has done his duty and consequently feels justified in signing himself "Head." Someone else seems both grieved and indignant at being taken to task for cultivating a purely private affection for Presbyterianism, in utter disregard of his most solemn obligation to be loyal to the Church because a member of her priesthood. His intimate acquaintance with our Blessed Lord is exceedingly great, for there is no slightest tremor of

doubt in his heart but that his judgment in this matter is exactly the mind of Christ. Few will dare to claim such infallibility. Does it belong to the humble mind which even dreads its own liability to make mistakes, or to the mind puffed up with pride which confidently contradicts the sentence of Catholic Christendom? There is at least a little reason for supposing that our Lord would not have taken the place of the Presbyterian preacher. There is a book published by the General Assembly called "Rules of the Presbyterian Church in Canada." Herein it is laid down that Jesus Christ appointed in His Church its constitution, laws, and officers, and that the permanent officers are elders and deacons. This conviction led to the drawing up of the league and covenant for the extirpation of Bishop and priests as false ministers of Christ—usurpers, tyrants. A few weeks ago we were visiting in a Scotch settlement, and picked up a magazine fresh from the post. This is an organ of Scotch Calvinism in Canada. In a poem of great enthusiasm a stirring appeal was made for the continued maintenance of the old league and covenant, these words being printed in type large enough to catch every eye and impress every mind. On principle this sect has declared open war upon the ministry of the Church, and there are loyal Calvinists who still stand by their forefathers' decision and carry their standards in the fight wherein is no quarter for Prelates. With such men we can shake hands, because they are honest and loyal, although we mutually agree to stand each man by his own faith and principles, and fight to the death. But there are a number of people calling themselves Presbyterians who know nothing about the doctrines of their sect, and who are ready to deride those doctrines when brought to their notice. Such people are willing to admit to their pulpits preachers whom their forefathers would have scorned to receive within their doors; preachers of any kind, so long as they discourse sweetly upon goody-goody platitudes. Such men and women are namby-pamby compared with the strong decided characters formed by the Kirk of old. Moreover, they are traitors to their own cause, especially when permitting a priest of the Church to address the congregation which, if loyal, would hoot him from their meeting as a remnant of Popery. A man who can consent to please such traitors must of necessity be traitorous himself, or else his sense of loyalty would make him shrink from dishonorable alliance with traitors. Moreover, if they were faithful to their own cause his presence would be tolerated only on the supposition that although a priest by position his heart was false to his own communion and friendly to theirs. Such manliness does not strike us as being quite up to the standard admired by ordinary folk, or as being thorough enough to be like Christ. He said to the Ephesians, "You have hired those who say they are apostles and are not, and hast found them false." If our friend is true to the prayer book he must regard the claim of Presbyterian ministers as false. Is he honest enough to say so? If he said so how often would he be invited to preach Christ crucified to them? Oh, fond delusion! Acting like Christ! How? By holding orders in the church while denying her assertion that the priesthood is necessary in Christ's Church? Or by currying favour by preaching Christ crucified where he dare not preach Church principles, because then his popularity would vanish? Did he preach why Christ was crucified, viz., because He would make no compromise? Yet he goes amongst men who must compromise their privileges to give him an invitation, and he must compromise his professed principles to accept. There is at least some reason why our friend should feel a little less certain that his conduct was just what the uncompromising manliness of our Lord would have done in similar circumstances. HOOSIER.

—The man who is not a Christian and a Churchman when on his vacation is never either a real Christian or a real Churchman. The rest of the time he is a hypocrite.

THE BISHOP'S EYES

Sir, For some weeks I have been pondering over your note in which you say that the archdeacons and rural deans are the Bishop's eyes, and that a certain parish trouble would have been early settled had they done their duty. I supposed that these titles were honorary, and I think most people, including the incumbents, thought so too. Archdeacon Allen of Peterboro is the only one I can remember as looking after his district. Might I ask what the duties of these officers are, and whether their performance is obligatory as a mere matter of discretion and whether it is the Bishop's duty and in his power, to compel the performance of any duty by these officers. F. O. G.

IS IT FAIR TO LEAVE COUNTRY CLERGY UNAIDED?

