

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, JANUARY 31, 1895.

[No. 5.]

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# Canadian Churchman.

TORONTO, THURSDAY, JAN. 31, 1895.

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February 3—4 SUNDAY AFTER EPIPHANY.

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FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 191, 313, 317.  
Processional: 82, 291, 445.  
Offertory: 79, 223, 367.  
Children's Hymns: 242, 330, 568.  
General Hymns: 176, 194, 285, 453, 487.

SEPTUAGESIMA SUNDAY.

Holy Communion: 193, 318, 321.  
Processional: 84, 35, 297.  
Offertory: 168, 226, 228, 295.  
Children's Hymns: 162, 332, 573.  
General Hymns: 38, 83, 170, 213, 489.

THE CANADIAN CHURCHMAN is particularly anxious that there should be items of news from every diocese in the Dominion weekly. It is not our intention to "cater" to any particular school, province, diocese, city or locality. The very title of our paper proclaims forth what we are. We deal with the news of the Canadian Church as a whole. News from the Pacific and the Atlantic is equally valuable to us. Every diocese should be represented in our news, except of course those in the very far North-West, and these we know cannot be, as there are not sufficient mail facilities. We shall be pleased to receive "items of news" from any clergyman or layman in any diocese, though we must be the judges as to whether such "items" are of sufficient importance for insertion in our columns. Please send your news along, and thus do what you can to make this paper even more lively and bright.

"CORRESPONDENTS TO THIS PAPER."—We have decided that correspondents must confine themselves strictly to the subject written on. There must be no personal abuse because others hold

different views. Every matter of Church interest we shall allow to be thoroughly discussed. In these days of many enquiries it is only right that such should be the case. Whilst we hold the Faith of our Church as not open to discussion, yet we do hold that it is decidedly open to explanation. Thousands have been built up in our Holy Faith by doctrines being simply explained in our columns. Professors of theological colleges and priests may know the intricacies of doctrinal theology, but the laity rejoice when things are made clear. Correspondents must steer clear of personal abuse or be prepared to have our columns closed to them. *This is business.*

CANADIANS IN THE UNITED STATES.—The American Church certainly has its advantages for Canadians. In several of the larger cities, priests in Canadian or British Orders occupy the most important rectorships. These priests are not Americans, nor do they ever intend to renounce their allegiance to the British Crown—yet the American citizens themselves confess they do the work of the American Church better than those born in the United States. The ordinary American priest is by no means the equal of his Canadian brother, but he can use more "policy" than a Britisher. As long as a Canadian can use "policy" and hold the reins in his parish, he can keep his rectorship, but he must be prepared to expect no respect paid him and to be called by his surname by the most illiterate. They all think they know more about the Church and Theology than their own rector, across the border. As Canadians and subjects of the Queen, we feel sorry for the Canadian and British priests working in the United States, for we know they have to put up with "indignities" from the uneducated in their parishes which they would never meet with in the British Empire. We are pleased to know that our Canadian clergy do not become citizens of the United States, as this fact shows us that they are not really happy in their present fields, though they do get a few dollars more a year.

AMERICAN BISHOPRICS.—There is only one thing which prevents a man in British Orders from being elected to American Bishoprics. Every Bishop must be a citizen, and the mere fact that our men do not become Bishops is a proof that they still remain true to the British Crown. Directly Father Hall was elected to the Bishopric of Vermont, one of the questions raised was as to his citizenship. An Oxford M.A., few thought he was a citizen, but it appeared that he had taken out his citizen's papers, and was therefore qualified to be consecrated a Bishop. If the "exodus" of Canadian clergy goes on at the rate it is going at present, our priests in the United States may perhaps be able to get the General Convention to rescind the canon which—at present—compels every man who is to be consecrated to the Episcopate to be a citizen. What is needed among our clergy in the United States is "watchfulness," and then we believe all obnoxious canonical restrictions will be soon removed.

CATHEDRAL CHAPTERS.—There can be no doubt in the minds of all Churchmen that a Cathedral Chapter is a source of great strength to every diocese; and yet there are two dioceses of importance which are without them. We refer to Qu'Appelle and to New Westminster. It seems

strange to us that the present Bishop of Qu'Appelle has not created a chapter, considering the noble and self-sacrificing men he has amongst his clergy. There are men in Qu'Appelle Diocese more than worthy, and we trust ere long to welcome a dean, archdeacon and canons of Qu'Appelle Cathedral. With regard to New Westminster, whoever is elected the new Bishop, he will find Oxford, Cambridge and Dublin men almost as plentiful as they are in the East. A Cathedral Chapter is imperatively needed in such a place as British Columbia, as such gives a dignity to a diocese. Outsiders get an impression that a diocese without the usual Anglican Cathedral Chapter is in a semi-organized state, and it is sometimes looked upon as a sign of weakness. We hope that the Bishop to be elected almost at once will appoint a dean, archdeacons and a body of canons from among the clergy. Both Qu'Appelle and New Westminster have such high reputations for able clergy that the lack of Cathedral Chapters in their midst appears to us to be a mere oversight which their respective Bishops will have great pleasure in removing. In these days anything which can be done to add to the dignity of the Canadian Church should not be left undone. Their existence in the majority of our dioceses testifies clearly that no diocese which can have them should be without them. Besides this, a Cathedral Chapter adds to the dignity of every Bishop possessing one.

SCANDALOUS REMARKS.—The deposition of a priest in New Brunswick for making scandalous remarks respecting another priest, should be a most solemn warning to both clergy and laity that the characters of priests are not to be impeached with impunity. No one should be allowed to utter a sound against a priest who is doing faithful work for God; and yet many are continually trying to bring up all the bad things they may know, instead of "lifting up" an otherwise sinking man. In this world the true Christian should do all in his power to help a weaker brother if he knows one, for it by no means follows a man is bad because he was bad years ago. It is, therefore, a matter of sincere regret to us that any priest should need to be deposed for speaking ill of a fellow-priest. The clergy and laity will all do well not to say one word against any man, and if they cannot speak well it is far better that they should say nothing. They should remember that the Church would never have had a St. Augustine if his past career had been allowed to perpetually "hound" him. What we want to see is every clergyman helping his brother, and especially should he do so when such brother needs his help. We certainly ought to take courage when a man tries to stand erect, even if we know that in the past he has done otherwise.

THE CHURCH'S IDEA.—The Church is not a select and exclusive circle of Heaven's favourites, but a broad and inclusive net for sweeping in all of every kind. It is not a pleasing dream of a sort of a little heaven for mutual participation of spiritual pleasures, but rather, the nobler conception of a vast and perilous field, where the tares are mingled with the wheat, where Christ's husbandry, Christ's building has to be done—and where risks are to be run, dangers courted, spiritual lepers taken in to tend and nurse, ignorance beckoned that it may be taught, weakness



encouraged that it may be strengthened, childhood smiled upon and warmly welcomed that it may be educated, guarded, matured, and rendered back at last to Christ—the Good, the Loving, the Friend of publicans and sinners, who pleased not Himself, and gave us an Example, that we should become “fellow-workers with Him.”

#### THE CHURCH PRINTING AND PUBLISHING CO.

History evidently repeats itself among our friends in Toronto. A few enthusiastic minds there are trying to float a new Church Printing and Publishing Company, and even now they have persuaded many of the clergy and laity to take stock in the hope of getting a good dividend. This new company proposes to “run” a Church book store in the City of Toronto, and not only this, but it is believed they are even prepared to venture on publishing a Church paper. It is only right that the clergy and laity should be informed of the real position of such a concern. The Church Printing and Publishing Co. will not represent the Church in the faintest degree. It will be merely a “private” concern, and hold the very same position as any other joint stock company, and in no sense represent the Canadian Church, or even the Diocese of Toronto. The principal promoters of the scheme are some few of the Toronto city clergy, and this is a matter of genuine regret to us. At the present time the widows and orphans of deceased clergy, and priests working hard in country missions in that diocese, cannot get the miserable “pittance” due them, and one would have thought any spare capital would have been more properly expended in aiding these funds than in competing with struggling tradesmen. There are some of the clergy in the City of Toronto who seem to believe that God has called them not only to the ministry, but has also endowed them with a “peculiar capacity” for running book stores and weekly Church papers, without injury to their parishes. Now, with all due respect to these clergy in Toronto, we must remind them very forcibly that they have made grave blunders in the past when they have attempted to carry out any business plan. We have only to recall these facts: Some forty years ago the Church Society established a book store and published a Church paper, and every Churchman knows that it ended in perfect failure. Twenty-five years ago the clergy again tried their skill at business, and floated successfully—as they thought—a Church Printing and Publishing Company and published a Church paper. But lo! they found it wise to bring that scheme to an end. They know they sunk *twenty thousand dollars*, and the clergy and laity who put their hard-earned cash into it had the satisfaction of losing every cent they had put into it. The clergy did not appear to be able to do business *successfully* then, and the question is—can we trust them to make a proper use of our money now? We reply decidedly, we cannot. The Bishop has appointed them rectors, not to run book stores and Church newspapers, but to deal out the Bread of Life to a dying humanity and to attend to parochial duties, which, if zealously discharged, will keep them sufficiently occupied. Let anyone ask our leading Canadian booksellers whether they could pay a dividend of six per cent. *after* paying all running expenses, and they would laugh in their face. Never was there such *keen competition* known as there is to-day in the book trade. Theological books can be obtained in many of the leading dry goods stores. Booksellers would to-day be glad to sell their

books at *actual cost*, and some are even prepared to sell them at less than cost in order to get them off their shelves, where they have lain “dusty” for years, and get some cash for them. Our Presbyterian neighbours have very recently had a disastrous experience, and the Willard Tract Society have, we understand, lost still more heavily. We anticipate sure and quick failure to any *private joint stock company*, making a specialty of Church books, and the laity of our Canadian Church do not want a “clerical paper.” What the laity need is a paper giving the news of the Church, not from a one-sided point of view, but a strictly non-partisan paper in every sense, and such a paper the clergy and laity most assuredly have in the CANADIAN CHURCHMAN, without going further. The laity do not want Church news to come to them through a particular school of clergy, nor would the clergy be *so safe* in the hands of a few Toronto city rectors as they are in the hands of the CANADIAN CHURCHMAN.

#### REVIEWS.

PAPERS, ADDRESSES AND DISCUSSIONS at the 16th Church Congress in the United States, held in the city of Boston, November 13, 14, 15 and 16, 1894. 8 vo., pp. 233. \$1.00 in paper covers. New York: Thomas Whitaker; Toronto: Rowsell & Hutchison.

It is plainly impossible to review such a collection of so many different authors. The topics selected are of the greatest importance and interest, and the time-test applied to all the readers and speakers has given us the result in concentrated thought and expression. The Congress was a very great success, and all the proceedings should be studied. Most of the papers are excellent specimens of very close reasoning, and some of them are very good indeed. A little more, we think, might have been made of “The appeal to fear in religion,” in tracing its influence upon the late teachings in religion, but this was a form of speculation that, perhaps, was outside the objects of the Congress. The Congress volumes must always take an important place in the study of practical Theology and popular Ethics, because they contain the results of observation from those whose hearts and hands are deepest in the work: they are the records of theory reduced to Christian practice.

THE GENESIS OF THE AMERICAN PRAYER BOOK. A survey of the origin and development of the Liturgy of the Church in the United States, by Bishop A. Cleveland Coxe, of Western New York, Bishop G. F. Seymour of Springfield, Bishop W. S. Perry of Iowa, and Bishop W. C. Doane of Albany. With an Appendix on Changes Incorporated with the Prayer Book, by Rev. Dr. S. Hart. Edited with an Introduction, by Rev. Dr. C. E. Stevens. 8 vo., pp. 169. New York: J. Pott & Co.; Toronto: Rowsell & Hutchison.

The place of this volume we cannot state more succinctly than in the words of the Introduction: “During October, 1892, while the General Convention was in session in Baltimore putting final touches to the new Prayer Book, Bishops of the Church, held in reputation for liturgical scholarship and counting among them those officially connected with the revision work, went from the Convention Sunday after Sunday, to Christ Church, Philadelphia, and delivered an historical course of sermons intended to go forth in published form, as, in some sort, a popular introduction to the new book.” These sermons take up successively, Primitive Liturgies, the Reformation Prayer Books, Early American Prayer Books, and the Prayer Book enriched. It is seen at once that the field is one that can be widely illustrated, and the preachers are capable men to be set to the work. Dr. Hart’s paper upon the changes incorporated into the Standard Book, is characterized by all his accustomed accuracy. The only want in the volume is some kind of index, as the discourses are so largely historical and dealing with facts.

