

Canadian Churchman

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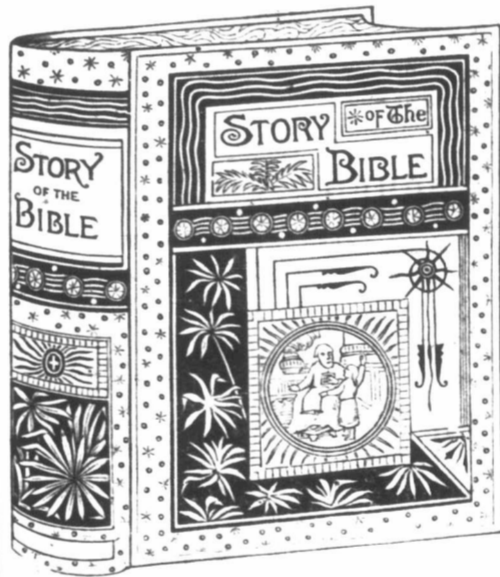


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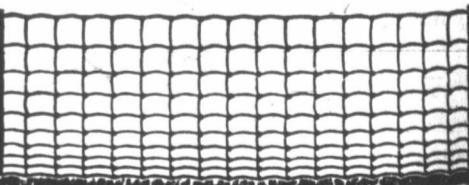
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Ireland, and the secretary of the Church Defence Institution, repudiates the disgraceful statement made by a Welsh minister at the recent Congregational Union held at Bradford, to the effect that, in Wales, "skeleton churches" were being run up in order, as was implied, that there might be a greater number of clergymen to claim compensation, when he and his friends had succeeded in their efforts to disestablish and dis-endow the Church, and coupled with this the further calumny that the same thing was what was done in Ireland before disestablishment with the same object in view.

DEPARTURE OF REV. DR. GAMMACK FROM ST. SAVIOUR'S, EAST TORONTO.—It is with feelings of no ordinary regret that we make the above announcement. Dr. Gammack adds another name to the too long roll of eminent divines whom the American churches have succeeded in withdrawing from us, and whom we can ill afford to lose; but so long as we continue to rest contented with the genteel poverty we give for services rendered in too many of our suburban parishes, so long must we remain liable to these losses. Dr. Gammack has left in his late parish admirable testimony to his eminent qualifications as an organizer, in the work accomplished since his appointment; a new church, and many other parochial enterprises, not merely set up experimentally, but in excellent working order. His people deeply regret his departure, for he had endeared himself to them by his kindly interest, sympathy, gentle manner and his faithful devotion to duty. Dr. Gammack was one of the most deeply read and scholarly men our Church had upon this continent. His loss, not only to the diocese, but to the Canadian Church, will not be easily supplied. Before his departure the congregation presented him with an affectionate address and a well filled purse.

PREPARATION.

In our Advent preparation for the coming of Christ in the glory of His last great manifestation, or for our meeting Him in death and judgment, we seek to examine *our life in Christ*, to see what is the reality of that inner, regenerate life to which we are pledged by Baptism, and in which we are called to be "steadfast in faith, joyful through hope, and rooted in charity," as we pass through things temporal into the eternal and abiding Life of God.

"Earth changes, but thy soul and God stand sure:" and our union with Him is cultivated through the exercise of faith, hope, and charity, in that supernatural life which is *hidden* as to its sources, conflicts, hopes, and issue, but *manifested* by the degree in which it expresses the Mind and Life of Christ to the world around. Year by year, in all the transitory interests, occupations, or pleasures of this world, we "see that all things come to an end," and turn to God with a deepening sense of rest and satisfaction in Him with Whom is no variableness.

"I smiled to think God's greatness
Flowed around our incompleteness,
Round our restlessness, His rest."

In making ready for the Christmas worship, in commemoration of Christ's first coming in great humility, or in anticipating His return in glorious majesty, we look into our souls to see how we stand in Christ, what is the reality of our union with Him, the measure of His Life in us; and whether it grows in power as it is sustained by Sacramental grace and strengthened by His discip-

line through the pressure of outward circumstances and inward experiences? This abiding life in Him alone can stand the test of His great revelation, and enable us to pass through death and judgment into the life of the world to come.

The practical aspect of this life has been thus expressed:—"The whole spiritual life is simply an exercise of Faith, Hope, and Charity, day by day. You get up in the morning with the thought of your life in Christ, His Grace sufficient for all that lies before you, His Presence and Power abiding in you; go through the day's work in a brave spirit of Hope, relying upon Him, using His means of grace: if things go well, give thanks: if they fail, 'let not your heart be troubled, ye believe in God.' At any rate, do the best you can, and don't worry! And then, baptize all in the Love of God; let the light of His countenance illuminate all intercourse with Him and with others, while His Spirit works in you, uniting you to Himself."

BISHOP THOROLD'S COUNSELS TO THE CLERGY.

"Let me offer, at least, to my younger brethren, some hints, even counsels, about their beautiful duty, which a pastoral experience of over forty-three years may justify me in thinking worthy of their respect. Worship comes before everything, because God is first. Worship cannot be too reverent or careful, penetrating the worshippers with the sense of the Divine Presence, helping them to ask, to listen, to adore, to receive. The Sacraments, when worthily received, bring God to the soul. Holy Communion, in most, if not all, parishes should be celebrated every Sunday. Holy baptism should have the place and importance given to it which we observe in the teaching of St. Paul. Preaching should just be witnessing for the living Christ. Ten minutes' sermons are the fashion of the day, and a very poor fashion; for not one man in a hundred can preach such a one worth listening to. They take but a scanty measure of the power and value of Divine truth, they ignore the fact that, to the poor at least, the sermon is the one opportunity in the week for being instructed in the 'only realities,' they are constantly postponed to ambitious and noisy music. What men and women really want to hear about is God's truth and their own duty. They do not want to be gossiped about what they can read in the newspapers, nor to have fragments of raw science skewered into the discourse to serve for teaching, perplexing most and irritating many."

DECEMBER.

A. BISSET THOM, GALT, ONT.

December derives its name from its place in the old Roman calendar, when the year was divided, nominally, into ten months, or rather, perhaps, when it began in March. By the Saxons it was called Winter-monat, or Winter-month; a term which, after their conversion to Christianity, was altered to Helig-monat, or holy month, from the anniversary of the birth of Christ.

ADVENT.—The four weeks immediately preceding Christmas are collectively denominated Advent, a word signifying approach. They are so called in reference to the coming celebration of the birth of Christ. The first Sunday in Advent is always the nearest Sunday to the Feast of St. Andrew, whether before or after that day, or it may be upon St. Andrew's day. The ancient Church regarded Advent as a season of Fast, exactly like Lent, during which all amusements should cease. "The services for Advent are intended to prepare us for

a devout and profitable celebration of Christmas and for Christ's second coming."

CONCEPTION OF THE VIRGIN MARY (8th).—The question of the Immaculate Conception of the Virgin Mary was one on which no decided opinion was held by the Roman Catholics; but, a few years ago, on the occasion of a great convention of more than two hundred cardinals, bishops and other dignitaries, held in the Church of St. Peter, during the time of Pius the Ninth, the question was decided in the affirmative, after a long and heated controversy, on 8th December, 1854. The doctrine of the Immaculate Conception of the Virgin Mary is now, therefore, an essential article of the Roman Catholic system of belief, that is, "that the Virgin Mary, in the first moment of her conception, was preserved immaculate from all stain of original sin." By this decree of 1854, "The Virgin Mary is taken out of the family of the redeemed, and declared absolutely free from all complication with the fall of Adam and its consequences?" It is strange to find it anywhere, as here, in the Church's Kalendar.

St. Lucy (13th) was a native of Syracuse, and sought in marriage by a young nobleman of the city; but desiring to devote herself to a religious single life, she refused him, and gave all her fortune to the poor, and in revenge he denounced her to the Governor as one professing Christian doctrines. She therefore had to suffer martyrdom under the persecution of the Emperor Dioclesian. There is a tradition that her lover having told her that her eyes haunted him and disturbed his rest, she cut them out and sent them to him; and that heaven, to reward her virtuous self-denial, restored her eyes. Hence she is often depicted as carrying a dish on which two eye-balls are placed. But it is also possible that the belief that she did lose them originated in a device of the early painters to express her name, Lucia, light, by the emblem of an eye.

O SAPI.—The 16th of December is called *O Sapientia*, from the opening words of an anthem in the Latin service. It is the first of the Great Antiphons which used formerly to be sung in the Church from this day until Christmas Eve.

St. THOMAS the Apostle (21st), known also as Didymus, the twin. In the Gospels he is associated with St. Matthew (Matt. x. 3, Mark iii. 18, Luke vi. 15), in the Acts (i. 13) with St. Philip. According to the oldest tradition he was born in Antioch, preached the Gospel to the Parthians, and was buried at Edessa, a city in Northern Mesopotamia. Three passages in St. John's Gospel (xi. 16; xiv. 5; xx. 24) present him as one whom a deep earnestness of spirit inclined to melancholy, and a desire of knowledge made a doubter. He is the representative, among the Apostles, of the critical spirit. By way of honest doubt and questioning, he arrived at an imperturbable and joyous conviction and faith. St. Thomas' Day falls on the winter solstice, the shortest day of the year, as expressed in the following couplet:

St. Thomas grey, St. Thomas grey,
The longest night and the shortest day.

St. STEPHEN (26th), called the Proto-Martyr, is so placed in the Calendar from his having been the first to seal with his blood his testimony of fidelity to Christ. He was, however, more than this. "He was the first Christian preacher who fully understood the distinction between Judaism and Christianity, a forerunner of Paul, yea, perhaps, in the deepest sense the one who prepared the way for Paul's conversion." Augustine said, "If Stephen had not prayed, the Church would not have had Paul." In olden times it was usual

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on that day to bleed the horses as a precaution
against disease in the course of the following year.
In Barnaby Googe's translation of *Naogeorgus*, are
the following lines respecting this popular notion:

"This followeth St. Stephen's Day, whereon doth
every man

His horsès jaunt and course abrode, as swiftly as he
can,

Until they doe extremely sweate, and then they let
them blood.

For this being done upon this day, they say doth do
them good,

And keeps them from all maladies and sicknesse
through the yeare,

As if that Steven any time took charge of horses
here."

In England, the 26th is familiarly known as
Boxing Day, from its being the occasion on which
the annual Christmas boxes are collected by gro-
cers' boys, butchers' boys, who leave parcels daily
at the houses of their masters' customers, as also
by the postmen, dustmen, lamplighters, etc.

CHRISTMAS DAY (25th) is the most important of
all the days throughout the ecclesiastical year, as
on this day is celebrated the anniversary of the
birth of Jesus Christ. It is unnecessary now to
raise any doubts as to whether this, the 25th
December, was the actual day of His birth in Beth-
lehem, because it has been so settled for ages past,
in fact ever since the time of Julius the First, Pope
of Rome, from 337 A.D. to 352 A.D., who, at the
solicitation of St. Cyril, Archbishop of Jerusalem,
and after careful enquiries, fixed this as the anni-
versary of Christ's nativity, and as such it has
since been held by all the nations of Christendom.
The Romans about this season held for several
days their annual feast of merriment under the
title of Saturnalia, or the Festival of Saturn. It
was marked by a prevalence of universal license
and merrymaking. "Everyone feasted and re-
joiced, work and business were for a season entire-
ly suspended, the houses were decked with laurels
and evergreens, presents were made by parents and
friends, and all sorts of games and amusements
were indulged in by the citizens. In the bleak
North, the same rejoicings had place, but in a
ruder and more barbarous form. Fires were ex-
tensively kindled, both in and out of doors, blocks
of wood blazed in honour of Thor and Odin, the
sacred mistletoe was gathered by the Druids,
and sacrifices, both of men and cattle, were made
to the savage divinities. Fires are said, also, to
have been kindled at this period of the year by the
ancient Persians, between whom and the Druids
of Western Europe a relationship is supposed to
have existed." The Church, however, was op-
posed to such universal and indiscriminate amuse-
ments, and accordingly, after a time, a compro-
mise was effected by transferring the heathen cere-
monies to the solemnities of the Christian festivals.