Sir, It is evident from Provost Welch's letter that he and the Trinity professors are willing to do all they can to strengthen the weak parts of the diocese, and to relieve the outposts. This, as far as it goes, is most satisfactory and encouraging. No doubt the Toronto clergy are equally willing to do their part when called upon. If so, we may look forward to a decided increase in the interest shown in diocesan missions, and a more hopeful spirit excited in the missionaries.

ALBERT W. SPRAGGE.

RELIGIOUS INSTRUCTION IN THE PRIMARY SCHOOLS.

Sir,—I believe we have not far to seek to find the source of the communicated article entitled as above and appearing in your issue of the 24th of November. But is this writer's position well taken? He contends that the action of the Provincial Synod was based on the belief that half a loaf is better than no bread. Accept this "saw" if you will, but bear in mind that we have not yet secured the half loaf, and by asking for the whole are we not far more likely in the end to secure even the half? Your contributor insists that he is seeking a "solid foundation" of Biblical instruction. It seems to me that the clergyman who accepts as a "solid foundation," any other than the doctrinal teaching of the Church, as set forth in the catechism, brings disrespect upon his profession and the Church whom he should serve. Your contributor places the scheme for Voluntary Schools as out of the question, having in view, as he contends, the co-operation of the other religious bodies. But is it not better that we should honestly and frankly state what the Anglican Church really wants? Let us make up our minds definitely to some scheme which would be thoroughly satisfactory to us. If, in advocating it, we are opposed, for instance, by the Methodists or Presbyterians, we can ask them what they will propose in place thereof, and let us by all means act on as much as we can obtain; but do not let the blame of half measure fall on our shoulders. If we urge a half measure and secure with it the apparent co-operation of the Methodists and Presbyterians, there are the other religious bodies yet to consider. Besides, in the end should such half measure fail in operation, as the present provision for religious instruction fails, such action will probably effectually block any further effort on our part. Whereas, if any of the other religious bodies come forward with a half measure, and we accept it as such, should it subsequently fail, the fault will not be ours, and we are again free to advocate the scheme, which should alone satisfy any loyal churchman. No objection has yet been made to the Voluntary School scheme, as to its fairness and general application. I challenge the writer of your article to criticize the proposed scheme for the affiliation of Voluntary Schools, and I venture to say that he cannot bring forward any valid reason why the scheme

should not be acceptable to all religious bodies alike, and to which no one can reasonably object.
LAWRENCE BALDWIN.

Family Reading.

THE ANGEL'S KISS.

When darkness slowly fades from earth away,
And dawning shades are turning rosy gray,
An angel comes, and softly stooping low,
Leaves on our lips a kiss—a blessed kiss—
So filled with love, and peace, and heavenly bliss.
It means, I guard you, and I love you so.

If we could drive away all woe and strife,
And thoughts of wicked things that crowd this life,
We would awake and that pure presence bless;
But, oh! our eyes are sealed, we slumber deep,
The angel rouses not our soul from sleep,
And we dream on and lose that sweet caress.

I cannot feel that tender touch divine—
Good wars with ill within this heart of mine,
But all through life my hope, my prayer is this—
That when my life on earth has passed away,
I may behold soft lights of dawning day,
And awake at last to feel the angel's kiss.

—Alma Frances McCollum.

TALKING IN CHURCH.

The worst of all kinds of sound in church is that of human voices not engaged in the service; worst in decency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favourable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against His courts, against the authorities of the church, against the congregation. A whisper reaches further than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behaviour and a right education.—Bishop Huntington.

"FOR NOTHING."

Someone has said that the words, "Admission free," have for most minds an extraordinary charm. In fact, a large part of the human race is spending a vast amount of time and effort in the attempt to get something for nothing.

If you look over the advertisements in a second or third-rate periodical, you will find diamond rings, gold watches, and large sums of money offered to all readers, apparently from the most disinterested motives. The fact that anyone will credit them is sufficient indication of the folly into which people may be led by the wish to get something of value "for nothing."

For whatever is worth having, you will need to give work or its equivalent. Men may devise improved methods of teaching, and invent countless "memory systems," but they will never be able to pour knowledge into a student without an effort on his part.