A little book that is filled with the very spirit of Wordsworth has been published of late by Macmillan & Co. Written by “A Country Parson”—so the title-page tells us—and edited by John Watson, the author of *Nature and Woodcraft*, it bears the engaging title of *Annals of a Quiet Valley*, and forms a delightful introduction to the people and traditions of the peaceful English Lake District where Wordsworth lived and worked.

#### PASTORAL LETTER OF THE BISHOPS OF THE UNITED STATES TO THE CLERGY AND LAITY, 1894.

SPECIALLY COMMUNICATED TO CANADIAN CHURCHMAN.

(Continued from last week.)

#### II. THE INSPIRATION OF THE HOLY SCRIPTURES.

There is a manifest analogy between the embodiment of the revealed Word of God in the terms of human thought and the tabernacling of the Personal Word of God in our flesh. Yet, at the threshold of our consideration of the Holy Scriptures, we are constrained to observe this plain and evident distinction: that while the Church, in her Creeds and Standards, has clearly and precisely defined not only the *fact*, but the *method*, of the Incarnation of Christ, she has confined herself to a positive assertion of the *fact* of the inspiration of Holy Scripture, without any definition of its *mode*, or the exposition of any theory concerning it. Nevertheless, the declaration of the fact of Inspiration is unequivocal. The Creed expressly declares that “the Holy Ghost spake by the Prophets”; the sixth Article of Religion teaches that “Holy Scripture containeth all things necessary to salvation”; the Declaration for Orders signed by every authorized teacher of the Church commands him to teach that “the Holy Scriptures are the Word of God”; and the ordination vows solemnly taken, in the presence of God and of His Church, by every Priest and Bishop, bind them to the statement that the same Scriptures “contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ.”

Certain points must be fixed in the consciousness of all reverent students of God’s Holy Word. Concerning the Scriptures of the elder Covenant, our Lord authenticated the teaching of the ancient Church, to which “we were committed the oracles of God,” by His public and official use of the Canon of the Old Testament Scriptures, as we know it to have been read in the Synagogue worship of the Jews of His time. Nor may we forget that He Himself, *after His Resurrection*, declared that these Scriptures testified of Him, specifying them in detail to the two disciples on the way to Emmaus, when, “beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself,” and more fully still, when standing with the assembled Apostles, He said, “These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.”

The Scriptures of the New Covenant contain equally strong and clear statements of the Inspiration of the whole Canon; as when St. Paul says, “Whatever things were written aforetime were written for our learning”; and St. Peter, “Holy men of God spake as they were moved [borne on] by the Holy Ghost”; and again St. Paul, with direct reference to the Scriptures of the New Covenant, declares in the first Epistle to the Corinthians, “Which things we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing [combining] spiritual things with spiritual.” This is but the realization of our Lord’s promise, from which all examination of the meaning of the peculiar and unique Inspiration of the writers of the New Testament Scriptures ought to begin. It is the men who are inspired, and not primarily the book; and it was to the men that our Lord gave the promise and assurance of Inspiration, when He said: “The Comforter, which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”; “When He, the Spirit of truth, is come, He will guide you into all truth”; “He shall glorify Me, for He shall receive of Mine, and shall show it unto you.” Thus we may have full assurance that the Faith which was taught by the preaching has been preserved in the writings of men to whom, “through the Holy Ghost,” Christ gave commandment that they should “teach all nations to observe all things whatsoever” He had commanded, and to whom the *authority* committed on the day of the Ascension was confirmed and quickened into active service by the *power* given on the day of Pentecost, when “they were all filled with the Holy Ghost.”

Meanwhile it has not been left to modern criticism to discover that God’s revelation of Himself to man was a progressive revelation, until “in these last days He hath spoken unto us by His Son,” Who is “the brightness of His glory and the express image



of His Person"; so that the Revelation thus made is the final revelation of God to man. The writer of the Epistle to the Hebrews teaches us that "God spake unto the Fathers in many portions, never at any one time communicating to them the whole truth, but revealing it in parts, as they were able to bear it." The same authority declares that "God spake to the Fathers in many fashions, sometimes in dreams and visions of the night, while at other times the Word of God came to the Prophet with such distinctness that he could preface his message with the sacramental words, "Thus saith the Lord"; and while the Catholic symbol of the Faith declares that the Holy Ghost "spake through the Prophets," the writer of the Epistle to the Hebrews says that "God spake unto the Fathers in the Prophets."

Hence, the minute and reverent study of the Divine Word must always be necessary, and will always be profitable. The time will never come when men will not be obliged to combine the separate portions of God's Word, to study the fashions in which they were given, and to consider the operation of the Holy Ghost both in and through the sacred writers. And the time will never come when the honest student of God's Word will not require and will not welcome every critical appliance which the Providence of God may furnish, to cast a new light upon the sacred page.

It would be faithless to think that the Christian religion has anything to fear from the critical study of the Holy Scriptures. "The Church of the present and of the coming day is bringing her sheaves home with her from the once faithlessly dreaded harvests of criticism." We devoutly thank God for the light and truth which have come to us, through the earnest labours of devout critics of the sacred text. What we deprecate and rebuke is the irreverent rashness and unscientific method of many professed critics, and the presumptuous superciliousness with which they vaunt erroneous theories of the day as established results of criticism. From this fault professedly Christian critics are unfortunately not always exempt; and by Christian critics we mean those who, both by theory and practice, recognize the Inspiration of God as the controlling element of Holy Scripture.

The same Spirit Who "in time past spake to the Fathers by the Prophets" still speaks to us in the sacred page. He who heeds what God has thus revealed will be made "wise unto salvation." To him who heeds it not, though he be the greatest of all critics, the Scripture is a sealed book. The true corrective of the unrest of our day will be found in the devout use of the Holy Scriptures. If any man will search them as our Lord commanded, they will testify of Him. If any man will study them "for doctrine, for reproof, for correction, for instruction in righteousness," he will not be disappointed; whatever may be the value of critical study, and however thankful we may be for the fact that no discovery of modern research, positively ascertained, is of a character to unsettle a Christian's faith in any particular, we must remember that the chief duty of every student, and especially of every teacher, is to learn what the Scripture says and what it means, so that he may be able faithfully to open the same Scripture to the help and healing of sinful man. Any instruction or any study which makes any part of the Bible less authoritative than it really is, which weakens faith in its Inspiration, which tends to eliminate Christ from the utterances of the Prophets, or which leads a man to think of miracles with a half-suppressed skepticism, is a pernicious instruction and a pernicious study. A great danger may beset the flock of Christ, not merely from false teaching, but through injudicious and ill-timed teaching, the effect of which is not to settle and confirm, but to undermine and weaken faith. This danger exists, and, unless it shall be conscientiously avoided by every teacher of the Church, the coming generations may live to see "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

The Inspiration of the Holy Scriptures is a postulate of faith, not a corollary of criticism. It cannot lawfully be questioned by any Christian man, and least of all by men who have sealed their conviction of the certainty of the faith with the solemn vows of Ordination. Outside of the domain of faith, there may be undetermined questions touching matters which, to some minds, may seem to be almost essential to the integrity of the Christian scheme, but which cannot be necessary to salvation. In this border-land, thinking minds will appreciate and reverently and conscientiously use the freedom which is accorded to them; but they will not carry their liberty over into the realm of adjudicated truth. Their obligations to God, as men and as priests, bind them in a holy and blessed servitude to the truth; and a consciousness of their own honest loyalty is essential to their self-respect.

Under the instruction of their Divine Master, the first ambassadors of Christ knew how fruitless even a high degree of evangelic activity must be without unflinching loyalty to a body of Doctrine once for all

delivered and received. In the ages all along, since the first Council was held in Jerusalem, the safety and honour of the Church have been endangered as much by the inroads of disbelief in revelation, and by lax constructions of creeds and oaths of allegiance, as by the idolatry of the East, or the barbarism of the West.

Not less plain is this condition, and not less sharp is the test of obedience, in this land and at this time, in the matter of the Church's formularies of worship. Seductions to lawlessness abounding in a civilization showy rather than strong, in communities of eager enterprise, intellectual pride, social agitation, and vast material opportunities, lay upon the Church a solemn obligation to abide steadfastly in the unchanging principles of her commission and her confessions, and in the dignity and simplicity of her acknowledged offices and standards; not forgetting that spiritual life must decay, not only when pledges are emptied of their meaning, but when formularies are maimed of their integrity. No specious plea of progress, liberty, independence, or comprehension can weaken in the least the constraining obligation of a covenant of conformity. A heresy which would seek at the Altar protection from the penalty of a violated vow forfeits the respect and tenderness due to honest doubt. We therefore earnestly entreat you, dear Brethren of the Clergy, that you "stand fast in the liberty wherewith Christ hath made you free," that you "declare the whole counsel of God," as this Church hath received the same, that you exercise discipline without fear, "not handling the Word of God deceitfully," "holding the mystery of the faith in a pure conscience," and "by manifestation of the truth commending yourselves to every man's conscience in the sight of God."

So exhorting you, dearly beloved in the Lord, and beseeching the Father of mercies to "stablish, strengthen, and settle" you and the flocks intrusted to our care, we "commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The undersigned set forth this Pastoral Letter in accordance with authority committed to them by their Brethren of the Episcopate assembled in Council in the City of New York, on the eighteenth day of October, being the festival of St. Luke the Evangelist, in the year of our Lord one thousand eight hundred and ninety-four. J. Williams, Bishop of Connecticut and Presiding Bishop; Wm. Crosswell Doane, Bishop of Albany; F. D. Huntington, Bishop of Central New York; Wm. E. McLaren, Bishop of Chicago; George F. Seymour, Bishop of Springfield; Henry C. Potter, Bishop of New York.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

**ANTIGONISH.**—The following additions and improvements have taken place in this parish during the past year: Building and completing of the winter rectory; brass eagle lectern; freestone font; prayer desk; oak alms basin; eastern window; three light, filled with designs in glacier stained glass; kneeling benches for all pews.

**LINWOOD.**—*Christ Church.*—New altar and altar cloth; pulpit remodelled and new pendium; altar rails remodelled; new sanctuary carpet; eastern window, three light, filled with glacier; ceiling, sheathing and painting of the whole interior; two mammoth lamps; dado of alternate Maltese and St. Andrew's crosses; vestry renovated and carpeted; under-pinning and grading; draining and graveling the drive; entrance bridge built; fence whitened and gates painted; new organ and improved position of choir; removal of pew doors, improving pews and cushioning all seats; matings for central aisle and porch.

**BAYFIELD.**—Painting and varnishing pews; matting for aisle; two mammoth lamps; two heating stoves, in place of useless furnace; new kneeling benches; second note paid on organ (\$40) by bell cards.

Systems of bell and brick cards were used in the early part of the year which were very successful in each part of the parish, especially in Antigonish, where a large sum was collected and so obtained the lectern. Funds were materially helped by a social in the curling rink, and in Linwood by a large picnic; in Bayfield by a concert, and later by a pie social.

Special offertories have been frequent in Antigonish; the amounts have invariably been large. A great revival of Church life is evident in Linwood—one of the largest sections of the parish—but which in the past seems to have been much neglected. Well may the good people of Linwood be proud

of their church; it is a beautiful little shrine, and a lasting and lovely monument to what can be accomplished by a band of capable and zealous workers. Like an incense cloud, their good deeds and alms rise acceptably to the throne of the King of Kings.

### QUEBEC.

**INVERNESS.**—The Rev. Peter Roe, incumbent of Inverness and Campbell's Corners, P.Q., has been compelled, owing to old age and failing health, to retire from the work of the ministry, and has been placed on the list of superannuated clergy by the Church Society. Rev. Mr. Roe, who is a brother of the Venerable Archdeacon of Quebec, was born in Thurles, County Tipperary, Ireland, in 1820. Educated in Montreal, having been for many years engaged in business life, he finally decided to take orders, and at the age of 57 was ordained deacon by the Bishop of Quebec. He was first appointed to the mission of Bury, P.Q. The following year he was advanced to the priesthood and appointed incumbent of Inverness and Campbell's Corners, which post he has filled ever since. A young clergyman will be appointed to replace him, and will have the out-station of Kinnear's Mills added to the other two!