"Ingrafted thus on the Roman Saturnalia, the
Christmas festivities received in Britain further
changes and modifications, by having superadded
to them, first, the Druidical rites and superstitions,
and then, after the arrival of the Saxons, the vari-
ous ceremonies practised by the ancient Germans
and Scandinavians. The result has been the
strange medley of Christian and pagan rites which
contribute to make up the festivities of the modern
Christmas." The name given by the ancient
Saxons to the festival of the winter-solstice was
Jul or *Yule*, the latter term being still used in
Scotland for Christmas. Its etymology is doubt-
ful. Some claim that it is derived from a Greek
word, being the name of a hymn sung in honour
of Ceres; others say that it comes from the Latin
jubilum, a time of rejoicing, or from its being a

festival in honour of Julius Caesar; while others
again say that it is synonymous with *ol* or *oel*,
which in the ancient Gothic language signifies a
feast, and also a favourite drink used on such
occasions, hence our word *ale*. Skeat, an eminent
authority on etymology, connects the word with
the Middle English *youllen*, *yollen*, to cry out, be-
cause it was a time of revelry.

ST. JOHN THE EVANGELIST, (27th) "the disciple
whom Jesus loved," was the only one of all the
Apostles who died a natural death. He died at
Ephesus at the advanced age of ninety-four, in the
reign of the Emperor Trajan, in the year 100 A.D.
But although he escaped martyrdom he was called
upon to endure persecution in the cause of Chris-
tianity. It is related by several authorities that,
in the reign of Domitian, the Evangelist, being
accused of trying to subvert the religion of the
Roman Empire, was taken to Rome, and that
there before the gate called Porta Latina, or the
Latin gate, he was thrown into a cauldron of boil-
ing oil, from which, however, he emerged, not
only unhurt, but with renewed health and vigour.
In order to commemorate this incident, the Roman
Catholic Church retains in its calendar, on the
6th of May, a festival entitled "St. John before
the Latin gate."

INNOCENTS' DAY (28th).—This festival, some-
times styled, as in our "Tables and Rules," the
Holy Innocents' Day, has been observed from an
early period in commemoration of the barbarous
massacre of children in Bethlehem, ordered by King
Herod, with the intention and hope of destroying
among them the infant Saviour. "In reference
to the three consecutive commemorations, on 26th,
27th and 28th December, theologians inform us
that in these are comprehended three descriptions
of martyrdom, all of which have their peculiar
efficiency, though differing in degree. In the death
of St. Stephen, an example is furnished of the
highest class of martyrdom; that is to say, both in
will and deed. St. John the Evangelist, who gave
practical evidence of his readiness to suffer death
for the cause of Christ, though he was miraculously
saved from actually doing so, is an instance of the
second description of martyrdom—in *will* though
not in *deed*. And the slaughter of the Innocents
affords an instance of martyrdom in *deed* and not
in *will*, these unfortunate children having lost
their lives, though it was involuntarily, on account
of the Saviour, and it has therefore been consid-
ered that God supplied the defects of their will by
His own acceptance of the sacrifice." It was form-
erly called Childrens' Day. Processions of children
on this day were forbidden by a proclamation of
Henry VIII. in 1540. "The mournful character
of this day was anciently kept up in England by
the use of black vestments and muffled peals."

NEW YEAR'S EVE (31st), or Hogmanay, is not
known in England, being celebrated only in Scot-
land, where New Year's Day is to a very great ex-
tent, especially in the country parts, still regarded
as the great national holiday. The word Hog-
manay is supposed, by some, to be derived from
two Greek words meaning the holy moon or month;
by others it is combined with another word sung
along with it in a chorus, "Hogmanay, trol-
loly," which is stated to be a corruption of *Homme
est ne—Trois Rois la* (a man is born—three kings
are there), an allusion to the birth of Christ, and
the visit to Bethlehem of the wise men, who were
known in mediæval times as the "three kings,"
while others again derive it from *au gui menez* (to
the mistletoe go), or *au gui l'an ueuf* (to the mistle-
toe this New Year), an allusion to the ancient
Druidical ceremony of gathering that plant,

THE CHURCH CONGRESS ON LABOUR QUESTIONS.

The Congress at Folkestone followed the pre-
vailing fashion closely enough by making the
questions connected with labour and with the
position of the labouring classes a very prominent
feature in the programme. On the first day of
the Congress labour combinations were discussed,
and the "attitude of the Church" towards them—
a phrase with which Canon Scott Holland not un-
fairly made merry—was considered. This was
followed by a debate on the Duty of the Church
to the Agricultural Population, which was some-
what unhappily qualified by the addition of the
words "in view of their increased responsibilities
as citizens," thereby suggesting, as Mr. Byron
Reed pointed out, that the Church is being stirred
up to action by a sense of the increased power of
the agricultural labourer. Finally, the omnipresent
topic of thrift and old age pensions was discussed,
which is of course only another aspect of the same
general labour question. No one can therefore
fairly accuse the authorities of the Congress of
being indifferent to the material or the moral and
spiritual interests of the working classes.

When we turn, however, to ask what solid gain
resulted from all this discussion, we find it no
easy question to answer. We confess to a feeling
of confused weariness as we peruse the papers and
speeches which have been showered upon us in
such profusion. There is plenty of goodwill,
plenty of thoughtful study, but very little of definite
and practical counsel. One reason for this defect
is that different speakers, each speaking with the
authority of experience and observation, almost
invariably contradicted one another, so that it is
very difficult to extract any definite conclusions
from the total sum of discussion. It may be that
the subject is too vast for any generalizations, at
least at the present stage of investigation and
knowledge. Take the case of the agricultural
labourers, who form but one of many classes of
working men. As Dr. Jessopp remarked, the
labourer in one part of the country differs widely
from the labourer in another, and the few, the
very few, generalizations that are true of East
Anglia or of Devon are woefully inadequate when
applied to the rural population of the whole king-
dom. But the subject is often discussed as if the
labourer was a single, well-known person, whose
ideas and aspirations, merits and shortcomings,
can be catalogued and described with unflinching
accuracy. It is one good point in the discussion
at Folkestone that, so far as we have observed,
the word "Hodge" did not occur in it; but there
was some rash, and as a consequence contradictory,
generalizing, nevertheless.

We are glad, however, to notice a tendency—
by no means uniform, but still clearly marked—
to warn the clergy against interfering in questions
on which they cannot possess competent know-
ledge. The vague talk about "the Church" doing
this and reforming that is producing a natural and
wholesome reaction. Bishop Barry significantly
asked, in the course of the discussion on labour
combinations, what the word "Church," as used
in the papers and speeches, was intended to mean.
"The laity," he said, "seemed to think that the
clergy were the Church when the question was
one of responsibility." But the clergy themselves
are equally to blame in the matter. Many of
them need Lord Brassey's reminder that trade
disputes are nowadays settled only by experts, in-
quiring into the most intensely technical questions.
There is hardly a clergyman alive competent to
act as arbitrator in the trade dispute; and arbi-
tration, as Lord Brassey pointed out, is giving
place to "courts of conciliation," which consist of
representatives of employers and employed, and
on which the clergy would be even more out of
place than they would be as arbitrators. A simi-
lar warning was given by Mr. Dawes, but he
showed a tendency to go too far in the direction
of caution on this point. There is a line to be
drawn between the unwarrantable claim to techni-
cal knowledge on the one hand, and mere ignorant
indifference on the other. It is not enough to
preach in general terms the Christian duties of
charity, humility, and forgiveness; the preacher,
if he is to have any influence, must know enough
of the special circumstances of the case to bring
his exhortations home to his hearers, and to

suggest to those who are qualified to act the moment and the method of acting. This is what the Bishops of Durham and Chester did most effectively in two recent strikes, and this is what, under very different conditions, the parochial clergy might do had they the requisite knowledge and discretion. It is not necessary that they should abstain altogether from having any opinions on the questions at issue; still less that they should regard trade unions with ignorant suspicion, as might be suggested by some of Mr. Dawes's language. Nothing, indeed, is more important than that the clergy should know the truth about these powerful organisations. We quite agree with Canon Scott Holland in his plea for sympathy for labour combinations, only we should have emphasised somewhat more strongly than he did the defects and shortcomings which have marked their methods, and which are not yet altogether remedied. Canon Holland urges, with great force, the duty of sympathy; we should like to add that the sympathy, to be effectual, must be intelligent. It is not enough to realise that combination prevents a labourer from injuring his master by blind competition; we ought to know how and when it cramps the natural development of industry, and hampers the workmen themselves as well as their trade. These things can be learnt, and those clergymen will have most influence as peacemakers and as moralisers of industry who succeed in learning them.

When we come to the agricultural labourer the case is different. Here we have comparatively simple conditions, and a sort of phenomena of which, as Dr. Jessopp says, the country clergy know more than any one else. It may be, therefore, that the clergy are justified in making their influence directly felt on matters affecting the agricultural labourers. But when it is said that the clergy know more of the rural labourer than any one else, one exception should be made. The rustic himself is surely the primary authority on the question of his own wants and wishes, and the discussion would have been more profitable had his obstinate individuality been more clearly borne in mind. One great topic was the depopulation of the villages, but few speakers seem to realise that, after all, the real cause of this is that the villager prefers the town. Dr. Jessopp, whose paper was far the most real and vivid contribution to the discussion, declared that the reason why younger men are so ready to leave the country villages is not economical, for their wages are better than those of the unskilled labourer in the towns; but he did not definitely lay his finger on the real cause, which is simply the superior attractiveness of town life. Cheap excursions, as Mr. Atherton remarked, have familiarised country folk with the obvious delights of the towns, and, wages or no wages, to the towns they will go. We take it that it is a natural and perhaps uncontrollable result of forces over which the clergy have absolutely no influence whatever, and that instead of attempting to stop the exodus, their duty is to minister to those who remain behind. They may do much to increase sociability, as Dr. Jessopp put it, or, as we should prefer to express it, to make men realise the brotherhood of the Church; they may do much also to stimulate legislation in the matter of decent houses and decent living; and above all they may keep alive religion, by their personal example and precept, even in districts that are almost depopulated, and in parishes containing "seventy miles of roads."—*Guardian*.

REVIEWS.

THE LAYMAN: His Priestly and Executive Functions. By Rev. E. B. Boggs, D.D. Pp. 24. Price 10c. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

A very concise, well reasoned, and valuable paper, showing the amount and kind of work that is quite within the layman's sphere.

The *Mail* is issuing a series of beautiful drawings reproduced from their Saturday Art Supplement. The two engravings now before us are *A Highland Clachan*, and *Mr. Pickwick, Tony, and Sam Weller*; they are on thick white card, and very finely finished. They are infinitely preferable to the usual drawings, and extremely cheap.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

ZENANA MISSIONS.—In the past three weeks, the Hon. Miss Sugden has made a lecturing tour in the Deaneries of St. Andrew's, Clarendon, Iberville, and Shefford; altogether, she has given some twenty-four addresses, divided between city and country parishes.

In the Synod Hall, the Hon. Winnifred Sugden gave a lecture on the condition of women in India. A large audience listened with breathless interest for an hour.

Baby girls are tortured and cursed from the moment of their birth. The father curses the girl baby and its mother. Often the child is tortured to death in infancy. Many have been cast out from home and left to the wild beasts. The men, realizing that if this reaches the ears of the British Government, trouble will ensue, a pretence is made to save them from the wild animals, but too often are they rescued half eaten, to die a lingering death of horrible agony. They never smile, these little women. The laugh which rings so joyously from the throats of children in the west, is choked down in India by the unending horror of despair. Death seems a happy release to them, and it often comes to them in the shape of poison. The men are so fearful of this death for themselves that no man eats anything except what is cooked by his wife, and if he should then die of poison, a horrible fate awaits her, too horrible to relate, so horrible that it assures the men that their wives will not dare poison them. There is no love between son and mother, husband and wife, daughter and father. A cow's life is valuable, and the men will spend farthings without regret to save the lives of animals, yet, said Miss Sugden, I have been a witness to their refusals to pay for the medicines given by the missionaries to their women, or even pay for the bottles in which the medicine is contained. Once Miss Sugden was asked to mix different medicines in one bottle to save the expense of various bottles at only one farthing each.

A cow is worth a hundred women. The men of India claim that only three women have ever gone to heaven; they are, our Lord's mother, the mother of Mahomet, and Fatima, one of Mahomet's wives.

Little women are betrothed in infancy, and if the men whose wives they are to be die, the "widows" (as they are called) undergo terrible suffering. Once in two weeks they are compelled to sit for twenty-four hours in the hot sun, without tasting a drop of water. These women receive the Gospel of Christ gladly.

Miss Sugden states that she was the subject of much curiosity when she rode on horseback into one of the villages. They could not understand where her feet were concealed, and expressed their opinion that she must have made a hole in the horse's back for them.

Miss Sugden in all her work among the heathen in India, never met a single lady or gentleman from the Canadian Church of England. Women workers are needed—needed badly. There is now only one missionary for half a million women.

Eight hundred out of a thousand villages have never been visited by a Christian missionary. These women, who are intelligent enough to hope for anything, long for the advent of white teachers. Those who despair of any relief in this world, express the hope that they may be cows in the next life.