An accomplished scholar once said: "When I went to Germany, I expected to imbibe the language without any conscious exertion. As a matter of fact, I put in ten hours a day of hard work for the year I remained." Be sure that you will not get the pearl of wisdom for nothing. You must pay the price.

If a business proposition is made you, to the effect that without any especial training you can step at once into a position paying an excellent salary, with the prospect of making your fortune in an astonishingly short space of time, you will do well to be suspicious of whoever makes you the offer. In these days, business success does not come that way. You must begin at the foot of the ladder and climb slowly and carefully. You must work for every inch you mount higher.

In the effort to get something valuable without making any return, many expend an amount of work which, rightly employed, would ensure their success. The man who leaves home with the hope of some day picking up a fortune in a nugget, frequently works hard enough in his unrewarded search to have rendered his little farm a veritable gold mine. Make up your mind that you must pay for what you get, and work for what you gain. If the world gives you something for nothing, it is only because that particular something is worth nothing.

OUR VOCATION.

There is nothing of which Christianity with more emphasis assures us and keeps us in mind than of this, that there is no one of us upon whom God's hand is not individually laid; there is no one of us who has not received the personal gift of the Holy Ghost; there is no one of us for whom God has not a purpose; there is no one of us for whom God has not an individual guidance. As surely as there belongs to each one of us something special in face and form and character and constitution, so surely there belongs to each one of us a vocation of God. God has made us, and because He has made us individually, therefore He is responsible for us individually, and He loves us individually; and if we will look out for it we can find, one by one, that there is upon each one of us a purpose of God which, if we are patient, will become plain for us, and which, if we follow it out faithfully, will be to us a guidance through life, an assurance from trouble, a stay in temptation, and, at the last, the joyful and happy consciousness that we are the children of God and safe in His hands.—Canon Gore.

—Some of the devil's best helpers sit close to the pulpit in church.

—A mean man can get religion, but he can't stay mean and keep it.

—Too many men go to praying just as God wants them to go to paying.

—There are too many people in the Church who can't be religious in cloudy weather.

—Good conditions of life, however needful—such as competence, health and healthy surroundings—do not make good men.

—There is not a lot on earth so lonely, no trouble so unshared, no fidelity so divorced from human help, but it may find its counterpart in the life of the Saviour.

—There are many chinks at home that must be filled with kindness, unselfishness, cheerfulness, and loving service. Are you doing your part toward filling them?

MY HOME.

My home I would seek where a nation of men
With courage and wisdom to fight
For freedom of speech and for freedom of pen,
Strive onwards and upwards to light.

I fain would live on in a land where I'm free
As the winds which course o'er her plains,
Where faithfulness reigns, and where brothers agree,
Helping honesty gather its gains.

At life's eve I would sleep in that same bless'd land
My own—the sweet home of my love;
Glad only to go when the Fatherly hand
Points my soul to her true home above.

And I have not to seek, for 'neath the sweet shade
Of Canada's maples and pines,
Her cedars and hemlocks, my home I have made,
And all her bright glories are mine.

Then praise to the Lord who hath faithfully led
My footsteps, as child of His grace;
May He still be the shield of my path and my bed,
'Till He grant me in heaven a place.
Dundas. —E. E.

A TRADITION OF ORANGE BLOSSOMS.

Like all familiar customs, whose origin is lost in antiquity, the wearing of orange blossoms at a wedding is accounted for in various ways. Among other stories is the following pretty legend from Spain: "An African prince presented a Spanish king with a magnificent orange-tree, whose creamy, waxy blossoms and wonderful fragrance excited the admiration of the whole court. Many begged in vain for a branch of the plant, but a foreign ambassador was tormented by the desire to introduce so great a curiosity to his native land. He used every possible means, fair or foul, to accomplish his purpose; but, all his efforts coming to naught, he gave up in despair. The fair daughter of the court gardener was loved by a young artisan, but lacked the dot which the family considered necessary in a bride. One day, chancing to break off a spray of orange blossoms, the gardener thoughtlessly gave it to his daughter. Seeing the coveted prize in the girl's hair, the wily ambassador promptly offered her a sum sufficient for the desired dowry, provided she gave him the branch and said nothing about it. Her marriage was soon celebrated, and on the way to the altar, in grateful remembrance of all her happiness, she secretly broke off another bit of the lucky tree to adorn her hair. Whether the court gardener lost his head in consequence of the daughter's treachery, the legend does not state, but many lands now know the wonderful tree, and ever since that wedding-day orange blossoms have been considered a fitting adornment for a bride."