**Church Helpers.**—The fourth annual meeting of the Church Helpers' Association of the City of Quebec was held in the Church Hall on Wednesday, Jan. 16th, at 2.30 p.m., and was largely attended. At 8.15 the Lord Bishop of the diocese, attended by the Rev. R. A. Parrock and the Rev. Arthur Dunn, addressed the meeting. His Lordship expressed his own appreciation of the work done by our association, as well as that of the different missions throughout the diocese, where help had been given, either in gifts to churches and parsonages, besides personal gifts to clergymen and help towards education of clergymen's children. He also explained that such help was much needed, and he strongly urged those present who were not members, as well as all Churchwomen in the city, to join the association and become working members by trying to increase the Mission Fund and secure new members for the Church Society. He gave some interesting facts about the different missions throughout the townships, also about Labrador.

At the close of his address the president thanked His Lordship in appropriate words for his kindness in addressing us, all present signifying their appreciation by rising in a body.

The following officers were elected by acclamation: Patron, the Lord Bishop; Honorary President, Mrs. Dunn; President, Mrs. Colin Sewell; Vice-Presidents, Mrs. Blanchet, Cathedral; Mrs. Carter, St. Matthew's; Mrs. Forsyth, St. Michael's; Mrs. Morgan, St. Peter's; Miss T. Kennedy, St. Paul's; Executive Committee, Mrs. E. Sewell, Mrs. J. Hamilton, Mrs. G. R. White, Mrs. Winfield, Mrs. T. A. Young, Miss S. Montizambert; Secretary, Mrs. Patterson Hall; Assistant-Secretary, Miss E. Patton; Treasurer, Miss E. A. Hoare; Advisory Committee, J. Hamilton, Esq., Captain Carter, J. C. More, Esq.; Auditor, J. A. Ready, Esq.

The undermentioned grants were made, as shown by the report of the Executive Committee: In March—\$15 to Rev. G. G. Nicolls towards repairs on parsonage at Riviere du Loup; \$20 as an Easter offering to the sick child of a clergyman; set of fair linen for church at Dudswell; \$20 for purchase of stove for parsonage at Scotstown. April—Surplice and cassock for lay-reader at Danville; set of plated altar vessels to Rev. E. Weary for church at Dudswell, that mission paying \$10 towards it. May—general meeting—\$20 to Rev. G. Walters to replace articles destroyed by fire to complete church at Parechois; \$85 to purchase a suitable gift from the association for the chapel at Lennoxville College. With this sum were purchased a litany desk, credence table, a silver chalice spoon and a book for litany desk. Grateful letters have been received from Rev. Drs. Allnatt and Adams. \$80 to the Clergy House of Rest, Cacouna. June—Dressing-gown to a sick clergyman; \$20 to Rev. W. A. Adcock to assist in replacing vehicles destroyed by fire at Fitch Bay; a pocket communion set to Rev. G. T. Harding for mission of Sandy Beach. September—\$5.50 for board at Clergy House of Rest; a glass flagon, three dozen small hymn books, and \$15 towards repairs on mission house, Labrador, to the Rev. J. W. Kerr. October—\$20 to Rev. H. A. Brooke towards a furnace for parsonage at Scotstown. At general meeting, \$85 to Rev. H. A. Wright towards completing parsonage at East Angus; \$40 to Rev. G. F. Hibbard towards repairs on church at Stoneham; altar cloth and fair linen for same church; \$15 towards purchase of organ for church at Newport Point, Gaspé; renewal of grant of \$60 per annum to a clergyman for education of his children. At this meeting a notice was also read from a Church Helper at Levis that some members of the congregation of Holy Trinity had packed a



barrel of useful clothing and a box of Christmas presents, all voluntary contributions, and had given them to the Rev. J. W. Kerr, of Labrador, for his mission; they wished this reported through our association. November—Surplice and frontal for altar to Rev. Mr. Ball for new mission at Forest Vale, County Nicolet. December—\$15 to Rev. L. V. Lariviere towards purchase of surplice, cassock and stoles; \$10 to Rev. G. G. Nicolls towards paying off mortgage on church at station, Riviere du Loup; \$15 to Rev. T. Rudd towards purchase of altar vessels and fair linen for church at Cranbourne; also a box of toys for Christmas tree for Sunday-school children at Cumberland Mills.

**CHURCH SOCIETY.**—The annual meeting of the Diocesan Church Society will take place in the Church Hall at 2 p.m. on Wednesday, Feb. 6th, when the reports of the various committees will be presented, and the vice-presidents and members of the Central and other boards will be elected. From what can be gathered in advance, the reports will be very favourable and will show a slight increase in the contributions over former years, notwithstanding the many other appeals which have been made for missions, etc. It is observed that at the late Synod of Montreal it was decided to try the system of this society, known as the "Quebec system," for collecting the assessments and paying the stipends of the clergy.

**The Lord Bishop.**—His Lordship left the city on Saturday, the 19th inst., via G.T.R., for Lyster and Inverness, where he took duty on Sunday for the Rev. Peter Roe, who is ill. On the Monday following he went to visit Kinnear's Mills, Leeds and other stations in the extensive mission of the Rev. J. Rothera, and afterwards he went to visit the neighbouring mission of Ireland, where the Rev. W. G. Faulconer ministers in five different stations. This visitation took up His Lordship's time till the 28th inst., when he returned to Quebec.

**Cathedral Services.**—"A recent enquiry as to the manner in which service is conducted in the cathedrals of England and Wales," says the editor of the *Quebec Diocesan Gazette*, "has elicited the following facts, which, besides being instructive and interesting, are deserving of all careful consideration. There are in the Old Country 34 of the mother churches, or cathedrals, as they are called: (1) In every one of them there is a surpliced choir; (2) in every one of them the Sunday and week-day services are choral; (3) in every one of them the choir turns to the east to say the Creeds; (4) in every one of them the congregation rises as the choir and clergy enter and leave the church. These cathedral customs have been in constant use ever since the Reformation, except during the Commonwealth under Oliver Cromwell, when the King was murdered and the Bishops were exiled—when the Puritans seized and disfigured our churches, and when it was counted a crime to possess a copy of our glorious Book of Common Prayer. The deans and canons have generally been appointed by the Crown, and have been selected simply because they were eminent men deserving of recognition. They have been and are men of widely different schools of thought. Such men, for instance, as Dean Payne Smith and Canon Freemantle, of Canterbury, and Dean Lefroy, of Norwich, and Canon Fleming, of York, are all typical Low Churchmen; but they all join heartily and earnestly in these cathedral services, and are glad to see crowds of worshippers flocking to our ancient fanes to join in choral worship—and to hear the everlasting Gospel to the glory and praise of God."

#### MONTREAL.

**PORTLAND.**—The close of the old year witnessed in this mission a very pleasing event. Shortly after six o'clock a large number of the parishioners took possession of the parsonage, with the determination of having a good time, each one taking a basket with an abundant supply for their pastor's larder, game, poultry, meat, butter, cakes, etc. They were not even forgetful of the twin ponies who take such an active part in the work of the mission. The first part of the evening was spent in social conversation, refreshments were then served, after which order was called, and Mr. A. S. Twidale, the people's warden, read the following address, signed by the heads of families.

**Rev. Walter T. King:**

"Your loving parishioners take special delight in calling upon you to-night to wish you the joys of the season, and to ask you and your amiable wife to accept each a pair of fur gauntlets as a small token of our regard. We are deeply sensible of your value to us. The hospitality of your house is proverbial amongst us. The coming of your good wife has contributed in no small degree to the liveliness of our Church work. The success of your labours generally has been such as to leave nothing to be

desired, and we thank Almighty God for your presence in our mission. We pray Him, who blesses untiring zeal, that you may long be spared to carry on the good work He has given you to do."

Miss Edith Spinrichs, daughter of the incumbent's warden, then took the floor, and in a few well chosen words, presented the rev. gentleman and his wife with a pair of elegant otter and Persian lamb gauntlets.

The Rev. Walter S. King, although completely taken by surprise, feelingly replied. He said he not only thanked them for this expression of their good will, but also for the many acts of kindness to him and his wife since they first came into the parish. He trusted that the same cordial relations which had existed between the parishioners and himself during his five years incumbency, would ever remain the same. The remainder of the evening was spent in recitations, music and songs, and a most enjoyable evening was brought to a close by singing the National Anthem.

**MONTREAL, Jan. 15th.**—The annual meeting of the Diocesan Synod was opened by Divine service in Christ Church Cathedral, where the Bishop, as his custom, delivered his annual charge. In reference to the Shelton bequest the Bishop said: "A portion of this property now made return, but in order that there should be revenue from the whole of it, more money would need to be spent upon it than it had at present yielded, and there was a possibility of its becoming, for some time at least, a charge upon the Mission Fund. This fund, so far from being what it ought to be, was really behind, and it would be for the Synod to devise means of strengthening it. The Shelton bequest would ultimately become a valuable possession, but for some time it must be a source of care and labour and anxiety."

The missionary clergy have not been paid in latter years what the canon calls for—namely, a minimum of \$600, and the Bishop regretted that during the past year there had been neglect and indifference in certain quarters in relation to this important matter, which would be again brought before the Synod. There had not been that honest meeting and conference which there should have been, but he hoped the Synod would be able to do justice in the premises.

There was allusion to a bequest which he had received during the year and which had been divided between the Church Home, which so needed this help, and the establishment of what was to be called the "Andrew Home" for Church immigrants and strangers. This division would give the former an income of \$1,400 a year, which would still leave room for the generosity of the board and all other friends in its behalf. With respect to the latter a property had been secured, and he hoped by the opening of navigation this year to have in readiness a home in which the immigrant could find a shelter.

The Montreal Diocesan College commands the Bishop's utmost confidence, and his allusions in his annual charges to the revered principal, Dr. Henderson, shows that the latter has his utmost love and esteem. He praised this institution and its missionary spirit. Referring to his own pastoral work and visitation, the Bishop said there had been seventy-seven confirmations during the diocesan year, which comprised 1,073 young persons who had presented themselves for the rite. During his visits he had been greatly encouraged, and he hoped profited, by what he saw and heard. His Lordship instanced a number of new churches which had been erected during the year throughout the diocese, and which well illustrated the zeal and service of not only the clergy, but of good laymen and women, who spared not themselves in giving love and labour for the Church of Christ. Latterly, during the winter months, he had confined his labours to the city, which so much needed his attention, for the sustenance of the Church in its material and external side, while his son in Christ, Bishop Newnham, had assisted him by taking his country duties, with great acceptance to the people, whom he stirred up, by an account of his own work as Bishop of Moosonee, to greater religious activity in their own lives.

The Widow and Orphans' Fund had not been pressed upon the heart of the Church throughout the diocese as it should have been, and if there were not greater zeal the grants would probably have to be reduced. Could there be a more noble work than conserving a fund which was for the benefit of the widows and orphans of God's ministers who had laboured for the people? And would not the displeasure of God be manifested if they neglected the widows and the fatherless?

His Lordship had words of praise for the Women's Auxiliary Missionary Society, the Girls' Friendly Society and the Dunham Ladies' College, under the principalship of the Rev. Mr. Bourne, which was a guarantee for zeal and efficiency.

The celebration of the Holy Communion followed. The Rev. Canon Norton, Archdeacon Lindsay, and Rural Dean Naylor assisted in the opening service.

**Wednesday Morning.**—The most notable feature of

the Synod this morning was the presence of Lord Aberdeen, to whom an address was presented. In reply, Lord Aberdeen expressed the sense of his extreme gratification at receiving such an address. Under any circumstances he would be gratified to hear such expression of regard and loyalty, but when these were uttered in the circumstances and surroundings of such an hour, with his Lordship and his colleagues, and the clergy and laity of the Church assembled to deliberate upon important subjects connected with the work of that Church in their midst, the pleasure and gratification were enhanced. He thanked his Lordship and the Synod for the expressions of loyalty which the address contained. It was almost a truism to say the Church of England was loyal. Indeed, her loyalty was proverbial, and well recognized. Would it be permissible to say, he wondered, that the loyalty of the Church was almost an article of faith? And congruous it was that religion and patriotism should go hand in hand, for they could hardly think of a religious man who was not at the same time patriotic, at least in intention and aspiration. He did not mean by that that all were called to take an active part in the government of the country, but rather that all should take that practical interest in the country, and its growth and prosperity, as should redound to its benefit.

Bishop Newnham then addressed the Synod, giving an account of his work in Moosonee. The narrative was modest; self was never obtruded; but, think of a diocese six million square miles in extent; of a country which was one vast bush; which had not a single mile of road; and which could only be approached by water. Think of mailing a letter to a friend and only receiving a reply at the end of fifteen months! The Bishop described the beginnings of the work; the labours of Mr. Horn, afterwards consecrated Bishop; the work of teaching ten thousand Indians to write and read, to understand the rudiments of Christianity; the success of the Bishop's labours; his death; his burial in that distant land, surrounded by the remains of many of the Indians whom he loved so well. It was all affecting to the last degree, and when the Bishop told how the Indians had come under the power of civilization and Christianity, and how, though the original possessors of the whole country, they were not treaty Indians, and were often on the verge of starvation, his claim for sympathy and practical support seemed as if it could not be resisted.