Christianity is advancing, however, even with the small band of workers, as population is increasing eleven per cent, and the Gospel fifty five per cent. These men and women in their greatest darkness, however, seem to know of the second coming of some prophet, and, in their dark miserable way, are awaiting it. It seems almost as if God's Spirit tells them what men neglect to teach.

Miss Sugden wished it understood that the different denominations of Christian missionaries do not quarrel among themselves. Where one denomination works others do not go.

The lecturer gave, amid laughter, the following statement: "The men are very fond of peppermint, and I have known them to howl and cry like children when it has been refused to them by the missionaries, as a punishment for beating their wives."

Montreal Branch, D. S. S. Institute, Synod Hall.—A well-attended meeting of the Diocesan Sunday-school Association was held 21st inst., Bishop Bond, presiding. The Rev. E. I. Rexford read a paper on "A Model Sunday-School Lesson," which was interesting and instructive. He believes in reviewing, and denounced "cramming." It was wiser to take one, two or three points from a lesson, and illustrate and emphasize them in any way they could to drive them into the minds of the children, rather than endeavor to take up the fifteen, twenty or twenty-five facts the lesson might contain, although

they might be important. Canon Henderson explained the nature and object of the Chronological Scripture cycle, which is a scheme by which the whole Bible may be read through chronologically in three years, or about thirty-three chapters per month.

Parish of St. Matthias.—Cote St. Antoine.—Vestry Meeting, 22nd Nov. By the unanimous vote of the vestry, it has been decided to empower the new church building committee to procure estimates for the work, which shall be proceeded with without delay.

ONTARIO.

PETAWAWA.—Sunday, November 6th, will long be remembered by the Churchmen of Chalk River, one of the many stations in this mission, because on that date their new church was opened, and the hopes of years realized. For ten years they have had services at Chalk River, either in the railway lodging house, since destroyed by fire, or later in the log school building. A church would probably have been built ere this, but for the uncertainty felt by some as to its location, in view of there being any change in the C. P. Railway shops. Last year, however, it was finally decided to build, and Mr. Thomas Field, one of the wardens, and a very active church worker, was appointed treasurer, and at once thoroughly canvassed the congregation for subscriptions to the building fund. A considerable sum was then raised and subsequently increased by contributions from outside sources, the county member, Hon. Speaker White, sending a generous subscription, and an anonymous donor in England contributing twenty pounds. The building is completely finished except outside painting, and is a very neat structure. The interior is finished in matched pine, oiled and varnished, and on Sunday a large congregation filled the edifice, rejoicing that at last they had a church in which it would be a delight to assemble Sunday after Sunday, presenting as it did so vivid a contrast to the gloomy log school house. Many of the worshippers came fourteen miles to attend the opening services, and several communicants came from Point Alexander, ten miles distant. At this latter point there are a number of communicants, and they will for the present and until they have a church in their own neighbourhood, make their communions at Chalk River. The mission priest, Rural Dean Bliss, conducted the services morning and afternoon, the former services being the Holy Communion, and the latter Holy Baptism with short Evensong. Three children received the Holy Sacrament of Baptism. The organist and choir of All Saints', Petawawa, led the singing which was very hearty. The sermon in the morning was on the continuity of the British Church from the apostolic age through the days of Alban, Columba, Aidan, Oswald, Cuthbert, and other early British saints and confessors, down to our own day. In particular the preacher dwelt upon the life and work of Saints Aidan and Oswald, the one a British bishop, the other a British king, in the seventh century. Their memories were thus recalled, because inseparably linked together, and the church that day opened was to be dedicated to the memory of St. Oswald, as last year the church in North Alice was dedicated to Saint Aidan. In the afternoon the sermon was on the four distinguishing marks of the Christian Church, and a strong appeal was made to the large congregation present to so use their sanctuary that God might indeed be glorified in the conversion and salvation of many a soul. The sanctuary furnishings were the gifts of friends of the mission in England, with the exception of the brass altar cross, which was sent by the Rev. Mr. Samwell, now of Wales, as a memorial of his former association with the mission work on the Ottawa. This is the ninth church erected on the Upper Ottawa, during the past ten years, including the one built by Mr. Samwell. The Rev. Forster Bliss desires to again express his heartfelt gratitude to those who since his inauguration of the work ten years ago down to the present year, have continued to offer their alms and their prayers on behalf of its extension, and he has also expressed the hope that as in all these years he has been aided and encouraged by the liberality and sympathy of the faithful, so in any future effort the same ready help will respond to his appeals.

OSNABRUCK AND MOULINETTE.—At St. David's Church, Wales, a thanksgiving service was held on Sunday morning, Nov. 13th. There was a very large congregation, of whom 59 received the blessed sacrament. On the previous Sunday evening, the Rev. R. W. Samwell (the incumbent) made an appeal to the people to show their gratitude for God's blessing by placing sufficient money upon the plates at the thanksgiving service to wipe off the debt upon the church. He asked for \$223 at least. The people responded by making offerings to the amount of \$230. This sum, together with the grant of £25 from the S.P.C.K. (which the congregation are now qualified to receive), has more than freed the church from

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debt, and it is now ready to be consecrated. At a vestry meeting recently held, the incumbent proposed the immediate finishing of the basement, and after consideration as to cost, it was decided to begin the work at once. The cost will be from \$250 to \$800. The improved lighting of the church also took up the attention of the meeting, and the matter was referred to a committee. On Tuesday, Nov. 8th, a meeting of the ladies of the congregation and those interested in the work of the Sunday school was held. A sewing society was formed for the purpose of working for a bazaar, to take place some time during the spring, to raise funds for the purchase of new chandeliers for the church. Much interest was manifested in the work of the Sunday school. Various suggestions for its improvement were made by the incumbent, and heartily adopted.

MOULINETTE.—The church is rousing up and going ahead vigorously, and the interest shown by the members of the congregation augurs well for its future prosperity. A Sunday school was opened three weeks ago, and now numbers 40 scholars. A meeting of the congregation was held on Thursday, Nov. 10th (after thanksgiving service), when the subject of church renovation was discussed, and it was decided to make an effort to raise sufficient funds during the winter to carry out the work thoroughly in the spring.

At Osnabruck Centre the same enthusiastic spirit is observable. Considerable improvements are being made in the sanctuary of the church. A new altar is being made, for which a handsome red covering has been given, together with hangings for credence, prayer desk, and lectern. Sufficient funds are now in hand for the purchase of a much needed set of communion vessels. The choir is improving both in number and singing. Horse sheds are being erected. The church throughout the parish is well off in the matter of churchwardens, who all take an active interest (as they should) in the work of the church.

KINGSTON.—A meeting in the interest of Trinity University, Toronto, was held in St. George's hall, with Prof. Worrell in the chair. He read a circular from the convocation of Trinity College authorizing the formation of a diocesan branch of convocation. This led to a discussion which ended in the adoption of a resolution, moved by the Rev. Rural Dean Carey, of St. Paul's, approving of the formation of a branch in Ontario diocese. A strong committee was appointed to consider methods of working the scheme and to devise a constitution, to be submitted to the central convocation for ratification.

KINGSTON.—The scheme for the division of the diocese is assuming very definite shape. Bishop Lewis has placed himself at the head of the movement and is taking active measures to promote a thorough and immediate canvass for the necessary endowment fund. The Archdeaconry of Ottawa is to comprise the new See, and the Bishop has appointed Archdeacon Lauder and the rural deans of the Archdeaconry a committee to take all necessary steps for the raising of funds "for the endowment of the new Diocese of Ottawa." The Bishop, with Archdeacon Lauder, is to visit the larger towns and cities and address public meetings, after which the rural deans are to visit and canvass all other parishes in their respective jurisdictions. At a meeting of this committee this week in Kingston, the Archdeacon of Ottawa was elected chairman: Rural Dean Pollard, secretary, and a prominent banker in Ottawa named as treasurer, subject to his acceptance of such office. The Bishop has appointed the following places and dates for present meetings which he will address:—Ottawa, Dec. 6th and 7th; Arrnprior, Dec. 8th; Pembroke, Dec. 9th; Perth, Dec. 10th and 11th; Smith's Falls, Dec. 12th; Carleton Place, Dec. 13th; Morrisburg, Dec. 14th; Cornwall, Dec. 15th.

TORONTO.

Church Conferences.—A preliminary meeting to consider the proposal of holding joint conferences of the clergy and laity of the Rural Deanery of Toronto, was held in St. James' school house, last Monday evening. The Rev. Septimus Jones, Rural Dean, in the chair; the Rev. J. C. Roper acted as secretary. Among those who took part in the discussion were the Revs. Dr. Langtry, A. J. Broughall, Canon Cayley, R. C. Caswell, John Pearson, C. H. Shortt, Dr. J. G. Hodgins and Messrs. S. G. Wood, G. B. Kirkpatrick and others. The following were decided upon as being subjects proper for discussion: Lay work in the Church, its development, organization and methods; Sunday school work; City and Suburban Missions; Benevolent Institutions and the relief of the poor; Social problems and general Church questions of the day. It was decided that the first meeting shall be held on Monday, 12th December, from 8 to 6 o'clock in the afternoon, and at 7.30 in the

evening, in St. James' school house. A full attendance of clergy and laymen is expected, the topic for discussion being "Lay work in the Church, its development, organization and methods."

A Quiet Day for Women was held last Wednesday in St. James' Cathedral, by the Rev. J. C. Roper. The special object of these services was that those participating may shut out the world as far as possible for one day at least, and be completely alone with God in His house of prayer; to listen to special instruction on the practical heart-needs of Christian people; to meditate upon the word spoken before it slips away; to turn resolves into prayers, and by prayer to consecrate soul and body to duty and service. All day long these services were fairly well attended.

St. Margaret's.—Rev. Prof. Rigby lectured to the Brotherhood of St. Andrew last week in this church. His subject was "The Early Period of the English Church History." He gave an account of the condition of the Christian Church in England in the days of the Roman Empire. Then he passed on to Saxon time, and wound up with a brief summary of the work done by St. Augustine.

Holy Trinity.—A concert was held last Tuesday evening, in the Sunday school of the church, by the children attending it. The commodious building was well filled, and the entertainment was thoroughly enjoyed by all.

St. Stephen's.—A pleasant conversazione, under the auspices of the Church of England Woman's Auxiliary to the Missionary Society, was held last Thursday evening in the school house of this church, for the purpose of bidding farewell to two young ladies, Miss Symonds and Miss Garlick, who are going out as missionaries among the Blackfeet Indians in Alberta. This Indian reservation is 60 miles from Calgary, where there is an English Church station, and here these ladies will enter on their labours. The conversazione, which was well attended, was presided over by Bishop Sweatman, who made an address highly complimentary to the woman's auxiliary. He stated that there were now 78 adult branches, 34 junior branches and 36 life members. Rev. Dr. Mockridge and Rev. E. C. Cayley also made addresses, and a capital musical programme was executed. After the concert, lunch, provided by St. Stephen's branch of the auxiliary, was partaken of. The members of the auxiliary present wore for the first time their new permanent badges, a Winchester cross of silver, with the motto, "The love of Christ constraineth us." A vote of thanks to the speakers was carried before the meeting adjourned.

Grace Church.—The monthly meeting of the Toronto Sunday School Association was held last Thursday evening in the school room of this church, Rev. J. P. Lewis, the president, presiding. Among those present were Revs. J. D. Cayley, C. H. Shortt, Softly, A. Hart, C. L. Ingalls, Prof. Clark and Prof. Roper, Messrs. G. B. Kirkpatrick, S. G. Wood, W. Brown and J. S. Barber. The normal school lesson for next Sabbath was taught by Mr. S. G. Wood, and the lecture of the evening on the subject of "The Church in the restoration period," was delivered by Rev. Provost Body. The officers for the year were elected as follows:—President, Bishop Sweatman; clerical vice-presidents, Revs. John Langtry and C. F. Ingles; lay vice-presidents, S. G. Wood and G. B. Kirkpatrick; general secretary, C. R. W. Biggar, Q.C.; corresponding secretary, J. S. Barber; treasurer, J. C. Wedd; executive committee, Revs. A. Hart, E. C. Cayley and C. H. Shortt, and Messrs. Andrews, Carter and Cooper.

Missionary and Theological Society.—Sunday, Nov. 27, Mr. F. DuMoulin, B.A., took duty at Streetsville; Mr. C. W. Healey, B.A., at Chippawa, and Mr. T. Leech, B.A., at Clareville. Scarboro was supplied by Mr. Rupert J. Dumbrille, and York by Mr. Little

ALLANDALE.—Since the laying of the corner stone of the new St. George's Church, the building has made rapid progress. The congregation have done marvelously well in being able to meet their first payment of \$500 last month, and are now making every effort to meet the second payment of \$700 next month. We expect the new church will be open about the beginning of the new year. Rev. Mr. Godden has been making collections in the city during the past week and has met with fairly good success. He would be extremely grateful to any who would wish to send even a small subscription. May God bless the work.