THE MOTHER'S BOYS.

How natural it is for the mother to speak of her sons as "boys," even though they are grown up and stalwart men in the world. "I wonder why the boys don't come," said a silver-haired mother, as she went to look out of the window to see if her sons were coming in sight to take the promised tea with her.

"Boys!" exclaimed a young girl, with a merry laugh. "Do you call those big men 'boys?' Why, Auntie, they are over forty years old."

The dear old mother turned and looked at the young girl, and said in gentlest tone: "They will always be boys in the mother's

heart, no matter how large and old they are. You cannot understand that now, but perhaps, my dear, some time you may."

Long after that silver-haired mother and her "boys" had all "passed on and up the heights," the young girl, a silver-haired mother herself, remembered and understood.

A dear old lady, whose home is in Brooklyn, has been an invalid for many years. She is confined nearly always to her wheeled chair, and her usual station is in a deep bay window that looks out on a quiet street shaded by maple trees. The pleasure of her life is the green tossing foliage, and its chief annoyance the sling shots of the small boys hunting sparrows. On the window ledge in front of her lie three heaps of postal cards, and, when she is not watching the trees and the sparrows, she is fingering her mail.

The three heaps are always of equal height. There are just as many cards in one pile as in another, and the likeness between the heaps doesn't stop there. What one postal card says all the others say. The only differences are in the date lines and the signatures. All the cards in one pile are signed "Ned," in the next, "Guy," and in the third, "Richard." Every morning the postman's whistle brings three cards, one for each pile. Sometimes the heaps are twelve cards high. Then all the cards disappear, and next day there is just one in each row. Steadily the piles count up to twelve again, only to lose their labour at that number. For years these postal cards have been coming in just that way, and the five words they carry have never varied.

Each postal card says: "I am well, and doing well." Never anything less, and never anything more. The white-haired lady in the arm-chair has three sons who are "in leather." They travel for their firms. Each trip lasts a fortnight. Every other Sunday they are together at home. Every day they are away from home they send their mother the message she looks for. The date-line tells her where each boy is, the five words that nothing has gone wrong with him. One boy sent his postal cards from a hospital after a railway accident. The wording was unaltered. Nobody at home knew he was hurt until he was able to travel. There are conveniences in a stereotyped message. The "boys" are nearly middle age. They are unmarried, and are giving their lives to the invalid in the armchair.

LIVING AT OUR BEST.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But, since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your ministry, to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people that try to molest you, to put the kindest construction on unkind acts and words to love with the love of God even the unthankful and evil, to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep, and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

A TEST.

The test of true Christianity is that it awakens in the hearts of those who view it a desire to imitate it. If the little child in your home has no desire to grow like you, be sure that your life has failed to put out the fragrant blossoms of Christian love and kindness. Human nature is so constituted that it cannot see a really beautiful thing without desiring to possess it. If the spirit of Christ dwells in you, your life will be something which others will desire to copy and make their own.

HINTS TO HOUSEKEEPERS.

Madeira Cake.—Take one pound of powdered sugar, add the yolks of six eggs, beat them well together for twenty minutes, then put in the grated rind of a lemon, beat up the whites until they become quite stiff and white, stir them into the sugar and eggs gradually, then add three-quarters of a pound of best pastry flour, put into mould and bake in slack oven for an hour or more.

Venetian Cakes.—One quarter pound chopped almonds, seven ounces flour, yolks of three eggs, one quarter pound powdered sugar, one quarter pound butter, one teaspoonful vanilla, one teaspoonful baking powder; beat the butter to a cream, add sugar and beat again, add yolks, and whip lightly; add nuts and vanilla, then the flour, the baking powder last; keep out half of almonds for top of cakes, roll each cake round, about the size of a large marble, then roll in castor sugar, placing half an almond on top of each cake, and press lightly.