The Dean of Montreal said some noble words of welcome to Bishop Newnham.

Lord Aberdeen said he had listened to the story of the Bishop with delight. The Bishop was modest, and passed by the privations which he had to endure. These must have been of uncommon severity, and he thought if he had a private talk with His Lordship he would learn something from him which might take the romance out of canoeing, for instance. It sounded nicely, indeed, but then when you pursue it for months, it must become rather monotonous, and when the mosquitoes attack you all the time that might be a little monotonous, too, and, in short, he thought a good deal might be made out of what the Bishop and his colleagues had to suffer, though he had refused to say a word about this aspect of his work.

The Synod then continued the debate on the "Quebec plan," when able speeches were made for and against. The debate continued until recess. At the afternoon session considerable time was taken up with the same subject.

Mr. George Hague made a powerful appeal to the Synod to adopt the plan, in order to rid themselves of a situation which was fast becoming intolerable. There was a large and growing debt. It was impossible to do anything more with existing machinery than had been done, and it was imperative that other means be tried. Canon Davidson made a persuasive speech on the same side, followed by Rural Dean Nye and Rural Dean Longhurst.

The "Quebec plan," pure and simple, was finally carried by an overwhelming majority.

The Synod then entered upon the discussion of a most important question—patent rectories.

The Rev. Dr. Norton moved the following canon on the subject:

"That the canon of the 'Division of Parishes (under Royal letters patent)' be amended to read as follows (see constitution, p. 20):—

"1. When any of the parishioners residing in any parish constituted under Royal letters patent, or in any adjoining divisions or subdivisions thereof, shall desire to have a new and distinct parish or parishes erected, or the boundaries of existing parishes altered, the said parishioners shall present a memorial to the Lord Bishop, stating fully the reasons moving them thereto; also the proposed boundaries of the contemplated new parish or parishes, of the proposed changes in the boundaries of existing parishes. The Bishop, on receipt of such memorial, shall refer the same to the rector or rectors of the parish or parishes, the boundaries of which are proposed to be altered, and if he or they objected to the proposed



changes, then he or they shall state his or their reasons in writing to the Lord Bishop within one month.

"Should the Bishop then deem the creation of such new parish or parishes, or the alteration of the boundaries of the said parish or parishes, to be advisable, or should he, without receiving such memorial, deem the erection of a new parish or parishes, or the alteration of existing boundaries of any parish or parishes, to be advisable, he shall proceed as follows:—

"2. Any parish now constituted under Royal letters patent, or any subdivision or subdivisions thereof, whensoever made, may be divided into two or more parishes by the Bishop of the diocese, by decree signed by him and registered by secretary of Synod, in a register to be kept for that purpose; and in such decree the limits of each parish so newly constituted shall be designated, provided always that the issue of the said decree shall be with the consent of a standing committee. For the division or subdivision of patent rectories within the deanery of Montreal, the said standing committee shall consist of the Bishop of the diocese and all the rectors of parish churches in the said deanery, together with the people's churchwardens from each such parish church. And for the division or subdivision of patent rectories, or subdivisions thereof, not situated within the deanery of Montreal, the said standing committee shall consist of the Bishop of the diocese and of all the rectors, incumbents and missionaries and people's churchwardens, of the rectories, parishes and duly constituted missions, respectively, within the rural deanery wherein the rectory to be divided is situated. And every such consent shall be obtained by a resolution passed by a majority of those present at a meeting of the said standing committee (the Bishop, if present, being chairman), duly convened for the purpose by a notice issued by the Bishop, at least four weeks before the day of meeting; and every such notice shall specify the object of the meeting, and shall be accompanied by a copy of the said decree proposed to be issued. A quorum of the said standing committee shall be seven members, of which three shall be laymen.

"[Section 2 of the old canon to remain unaltered, and to come in as section 3 of the amended canon].

"4. The decree to be made by the Bishop of the diocese of Montreal in the division of any parish constituted under letters patent, or any subdivision thereof, shall take effect only from the time of its sanction by the Synod, by a resolution adopted for that purpose, which resolution shall not require any further confirmation, and every such resolution, together with copies of the Bishop's proposed decree and of the resolution of the said standing committee consenting thereto, shall be printed in full in the circular convening the meeting of Synod at which the aforesaid resolution is to be adopted.

The following committees were then elected:—

**Clerics.**—Executive committee—Very Rev. Dean Carmichael, Ven. Archdeacon Lindsay, Rev. Rural Dean Nye, Rev. Rural Dean Longhurst, Rev. Canon Mussen, Ven. Archdeacon Naylor, Rev. Canon Norton, Ven. Archdeacon Evans, Rev. Canon Mills, Rev. J. H. Dixon, Rev. Rural Dean Sanders, Rev. Rural Dean Brown, Rev. J. F. Renaud, Rev. T. E. Cunningham and Rev. G. Osborne Troop.

**Diocesan Court.**—Very Rev. Dean Carmichael, Ven. Archdeacon Lindsay, Rev. Canon Norton, Rev. Canon Davidson, Rev. Geo. Osborne Troop, Rev. J. H. Dixon, Ven. Archdeacon Naylor, Rev. Canon Ellegood, Rev. Canon Henderson, Rev. Canon Mills, Ven. Archdeacon Evans, Rev. Canon Mussen, Rev. J. F. Renaud, Rev. Canon Anderson, Rev. Canon Rollit.

**Provincial Synod** (seventeen to be elected; the eleven receiving the highest number of votes shall be the delegates, and the six next highest the substitutes).—Ven. Archdeacon Lindsay, Rev. Canon Mills, Rev. J. G. Baylis, Rev. Canon Henderson, Rev. G. Osborne Troop, Very Rev. Dean Carmichael, Ven. Archdeacon Evans, Rev. H. J. Evans, Rev. Canon Norton, Rev. E. Bushell, Rev. T. E. Cunningham, Rev. J. H. Dixon, Rev. J. F. Renaud, Rev. W. Windsor, Rev. Rural Dean Sanders, Ven. Archdeacon Naylor and Rev. Canon Davidson.

**General Synod** (eight to be elected, the four receiving the highest number of votes to be the delegates, and the four next highest the substitutes).—Very Rev. Dean Carmichael, Ven. Archdeacon Lindsay, Ven. Archdeacon Evans, Rev. Canon Mills, Rev. G. Osborne Troop, Ven. Archdeacon Naylor, Rev. Canons Norton and Henderson.

**Laymen.**—Executive Committee.—Messrs. Strachan Bethune, Walter Drake, Dr. L. H. Davidson, E. P. Hannaford, Wm. Owens, E. R. Smith, A. F. Gault, W. H. Robinson, Dr. T. P. Butler, E. L. Bond, Edgar Judge, George Hague, Dr. Alex. Johnson, W. L. Chipman and E. A. Dyer, M.P.

**Provincial Synod** (seventeen to be elected; the eleven receiving the highest number of votes shall be the delegates, and the six next highest the substitutes).—Messrs. Strachan Bethune, A. F. Gault, Chas. Garth, Wm. Owens, Dr. Alex. Johnson, H. J.

Mudge, E. R. Smith, G. F. C. Smith, Edgar Judge, Walter Drake, Dr. L. H. Davidson, Lt. Col. Hanson, E. L. Bond, Dr. T. P. Butler, Judge Davidson, R. W. Shepherd and the Hon. Thos. Wood.

**General Synod** (eight to be elected, the four receiving the highest number of votes to be the delegates, and the four next the substitutes).—Messrs. Strachan Bethune, E. L. Bond, Dr. L. H. Davidson, Dr. Alex. Johnson, A. F. Gault, Chas. Garth, Walter Drake and William Owens.

**The Missionary Meeting.**—The Lord Bishop presided at the annual missionary meeting held in the evening. The Rev. Dr. Henderson opened the proceedings with prayer.

The Rev. Mr. James, curate of St. George's, in speaking of the work of the missionaries, said he believed in the work of the parish, in the north, east and west, and he was of opinion that missionaries should shake hands and say we are one, and those who could not go forth as missionaries should remember that they could send others, and help by giving money, while those who could not give money should pray.

The Bishop of Moosonee gave a very interesting account of the work carried on in his diocese. Speaking of the Indians, His Lordship said that they were peaceful, fairly honest, and in their own way industrious. Continuing, the speaker referred to the hardships experienced by missionaries while travelling in canoes, and also stated that during the coming summer he himself would travel by either canoe or an open boat upwards of 2,000 miles, which would take him from June to October next summer.

The Rev. James Carmichael spoke of the financial part of the work. He said that giving to God was a duty as well as a privilege, for gifts given to God, as He wished us to give them, certainly brought a blessing. The speaker, in referring to the small stipends received by the clergy, said that while he did not plead for wealthy men, he certainly believed in the clergy being placed above want, so that they could keep their children, as other people kept their children, abreast of the times. The rev. gentleman advocated that every one should give according to his means.

**Thursday Morning.**—The subject of "patent rectories" occupied the Synod this forenoon.

**Afternoon Session.**—After further discussion the canon was carried, with the rural patent rectors left out, with the proviso that nothing in the canon should affect such rectors outside the ancient parish of Montreal, appointed previous to 1871, without their consent, during the period of their lives, and the addition, carried on the motion of Rural Dean Lindsay and the Rev. Mr. Chambers, that the division or sub-division of all the parishes, howsoever or wheresoever constituted, having the status of rectories, shall henceforth be made according to the same uniform rule presented in this canon, for the division or sub-division of parishes under letters patent. A number of reports, which had been previously read and received, were now formally adopted. A discussion on French work arose, and was not finished when the Synod adjourned. Rev. Mr. Larivière for two years has unsuccessfully tried to get a report prepared by the Rev. Mr. Tucker passed by the Synod. This report, amongst other things, recommended the Synod to take over this work as part of its regular charge. The report was ordered to be circulated, but not printed in the journal of proceedings. At this meeting of Synod Mr. Larivière also suggested that the work should be taken over, and complained of the desire in some quarters to make a distinction of nationality in the Church.

**Friday Morning.**—The Synod was asked to encourage the French evangelization work in connection with the Church in the diocese. Several reports which had been previously read were formally adopted.

During the session, the Rev. Principal Adams, of Lennoxville College, was invited to a seat on the floor of the house, upon the motion of the Rev. Mr. Dixon. The formal report from Lennoxville having miscarried, the principal undertook to give some details of the work of the college for the year, which proved most satisfactory to the Synod. The college is in a healthy state, both educationally and financially.

**Saturday Morning.**—A considerable time was taken up on the discussion of the "Temperance Question." Finally the report was adopted and a great many other matters were hurried to completion.

Resolutions were passed commending Dunham Ladies' College to the support of Churchmen; expressing satisfaction that the Bishop had appointed a temperance Sunday; renewing the contribution of \$500 to the salary of the Bishop of Algoma; recommending the executive to consider a grant for the services of a French missionary in the archdeaconry of Bedford; that the Bishop use his influence with the authorities of the Montreal Diocesan College, in order that the students be instructed in the French tongue; expressing appreciation of the work of the Women's Auxiliary Society; thanking the ladies for their hospitality; Mrs. F. Bond for preparing the

Synod Hall for the reception of the Governor-General; and thanks to His Lordship for the dignified manner in which he presided.

There were other resolutions, but they dealt chiefly with matters of routine.

The Synod then closed after the doxology and the benediction.

#### ONTARIO.

**Mrs. Hannah M. Cochrane**, relict of the late Rev. John Cochrane, the second rector of St. Thomas' Church, Belleville, died at Huff's Island on Sunday morning, the 6th. Deceased was 85 years of age, and came of one of the oldest families in the Bay of Quinte District—the Meyers, whose early home was at Trenton.

**ENTERPRISE.**—The Church of England congregation at this place, who have been worshipping for some time past in the Orange Hall, have purchased the old Methodist church and site and are repairing the building and arranging it for service. The site, which consists of two lots, is considered the best in the village, and the congregation are looking forward to the erection of a more churchly edifice at some future day.

**TAMWORTH.**—The ladies of the congregation of Christ Church have re-organized the Church Women's Guild and entered on another year's work last week. President, Mrs. Gilbert Harkness; vice-president, Miss Lockridge; secretary-treasurer, Miss Lucy Wheeler.