PICKERING AND GREENWOOD.—Since the opening of Michaelmas Term, Mr. J. Allen Ballard has supplied these places, and though contending against many difficulties, is doing a good work.

NIAGARA.

HAMILTON.—The induction of the Rev. W. H. Wade as rector of the Church of the Ascension took place last week. In the absence of Bishop Hamilton, who is out of the city, Rural Dean Forneret conducted the ceremony assisted by Canon Curran, of St. Thomas' Church, and F. C. Howitt, of Stony Creek. The ceremony was very simple, consisting of the presentation of the keys of the church by Mr. Williams, people's churchwarden, and of a set of books by Rural Dean Forneret to the incumbent, after which the usual service was proceeded with, the sermon being preached by Rev. Mr. Howitt.

HAMILTON.—Ascension Church.—The Rev. Mr. Wade was duly inducted as rector on Wednesday, 23rd inst., by Rural Dean Forneret, acting for Archdeacon McMurray. A Sunday school examination will be held in All Saints' Church school house, on Thursday, Dec. 1st.

GRIMSBY.—The appointment to this vacant rectory is not settled yet, but it is hoped that a satisfactory arrangement may soon be reached.

BURLINGTON.—Sixteen young persons, four of whom had been attendants of other communions, were confirmed by the Bishop of Niagara, in St. Luke's Church, on Sunday, 20th Nov. All of them received their first communion afterwards, the Bishop administering, assisted by the rector. His lordship also catechized the Sunday school in the afternoon, and preached in the evening.

PALMERSTON.—The Rev. F. C. Piper of this parish, received a unanimous call to the rectory of Kincardine, at a stipend of \$1,000 and house. On hearing this, the vestry of St. Paul's Church met and urgently requested their clergyman to remain with them. The vestry voted an additional \$100 to Mr. Piper's stipend, which makes it now \$700 and a house. He has consented to remain.

HURON.

WOODSTOCK.—A meeting of the representatives of the vestries of new and old St. Paul's was held last week, to discuss the boundaries of the two parishes and agree, if possible, upon an amicable division. Rev. Canon Young, of Simcoe, the Bishop's commissioner, was present. New St. Paul's proposed that Victoria Street should be the dividing line for church purposes, but this was not acceptable to the gentlemen present representing the other church. After fully discussing the question it was agreed to petition the Legislature to pass a special Act empowering the synod to make a division of the two parishes

ALGOMA.

Rev. T. Llwyd, Commissary, desires to acknowledge, with hearty thanks, the prompt and very kind response to his appeal for Rev. J. Irvine's parsonage, and wishes to say that he has sent to Mr. Irvine the \$50 needed. He would now earnestly commend to Algoma's co workers the diocesan parsonage fund for their sympathetic help, as there are yet several needy claimants seeking help therefrom.

RUPERT'S LAND.

ROUNTHWAITE.—This parish publishes a parish magazine, *The Rupert's Land Gleaner*, and one extra page of local matter, price 50 cents a year. All the printing is done at the Rupert's Land Indian Industrial School. This is a good plan for strengthening the *Gleaner* and helping the parish. On the evening of Thanksgiving Day, service was held in the church. It was well attended; the offertory will go to the Home Mission Fund. The incumbent, the Rev. H. Dransfield, preached. The west window of Rounthwaite Church is an old window from Chester Cathedral, Eng. The collectors are busy trying to reduce the debt on the church.

BRIEF MENTION.

Anything moving at the rate of ten thousand miles an hour can be photographed.

The engineers of San Francisco propose to supply that city with water from Lake Tahoe, 150 miles distant.

The Pharos lighthouse, Alexandria, was built B. C. 285; height, 550 feet, light visible 42 miles.

St. John's Church, Dunsford, was opened for service on Sunday, 27th ult.

Within three years, the London society of authors has grown from 250 to 780.

It is said 3,800 braves of the Cheyenne and Arapahoe tribes in Indian Territory will be on the war path by January 1st.

The walls of Babylon are said by Herodotus to have been 350 feet high and 100 feet thick at the base.

Jeru-alem is still supplied with water from Solomon's pools through an aqueduct built by the Crusaders.

Two handsome silver alms dishes have lately been presented to St. John's Church, Portsmouth, diocese of Ontario.

An ancient Egyptian scythe, found near the Nile in 1890, is on exhibition in London. It is of wood with a set of fine flint saws.

Rev. C. C. Kemp, curate of Grace Church, Toronto, has been appointed incumbent of a church in Cleveland.

The Rev. George Johnson, rector of All Saints' Church, Durham, has returned from his trip to England.

Mr. Pullman made a wedding present of a handsomely decorated car to his daughter, who married a young Californian and moved to the Pacific coast.

Bishop Lewis has appointed Rev. A. H. Whalley, of Bell's Corners, to preach at the annual missionary services through the Petawawa sections of the diocese.

Gen. Raum estimates that the United States pension office will require \$200,000,000 during the next fiscal year to pay pensions.

W. stminster bridge, built in 1750, was the first in which the foundations were laid by the aid of caissons.

A hotel is being erected on top of the Mountain, Hamilton, in the east end, where it is intended to construct another incline railway.

Some of the English pumping engines perform work equalling the raising of 120,000,000 lbs. 1 foot high by the consumption of one cwt. of coal.

Queen Victoria is having carpets made from patterns designed by the Prince Consort.

Rev. Charles Clark, the Unitarian divine, best known as a chartist and radical reformer, died at Birmingham on Thursday.

The search light on top of Mount Washington is so powerful that one can read by it at a distance of seven miles.

The first of the World's Fair half-dollars was struck off at the Philadelphia mint on Saturday.

The Rev. F. G. Newton, the newly appointed rector of St. John's Church, Strathroy, entered upon his new charge on the 13th inst.

It is stated that the Rev. S. B. Rees, formerly pastor of the Baptist Chapel, Denmark Place, has joined the Church of England, and will shortly seek for admission to the diaconate.

No Austrian can procure a passport to go beyond the frontier of his own country without the consent of his wife.

The Church of St. Philip, Stepney, built by the vicar and a few friends at a cost of about £40,000, was consecrated by the Bishop of Wakefield.

Rev. W. Faber, for nine years pastor of the First Presbyterian Church, Jamestown, N.Y., has resigned to join the Church of England.

The late Thomas Nelson, publisher, Edinburgh and London, has bequeathed £10,000 to the Free Church of Scotland, and £5,000 to the Edinburgh Royal Infirmary.

The rumbling of the recent coal-mine explosion in South Wales was heard nine miles. Of one hundred and forty-three men, only thirty-two were rescued.

The Duchess of Sutherland, who already is known as an authoress, is engaged on a story dealing with English social life. She hopes, the *Bookman* says, to found a literary *salon* in London.

Bishop Kingdon was enthroned as Bishop of Fredericton last week. Bishop Neilly and Dean Alexander, conducted the services; Canon Brigstocke preached the sermon.

Rain has fallen but twice in Aden, Arabia, in twenty-nine years. Previous to 1888 it had been twenty-six years.

The indignation in England on the proposed sale of *The Foudroyant*, one of Nelson's favourite ships, is most natural. Such economy is an insult to all the people.

The Rev. Eustace A. Vesey and Mrs. Vesey, of Sault Ste Marie, who have been on a visit to England, returned last week.

A volume of essays by the Archdeacon of London, bearing on "Christian Character and Conduct in the Present Day," and entitled *The Servant of Christ*, has been published by Mr. Elliot Stock.

The fifteenth anniversary of the opening of the Church of Ascension, Toronto, was celebrated last Sunday.

A gentleman has signified to Bishop Potter, of New York, his intention to give half a million dollars to-

ward the fund for the building of the new Protestant Episcopal Cathedral of St. John the Divine.

A petrified man has been found in a cave in the foothills of Godaloupe mountains, 15 miles west of Eddy, N.M. This is said to be no "Cardiff giant" scheme, but a genuine case of petrification.

A window, designed as a memorial to the late Mr. W. H. Smith, has been unveiled at Portsea Church, to which the right hon. gentleman was a generous patron, having contributed close upon £80,000 to the building fund.

A whaling ship has returned to San Francisco after an absence of two and a half years, bringing bone and oil worth \$400,000. From July, 1890, until August, 1892, they were without news from home.

It is said that the Rev. C. C. Owen, of Toronto, and the Rev. J. W. J. Andrew, of Hamilton, have refused good offers of churches in the Diocese of Huron.

According to statistics just made public there are 950,000 persons imprisoned in 875 jails in Russia. Ninety per cent. of the prisoners are men. The prisons were built to hold only 570,000 persons.

The Rev. Dr. David Greer, pastor of St. Bartholomew's Protestant Episcopal Church, New York, having a sufficient private income for his own needs, turns over his entire salary for the relief of the poor, and as his salary is \$15,000 a year, the relief is a substantial one.

His Lordship Bishop Lewis has been talking to a reporter at Ottawa in favour of a division of the diocese, with Kingston as the see of one of the new bishoprics and Ottawa no doubt the other.

James Eddy, of Troy, New York, makes all the ink used in printing Government money. It is the only kind suited to the paper. It was invented by his deceased father, and nets him fifty thousand dollars a year.

A feather-merchant of Paris lately received six thousand birds of paradise, three hundred thousand Indian birds of various kinds, and four hundred thousand humming birds. Forty thousand birds have been recently sent to Paris from America, and over one hundred thousand from Africa. This means slaughter of the innocents.

British and Foreign.

It was reported that a very valuable religious and antiquarian relic known as St. Columkille's stone has been stolen from Garvagh Church-yard, in the north of Ireland, and that it is now on its way to be offered for exhibition at the World's Fair, Chicago.

A correspondent of the *Guardian* rejoices over the fact that "for the first time an English cathedral has opened its doors to welcome as faithful sons of the Church of England members of the English Church Union," the annual festival of the Gloucester branch of the E.C.U. being held on Thursday in the cathedral.

It has been stated that Mr. Moody has received a cordial invitation to hold a mission in Cambridge for University men, the names of Professor Ryle and the Rev. Handley Moule being mentioned in connection therewith. We have reason to believe that the announcement is quite unauthorized, and is not only premature, but misleading.—*Rock*.

The translation of the New Testament into Ganda or Luganda, the language of the Uganda territory, has just been finished, and the complete book will soon be issued. The Gospel of St. Matthew was printed in 1888; in 1890 a second edition was prepared; in 1891 an edition of 2,000 copies of St. John was published; the Acts, some of the Epistles, and the Revelation were subsequently added, and now the remaining portions have left the hands of the translator.

In his address to the members of the Synod of Cork, Cloyne and Ross, Bishop Gregg pointed out that the state of uncertainty with regard to the political future of Ireland was affecting injuriously the best energies of their country in every direction. Some feared a continuous angry battle; some looked forward to a terrible and destructive cyclone; while others believed there would be an equinoctial calm. If they, as Protestants, were to address the people who dwelt around them, and who differed from them as regards politics and religion, all they would ask of them was, 'Allow us to live in peace, and deal with us as honest men.'

The Indian *Churchman* says:—'The religious census in Ceylon shows some curious results. It appears that, while the general increase of popula-

tion in ten years has been nine per cent., that of the Hindus has been only 3.75, and that of the Mahomedans 6.6. The Christians have gained considerably with 12.7, but the Buddhists much more with 15.4. This looks as though the efforts of Colonel Olcott and Sir Edwin Arnold to bring about a revival of Buddhism were really beginning to tell, and conversions were taking place from Mahomedanism and Hinduism, but it must be remembered that the three religions are so much blended in the island that the passage from one to the other represents an infinitesimal amount of actual change. Still the mere fact that so many should be willing to register their names as Buddhists is remarkable.'

The annual meeting of the Diocesan Synod of Derry and Raphoe has been held at Derry. The Bishop presided. His Lordship, in reviewing the general position of the Church, said that sometimes he had been accused of being a prophet of evil, but he really did not think he had been more a prophet of evil than other people, and he heartily wished sometimes that his prophecies had been fulfilled in less measure than they had been. But the more the prospect was dark outside the more he said he should desire to turn to such signs of encouragement as one might see in the stormy sky. There were a great many things to encourage one in the condition of that diocese. There were many people who had trembling hearts, and feared for the future of the landlords of Ireland, who were in such large measure members of their Church, and many of whom—not least in the diocese where his Lordship was speaking—had proved themselves her warm and sincere friends.