Red Cabbage, Stewed.—Take a fresh cabbage and strip the outer leaves, wash it and cut it into the thinnest possible slices, beginning from the top. Place in a stewpan with about two ounces of clarified melted butter, add some pepper and salt, and stew it very slowly for about four hours in its own juice, stirring it often and pressing it down. When quite tender, add a tablespoonful of vinegar and mix up thoroughly; keep the cabbage in a hot dish and serve broiled sausages around it.

Creamed Walnuts.—Take as much of the unboiled cream as you think you require, flavour it with vanilla, by working in a little concentrated extract. Should the candy be sticky, work in a little confectioners' sugar. Have ready the walnut kernels in halves. Take a small piece of the cream, and use it to join two halves together, having enough cream to show well all around between the nuts, and not look clumsy. Pink cream may be used for filling. It is made by working into a portion of the paste enough prepared cochineal to colour; then add rose or lemon flavouring.

Cocoanut Cream.—Grate half a pound of the white meat of cocoanut; boil half a pound of granulated sugar with the milk of the cocoanut and two tablespoonfuls of water; boil them till a little of the candy dropped in cold water makes a soft ball; then stir in the cocoanut; keep stirring till the candy begins to look white; but if you stir too long, it may crumble. Should it do this, add a gill of water and boil again. Cut the candy into any form you please.

—Vacation from ordinary labour does not mean a time of entire idleness, and certainly not an opportunity to follow after the world, the flesh and the devil because what you do is not known by those around your home.

Children's Department.

A HYMN FOR LITTLE CHILDREN.

Just a little scholar
At my Saviour's feet,
Learning precious lessons,
New, and pure, and sweet
Learning first, then doing
With a willing mind,
Glad to win the favour
Of my teacher kind.

Just a little servant,
At my Master's call,
Proud to do His bidding,
Though my strength be small
Love makes service pleasant,
Strength comes day by day,
Christ's dear hand will guide me
On the narrow way.

Just a little soldier
Of my Captain brave,
Him who lived to love me,
Died from death to save
Ever drawing closer
To my Captain dear,
Courage will not fail me,
I can know no fear.

Learning, serving, fighting,
Steadfast I would prove,
Happy in the knowledge
Of my Saviour's love,
Always pressing onward,
Guided by His grace;
Growing in His likeness,
Till I see His face.

Scholar! servant! soldier!
Not enough for me;
Nearer still and dearer,
I God's child would be.
Servants may prove faithless;
Soldiers may depart;
But the child is ever
Near his Father's heart.

"I CANNOT AFFORD IT."

In the autumn of 1836 the Princess Victoria and her governess entered a jeweller's shop. They were very plainly attired and the shopman who was busy attending to another young lady thought they could wait.

The young lady was some time selecting a gold chain, but at last made her choice and asked the price. When it was named, she said, "I cannot afford it," and decided upon a less costly one. Then the shopman turned to the princess, who asked him if he knew the name of the purchaser.

"We are not in the habit of disclosing our customers' names to strangers, Miss," was the answer.

At that moment a carriage drew up at the door. The shopman saw that the coachman wore the royal livery and rushed to the door.

"Is the princess ready?" queried the footman.

DYSPEPSIA

Horsford's Acid Phosphate

reaches various forms of Dyspepsia that no other medicine seems to touch. It assists the weakened stomach, and makes the process of digestion natural and easy Pleasant to take.

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YOUNG MEN'S

As Christmas gifts suitable for young men we would suggest:

Gold Fob Seals—

Worn with the "dress suit" these are particularly stylish.

Pearl Studs—

Solitaire Pearl Studs are also quite "the vogue" for evening wear.

Cuff Links—

Our stock includes everything that is nice.

Tie Pins—

Some very neat ones for the "Ascot" tie.

Match Safes, Cigarette Cases, Card Cases, Hair Brushes, &c., &c.

Ryrie Bros.