**TYENDINAGA RESERVE.**—Mrs. J. Hill, mother of Mrs. Oronhyatekha, entered upon her 81st year last week. The venerable lady has been receiving congratulatory messages from many persons in various parts of the country. Among others she received a cablegram, expressing "love and best wishes," from Dr. Acland Oronhyatekha, London, England. Mr. Marshall, one of the delegates to the Supreme Lodge of Foresters, who visited Deseronto, cabled greetings from Scotland, and Rev. Mr. McCaughan, of Belfast, cabled greetings from Ireland. All will unite in hoping that this estimable lady may enjoy many more birthday anniversaries.

**DESERONTO.**—It is with feelings of deep regret we hear of the death of Miss Sophy Anderson, the youngest daughter of the venerable rector of Tyendinaga Reserve. The deceased had, in the fall, suffered from an attack of grippe from which she recovered, though not strong. She took an active part in the Christmas decoration of the church. As a result she again contracted illness, and typhoid fever followed, and death ensued from heart failure. To the rector she will be an irreparable loss—she was his constant attendant and assistant in the work of his extensive parish. She was active in the Sunday school, in which she conducted the infant class, while she was an active member of the choir and other organizations connected with Church work. The funeral was attended by a very large number of people from the Reserve and Deseronto, and a number of clergy from a distance.

#### TORONTO.

**RURAL DEANERY OF DURHAM AND VICTORIA.**—The next meeting of the rural deanery of Durham and Victoria will be held at St. John's rectory, Port Hope, on Thursday and Friday, the 7th and 8th Feb., beginning on Thursday at 2 p.m.

WM. C. ALLEN, secretary R. D. D. V.

#### HURON.

**MARKDALE.**—Christ Church Sunday-school entertainment was held in Marsh's Hall, which was densely crowded with the parents, friends and well-wishers of the Sunday-school. The programme was well carried out, and all who took part in it deserved great credit. The incumbent, Rev. Mr. Goldberg, and R. D. Biggar, Esq., distributed the prizes. Miss Maud Ford was presented with a \$10 bill by the congregation of St. Matthias' Church in recognition for the services at the organ of that church, and the congregation of Christ Church presented Miss Minnie Lucas with a beautiful diamond ring for the years of faithful service as organist at that church; and this brought to an end a most enjoyable meeting of Church people of this mission.

**PETROLEA.**—It is with profound sorrow that we record the death of Cenone, eldest daughter of Rev. W. and Mrs. Craig, at Christ Church rectory, early Thursday morning, 17th inst. She was a bright, sunny, generous girl, and a great favorite with all her companions. To her bereaved parents and family we extend our deepest sympathy. The funeral service was conducted in Christ Church by the Rev. W. Davis, of Sarnia, and Rev. Mr. Gunne, of Wyoming, the interment taking place at Hillsdale cemetery.



*Rural Deanery of Elgin.*—On the 22nd January, the Ruri-decanal Chapter of this Deanery met in St. Thomas. It is composed of the Rural Dean and the four other parochial clergy of the Deanery, and lay representatives from different parishes. Of the clergy, the Rev. W. M. Shore, of Port Burwell, was absent. The parishes of Tyrconnel and St. John the Evangelist, and Trinity Church, St. Thomas, were represented by a lay delegation. The introduction of lay representation at Ruri-decanal meetings will, perhaps, be looked upon as an innovation in some quarters, the utility of which, however, cannot but be readily perceived. The proceedings of the day began with morning prayer and the celebration of the Holy Communion, in Trinity Church, at 11 a.m., by the Rev. Canon Hill, M.A., Rector and Rural Dean, assisted by the Rev. Wm. Hinde, of the Church of St. John the Evangelist. The business meeting of the Deanery was held in Trinity school-house, at 2 p.m., at which important matters were discussed and passed upon. Among these was a resolution that the Rural Dean and the other clergy of the Deanery be a deputation to visit and hold missionary meetings in all the churches of the Deanery, which comprises the whole county of Elgin. At 8 o'clock the meeting was thrown open to the public, in order that the interesting and instructive papers which were then to be read, and the debates thereon, might be more generally available for edification. The meeting was opened with appropriate hymn and prayer, and hymns were interspersed at intervals during the meeting, which was closed with the benediction at 5.30. After the opening services the chairman, the Rural Dean, called upon the Rev. J. W. J. Andrew, rector of Aylmer, to read his paper upon the subject, "How to reach and hold men." In expatiating upon the pastoral relation and bearing of the clergy towards their flocks, he said that too many pastors acted as if religion was not for men, and they therefore reaped the natural result of this misconception of their duty when they found the men of their congregations negligent of, or indifferent to, religion. Men were not visited with a distinctly religious purpose; but apparently when visited at all, it was with a view to merely social intercourse, or the transaction of business, involving most frequently the subvention of some Church enterprise by the visited, with a matter-of-course liberality not always thought necessary or practicable. Men had souls to be saved as well as women, and the fact that the former are not so open to religious impressions as the latter, should stimulate the exertions of the clergy to gain access to the hearts and minds of men by a careful study of the ways of wisdom in the Word of God, and the avoidance of what may seem sordid, though in reality well intended. In connection with growing grace in men, personal activity in Christian work is necessary for its development. Therefore while leading men into paths of righteousness, and onward therein, give them something to do for their Saviour among their fellowmen. Toil on, and teach them the lesson of toiling for the Master. "My Father worketh hitherto, and I work." Let not visits to men be merely professional—made merely as a matter of clerical routine, without careful forethought and spiritual design to further the cause of true religion by calm, friendly, personal intercourse employed in drawing out their religious sentiments while endeavouring to deepen them. The awakened Christian whom Christ holds, lead on unto perfection. Much success has been achieved through personal magnetism, which however is not the natural attribute of all who could be workers for Christ: nor is it the essential qualification of any. "It is the Spirit of God who worketh in us to will and to do of His good pleasure," and giveth us wisdom, love and power to win souls, and increaseth the same in all who seek the magnetic power of Christ, through a life of prayer and diligent reading of the Divine Word.

This report is not to be taken as a *verbatim*, but merely a summary of the thoughts expressed, in which brevity will not permit full justice being done to the papers here summarized. Though a debate was called for on this paper, debate seemed precluded by its excellence and want of controversial elements, and the chairman passed on to the next, calling upon the Rev. M. G. Freeman, on "The power of the Christian ministry; how it may be strengthened by the laity."

Having made a few general remarks by way of preface, Mr. Freeman proceeded to say that much of the power of the Christian ministry was lost through the clergy being too exclusively the propagators of Christianity. It is to be noted that where the clergy have enlisted the earnest, personal labours of a considerable number of the laity to co-operate with them, success has attended their efforts. This was illustrated by instances and references in the Holy Scriptures bearing upon the subject, as of Aaron and Hur upholding the hands of Moses, etc. The laity can aid the clergy by their regular attendance at the services of the Church; for sermons are largely in vain if many who should hear and profit by them are absent. A warm sympathy on the part

of the laity extended to the clergy in their efforts, tends to promote their success, which the laity should have as much at heart as they themselves. It is therefore wrong for the laity, when there is evident failure of a parish to make progress spiritually, financially, or in the spheres of organized Church enterprise, to disclaim responsibility; therefore all being united in the bonds of Christian fellowship are members one of another, so that each has need of every other, and the aid and encouragement of the laity reacts upon the clergy to increase their energy, their cheerfulness, joy, and success. No congregation can be built up by the clergy alone; the united efforts of the laity co-operating with the clergy are necessary. When all are fired with missionary zeal, progress is sure and steadfast. Appeals for money to aid the work of the Church should not be spurned or credited to the greed or ambition of the clergy. They are sent to lead the warfare against sin and unbelief and misbelief, and they cannot do it at their own charges; all should contribute willingly, cheerfully, a share as God has prospered them. It must not be forgotten that the clergyman is but human and needs the kindly consideration of his people, lest the old prophetic adage, "Like people, like priest," should again prove true to the detriment and great danger of all concerned. The laity of the Church are Christians; have they the right spirit? Let them pray earnestly for them that rule over them in the Lord. While therefore they are called upon to pray for labourers to enter into the harvest, let them not forget those who have already entered and are labouring day by day for the salvation of souls, and the spiritual progress of the people of God.

The debate on this paper being called for, the Rev. Mr. Andrew rose to propound the question whether the laity had not the notion that they should be very exacting in regard to the rendering of some ideal amount of labour for so much money paid to the clergyman—an exaggerated ideal which was physically impossible to be realized. Whereupon Judge Ermatinger humorously replied as a representative of the laity, that he did not know but what they were a little exacting of the clergy. He knew in many places they were required to do all sorts of things, and to meet all sorts of unreasonable expectations—a fact which was only the other day illustrated most forcibly in a letter to the CANADIAN CHURCHMAN, entitled "A Church Tragedy," in which a clergyman had even been called upon to sacrifice his wife, who was driven to insanity and suicide by the insatiable demands of the people on her time and attention. In such cases the laity had been so exacting as to demand the services and self-sacrifice in their behalf of two persons for the remuneration of but one, which was unjust and unfair. He hoped a better spirit would prevail.

*To be continued.*

GALT.—His Lordship, the Bishop of this diocese, visited this parish for confirmation on Sunday, 20th inst.; 54 candidates were presented, 13 being married persons and of other religious bodies. Large congregations assembled morning, afternoon and evening, when the Bishop officiated. The afternoon service was specially for the children—whom the Bishop addressed in his own happy and impressive manner. On Monday, His Lordship, in company with the rector and church-wardens, visited the Collegiate Institute and several of the large manufacturing establishments. He also paid a visit to the Hospital and other places, and expressed himself as being much pleased with all he saw in Galt. The rector having been asked by the Mayor to open the proceedings of the New Council with prayer, he asked the Bishop to act in his stead. The Bishop's visit will do good.

#### ALGOMA.

PORT CARLING.—The Rev. W. A. J. Burt, Diocese of Algoma, begs to acknowledge, with thanks, the following: 1 bale of clothing and presents for Xmas tree, from St. George's W. A. Branch, Toronto; 1 box of presents from St. James' Junior Branch W. A., Toronto; 1 box of presents from St. James' W. A. Branch, Orillia; also the sum of \$4 from Miss Hamer, Bradford, Ont., towards debt on St. John's Church, Beumaris; and the sum of \$25 from Major Hy. McLaren, of Hamilton, Ont., towards the Building Fund of Christ Church, Joseph River.

#### RUPERT'S LAND.

The Canadian correspondent of the *Church Times* says:—"The Archbishop of Rupert's Land has issued an earnestly worded appeal to the diocese for help in wiping off the debt upon the Mission Fund. His Grace pointed out the fact that unless an extra effort is shortly made, no new missions can be opened, that the existing grants must be materially reduced. Considering the simplicity and self-denial of the Archbishop's life, no man in his position has a better right to urge such matters upon his people. Living, as he does, the simplest of lives, and con-

tenting himself with little more than the bare necessities, the Primate of All Canada is a shining example of what some one recently called "the dignity of poverty."

The cost of living in the West being high, the stipends of the clergy are fixed at the minimum of \$600 for deacons, \$700 first year of priesthood, others \$800, though on the recommendation of the Executive Committee several have been raised to \$900, some to \$1,000, that is, in important country towns.

Of course in a good many country missions the people do not make up their full share, so the poor parson comes short. "Dried Beef and Biscuits," recently reviewed in your columns, is a capital book to give "to men with hearts—unfortunately, some men have only livers,"—to negligent church treasurers. One parson has placed half a dozen copies on sale in the village book-store.

### 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.

#### Rajah of Ramnad.

SIR,—May I ask a line or two in which to draw your attention to the fact that the Rajah of Ramnad, whom you so fittingly commend in the words of the *Missionary Record*, is a member of the Theosophical Society, whose furtherance of the idea of universal brotherhood, "without distinction of race, creed, sex, caste or colour," has done and is doing so much to obtain among all classes a better appreciation and more tolerant sympathy with the spiritual efforts of the religious bodies of other nations.

ALBERT E. S. SMYTHE, F.T.S.