The Archbishop of Dublin furnished his Diocesan Synod, which was recently held, with some interesting statistics, which serve to illustrate the condition of the Irish Church since the year 1869. It appears that in these three-and-twenty years 85 churches have been built or rebuilt, and 375 restored, by voluntary contributions, at a total cost of over half a million. Cathedral restoration in the last fifty years has further attracted money offerings, which also amount to more than half a million. In this way above a million pounds have been raised by voluntary gifts to the Church during a period in the latter half of which the extra burden has been thrown upon Irish Churchmen of raising a quarter of a million annually for the support of their clergy. His Grace spoke hopefully of the future of the Irish Church, resting his confidence on the record of her career in the immediate past, and on her Catholic character.

The Church Association has held a conference to consider its policy as affected by the Lincoln judgment. It has come, we are glad to say, to the very wise resolution that it is manifest that at present it is useless to go to law. It could not have taken much time or much argument to arrive at this conclusion. Still, that it has been arrived at is so much to the good, and the Church Association is so far to be congratulated on having allowed the counsels of common sense to prevail with it. But the Association goes on to add that circumstances may arise in the future when prosecutions may once more become necessary. The future is a vague thing. All sorts of difficulties may arise in the future which may call for all sorts of unforeseen action. The *addendum* of the Association, looked at simply in itself, has little that need astonish one or make one complain. But, looked at in the light of the Association's past, it has a nasty sound about it. The Association has been badly beaten, and it does not take its beating with any good grace. Its energy is stopped for the present, but its old spirit is still alive, and, as it hopes, will yet have an opportunity of bursting out. The Association has not yet learned charity or common sense. It has only been forcibly prevented having its own way.—*Church Bells*.

Nothing in connexion with the 'Congress' of the Church in Scotland, was more striking than the general feeling which was manifested in favour of a very much larger use of the laity in Church work, and an extension of their powers and duties. Canon Body, in an evidently carefully prepared and powerful paper, showed what these powers should be, and how they should be restricted, and he was followed by others who urged the advantages of lay help. Special stress was laid on its importance in reaching scattered members of the Church, recovering those who have lapsed, and evangelizing the masses in the great towns. It is notable that the question of lay preaching was not directly referred to, but it was implied by several of the speakers that they were not opposed to lay workers preaching, subject to certain restrictions. If the Congress was at all representative, it seems not unlikely that some definite steps will be taken to extend the powers of lay readers and to increase their number.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

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

Literature and Readers.

SIR,—Your own leader on "Canadian Church Literature" in the CANADIAN CHURCHMAN of the 27th ult., and two letters written by the rector of St. Luke's, which appeared in your journal on the 20th ult. and the 3rd inst., respectively, furnish food for very serious reflections to every loyal son and daughter of the Church, if not throughout the Dominion, certainly in this diocese, but I would say the entire Dominion. Perhaps you will permit me to say a few words expressive of thoughts the above letters and leader have suggested to my own mind.

1. A few thoughts as to reading, &c. The old proverb is, "you may take your horse to the water, but you can't make him drink." The corollary to this seems to me to be, it is useless to take your horse with hopes of satisfying his thirst, to a pit where there is no water. The moral of this is in relation to readers and literature. 1st, either the supply is there, but there is no thirst for the knowledge it would impart; or, 2nd, the thirst exists, but there is no fountain open for the supply of the knowledge desired; or, 3rd, the palate may have become vitiated by drinking at the wrong fountain, and thus a thorough distaste for pure and more profitable reading is corrupted, if not destroyed.

It is no uncommon complaint that people, especially young people, will not read—particularly that class of literature relating to Church matters, as it is considered too dry. The same may be said of the Bible or Sunday-school lessons. But it is by no means confined to Church, Bible or Sunday-school subjects. Only a few days since the same complaint was made with regard to a Temperance Library. Here, so to say, were the pit and the water, and there were the horses, i.e., readers, but they didn't read. The question arose, "What must be done?" The next question, "What is the character of your books?" All excellent and carefully selected. Good. I suppose they get books from the Free Library? No doubt. What sort? No one could or seemed inclined to answer, so I made a guess, the following incident guiding me. Some years ago I was standing in a news vendor's shop in the mother country, when a young man of from 18 to 20 years of age came in to make his purchases of periodical literature for the week. I was unaware that I was known to him, as he was quite unknown to me. His knowledge of me I found from a short conversation with him while he waited, arose from the fact of his being a member of a temperance society. I became interested in him, and was led to note the character of his periodicals. They were various, and eight in number. I may characterize them as pickles, vinegar, mustard, pepper, cayenne, capsicum, &c. All condiment. No bread, no meat. I don't say they were immoral or irreligious, nor exactly of the penny and halfpenny dreadful sort, but there was no solid food for the mind, or to be more consistent with my proverb, there was no pure fountain from which he could drink and live, not even a temperance paper amongst them. I asked permission and obtained leave to put a question to him as to why he confined his reading to this class of literature. The answer was honestly given. Whilst acknowledging that he ought to read a higher and better class of publications, he had lost his thirst for wisdom and knowledge by reading mere romance of a very exciting character. Is not this case typical of thousands, eye of tens of thousands, illustrative of the proverb quoted. Only the chances are, the Free Library, not so much the news vendor's shop, is the source when the supply of condiment is drawn. As to the horse being thirsty and the fountain dry, there may or may not be much in this, though there are those who say there is much in it. I am too young a resident in Toronto to be able to express an opinion as to the supply of the class of literature most likely to be read by our young people—the weekly or monthly periodical—the CANADIAN CHURCHMAN being the only one I know at present. I know there is a monthly under the editorship of Dr. Mockridge, but whilst I am satisfied that learned editor will do his best under circumstances by which he may be environed, I can say nothing certain beyond this. His monthly may be devoted to topics interesting only to the clergy and the more learned members of the Church, and so have no interest for the young, who are of the greatest importance and concern in dealing with this question.

What is to be done? The S.P.C.K. supplies an admirable series of most interesting stories, it is

needless to say of the best possible character, as well as a series of cheap historical books of the highest import to all who desire to be as correctly informed as possible as to the origin and history of the dear old mother Church of England.

But there are books and books published by a religious society, and painful as the fact is, one must admit it—our young people are suspicious that anything and everything published by a religious society must be dry and uninteresting. So the books are not read except by the people who thirst for that knowledge which makes them wise in that which is truly lovely and of good report. Hence also we have the fact that few of our young members have any but the most superficial knowledge, if any at all, of the glorious history of their own Church; not so the young of the sects.

The questions arise—What is to be done and how are we to meet the want so as to win the attention and support of young readers? Have we not the CANADIAN CHURCHMAN every week? Of course questions are much easier asked than answered. It is much easier to say what is in existence, and ought not then to suggest what ought to exist but does not. This is my difficulty at any rate.

GEORGE WARD.

40 Gloucester St.

Notes on St. Matt. v. 39-42; St. Luke vi. 29-30.

SIR,—In reading these and kindred passages we feel the strongest desire to know what our Lord exactly meant, and what it is they are to teach ourselves. Does He mean that literally and actually we are to turn our other cheek to be smitten, and add to what has been taken away by violence or legal quibble? This is what He seems at least to say; but if so, the advice is now received as a dead letter, and nobody does give the other cheek, or add the tunic to the upper robe. Is this, then, only a metaphorical way of teaching patience—an exaggerated statement in order to emphasize a simpler duty.

We must above all avoid the thought that Christ ever spoke in an unreal way, or addressed Galileans in the language of angels. If we are not able now to exhaust the truth of what He said, we are to believe that what He said had a real meaning, and that we can both reach what is sufficient for our use, and find it to be beneficial. It is only the more precious in our having to search for and find it.

Here the keynote is whatever is the opposite to the desire for revenge. Whatever may have been written in the law of a retaliatory spirit (Ex. xxi. 24; Lev. xxiv. 20; Deut. xix. 21), and however this may have been shaded off by a more humane and religious feeling (Deut. xxxii. 35; Prov. xx. 22 and xxiv. 29), Jesus lays down the law of His Kingdom, "Resist not the malignant one," that is, do not stand up against him and fight him with his own weapons. "But whosoever (of that class) smiteth thee," &c., that is, if you are exposed to malignant violence, oppression, and robbery, you are not only to submit to it, but you are to try to do good to those that are injuring you, and exhaust your body and substance for their profit. He lays down and explains this as the law of His Kingdom. His standpoint is within the circle of spiritual life, and He looks not upon what His people are, but upon what they shall be in His own perfect image. If, then, we turn round and read this in the light of Jesus' life, we see it exactly portrayed. He never retaliated, never resisted, never refused to suffer, did not protect Himself though death was visibly approaching, and He died in carrying out this passive non-resistance. He was always "doing good," and thus embodied in action the advice He gave His disciples. St. Paul did the same, and so did the other saints we read of in Scripture. It is not an unattainable height of perfection, and far less a vague spirit that means nothing, and does no more.

In carrying this law into practice there are two objects to be considered, the giver and the receiver, the injurious person and the injured. Is my patient Christian bearing to be productive of good in him, and my doing good to him a living object lesson of a higher love than man's, and of nobler ends? Then my work and pain attain their end. Am I also thereby trained and disciplined for a fuller sacrifice and riper character? Then obedience takes me nearer to the life of Him that is perfect, and I approach the centre in the brightness of His rays. The passage is one of the most precious that the Scripture contains, and most practicable and valuable, when taken on the level of Christ, and not on that of popular feeling and practice.

If, in conclusion, it be said we must see that our submissiveness is not to be provocative of greater oppression, and that our sacrifice is to be of some use, we are not qualified to be judges of what God has put in His own power. St. Paul must often have looked back upon the meekness of St. Stephen, and the whole idea of the cross is one of willing suffering with the results known only to God. We do not know of what use anything will be, whether it be promising or unpropitious.

JAMES GAMMACK, LL.D.

East Toronto, Nov. 18th, 1892.

Rural Dean Bliss' Mission.

SIR,—In canvassing this summer for our mission work on the Upper Ottawa (Petawawa Mission), I visited, by invitation of the clergy, the following parishes, addressing twenty-four congregations on the general missionary work and wants of the Church in the Ontario Diocese, and receiving, at the hands of both clergy and laity, encouragement and support fully equal to my expectations. In thus publicly acknowledging the kindness received, and the sums contributed in each parish, I desire to emphasize a fact that has been sometimes called in question, viz., the readiness of our laity to contribute to the support of the mission work of the Church. All they ask, and it is a reasonable request, is that we "show cause" for an appeal. The mission fund of the diocese and the local contributions to the priests' stipends would be largely increased were the necessity therefor more clearly demonstrated to our people than appears to be the case at present.

The parishes visited and the sums received were as follows: North Augusta, \$75.32; Bell's Corners, \$62.44; Trenton, \$57.55; Aultsville, \$54.05; Almonte, \$53.10; New Boyne, \$47.25; Richmond, \$47.25; Lyn, \$46.05; Ashton, \$45.50; Camden East, \$27.85. Individual or annual subscriptions sent me by mail will be acknowledged as usual in the annual report, copy of which will be mailed to each contributor.

FORSTER BLISS.

Mission House, Petawawa, Nov. 19th, 1892.

Corrections.

SIR,—I am of course gratified that you have thought my sermon preached at the consecration of St. Matthew's, Quebec, worthy of reproduction in your valuable paper. I only regret that copying it, as you did, from Quebec papers which printed it the morning after its delivery, you naturally reproduce the numberless misprints by which it was disfigured. I venture to ask your permission to point out a few of them, trusting to the good sense of your readers to correct for themselves the most obvious errors, as (e.g.) 1749 for 1849, and texts of Scripture which were spoken in full, but of which only a few words were written out. The sermon is being published in book form at the cost of a gentleman in Quebec, with an introduction and appendix, as a memorial of the interesting event. That text will of course be correct. And so far as the copies furnished me will go, I shall be glad to send one to any old friend of St. Matthew's who sends me his name.

HENRY ROE,

Lennoxville, Nov. 22nd, 1892.

Column 2, line 15 from foot, for formality read personality; line 29, for coverings, warnings. Column 3, line 2, for or speak, we speak; line 37, for even, turn; line 41, for racial, radical; line 59, for reasonable, measurable; line 61, for text, test; line 63, for confessed, confirmed. Column 4, line 10, for purest, present; line 17, for universally, miserably; line 20, for favour, form; line 34 from foot, for sweet words, heart, and was. Line 44, for thanks to God in their places, read the will of God in this place; line 20 from foot, a whole connecting paragraph is omitted. Column 6, line 36, for chiefly read directly; line 43, for even, when; line 20 from foot, a whole connecting paragraph is omitted here. Column 7, line 3, for point, print. There are scores of other less important errors.