Cor. Yonge and Adelaide Sts., Toronto

"Her Royal Highness has not called here."

"Why, she is standing in the shop now," was the answer.

Crimson with confusion, the shopman returned apologetically to the counter.

"Yes, yes," said the princess. "Can I have the name of that young lady, now?"

Of course it was forthcoming, and the princess ordered the chain she had refused as too expensive, to be sent to her with a message that the Princess Victoria wished her to accept it for self-control in resisting the temptation of having what she could not afford.

A BRAVE THING.

Colonel Thomas Wentworth Higginson was asked not long ago to name the very bravest deed done within his personal knowledge during the civil war, and in reply he related an incident of a young man not quite twenty-one years of age, Dr. Thomas T. Miner, who, young as he was, held the position of assistant surgeon in the army.

It seems that a number of officers and a few subalterns were dining together. The occasion was one of unusual festivity. Songs were sung that would not have been sung in the presence of the wives or sisters of the men present, and stories were told that ought not to have been told anywhere. Toasts were drunk, and finally, when the mirth was at its highest, young Miner was called upon for a toast. Rising from his seat at the table, he faced the company, and said manfully and eloquently:

"Gentlemen, I cannot give you a song or a story, but I will offer a toast, which I will drink in water, and you shall drink as you please. That toast is, 'Our Mothers.'"

There were men in that company who could have faced a cannon's mouth with less trepidation than

they would have felt at doing what the youngest man at the table did.

Colonel Higginson did well to call it a splendid exhibition of true manliness and courage. It required a kind of courage that comes from purity of life and thought and absolute fidelity to one's good principles and to God. The effect was most marked on those who heard his toast. It brought silence to the table. No man jeered or sneered. No man laughed. No more evil tales were told, no more ribald songs were sung. The party broke up in a few minutes, and the next day three officers from different regiments rode out to young Miner's tent and thanked him for what he had done, and apologized for the part they had taken in the festivities of the previous evening.

It is courage of this kind that proves the sincerity of one's allegiance to God and loyalty to the memory of a mother's love and teachings.

NOT EXACTLY FAIR.

Half a dozen girls fluttered into a small book store, and gathered about the counter on which the popular periodicals were displayed. The clerk in attendance came forward promptly, but none of the six seemed disposed to become customers. One had taken up an expensive fashion magazine, and was critically examining its coloured plates. Another had deliberately begun upon the second instalment of a serial running in a well-known monthly, and the remaining quartette were busied in looking at the pictures and reading the jokes in the humorous magazines.

Dangling before the eyes of these young people was a square of cardboard, at the top of which were printed the words, "Do not," and below in even larger letters, "your reading," while a big sponge hanging between supplied the missing verb, and preached a brief sermon on honest independence. But the six girls were as indifferent to this delicate hint as to the meaning glances of the clerk. They remained half an hour, and then departed, apparently unconscious that their conduct was open to criticism.

"It isn't only that they get their reading for nothing," said the vexed clerk, as he set about restoring order. "They handle the new magazines till they're not salable, and since they occupy most of the space about the counter, they often keep away people who would like to buy something."

It is said that the editor of a London comic periodical once received

Presents for Smokers.

- Box of 25 choice Cigars From \$1 00 up
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- Self-Sealing, Air-Tight Tobacco Jars From 1 50 up
- Cigar Cases—gun-metal, leather, &c. From 0 50 up
- Cigarette Cases—gun-metal, leather, &c. From 0 50 up
- Tobacco Pouches—rubber, leather, &c. From 0 25 up
- Cigar and Cigarette Holders From 0 15 up
- Pipe Racks, &c. From 0 50 up
- A Peterson Patent Pipe, coolest and cleanest pipe in the world. Small size, \$1.25; large size, \$1.50, including nickel cleaner.
- A Tin of Clubb's Dollar Mixture, guaranteed not to bite the tongue. 1/2 lb. tin, 50c.; 1 lb. tin, \$1.00.

and a hundred and one lines only found in a well appointed store like ours.

If you cannot visit our store in person write us and say how much you wish to spend. We will select goods to the best of our ability, and guarantee to please you or refund your money.