#### Use Printers' Ink.

SIR,—The Anglican clergy do not really understand the value of "Printers' Ink." Our people are not a reading people, at least not of *Church literature*. We must place Church books in their hands, and also Church papers. This is hard to do, especially in country villages, but if our people are to be strong Churchmen, Churchmen of conviction, and not sentiment, then we must instruct them. How many clergy have tried the plan of placing a few cheap books on sale in a village store? I find two books sell well: Lane's "Illustrated Notes of English Church History," 35 cts., and "The Prayer Book Reason Why," 20 cts.; another little book, "How to Behave in the Parish," usually sells very well; it is very cheap (10 cts.), but extremely useful. These little books prepare the way for such works as Little's "Reasons for Being a Churchman"; Mason's "Faith of the Gospel," and Temple's "The Church on the Prayer Book." Perhaps some of our clerical brethren will suggest useful booklets and books for use in parish work. Will some one tell us how to induce country people to take a weekly Church paper,—the CANADIAN CHURCHMAN. Surely this would be a live issue for a pastoral address from the Right Reverend Fathers, "The Use of Church Literature." Jan. 14, 1895. H. D.

#### If Honest, Leave the Church.

SIR,—I will no longer ask you to bear the brunt of publishing what Rev. J. Francis calls an "anonymous" letter, although it bore my initials; and as you have inserted his in your issue of the 17th inst., in which he hurled at me his epithets, I claim the privilege of saying a few words in reply. He starts out by saying that he "has no intention of replying to my (as he calls it) 'postscript.'" It was a reply to his epithets which he cast at me, and also to the false accusation of "my taking delight in cursing my fellow-creatures." Mr. Francis does not care to hear of his sworn allegiance to the Book of Common Prayer, and which he has violated in the article over his own signature. He has created himself a judge on the Athanasian Creed, while, like Aaron of old, he should have "held his peace." By his communication of the 17th inst. it would seem that he objects to more than the Athanasian; as for instance, the Marriage, and also the Burial. As a man's greatest enemies are those of his own household, so the Church's greatest enemies are those who claim to be of her fold, but are not. If Mr. Francis were honest he would leave the Church, and search for something more congenial—one of more



latitude (?) for modern thought. No honest man with all the fault-finders and objections which Mr. Francis sets forth, would remain one day in the Church. He has placed himself before his fellow-Churchmen in an unenviable light. A man who would speak against his country as he has against the Book of Common Prayer, the great exponent of Church doctrine, would be looked upon as a traitor to his country. Surely he has not read the comment of the Rev. Henry Roe on his communication on the Athanasian Creed and others of his colour! If so, why does he hold his peace?

GEORGE NESBITT.

The Parsonage, Sutton, Jan. 19, 1895.

Fail to Give Satisfactory Answers,

SIR,—I feel sure both "Layman" and "L. S. T.," to whom I am indebted for notes on my question referring to the parable of the barren fig tree, are wondering that they have not received any acknowledgment of their kind and interesting replies—I wish I could say *answers*; but, alas! such is not the fact. Although both give interesting explanations, there is not the slightest approach to an elucidation to what I may term the *knot* of the parable. My reason for not the sooner continuing my enquiries was that I saw there was great pressure upon your correspondence columns, and as I had trespassed so frequently upon your kind indulgence, and seeing there were abler pens and more weighty matter to your hand, I very naturally "took a back seat." However, as the congestion now seems relieved, I shall feel grateful if you will allow me to show both "Layman" and "L. S. T." where I consider they fail to answer my question. First, "Layman" says: "Our Saviour saw from afar a fig tree covered with leaves, and went to it, looking to find fruit, for the fig tree develops its leaves and fruit at the same time." This being so, why the qualification or excuse we find made in the Scriptures, "for the time of figs was not yet"? The deductions drawn from the occurrence by "Layman" are useful and edifying, but I seriously conclude that the *key* of the lesson is not contained in any of them. Second, "L. S. T." strikes a similar chord when he speaks of "fruitless professors"; but why should Christ search for fruit *when the time of figs was not yet*? All the accompanying quotations are helpful, and, judging from the correspondence of "L. S. T." in the past, I shall be surprised if he does not readily see that I am still enquiring; and, if I cannot get a satisfactory reply otherwise, I should be grateful, Mr. Editor, if you will throw the weight of your influence in the solution of the matter, and, if no reply is forthcoming, explain away the difficulty, for that the Lord had an especial object in this occurrence I am deeply persuaded, and by searching the Scriptures, with His aid, hope to get it revealed.

H. HAMMON.

Oswego, N. Y.

How the Mission Fund should be Worked.

SIR,—This is the season when the mission cause of the Church is brought strongly before the notice of our people, both by the Epiphany appeal for foreign missions and the January collection for diocesan missions. And after looking over the returns by parishes for domestic and foreign missions, and the report of the mission board of the diocese, as well as the appeal referred to, one can only come to the conclusion that our mission cause in its three branches is in a very unsatisfactory condition indeed. Many parishes subscribe nothing at all, many more very little, a few fairly well, and a very few largely. I cannot think that this state of affairs is altogether due to lack of interest in the cause of missions, though it is to a great extent. Perhaps our methods of making the different collections is not the best possible; for instance, in many churches the amount given to missions is all over the regular Sunday collection, instead of having special envelopes. Then people forget and often are not provided with more than their regular offering. Would it not be a better plan to make a thorough canvass by parishes and individually with the view of every one in the diocese subscribing (be it little or much) regularly and systematically. This plan, I understand, is to be carried on by the W. A. in connection with the parish mission collections, but where this society does not exist the work should be done under the direction of the clergyman. A special provision should be made for the amounts cut off from those missionaries now working in the diocese, amounting to about \$3,000; this might be done by special subscriptions of a dollar and upwards. Then each S. S. should be provided with missionary boxes, which would not only produce large results, but also teach our little ones to early take an interest in the cause. The money thus subscribed to form a general mission fund out of which our diocesan missions should first be supported, next our domestic and then the foreign. As it is now, we are receiving aid from England for the first, and at the same time sending large sums

away, not a very consistent course to pursue. Having thus pointed out how money might be raised and disbursed, a word as to the way in which the work might be more successfully carried on than heretofore. Let it be understood that every young man, ordained to the sacred office of the ministry, free from all domestic ties, should serve from two to five years in the mission field with the understanding that he should be advanced regularly and in recognition of his services in the cause of missions; thus would the work be done and the fear of clergymen left in their old days unprovided for be obviated. Hoping that this letter may bring out some discussion on this important subject from those better able to deal with it than myself.

J.S.B.

The Athanasian Creed.

SIR,—The wild excitement into which some of your correspondents have been thrown by my criticisms of the damnatory clauses of the Athanasian Creed, as if thereby I was striking at the root of religion itself, is very amusing; though, at the same time, it does not speak well, either for the stability of their own faith, or for their capacity to discriminate between two different things. When, after reading, as I presume they did, the well-considered opinions of such eminent men in the English Church as those I quoted, they speak of them as mere individuals and not the voice of the Church, one feels how hopeless any argument would be to convince such persons. What is the voice of the Church but the united voices of its leading men? It certainly is not the hysterical abuse of those who, while claiming to be Christians in name, are so little Christians in spirit as to be indifferent how much they may hurt the feelings of others, and who even seem to glory in anathematizing all who are not of their own narrow way of thinking. It is no wonder that the Church of England is not advancing in the same proportion as other denominations, if these are specimens of the sort of men whom we are to regard and point to as our spiritual counsellors, helpers and guides. If they regard this Creed *in toto* as of such importance and value, why do they not preach sermons on it, explaining it in such a manner as to carry conviction to the minds of all, and so that there shall be no misunderstanding or mental reservations on the part either of themselves or of any of their congregations? Sunday after Sunday sermons are preached telling us what we ought to do, and dilating on points which are familiar to all. Everyone with a soul and a conscience knows what he ought to do, and everyone who has stood at his mother's knee knows as much of the simple truths of religion as should satisfy even the "rigid righteous." But how often do we hear sermons affording information on doubtful passages or on points of doctrine? Books have been written on the Creeds, the Thirty-Nine Articles, etc., for the special benefit and enlightenment of the clergy; and, therefore, it is surely not unreasonable to ask them to give out to their congregations some of the learning which has made them specially so steadfast in the Faith. If some of the laity are still in what clergymen evidently consider a state of doubt and ignorance, whose fault is it? And if a rational explanation of the various points will bring them to a proper condition of mind, clergymen ought to do what is necessary, instead of denouncing all who do not agree with them. I will quote just a few more expressions of opinion by some leading men, even at the risk of seeing them flouted as mere individuals. Bishop Jeremy Taylor wrote: "It seems very hard to put uncharitableness into a Creed, and so make it become an article of faith." Chillingworth wrote: "The damning clauses in St. Athanasius' Creed are most false, and also, in a high degree, schismatical and presumptuous." And the Puritan Richard Baxter, while praising it "as the best statement of the Trinity," said that "the damnatory clauses should be excepted or modestly expounded." As reference has been made to the custom in the Episcopal Church in the States, the following may prove interesting as showing how it was brought about. The Protestant Episcopal Church in the United States, when, in consequence of the American Revolution, it set up a separate organization in the convention of 1785 at Philadelphia, resolved to remodel the Liturgy, and, among other changes, excluded from it both the Nicene and the Athanasian Creeds, and struck out from the Apostles' Creed the clause "He descended into hell." The Archbishops of Canterbury and York, before consenting to consecrate Bishops for America, requested their brethren to restore the clause in the Apostles' Creed, and, as Bishop White, of Philadelphia, wrote, "to give to the other two Creeds a place in their Book of Common Prayer, even though the use of them should be left discretionary." In another convention, held at Wilmington, Delaware, on 10th October, 1786, the request of the English prelates, as to the first two points, was acceded to, but "the convocation wholly refused to restore the Athanasian Creed," several of the Bishops declaring that if it had been retained

they would have refused to read it. As the opposition to this Creed was quite determined, especially on account of the damnatory clauses, the Mother Church acquiesced in the omission, and granted the desired Episcopal consecration. In the Greek Church it never obtained general currency or formal ecclesiastical sanction, and it is said to be only used for private devotion, with the omission of the clause on the double procession of the Spirit (v. 28). The Protestant Church of Ireland, though retaining it in the Prayer Book, is also stated to have ceased to recite it. I have been reproached for suggesting that all who object to this Creed should stay away on those days on which it is read. Well, this is probably an extreme measure, and is one which few would, perhaps, care to adopt; but it is the best practical way of expressing their dissent and of having their objections recognized and remedied. But it does seem to me inconsistent, to say the least of it, for men to join in the utterance of sentiments to which they object, and which, as Professor Schaff says, "are not consistent with true Christian charity and humility." It has been suggested that its public use might be made optional. Suppose then that some of the clergy were to try the experiment of not reading it. I doubt whether many of the congregation would notice the omission, or whether any of them would forsake the Church on account of its omission, or whether any Bishop would hurl the Episcopal thunder at those responsible for such omission.

A. BISSET THOM.

Galt, Jan. 12th, 1895.

BRIEF MENTION.

The Lord Bishop of Moosonee addressed the congregation of All Saints' Church, Montreal, on Wednesday evening, the 28th inst. The offertory is to be devoted to the work of the Diocese of Moosonee.

There are said to be over 600 varieties of wheat.

A paper weight used by the Prince of Wales is said to be the mummified hand of one of the daughters of Pharaoh.

In several European countries, including France and Belgium, elections are always held on Sunday.

A piece of iron was found in an air passage of the great pyramid which had been there since B.C. 3700.

All ancient music was in the minor key, without harmony or counterpoint, and entirely vocal and rhythmical, like our recitative.

K.D.C. Pills cure chronic constipation.

Dozens of bronze knives and spearheads were found at Mycenæ, showing that the time of the Trojan War was contemporaneous with the bronze age.

The vast region called Western Siberia forms less than one-fifth of all Siberia, but contains two-thirds of the population, numbering nearly 3,000,000 souls.

Mr. R. W. Heneker, Chancellor of Bishop's College, has returned from a visit to England.

Several Egyptian harps have been recovered from the tombs. In some the strings are intact and give forth distinct sounds, after a silence of 8,000 years.

The Rev. Edward Softley, jr., late of Hensall, Ont., entered upon his duties as incumbent of St. Matthias' Church, Halifax, on the 18th inst.

Indigestion is stubborn, but K.D.C. overcomes it.

A bronze shield with central boss, a large copper chaldron, bronze knives and several vases were among the treasures found by Schliemann in the ruins of Troy.

The pupil of the eye contracts or expands in order to admit a greater or less quantity of light, that objects may be clearly seen.

Queen Victoria, in her 57 years of power, has seen every throne in the world vacated at least once, and some of them several times.

Sir Richard Temple has given £1,000 for a statue of the Queen, to be placed in the principal square of Rangoon, where his son—now Chief Commissioner of the Andaman Islands—was president last year.

Queen Louise, of Denmark, is one of the oldest European monarchs. She is 77 years of age, but is quite youthful in appearance. She was a princess of Hesse Cassel, and like Victoria, she has been a good mother.