An Open Letter Addressed to the Editor Evangelical Churchman, Toronto.

SIR,—It seems a pity that one holding the presumably important position of editor of a Church of England paper, should have committed himself to a gross personal attack on so high-minded and conscientious a man as the Bishop of Niagara, without at least having some faint notion of the facts of the case.

As your editorial entitled "Church Troubles at Grimsby," is utterly mistaken, to put it mildly, in nearly every particular, it is only right that the public should be informed of the true state of affairs, which is as follows. The breath was hardly out of our late rector's body when a determined attempt was made by a number of members of the neighboring parish of Winona, assisted by a small, but turbulent faction here, to foist the Rev. Mr. Hewitt upon us as our rector, whether the Bishop and we approved of it or not.

Accordingly a petition was sent into the Bishop signed by 110 names from Grimsby, and a large number from Winona, which latter have nothing whatever to do with the appointment of a rector to this parish. In spite of this irregularity, however, it received every attention at the hands of the Bishop, churchwardens and lay delegates, who, after full consideration thereof, proceeded to the unanimous appointment of the Rev. Mr. Clark to the position.

Another petition in favour of the Rev. Mr. Hewitt was then got up and signed by 111 names in our own parish, which contains nearly 300 Church members, instead of 150, as stated in your article. It was

made up as follows: Attendants and contributors to the funds guaranteeing the sum of \$181.40, 30; attendants but non-contributors, 51; non-attendants and non-contributors, including some children, 24; dissenters, 6; total, 111. The means used to obtain some of these names were such as are, alas! but too common in political contests, but, as far as I know, are now employed for the first time in Church matters.

Turning to the other side of the question, we find the following who did not sign the petition. Attendants and contributors to the funds guaranteeing the sum of \$429.88, 67; attendants but non-contributors, 122; total, 189. These things being so, what becomes of your statement that the Bishop has seen fit to ignore the petition of the majority?

As to the so-called secrecy in making these appointments, it is the Bishop's practice to give the churchwardens and lay delegates their choice whether the proceedings shall be public or confidential. In the former case of course it would be impossible for his lordship—for reasons obvious, one would think, to a very limited intellect—to express his views freely upon the different names submitted to his and their notice. As a matter of fact, the churchwardens and lay delegates usually prefer that the proceedings shall be confidential, and did so in this case, the Mr. B. R. Nelles referred to in your editorial note being one who particularly desired it. Hoping you will have sufficient sense of justice to insert this letter in your next issue.

F. G. H. PATTISON.

A member of St. Andrew's Church, Grimsby.

Grimsby, Nov. 22nd, 1892.

[We publish the above letter by request.—Ed. C.C.]

Red Deer Mission.

SIR,—In response to appeal for funds for the Church of St. Mark the Evangelist, Innisfail, Diocese Calgary, Alberta, which you so kindly admitted to your columns in August last, only a small amount has passed through my hands. All that I can say actually came as a result of this appeal was one dollar from E.S.M., two dollars from a Toronto lady, and three dollars collected by a friend at Niagara Falls South. Perhaps your readers would like to hear something of the present position of the church at Innisfail. The Rev. H. B. Brashier, the deacon in charge, expects the Bishop of the diocese on 4th Dec., for the purpose of holding confirmation. It had been hoped that the church would have been free from debt before his coming, that it might have been consecrated, but in this we are disappointed. In a letter received from Mr. Brashier, Nov. 23rd, he says, "I am afraid the church cannot be consecrated. Since our last appeal the church had to be painted (to stand the climate), boarded round the sides and banked up, also a large stove and pipes fitted; this has cost us nearly \$200; the vestry decided this was actually necessary. I am afraid there is a deficit of \$200, although the value of the church is really \$16,000, not \$12,000 as originally stated; the churchwardens are calling on all the settlers for \$5 per head, and I am writing a letter to them myself; this would clear the debt; the people want concerts, but acting upon my advice have abandoned them. I might add the people at Innisfail alone have guaranteed in future \$10 per month towards the stipend of the clergyman, and the envelope system (with loose offertories) has been so far successful that the churchwardens can pay interest and all expenses, and have about \$5 per month to the good. Our choir also has a good bit in hand, about \$9, and we are fully equipped with music, &c." In a former letter Mr. Brashier told me that, one of the settlers, Mr. Ralph Cook, had presented the church at Innisfail with ten acres of ground for use as a cemetery. Your readers will see that the work is making solid headway at Innisfail; the people are developing an admirable spirit of self-help. Such good work deserves most real sympathy and practical help. The deficiency of \$250 may seem a very small matter to many of us who live in the cities and towns of Eastern Canada, but it means a very heavy drag upon the settlers in a new country. St. Mark's, Innisfail, is the only church between Calgary and Edmonton, a distance of 200 miles. Innisfail is just 75 miles north of Calgary, in a beautiful district which is fast settling up. I am sure that there are many Churchmen who would gladly contribute for so important an object as the freeing from debt of the one building, in so many miles, erected by the Church for the worship of Almighty God, that the Bishop may be able to consecrate it to the service for which it is intended. If it is found convenient to contribute through the winter, he will gladly forward subscriptions, and, with your permission, Mr. Editor, will acknowledge all funds received in your paper. Thanking those who have contributed, and you, Mr. Editor.

CHAS. L. INGLES.

187 Cowan Ave., Toronto, 25th Nov., 1892.

Notes and Queries.

SIR,—(1) Can you tell me if the convocation of the Province of Canterbury have authorized a burial service for persons dying unbaptized?

(2) If such a service be in existence, will you kindly tell me of what it consists? C.

Ans.—One could hardly imagine a reason for any Christian body giving authority for such a service, or the limits by which it could be used. The rubric forbids the burial service to be used in certain specified cases, and the first case is the unbaptized. Convocation has not given sanction to any other, but nothing prevents your forming a service for yourself and using your own discretion.

Sunday School Lesson.

2nd Sunday in Advent. Dec. 4th, 1892

CONTENTS OF THE PRAYER-BOOK.

I. SHORT HISTORY OF THE PRAYER-BOOK.

The first disciples met together on the Lord's Day "to break bread" (Acts xx. 7). The Lord's Supper was therefore the great centre of public worship, as it is still. Very soon a regular Communion Service, called a Liturgy, was arranged. The one used from early times in Ephesus was called after S. John, and probably he had a good deal to do with the composition of it. Greek missionaries, using this "Ephesian Liturgy," preached in Gaul (France), taking their Prayer-Book with them. Then French missionaries crossed to Britain, carrying with them the same "Ephesian Liturgy." This was used by the British Church until the end of the sixth century. Then Augustine, a missionary from Rome, brought with him to England the "Italian Liturgy," called also the "Liturgy of S. Peter." This was, in many respects, almost the same as the Ephesian. The two were blended together, and a mingled service was formed which varied slightly in different dioceses. The best one was that revised by Osmund, Bishop of Salisbury, 1085 A.D., and is called the "Sarum Use." This was very generally used in England, but gradually corruptions crept in. Then, at the Reformation, the Prayer-Book was translated, all corrupt additions were removed, some new prayers were composed and some old ones slightly altered. The Communion Service itself is very little altered since it left Ephesus soon after S. John's death. We have still, in common with all who use the ancient liturgies: 1. Prayer for the Church Militant. 2. "Lift up your hearts," etc. 3. Consecration Prayer. 4. Lord's Prayer. 5. "Therefore with Angels," etc.

The Prayer Book has safely weathered many storms. Its use was forbidden by Queen Mary (1553-1558), as being too Puritanical. Later on (1645-1661), the Puritans severely punished any person who dared to use it, even in private, thinking it had a Romish tendency. Being persecuted by both parties, it is plain that its simple teaching goes to neither extreme. As we can trace its history back hundreds of years before Romanism or Puritanism existed, we may safely declare it untainted with the errors of either. Note that in all this time an *extemporaneous* service was never used by the Church generally, although perhaps sometimes force of circumstances might make it temporarily necessary.

II. THE ANCIENT ENGLISH PRAYER-BOOK.

The different services before the Reformation were contained in three books:

1. *The Breviary*, (a short collection) containing Prayers, Psalms and Canticles for the services at different hours of the day, viz., *Nocturns* or *Mattins*, *Lauds*, *Prime*, *Tierce*, *Sexts*, in the morning; *Nones*, *Vespers*, *Compline*, in the afternoon and evening. These were used daily by monks and nuns, and have been shortened and arranged into our Morning and Evening Prayer.

2. *The Missal*, containing the Communion Service which was called "*Mass*" from the Latin words of dismissal, when all catechumens, penitents and unbelievers were dismissed before the celebration of this Sacrament.

3. *The Manual*, containing the services which were only used occasionally, viz., the Offices for Baptism, Marriage, Burial, etc.

These ancient Prayer-Books of the Church of England had their origin, as we have seen, in Apostolic times, being derived almost entirely from the Liturgies of S. John and S. Peter.

III. CONTENTS OF THE PRAYER-BOOK.

The principal changes made at the Reformation, besides translation, were:

1. The condensation of the numerous daily services into Mattins and Evensong. 2. The use of the Psalter monthly instead of weekly. 3. The omission of corrupt innovations, as adoration of the Virgin, etc. Now we have all the necessary parts of the

three books, *Breviary*, *Missal* and *Manual*, in our Book of Common Prayer.

IV. LEADING PRINCIPLES OF THE PRAYER-BOOK.

Praise. The larger part of the daily service consists of praise and thanksgiving; *Psalms*, *Canticles*, *Versicles*, *Gloria Patri*, etc., are to be sung. We join with Cherubin and Seraphin in adoration, singing, "Holy Holy, Holy, Lord God of Hosts," also the *Angelic Hymn* "Glory to God in the Highest." The *Credo*s and *Litany* are to be "sung or said." Like David we can say "I will sing and give praise" with the best member that I have. (Psalm cviii. 1.)

To *speak* our praise instead of *singing* it, is a recent innovation, an invention of the sixteenth century. The Church of God has been "a singing Church" since the days when Moses and the children of Israel sang their song of victory (Ex. xv. 21). It was one of the wonderful discoveries made by the Puritans, that the prophets' advice to "sing and rejoice" (Zech. ii. 10) "sing together" (Isa. lii. 9) "sing aloud" (Psalm cxlix. 5) etc., was wrong. That S. James made a mistake when he said: "Is any merry? let him sing psalms" (S. James v. 13). And S. Paul when he declared "I will sing with the spirit . . . and with the understanding" (1 Cor. xiv. 15; Col. iii. 16). Even the Puritans would hardly dare to condemn our Lord for singing a hymn (S. Matt. xxvi. 30) or the saints and angels for singing songs (Rev. v. 9; xiv. 3; xv. 3). Another thing that was discovered to be wrong was the use of musical instruments in the worship of God. David praised God with "psaltery" and "harp" (Psalm lxxi. 22) and appointed singers "to sound with cymbals of brass" (1 Chr. xv. 19). When the singers praised with "trumpets, cymbals and instruments of music," God showed His approval by filling the Temple with a cloud of glory (2 Chr. v. 13, 14). These are only a few instances out of many. The Puritans cannot bring forward a single text to prove their idea that music in God's house is wrong.

2. *Responses*. In modern Protestant denominational worship the same error is made as in the Romish services, viz., the minister prays while the people listen. They cannot join in offering prayers unless they know them, and there are no responses provided for their use. It is the privilege as well as the duty of every Christian in virtue of his "royal priesthood" (1 S. Peter ii. 9) to "shew forth the praises" of God. For this reason our Prayer-Book provides a responsive service, giving the laity almost as much to do as the clergy; and the responses should be made heartily. Even in prayers said by the priest alone, the congregation should express their assent in an audible "Amen."

3. *The Holy Communion*. This is the Sunday Service, "and connects the other services with the Intercession of our Lord by drawing down His Sacramental Presence, and making it a ladder between earth and heaven." The modern idea of going to church "to hear so-and-so preach" is not the principle of the Prayer-Book, which still maintains the Apostolic practice of meeting together "on the first day of the week to break bread." (Acts xx. 7.)

4. *Offertory*. The custom of making a weekly collection is also Apostolic (1 Cor. xvi. 1, 2) and it is "placed reverently on the Holy Table" in accordance with our Lord's words about bringing "thy gift to the altar." He also says "the altar sanctifieth the gift." (S. Matt. v. 23; xxiii. 19.)