A. CLUBB & SONS, Direct Importers
49 King St. West, Toronto
Established 1878.

threepence from some person who had read most of one issue of the journal from various pages displayed in different shop windows, and whose conscience troubled him because of his unfair dealing. This extreme, though unusual, is certainly safer than that described above. The honesty which counts extends even to trifles.

MARY.

Mary was a little native girl of India, she was named after an English-woman for whom her father worked. One day she was taken sick, and kept growing worse and worse. Instead of sending for one of the British doctors, her mother tried to make her well according to the native custom. She made a vow that she would let Mary's hair grow for a whole year without touching it.

This, however, did not cure the poor suffering child; and Miss Goodell, the missionary, hearing that she was sick, went to call upon her.

It was not a very attractive home into which the American lady was shown, but she was used to entering just such places.

"See what I have brought you!" said Miss Goodell, handing the little patient a package of cards some children had sent from across the ocean.


A bright smile came to Mary's face as she took the cards, and closely examined the pictures upon them.

"They are very nice," she said, "they will make me forget for a little while how much I suffer."

"Is there nothing that will make

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Pure, Delicious, Nutritious.
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you feel easier?" asked the missionary.

"Oh, yes," replied Mary, her eyes glistening with hope. "After my year is by I can go to the temple and have my hair shaved. This will make me all well."

"But I have something that may make you well before the year is up," said Miss Goodell, taking from her satchel a vial of medicine. "The God whom I serve sent me to this village to cure the bodies as well as the souls. Shall I not give you a little of this medicine, and smooth out your hair? Then you will feel so much better."

"Oh no, no," cried the child. "No one must touch my hair but the barber in the temple at the end of the year, when the gods will cure me."

"But it will do no harm for you to drink this," continued the missionary, pouring the liquid into a glass she had brought for the purpose.

The child drank the contents and grew calmer. Then Miss Goodell told her of the Christ who came to earth to take from men their sins, and who could be worshipped out of His temple as well as within its walls. Mary's father and mother were standing near, and the beautiful story sank deep into their hearts.

The missionary visited Mary the next day and found her very willing to take her remedies. These she continued to minister every day until the child was cured of her disease. The parents on seeing that their child had recovered, were very grateful to Miss Goodell, and begged her to again tell them the story of the God-man. This she was exceedingly glad to do, and it was not long before both gave up their heathen belief, and accepted Christ as their Saviour. They then cut and dressed

Mary's hair, which had been so long neglected.

It was not long, too, before Mary was baptized, and so made a Christian; and a very active one she was, spending hours among her playmates trying to bring them to the mission school; and all this good was wrought because some boys and girls in America had gone without things they desired, and given their money to help send the missionary to India.

GIVE THOUGHT TO THIS.

The secret of many a young man's success in life has been thoroughness. No little detail, however small, has been neglected in the things he has had to do. Emerson, who has written so many true and helpful things, once said: "If a man can write a better book, preach a better sermon, or make a better mouse trap than his neighbour, though he build his home in the woods, the world will make a beaten path to his door."

If you give thought and attention to the matter you will discover that the work of the thorough man is always in demand, and that the slack workers never secure the best places. The other day I heard a wealthy man say approvingly to his office boy who was putting things to rights in the gentleman's private office: "That's right George; always dust out the corners as well as the centre of my desk." And when the boy had left the room the gentleman said "He is the most satisfactory office boy I ever had, because his bump of thoroughness is so large."

Now if the "bump of thoroughness" of the boy who reads this is not large, let him seek to enlarge it as speedily as possible.

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In its mechanical details—deckled-edged paper, ample margins with artistic illuminations, ornamental chapter headings and title page, decorated covers—the book is worthy of subject and author.

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ON TIME.

One day I heard a lady talking about how hurried people were in a certain big city. "I always say," she remarked, "that there is less time in C— than in any other place I know of, and I believe the reason is that we have to wait so for everybody and everything." Of course we know that there is just as much time in one place as in another, and that if we don't "have time," as we say, it is because we do not manage just right ourselves, or because somebody takes our time away from us.