It is understood that the Governor-General, in lieu of a subscription to the Thompson memorial fund, has offered to defray the cost of the further education of Sir John Thompson's two sons until they have been admitted to the bar.

A recent account of the Chinese Emperor describes him as small and delicate, with a fair skin, beautiful eyes and a good forehead. He looks like a lad of 16 or 17, and speaks like a youth of that age.

Bishop Potter, of New York, preached the sermon at the hundredth anniversary of St. Thomas' Episcopal Church, colored, of Philadelphia, on Tuesday of last week.

For immediate relief after eating use K.D.C.

The only clergyman who has a right to wear the Victoria Cross is Rev. J. W. Adams, who lately resigned the rectorship of Postwick, near Norwich. The gallant minister was through the Afghan campaign, and at the risk of his life rescued several lancers from drowning, right in the teeth of the enemy.

The Rev. Henry E. Benoit, formerly a minister in the Southern New England Conference of the Methodist Episcopal Church, has been received as a candidate for Orders in the Diocese of Rhode Island.

The progress of Christianity in Japan is one of the marvels of modern Church history. The first five years of faithful Christian struggle produced one convert. In 1872 was organized the first Evangelical Church of 11 members. Now there are 865 churches, with a membership of 35,534.

The Domestic and Foreign Missionary Society of the Church in America has received since September 1, 1894, \$75,825.58, together with cash on hand, making a total of \$188,370.67, all of which, with the exception of \$17,426.24, has been spent in missionary work in the Church at home and abroad.

Handel's "Messiah" was recently performed at Buenos Ayres for the first time in South America, with a chorus of 300 and an orchestra of 50 performers. Special trains were run, the house was sold out an hour and a half after the opening of the box office, and the proceeds were \$7,500.

### British and Foreign.

The Ven. Archdeacon Gaul of Kimberley has accepted the Bishopric of Mashonaland.

It is estimated that 10,000 tourists visit Peterborough Cathedral yearly, and the fees charged average £400 per annum.

Bishop Goe of Melbourne confirmed 289 persons in St. Paul's Cathedral there at a service held a few weeks ago. His lordship was assisted by the Bishop of Newcastle.

The Rev. J. P. Farler, vicar of St. Giles, Reading, is about to resign his charge and return to Africa, where he fulfilled the duties of Archdeacon of Magila for some years previous to his residence in Reading.

The Bishop of Manchester will probably publish at an early date a reply to the Roman attacks on the Anglican Church and on Anglican Orders. The Italian Mission is specially aggressive in the Diocese of Manchester just now.

The Rev. Dr. Bernard, "King's Lecturer," Trinity College, Dublin, has been appointed Donnellan Lecturer for the next course. He will take the "Pastoral Epistles" as his subject. He is an excellent lecturer. He is a High Churchman.

The Archbishop of York has, with a very few exceptions, completed his task of visiting all the 600 parishes in his diocese. The Visitation has occupied three years. Many of the parishes had not previously been visited by a Bishop within living memory.

A new church, to seat 500 persons, is about to be erected at Yeovil, to the order of the trustees of

the late Mr. Henry Cole, who left an unsigned codicil to his will wishing the sum of £10,000 to be devoted to some purpose for the benefit of the town. The cost of the building is estimated at £7,000, and the land has been purchased at agricultural value.

The Dean of Chester is promoting a diocesan memorial to Bishop Jayne, protesting against the action of the Archbishop of Dublin in consecrating a Bishop for the Spanish Reformers. It is anticipated that a large number of the clergy will sign the document. On the other hand, there is to be an address to the Archbishop of Dublin from Evangelical clergymen expressing approval for his Grace's labours on behalf of the Reformers, and pleasure that the Archbishop has "perseveringly and successfully made provision for the three orders of the sacred ministry on a scriptural and permanent basis."

It may be well here to remark that throughout the chaplaincies of Europe, both permanent and temporary, a manifest improvement has taken place of late years. New churches are being built, old ones restored; parsonages are being added; active parish visiting and diligent teaching in church and schools are being carried on. In most chaplaincies there is now a weekly celebration, in a few even daily. Surpliced choirs and new organs are being introduced, in many cases the churches are left open all day for prayer, and daily services held. Moreover, and that is a very necessary supplement, growing attention is paid to the needs of governesses, unprotected girls in shops, etc., workpeople, English servants and sailors.

Dean Hoffman, who was appointed by the Board of Missions to seek an interview with the Archbishop of Canterbury as to the settlement of Anglican and American Episcopal jurisdiction in Japan, reports that he was most kindly received by the Archbishop, who expressed his readiness to do anything in his power to have the matter arranged to the satisfaction of all parties.

The opinion of some of the Irish Bishops, as quoted by the Bishop of St. Asaph, in his volume on the Church in Wales, is very decidedly against the idea that the disendowment of the Irish Church was for her good. One of them states that "disendowment coupled with disestablishment has certainly lowered the status of the clergy, and discouraged learning." Another says, "The spirit of confiscation is contagious. The breath of revolution breathed upon the land in 1869, and we have been in a fever ever since."

In a letter to the London *Times* on the subject of the progress being made by the Church in Wales, Precentor Venables says: "A few days back the vicar of Swansea, the Rev. Canon Allen Smith, in writing to me, said: 'You will be interested to know that I have just purchased, in this parish, two Nonconformist chapels, offered me by Nonconformists themselves.' Certainly this is not a symptom of 'a dying institution,' nor an indication of the prosperity of Dissent in South Wales. Canon Smith adds, 'All the Church wants is time.' Give her that, save her from hasty, ill-considered legislation, and her position will be secured."

In a small village, 30 miles southwest of Dublin, there is to be found a monument of the genius of the late Mr. George E. Street, R.A. In the village of Kildare, situated but a short distance from the Curragh Camp, the Irish Church possesses an ancient cathedral, dedicated to the famous St. Brigid, and recently restored on the lines laid down by the great English architect. The history of the cathedral before Mr. Street took it in hand is briefly this: In the year 480 A.D. a church was first built by St. Brigid on the site occupied by the present cathedral. This church soon became a cathedral, to which Conlath was nominated as Bishop by St. Brigid. Near the church stood an oak, under which St. Brigid had constructed her cell, and from this oak the church subsequently took its name, *Kil-dare*, signifying "the church of the oak." In 835 A.D. the

church was plundered by the Danes, and during the ninth, tenth and eleventh centuries it was burnt and plundered again and again. But in 1229 A.D. Ralph de Bristol, Bishop of Kildare (the first Englishman who occupied this see), rebuilt the cathedral in the early Gothic style. It seems to have fallen into decay in the reign of Henry VII., and to have been then restored by Edmund Lane, Bishop of Kildare, whose traditional monument is still preserved in the cathedral. Again this church passed through a stage of ruin in the great Rebellion of 1641, when a battery of artillery levelled the north side of the steeple with the ground, together with the whole of the north transept and choir. But in 1683 the choir was rebuilt by William Moreton, Bishop of Kildare, in a style of architecture contrasting painfully with that of the earlier building. This choir was consecrated on St. Peter's Day, 1686, and on this occasion Thomas Wilson, the saintly Bishop of Sodor and Man, received deacon's orders. The cathedral still possesses a patent which Bishop Wilson, in conjunction with his friend Michael Hewetson (afterwards Archdeacon of Armagh), presented to the church in memory of that event.

### Family Reading.

#### Stretch it a Little.

Trudging along the slippery street,  
Two childish figures, with aching feet  
And hands benumbed by the biting cold,  
Were rudely jostled by young and old,  
Hurrying homeward at close of day  
Over the city's broad highway.

"Come under my coat," said little Nell,  
As tears ran down Joe's cheeks, and fell  
On her own thin fingers, stiff with cold.  
"Tain't very big, but I think 'twill hold  
Both you and me, if I only try  
To stretch it a little. So now don't cry!"

The garment was small, and tattered, and thin,  
But Joe was lovingly folded in  
Close to the heart of Nell, who knew  
That stretching the coat for the needs of two  
Would double the warmth, and halve the pain  
Of the cutting wind and the icy rain.

"Stretch it a little!" Oh, girls and boys,  
In homes o'erflowing with comforts and joys,  
See how far you can make them reach,  
Your helpful deeds and your loving speech,  
Your gifts of service and gifts of gold:  
Let them stretch to households manifold.

#### The Hidden Treasure.

#### CHAPTER VI.—CONTINUED.

#### THE STRANGERS.

"Tut, lad. I trust there are many better in town and country. I will say for Anne she was very grateful and thanked me, warmly enough, poor child. But you and I have lived to see many changes, uncle Thomas. It is but a little time since folk were wondering over hearing the Creed, the Lord's Prayer, and the Commandments said in English, in the churches. Who knows what may come next? We may live to hear the whole of the service said in English. And perhaps the Scripture to boot!"

"Not in my time, I fear!" replied the shepherd. "But is not this a strange move of my Lord Cardinal's? There is much discontent already with the religious houses, and the monks complain everywhere of the disrespect with which they are treated. To my mind, this measure looks a little like showing the cat the way to the cream."

"Maybe so! Yet I fear the cat will find her way to that cream pot without any showing!" said the baker. "Folk grumble more than enough at the laziness, luxury and pride of the monks, and they tell some hard tales of the women's houses as well. But anyhow, the grey nuns must move, bag and baggage, and there is talk of my Lord Harland's buying the house and lands. They say he brought home much treasure from Germany and the Low Countries, and some pretend to affirm that he is a favourer of the new doctrine. Anne, poor maid, went off in a fit of weeping



when she heard it. I suppose it is but natural she should grieve at seeing the place going into secular hands. I am sure I wish it had been sold ten times before she ever saw it."

Jack thought he understood something of the cause of his sister's grief. He remembered the sad tale of Agnes Harland, my Lord's young cousin, and could not help wondering whether she were still alive, and whether the suppression of the convents might bring about her release. "But even if she should be living, they will doubtless make sure work of her before that time comes," he thought. "Doubtless she hath earned her martyr's crown long ere this."

Meantime Dame Margery's exertions had spread the board with a savory and substantial meal, to which the travellers did full justice. Master Lucas praised everything, declared that such milk and butter alone were well worth the ride from Bridgewater, and showered compliments on the old woman till she fairly blushed. He was one of those happy people who are always disposed to see the bright side of everything and who come like a broad beam of sunshine into every house they enter.

"Well, we must be jogging homeward!" he said at last. "The shadows are lengthening and my mule is not swift at best—as how could she be, poor creature, with such a load on her back? We must not be late, or the women will imagine all sorts of horrors."

"And, indeed, I would not have you out after dark!" said Thomas Speat. "The waste here harbours many vagrants—gipsies and the like, who have not too good a character."

"I will, with your leave, go a part of the way with you, dear father!" said Jack. "I suppose Simon can foot it a mile or so, and I will ride his mule, and walk back!"

"That can I indeed, my young master, and will do so with a right good will!" said Simon, the journeyman, who, truth to say, was something the worse for his unusual equestrian exercise, if so it could be called, and who looked forward with no great pleasure to mounting his mule again. "I would gladly walk half the way back to Bridgewater."

In a short time the mules were saddled, the last good-byes were said, and Jack and his father were riding soberly side by side on the road to Bridgewater, while Simon trudged after them on foot, keeping at such a distance as not to hear their conversation, yet as near as was consistent with "manners." Their talk was of home matters, and of the news of the town. Jack begged his father to send him some books. This the old man at first flatly refused to do, saying that if Jack had his books he would spend his time poring over them, and would be as bad as ever again; but upon further entreaty, and on Jack's representation that he should have to be out of doors with the sheep all day at any rate, and that he should forget all he had learned, his father so far gave way as to say he would consult Sir William about the matter, and if he thought best the books should be sent: and with this promise Jack was obliged to rest content.

Presently they saw approaching a man mounted on a serviceable riding hack and followed by a mule, loaded as it seemed with merchandise. The traveller was dressed like a merchant, and Jack did not fail to remark that he held in his hand a small book, which, on their approach, he put into his pocket.

"There is a man after your own heart, son Jack!" said the baker. He reads as he travels along the highway. "Good day to you, sir!" he added, addressing the traveller as they came within speaking distance. "Methinks your horse must be a steady one, since he allows you to study upon his back!"

The stranger smiled and bowed courteously. "My horse and I are old companions and well acquainted with each other's ways!" he replied. "Nevertheless, I do not often make a reading chair of his back. I did but refresh my memory as to a passage on which my mind was running. May I crave to know if this is the road to Holford, and the house of Sir Thomas Peckham?"