V. THE PRAYER-BOOK OUR LIFE COMPANION.

The Church, like a loving mother, provides for her children in every emergency. She carries the little ones to Christ in *Baptism*, then sees to their instruction in all needful truth, by means of the *Catechism*. As they leave childhood behind they are again dedicated to God in the strengthening ordinance of *Confirmation*. Suitable spiritual food is provided in the *Holy Communion*. She blesses them when they marry, comforts them in sickness, commits their bodies to the dust with hopeful words of faith in a resurrection to life, and then commemorates them in the "Communion of Saints" and the yearly celebration of "All Saints' Day."

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

More than a year and a half had rolled away, and Harry worked on still, in the same place, under the same window, and with the same thoughts; he heard often from Nannie, and her letters were always so kind. It made Harry do his work badly for the day after he had them, as the tears would come. But he had never seen Nannie yet; he did so long to see her; but it was so very far off.

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Harry lived in a small ragged cottage, where, in a low, broken back-room, or outhouse, he slept on a bed whose tattered and dirty condition, littered on the ground, was thought good enough for the orphan by his uncle. In this room another boy slept before Harry came. He was a very different boy to the orphan; much gayer and merrier, and seemed to have far fewer cares upon him than Harry's serious face showed to be on his mind. He had a healthful expression of countenance, and was the favourite among all who knew him, young and old. His eyes were dark and sparkling, a fresh colour rose into his face when he was gay, and his whole face was full of laughter; still there was occasionally a look of sadness that crossed his brow, which gave a shade of melancholy to his face, that added much to its beauty. His voice was always the gayest among the gay; and when any sport or merriment was going on, he was in it; yet at times he would shrink from the crowd and love being alone.

Harry soon formed a friendship with the lad, and, like boys, they were pleased with their new friendship, and promised never to break it. His name was Archie, at least he was always called so. The boys were strangely different. While hour after hour Harry would sit under his dull green pane of glass, Archie's voice would sound merrily and gaily among the others at work, and his laugh would echo through his end of the long room, while his fingers went swift as lightning through the accustomed work. The boys would walk out in the summer evenings over the hill, and talk of all that each had seen and been used to in his own home. On these occasions Harry was always the more thoughtful and serious one, and Archie the light one; and often in the middle of their talking he would break away and rush over the hill, laughing at Harry for always talking so gravely—"It makes one wretched dull."

Harry was a quiet boy, and did not always feel inclined for the incessant gaiety of the other; besides he was often sickly and weak, and this made him stiller in his manner.

Both of them were good boys, and always knelt down to pray, morning and evening, in their bedroom; and gay as Archie was, he never laughed at Harry for many of what he called his "old-fashioned ways;" but would often follow them, and do as he did, afterwards. Harry's soul was full of his mother; and though months had now begun to glide away, he was continually thinking of her last words to him and Nannie about his First Communion. There was a church a little up the valley; and on Sundays Harry would always go there, and very often Archie would go too, and, by Harry's influence, he became more regular in going; and in spite of some ridicule and laughter they got from others, the two boys would set out together up the valley. Harry with his fustian jacket he had had new when he first came, his patched black trousers he wore at "mother's funeral," which he always wore on Sundays, and his cap, which Nannie had made for him the night before he left her, telling him "He'd look quite dandy-like among the country boys when he went to church on Sundays." Archie was better off than Harry; his parents were both alive; and with his cloth clothes and decent hat on Sundays, he used to set out to church.

Archie roused Harry from many of his solitary habits, and made him more cheerful, though he was one of a sorrowful spirit usually, and it seemed excitement to him when he did move out of it. A Confirmation was to take place at last in the neighbourhood, and Harry tried to summon courage to go to the clergyman about receiving his First Communion. His whole thoughts seemed bent on the solemn preparation. The influence he held over Archie had led him to come forward too; and though it was sure to bring down much ridicule upon them, still the two lads persevered in preparing. Harry often felt a fear lest Archie should fail before he came to the point. His light gay spirit, his love for being liked by others, his easy good-natured heart often caused his young companion trouble, lest, after all, temptation might be too much for him, and he might fall.

"Harry," said Archie as they were walking across, one Sunday morning, from the church to the factory together as usual, and the orphan was

walking more silently than usual by the hedge-side, "Harry, you've grown dreadful silent lately. I have my doubts about taking the Holy Communion; I think I'm too young; and then it makes one so gloomy."

Harry looked up quickly, "Oh, no, no, Archie, don't say that. If I am sometimes silent, don't put it down to that; it's my nature, you know, not to say much; and then as to too young—why you know you are not too young to sin or to die, therefore you are not too young to get help against sin. Dear Archie, don't let bad people persuade you away from that," said the orphan, drawing up, and taking hold of his companion's hand.

"Not I," said the other, rather sharply. "Don't think other people can persuade me; I'm not so easy as all that, whatever my faults are."

"There, now, I've made you angry," said Harry. "I didn't mean to find fault; I only meant, you are so goodnatured sometimes, you let it lead you away. And as to the Holy Communion why you know, Archie, all good men have ever taken it, and it's only bad men who stay away; and then to think you've got ready so long, and to give it all up, would be so sad, Archie."

"Well, well, you always do talk like a parson, Harry. I'll think about it." And the lad began to sing, as if he would shake off his deeper thoughts. Harry felt anxious, and feared for his young companion, but saw it would do more harm than good to press the matter further then.

Days passed after days, and the orphan became more and more intent on the coming event. The factory boys often laughed at him when they saw him going away to church on Sunday morning; and very often his walk was alone, for Archie's courage would fail him when he saw them collect on the road to mark his going. But Harry seemed to care for nothing. You might have seen his quiet figure, with his sweet, pale, thoughtful face, as he took his walk to the church, and his patched pair of trousers, which seemed to talk to him of mother, week after week as the time came round, wrapped up in his own still thought of getting ready for "First Communion."

Harry set off one evening, when the sinking sun shot its slanting rays along the seedy tops of the high grass, over the field-path to the house of the clergyman. "Will he speak to me," thought he, "a poor factory boy, and no one to say a word for me?" And Harry stopped at the stile, and sat pulling off the tops of the hay-blossom, and watching the rapid movements of a dragon-fly, as he darted over the tops of the hedge after the flies. "What shall I do?" thought he. "Mother did say so much about First Communion, I must do what she said." So he went on. He was dressed in the best dress he had; still he looked like a factory boy. As he walked along the field-path, he thought of Nannie, and wondered if she still sat in the old garret-window, and whether the geranium was still alive. "Poor Nannie, she's the only one belonging to me; and when I'm a man Nannie shall live with me." And Harry sighed.

By that time he had reached the parsonage: he felt more frightened and doubtful than ever, and putting up his hand to the bell, he tried to pull it, but could not. He had not the courage to try again, but began to walk away, when the kind voice of the clergyman called after him,

"Who are you, my little lad? did you want me?" Harry started; but he was encouraged by the kind manner, and turned back.

"Please, sir, I'm a factory boy."

"And what have you to say to me?"

"Please, sir, I came to say as how I'd like to be confirmed."

"And what made you think of that, my boy?" said the minister kindly, surprised at such a request from a factory boy.

"When mother died, she bade me, sir."

"And when did your mother die?"

"A year ago."

The clergyman bade him follow, and Harry went into the house.

Mr. Morris—that was his name—talked long with him, and was much, very much satisfied with all he saw of him.

"Oh, sir," said Harry, as he left the house, "I am so much obliged to you; I feel as if it would

be too great a blessing to be allowed to receive my First Communion. You do not think that my being where there is so much bad around me is a reason against my taking it?"

"Of course not, so as you yourself do not take part in their sin."

"No, sir, I try and pray not. But it comes on my mind sometimes like a doubt, when I see so many persons who have been confirmed, yet have never received their First Communion; and some, when they do, make very little of it, and never appear to think there is more in it than common."

"There is nothing in that, Harry. There are but few who will be saved, very few; and it is sad to think how little use good people of late seem to make of First Communion. It is plain how great a change it must make in their life to receive His precious Body and Blood into themselves for the first time. From that time they become the disciples of the Holy Ghost in a special manner; and though to receive First Communion makes no difference to our outward eye, to an angel's eye how great the difference must be!"

"It is very awful, sir, to think it."

"It is, indeed, Harry; for, no doubt, after our First Communion every sin becomes more exceeding sinful, and is much deeper in dye than the same sin committed before it."

"Then, sir, is not that a reason against receiving it, as some say?" said Harry, hesitatingly.

"Surely not; we are all choosers in the matter. God has ordered it, and we have no more power to decide whether we will receive it or not, than whether we will enter into a church or not. Both increase our sin, and both are duties we cannot escape if we would be saved. I cannot think how people can answer that. How can those who object to receiving communion come to church so easily? They seem to forget that that too is an exceedingly awful act, which increases our condemnation if we are not blessed by it; and yet the worst and most careless men come to church with utter indifference, and with no more concern than if they were doing a merely trifling act, which left them as it found them; whereas, in truth, any man who comes into a church is a step nearer heaven or hell when he leaves it."

Mr. Morris gave Harry prayers to use every day with reference to his First Communion, and self-examination questions, so that his First Communion might be always in his mind, and that he might get well ready for it.

This was Harry's prayer:

"O Lord Jesus Christ, who gavest Thyself for me, and hast given us Thy precious body and blood to eat and to drink, prepare me for that blessed privilege; it will be, indeed, a new life to me. Oh, may I hate sin more, and shun it more earnestly from that day; may I feel how dreadful any fault will be which I commit in a body which has received Thee; may I put away childish things; may it be the first step towards a saintly life. May every prayer and every devotion receive a larger supply of grace after my First Communion, and may I long more earnestly for God and Heaven; may it be my guard against impurity, vanity, and rebellion, and all the other sins of youth; and fit me after my Last Communion to be admitted into Thy presence, where I may drink of the vine in Thy heavenly Father's kingdom. All this I ask for Thy promise's sake. Amen."

(To be continued.)

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation.

For a general family cathartic we confidently recommend Hood's Pills.

"Ah," said one little girl to another, "my mother gives me a penny every morning for taking a spoonful of cod-liver oil." "And what do you buy with the penny?" eagerly asked the second girl, in a tone of envy. "Ah," was the reply, "I do not spend it at all; mamma puts it away every day to buy more cod-liver oil with."

On the Death of Tennyson.

Tennyson, the poet-prince of thine own age,
Thy death has filled with grief all men of thought
Who loved to dwell on thy enchanting page,
And feed upon luxury of Truth, which naught
Could surpass in strenght, purity and grace;
Thou'rt with us still in works we all embrace.

"In Memoriam," darling of thy youth,
Eulogy of thy friend, great Hallam's son
Marked thee as teacher of mighty love and truth,
And possessed of mind to analyse—as none
Else could do—grief, pain, and pangs of woe
Which crush the heart and compass its o'erthrow.

The "Idylls of the King"—Arthur the brave,
Nursed at Merlin's feet, the pure and the good,
Laud every gracious deed, and deride the knave
And all his tricks—unworthy of the blood,
Of great Uther's sons—in love and war so fair,
Save th' usurper of the heart of Guinevere.
REV. J. M. JONES, Orillia.

The Century Magazine in 1893.

It would be hard for a person who cares for good reading to make a better investment than a year's subscription to *The Century Magazine*. No region is too remote, no expense too great, if it will only produce what the *Century's* readers want. This is the policy that has made it, as the *Pall Mall Budget*, of London, says, "by far the best of the magazines, English or American."

The November number begins a new volume and contains the first chapters of a powerful novel of New York society, called "Sweet Bells Out of Tune," written by Mrs. Burton Harrison, the author of "The Anglomaniacs." In this story the fashionable wedding, the occupants of the boxes in the Metropolitan Opera House, the "smart set" in the country house are faithfully reflected, and the illustrations by Charles Dana Gibson, *Life's* well-known cartoonist, are as brilliant as the novel.

In this November number begins also a great series of papers on "The Bible and Science," opening with "Does the Bible contain Scientific Error?" by Prof. Shields, of Princeton, who takes decided ground that the Bible does not contain scientific errors of any moment, and who most interestingly states the case from his point of view. Other articles in this series will include one in the December (Christmas) number, "The Effect of Scientific Study upon Religious Beliefs."

An important series of letters that passed between General Sherman and his brother Senator John Sherman is also printed in November, which number contains also contributions from the most distinguished writers, including an article by James Russell Lowell, which was not quite completed at the time of his death. The suggestion which Bishop Potter makes in the November *Century* as to what could be done with the World's Fair if it were opened on Sunday, is one which seems the most practical solution of the problem as yet offered.

The December *Century* is to be a great Christmas number—full of Christmas stories, Christmas poems, and Christmas pictures—and in it will begin the first chapters of a striking novel of life in Colorado, "Benefits Forgot," by Wolcott Balestier, who wrote "The Naulahka" with Rudyard Kipling.