Do you ask how anybody can do that? It is as easy as easy can be. "Anybody" does it by not being quite on time himself, so that we have to wait for him a few minutes here, a quarter of an hour there; and the few minutes count up into a good many minutes, taken right away from us. We know that it is dishonest and wrong to take money, or anything else we can see, that belongs to other people, but very often we take their time, without ever stopping to think that it may be worth a great deal to them.

We are never too young to learn to be on time, at meals, at day school and Sunday-school, or anywhere that we are expected at a certain time. And the sooner we learn to be prompt, the better and easier it will be for us as we grow up to be men and women with our work to do in the world.

HAPPY JOHNNY.

"Happy Johnny" is the lad who helps Mr. Stewart, the bean-man, to gather in his beans. Every fall Johnny goes out to the suburbs, and there he stays till the beans are saved. Then Mr. Stewart pays him and John returns rejoicing.

The first season John returned, bringing his dollars with him, we noticed that he had a new word or phrase to use when he would caution any: "Don't yank!" Precisely what John meant by this, or how he came by it himself, we did not know till long afterward, when Johnny told us.

"I was new to the business of pulling beans when Mr. Stewart asked me, with his fingers, to come out and help," said John. "It was summer time. He said that if I would help him half a day, and helped him as he liked, that he would pay me well and give me steady

work in gathering dry beans every fall. Work I wanted, and so I went and helped.

"The job we had was getting in, and ready for the market, several bushels of beans—string. The vines were crisp and tender. Mr. Stewart let me go ahead, like I was master and he the helper. I rushed in. The first string bean I grabbed, I pulled up stalk and all, and I knew that wouldn't do.

"Mr. Stewart knew so, too. In that nice, taking way of his, he put the stalks one side, and then he showed me, in just two minutes, how I'd have to do. He took hold gently on the bean stalk near the top, and lifting up the little string beans, one by one he snipped them off and dropped them into boxes. Then I saw that the vines were left to go on bearing more and better, instead of being killed. That's how I came to have a liking for Mr. Stewart; and that's how he came to like me, for he does!

"And I never see anyone grabbing and pulling up things by their roots, afore root-pulling time, but what I think of Mr. Stewart and how he handled me. 'Don't yank,' he seemed to say; and minding him has made a better boy of me."

WHAT A BOY CAN DO.

These are some things a Christian boy can do who wants to work for Jesus:

- Be frank.
Be polite.
Be prompt.
Be obliging.
Obey his parents.
Keep himself tidy.
Refuse to do wrong.
Never use profanity.
Never learn to smoke.
Be useful about home.
Keep out of bad company.
Never laugh at a coarse joke.
Learn his lessons thoroughly.
Never make unnecessary noise.
Never be disrespectful to old age.
Be kind to his brothers and sisters.

Take the part of those who are ill-used.

Never make fun of another because he is poor.

Fail, if he cannot pass his examination honestly.

Never tell or listen to a story he would not repeat to his mother

Try to lead his companions to Jesus by speaking a little word for Him when he can.

Surely the opportunities are thick on every side for a Christian boy to do Christian work.

ANIMALS WHICH NEVER DRINK.

There are some animals which never drink; for instance the lamas of Patagonia and certain gazelles of the far East. A number of snakes, lizards and other reptiles live in places devoid of water. A bat of Western America inhabits waterless plains. In parts of Lozere, France, there are herds of cows and goats which hardly ever drink, and yet produce the milk for Roquefort cheese.

God wheels the planets along their courses with one hand, and with the other he "numbers the hairs of our heads."

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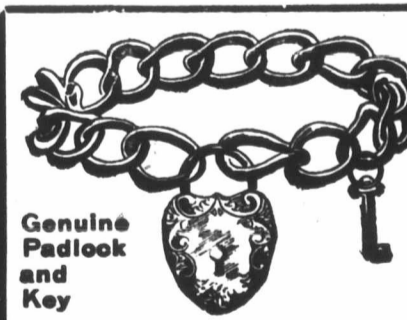
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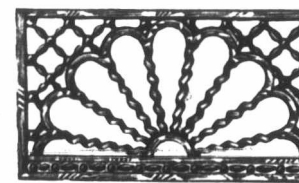
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