Papers on good roads, the new educational methods, and city government are soon to come.

Four dollars will bring you this splendid magazine for one year, and certainly no cultivated home can afford to be without it. Subscribers can remit directly to the publishers, The Century Co., 33 East 17th St., New York. They should begin with November, and so get first chapters of all the serials, including "Sweet Bells Out of Tune."

"Faithful unto Death."

A TRUE STORY.

I was coming home from a long day's shooting, late one evening, rejoicing at the thought of the rest and refreshment that was so near. I had had a hard day and was very tired, and having lost my way early in the afternoon, was later than usual.

"Never mind," I said to myself, "in another quarter of an hour I shall be home!" But there was an unexpected obstacle in the way. I had just entered a lane with high, overhanging banks,

and it was very dark, and before I had gone far I heard a low, warning growl. All the dogs in the neighbourhood and I are friends, and I never knew the dog yet who was my enemy! What could this mean?

"What's up, old fellow?"

Another low menacing growl, and as I stepped forward it grew more and more angry, and I saw the dim form of a great dog, evidently determined not to let me pass. I tried to coax him, to persuade him, to reason with him, to threaten him—but all to no purpose. He would not let me pass. He seemed to be all alone, and to have taken a frantic idea into his head that for some unknown reason I was to be hindered from going home that night. What was to be done? I shouted many times to see if the owner of this mad dog were not near, but nobody answered, and at last, in desperation, I cried out, as if the poor dumb creature could understand:

"If you don't let me pass this time, I shall shoot you!" He only growled more fiercely than ever, and my gun being still loaded, I shot him then and there and tramped on vexed and perplexed. But a few steps only did I take before the whole truth burst upon me, and I would have given worlds never to have fired that fatal shot and so ended a noble life. Before me in the road lay a great black heap, and when I turned it over, I saw it was a man hopelessly, helplessly drunk. He was in a dead stupor and neither heard nor saw anything. As he fell across the road, so he lay, and the good, faithful dog, fearing harm should come to him, kept watch by his master's body, and would let no one come near. Now I understood it all. The brave, patient, faithful life was ended, sacrificed to duty and affection. It was a dog's death—it was a hero's death. What was the man's life like for whom that noble dog's life had been given? Was he worthy that tender affection? Was he worthy to be named in the same day as his poor dog? Alas, no! and I myself went home ashamed and sad to think my hand had so ill-rewarded such noble fidelity.

Schiffmann's Asthma Cure.

Instantly relieves the most violent attack, facilitates free expectoration and insures rest to those otherwise unable to sleep except in a chair, as a single trial will prove. Send for a free trial package to Dr. R. Schiffmann, St. Paul, Minn., but ask your druggist first.

How the Apostles Died.

From history and tradition we learn that all the apostles excepting St. John died unnatural and cruel deaths, as follows:

1. Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.
2. Andrew was bound to a cross, and left to die from exhaustion.
3. James the Great was beheaded by order of Herod at Jerusalem.
4. St. James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.
5. St. Philip was bound and hanged against a pillar.
6. St. Bartholomew was flayed to death by command of a barbarous king.
7. St. Matthew was killed with a halberd.
8. St. Thomas was shot by a shower of arrows while at prayer, and afterwards run through the body with a lance.
9. St. Simon was crucified after the manner of Jesus.
10. St. Mark was dragged through the streets of Alexandria until he expired.
11. St. Luke was hanged on an olive tree in Greece.
12. St. John died a natural death.
13. Paul was beheaded by command of Nero.
14. Judas hanged himself, and "fell and his bowels gushed out."
15. St. Barnabas was stoned to death by Jews.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla cures.

Hints to Housekeepers.

GLASS ICING.—Take one cup of light-brown sugar and two spoonfuls of water, a very small spoonful of butter and a few drops of lemon extract. Boil eight minutes, and pour over the cake while hot, spreading it evenly.

A COMPLICATED CASE.—*Dear Sirs*,—I was troubled with biliousness, headache and lost appetite. I could not rest at night, and was very weak, but after using three bottles of B. B. B. my appetite is good and I am better than for years past. I would not now be without B. B. B., and am also giving it to my children.

MRS. WALTER BURNS, Maitland, N.S.

The best way to clean a piano is to use luke-warm water, and a fine oil chamois. Go over the case a little at a time and rub dry with your chamois skin. Bruises may be removed by the application of a little pumice stone. Always use a silk duster for a piano.

A DANGEROUS COLD.—*Dear Sirs*,—My little girl last winter had a very bad cold which almost resulted in congestion of the lungs. After doctoring with her for three months without success, I tried Hagyard's Pectoral Balsam, and two bottles of it cured her. She is now strong and healthy.

MRS. SAMUEL MULHOLLAND, Hamilton, Ont.

Do not keep the room in which your plants are too warm; get a thermometer and hang it where you can see it easily. Aim to keep the temperature at about 70°: this will be quite warm enough for the human occupants of the room, and plants would do better with five degrees less.

ACHING PAINS REMOVED.—*Gentlemen*,—I cannot but praise B.B.B., for it has revived me wonderfully. I was completely run down, had aching pains in my shoulders, a tired feeling in my limbs, low spirits, in fact I was in misery. Being recommended to try B.B.B., I did so, and with the use of only one bottle I am to-day strong and healthy. I prize it highly.

MRS. B. TUCKER, Toronto, Ont.

STARCH FOR COLLARS AND CUFFS.—Add to each quart of well-boiled starch half a teaspoonful of powdered borax and a tiny piece of lard, and dip the collars and cuffs in while the starch is quite hot. Use a polishing iron, and your collars and cuffs will look like new.

RYE CAKES.—One pint scalding hot milk, one-half cup Indian meal, one-half cup sugar, one cup rye meal, two cups of flour; cool and then add a little salt, and one-half cup of yeast. Let this rise over night. In the morning add one-half teaspoonful of saleratus and two eggs.

COCOANUT CAKE.—Two well-beaten eggs, two tablespoonfuls of butter, two cups prepared cocoonut, one cup sugar, one-half cup of milk, one teaspoonful cream tartar, one-half teaspoonful of soda; soak the cocoonut in milk.

It is always safe to fight against a cold by external applications, as camphorated oil rubbed upon the throat and chest and between the shoulders; this is admirable for children; or vaseline, similarly applied. In influenza, a little relief is sometimes obtained by painting the inside of the nostrils with a camel's hair brush or a tiny swab dipped in melted vaseline. This process will answer for young children, but older persons may snuff up the vaseline.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

Children's Department.

A Brave Girl.

The ordinary boy's estimate of girls is that they are not brave, but we should like to commend to them the case of Edith Brill, of Woolwich, who, a month or two ago, was presented with the Royal Humane Society's bronze medal and certificate, for saving one little boy from drowning, and attempting to save another, in both cases under circumstances of great risk to her own life.

"One at a Time, Please!"

Parrots, as most of our readers know, are very quick at picking up words and phrases which they are constantly hearing.

One of these birds was owned by an innkeeper. When trade was brisk, and persons used to come streaming in at the door, hungry and thirsty, and impatient to be served, Polly, whose cage was hung up close by, used to take a great interest in what was going on.

hot milk, one cup sugar, one cup and then add a yeast. Let this g add one-half eggs.

aten eggs, two prepared cocoa of milk, one tea-spoonful of soda;

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of Horsford's Acid Phosphate. "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

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Mrs. Amanda Paisley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

Hood's Sarsaparilla

Has effected a cure and she can now hear and see as well as ever. For full particulars of her case send to C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are hand made, and are perfect in condition, proportion and appearance.

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Table with financial data: Insurance in force \$94,067,750 00, Increase for the year \$1,558,750 00, Emergency or surplus fund \$08,311 48, Increase for the year of surplus fund 197,065 98, Total membership or number of policy holders 98,081, Members or policies written during the year 7,312, Amount paid in losses \$1,170,308 96, Total paid since organization 5,427,145 50.

The Policy is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one half the face of the policy is payable to the insured during his lifetime if he becomes totally and permanently disabled.

GEO. A. LITCHFIELD, W. G. CORTELL, President, Treasurer, Canadian Office, 15 King St., Toronto.

her cage before her master. Then the angry customers would look up and shake their knives and forks at her, and laugh and call her a clever bird.

Well, one day Polly got lost. She escaped from her cage and wandered off into the fields, glad, perhaps, to get the chance of exercising her wings.

Now a stranger among birds is treated very much like a stranger used to be treated even in an English village a century ago—stared at, followed, in-

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sulted, sometimes even ill-treated. So when Polly with her fine colours made her appearance in the leafy playground of our sober-coloured English birds, she got well stared at. The sparrows chatted, the chaffinches twitted, and at last an old rook passing by in his black coat and waistcoat spied her. He gave one or two indignant caws, and sailed up to the top of the big elm-tree to tell his relations. Out they all came, flying down to the field to see this gaudy-coloured stranger.

Meanwhile, her owner had missed her, and having traced her to the meadow, he came upon her just in the nick of time. She was fairly being mobbed, and with spread tail and angrily-open beak was calling out at the top of her voice, "One at a time, gentlemen, one at a time, please!"

The Owl's Defeat.

The Rev. Alex. Stewart of Ballachulish had a pet barn-owl, of which he says:—In the kitchen neither cat nor dog dare venture near the hearth when Strix, as we called him, had gravely set himself, standing on one leg, with his back to the fire, for a comfortable nap in the genial warmth, which he seemed always to enjoy vastly.

If, while in this state, he chanced to be pushed against, or disturbed in any way, he just opened the corner of one eye, blinking in the most comical manner, and if it turned out to be the cat or dog that had, however unwittingly, roused him from his reverie, he was at him like a flash of lightning.

With a pounce, always unerring, he first dug his bill into the cheek or ear of the unlucky intruder, then using the hold he thus got as a purchase, he threw himself on his back, and with his claws laid fierce grip on his victim's flank or nose, or about the eyes or forehead—a mode of warfare so fierce and sudden, and so utterly new to the unfortunate assailed, that Strix could in a few seconds always claim a complete victory.

He met with a violent death; he was musing in deep reverie in a clump of luxuriant ivy that clothes our garden wall, when a brood of downy ducklings that had only been hatched the day before passed merrily by, under the guardianship of their proud step-mother, a turkey-hen.

The owl saw the ducklings, and quickly making up his mind that one of them would be a very good thing by way of lunch, he made a dash at the nearest. But the turkey, alert and active, and in bold defence of her precious charge, instantly struck at Strix with all her might, and hitting him with her sharp beak right on the head, laid him dead at her feet.

Unlike the Dutch Process No Alkalies

—OR—
Other Chemicals
are used in the preparation of
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which is absolutely pure and soluble.
It has more than three times the strength of Cocos mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

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OF PURE COD LIVER OIL AND HYPOPHOSPHITES
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Genuine made by Scott & Bowne, Belleville, Salmon Wrapper: at all Druggists, 50c, and \$1.00.

About Pointers.

Pointers are very useful to a sportsman, as they save him the trouble of finding the game. He can walk slowly along, while his dogs are beating over the field to his right and left. The sagacious animals are so well trained to act with each other that at a wave of the hand they will separate, one going to the right and the other to the left, and so traverse the whole field in a series of "tracks," crossing each other regularly in front of the sportsman as he walks forward.

When either of them scents a bird, he stops suddenly, arresting even his foot as it hangs in the air, his head thrust forward, his body and limbs fix-

ed, and his tail stretched out straight behind him. This attitude is termed a "point," and on account of this peculiar method of indicating the game, the animal is called a "pointer."

It is rather difficult to teach them their lesson rightly, for the dogs are quite as likely to make a mistake through being too anxious to please their master as through laziness and carelessness. Such dogs are very provoking in the field, for they will come to a point at every strange odour that crosses their nostrils, and so will stand at pigs, sparrows, cats, or any other creature that may stand in their way, and will hold so firmly to their "point," that they will not move until compelled.

A gentleman of Bradford had a pointer who showed great faithfulness in carrying out what he supposed was his duty. His master, after a day's sport with a friend, returned home after dark. On the way he lost two or three birds out of his bag. He was sure, however, that he had them with him when passing a certain spot.

The next morning a servant was sent to look for them. Not a hundred yards from the place he found the pointer watching over the birds, where he had probably remained all night, although the poor animal had worked very hard the day before.

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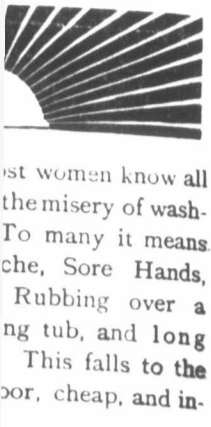
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