"You are just in the road!" said Jack: "but

the knight is not at home. He went up to London the day before yesterday."

A shade of disappointment passed over the stranger's grave face. "Then we have passed each other on the road. I am sorry, for my business is somewhat pressing. Do you know, my young sir, how long he will be gone?"

"About a month, as I heard them say at the Hall!"

"Well, I must needs go on my way nevertheless!" said the stranger. "Doubtless there is some house of entertainment in the village."

"There is, sir, and a very decent place it is—the Apple Tree Inn. But if you go up to the Hall they will entertain you hospitably!" said Jack. "They turn no one away, gentle or simple, who comes before eight of the clock. Men say the knight's house is as open as his heart and hand."

"Jack, Jack! How your tongue runs!" said his father. "I pray you, pardon the lad's forwardness!" he added, addressing the stranger. "The knight has been kind enough to bestow some notice upon him, and he is one who thinks much of a small favour."

"Tis a good fault, if it be a fault at all!" replied the traveller kindly; "and I am not disposed to find fault with the tongue which runs only with good words. Good day to you, sirs, and the peace of God go with you!"

"A grave and godly man, no doubt!" said the baker as they parted company. "I wonder if he is a merchant of London. He rode a fine horse, and I noticed his gown was of superfine cloth and trimmed with costly fur: but many of the London merchants are as rich as the great lords, and live in far greater luxury than our country knights and squires."

"I wonder what book he was reading!" said Jack. "He must be a learned man to carry a book in his pocket."

(To be continued.)

#### Lost Days.

The lost days of my life until to-day,  
What were they, could I see them on the street,  
Lie as they fell? Would they be ears of wheat  
Sown once for food but trodden into clay?  
Or golden coins squandered and still to pay?  
Or drops of blood dabbling the guilty feet?  
Or such spilt water as in dreams must cheat  
The undying throats of Hell, athirst alway?

I do not see them here; but after death  
God knows I know the faces I shall see,  
Each one a murdered self, with low last breath.  
"I am thyself,—what hast thou done to me?"  
"And I—and I—thyself," (lo! each one saith)  
"And thou thyself to all eternity!"  
—Dante Gabriel Rossetti.

#### The Grumble Family.

Did you ever hear of this family? Oh, so many belong to it! They are all over the world, and you can tell them just as soon as you see them.

They travel a good deal, too, on steamboats and cars. Yes, and they stop in hotels.

The big family are all the time on the watch for something to grumble about. You can't suit them anyway, no matter how hard you try.

Don't grow up to be grumbling children. You will never be liked if you do, and the family is too large already.

Look bright and cheerful and happy, satisfied with everything that is done for you. Join that other large company, the "Happy Family," and so bring comfort and cheer to everybody about you.

#### Take Heed.

We are now enjoying the free blessings of the Catholic or Universal Church; and when we read that God in vain stretched out His hand to win the stubborn Israelites from their disobedience, we should take heed that He plead not with us in vain. To us also He stretched forth His arms: who can hear that touching expression without calling to his mind the Saviour extended on the cross, and spreading forth His arms as if to win us from disobedience to a life of love and duty? Let not His patient endurance, and endeavours to persuade us, be as vain in our case as they were with the Jewish nation.

#### Early Communion.

Its value is thus beautifully expressed by the late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, 'They that seek me early shall find me.'"

#### Life is Real.

From the cradle to the grave life is one long constant reality. It cannot be trifled with as a child plays with a toy, and throws aside when it no longer affords its owner pleasure. It cannot be treated as a joke, or accepted as a mere fact. It bears upon its face the stamp of greatness and the seal of divinity. Chances and changes may affect its material growth and lessen its opportunities, but neither can destroy its reality. If it is wasted, even ever so little, it means just that actual loss to its possessor. As it hurries along its allotted course there are no opportunities given for returning to gather up the lost moments, no time for retracing a single step, no hope of regaining the chances which were once offered, but now lie buried in the past.

If life is then so stern a reality, should it not be spent in making every minute count for good? In taking advantage of every opportunity offered for its improvement, and in making some other life happier and better, so that at its close the beaten track it has pursued may not be strewn with the graves of lost possibilities, but marked all along its course by the milestones of good deeds, kind words, loving thoughts and bright hopes.

—The British Empire is a political creation unparalleled in the world's history, not only by its extent and population, in both which respects it is slightly surpassed by China, but because, with an area of more than 10,000,000 square miles and with 352,000,000 inhabitants, it is scattered over the whole globe. It embraces all zones, from the icy wilderness of Hudson Bay to the tropical jungles of India and the mahogany forests of Honduras; there is scarcely a product which a British province does not bring forth in excellent quality; and not less various are the degrees of civilization of its inhabitants, from the Kaffirs of the Cape to the highly cultivated citizens of Toronto or Sydney. We find, with Christians of all confessions, 200,000,000 Hindus, about 70,000,000 Mohammedans, and 8,000,000 Buddhists; and the Bible is printed in 180 languages and dialects represented in the Empire, yet, notwithstanding such promiscuous elements, the government, with rare exceptions, maintains order, and no sign of dissolution is visible.

Keep silence about your little worries, and you will retain the blessing they bring. Avoid expressions of murmurings, of weariness, in sufferings: they wither the fruits of patience, and rob you of the benefits of your trials.

Truly, at the day of judgment, we shall not be examined what we have read, but what we have done; not how well we have spoken, but how religiously we have lived.—Thomas a Kempis.

Who is the true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—Thomas Carlyle.



## Work and Wage.

(A MOTTO FOR 1895.)

"What shall we have therefore?" (St. Matt. xix. 27).  
 "Whatsoever is right that shall ye receive." (St. Matt. xx. 7).

Give me my work; I deem it best to do  
 The task allotted in great wisdom's page;  
 If but the work assigned I can achieve,  
 I ask no other wage.

I ask no wage; for thus to do Thy will  
 Doth bring my soul exceeding great reward;  
 For if the work be pleasing in Thy sight,  
 'Tis all I ask, O Lord.

I ask no wage. The creatures of Thy hand  
 Toil on their tireless way from age to age,  
 And flood and flower and sea and star work on,  
 Nor ever ask a wage.

I ask no wage; for hireling is the heart  
 That looketh ever to the wages won;  
 Nay! in my Father's fields I fain would be  
 No hireling, but a son.

I ask no wage; since none rewardeth Thee  
 Who doest good without or thanks or fee;  
 How can I ask for wage when my one hope  
 Is to grow like to Thee?

I ask no wage; yet since love ruleth all,  
 The world, our life, and unknown spheres above,  
 Grant me Thy Spirit, that my soul may seek  
 No wages but Thy love.

—From the Bishop of Ripon's New Year's Address  
 to his Clergy.

## Confession of Sin.

The Church in her approaches to God has always come with confession of sin. Thus in the daily Matins and Evensong: "We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us."

These words are very lowly, and imply deep self-abasement; but they are nothing to the words of the Confession in the Eucharistic service. "We there acknowledge before God and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word and deed, against His Divine Majesty; provoking most justly His wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings. The remembrance of them is grievous to us; the burden of them is intolerable."

The use of such expressions of sinfulness has been excepted against. It is said that few if any of the assembled communicants really feel them. That many who say them ought to be above saying them, because they ought to feel themselves forgiven, and so ought to have no more sense of sin upon their souls. Now, the sufficient answer to this is to be derived from a principle, which is that we say these things not as individuals only, but as members of the Church, and join ourselves with those who, in all ages of the Church, have been overwhelmed with the thought of past sin, and at times realize its cleaving power. Just as in the use of the Psalms we join ourselves with all those who have been in conflict, with all those who have been contending on the side of God and of Christ for the good and the right in past ages, though we may be living in comparatively quiet times; so in these confessions we join ourselves with all who have been, or are now convinced of sin, and are sore distressed because God has made them feel that in themselves, *i.e.* in their flesh, there dwelleth no good thing, and they cannot but exclaim, "O wretched man that I am, who shall deliver me from the body of this death?"

## Giving.

Comparatively few people realize the full truth of our Lord's words as recorded in the Acts of the Holy Apostles: "It is more blessed to give than to receive." If any confirmation of these words were needed, it would readily be given by those who in following their Lord's precepts, had given freely. All thoughtful persons are willing to acknowledge that the only permanently satisfactory events of their lives are those in which they have

done some kindness; that is, given something, in love, to help some fellow being, or some just cause. To carry through life the principle of giving, in its best sense, is one of the privileges of the Christian life. The habit of giving back to God one tenth of their income, is still practiced by some Christians during their life here on earth, but many neglect to make provision in their wills, to return to God, through His Church, that which is His due. If all Churchmen, rich or poor, would make provision to devote the tenth of all worldly goods of which they might die possessed, to the Church, there would be more happy deaths and Christ's Church would be better able to cope with the vice and wretchedness of this world and to fulfil its mission. Should bishops and priests of Holy Church one and all, irrespective of wealth and family ties, devote a tenth of their income during life and a tenth of their estate at their death to Church work and Church charities, laymen would soon follow their examples. Giving could then be taught fearlessly and conscientiously, and it would not be long before the result would be manifest.

K.D.C. the household remedy for stomach troubles.

## Re-Union

Thanks be to God that the Church presents at this moment—as she has repeatedly done, during the long period of her chequered history—the aspect of a friend sincerely and anxiously desirous to be reconciled to those who have separated from Her. Without exaggerating the simple truth of the matter, and without dissembling that there is not in all the Churchmen this spirit,—still on the whole it is beyond dispute that the attitude of our Church to most of the denominations in this country is now distinctly conciliatory; and that, with a little more mutual understanding, this tendency to re-union might be almost indefinitely accelerated. There is no disinclination, on our part, to adopt from Dissenters (with the fullest acknowledgments) whatever they have of the good, sound and useful. Nor has any of the more important denominations the slightest necessity, on returning to the Church, to give up one single truth that God has taught them; to deny or turn their backs upon one single good work which they have already done, and which God has in many cases signally blessed; nor yet to disparage by one breath of contempt, or one word of dispraise, any gifted or saintly personage, who (as we believe) under misapprehension of what the Church's real meaning was, contended against Her, and sought to preach Christ by other methods than hers.

## Every Year.

Yes, the shores of life are shifting  
 Every year;  
 And we are seaward drifting  
 Every year;  
 Old places changing fret us,  
 The living more forget us,  
 There are fewer to regret us,  
 Every year.

But the truer life draws nigher  
 Every year;  
 And its morning star climbs higher  
 Every year;  
 Earth's hold on us grows slighter,  
 And its heavy burdens lighter,  
 And the dawn immortal brighter,  
 Every year.

## Brother Peter.

House of the Angel Guardian, Boston, Mass., writes: "My only desire in adding this testimonial to the great number you have already received in favor of K.D.C., is to induce sufferers from indigestion to try this remarkable remedy which, I believe, will be lasting. Makers of such a valuable medicine are doing much good to humanity."

Free Samples of K.D.C. mailed to any address. K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State Street, Boston, Mass.

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness.

## When Others Fail

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

## Hints to Housekeepers.

For beautiful hands bathe them every night, before going to bed, in a very clear pulp made of linseed meal and bitter almond oil; rinse them in tincture of benzoin, diluted with sixteen parts of hot water, dry them well, and powder thoroughly with ordinary violet powder.

When you wish to use ox gall for cleansing carpets, use a tablespoonful to a quart of warm water. Use a sponge, and clean the carpet upon the floor where it will be stretched tight. Sweep and dust clean before using the mixture.

Housekeepers should remember, when making biscuits and dumplings with baking powder, that three tablespoonfuls of the powder will be required to make one quart of flour light. The manufacturers' directions often call for only two, and the result is unsatisfactory.

There can be no daintier way of sending toast or boiled eggs to the breakfast or tea table than in a china rack and basket, the former for the toast, and the latter holding securely six little china egg-cups prettily painted with tiny flowers. Some English egg-cosies are knitted with double Berlin wool, in white and two shades of yellow, or in other colours that match the breakfast china. They are shaped like that other popular English device, "the tea cosy," and are wadded and lined.

ORANGE APPLE SAUCE.—Pare, core and cut into quarters one pound of apples. Put three-quarters of a pound of sugar and a half-pint of water on to boil. Boil and skim; then add the grated rind of one orange; boil a moment longer, until syrup-like, then add the pulp of two oranges and the apples. Cover the saucepan and cool very slowly, until the apples are clear and tender, but perfectly whole. Sprinkle over two tablespoonfuls of lemon juice and serve cold.

ORANGE PIE.—Grate the yellow rind and squeeze the juice of two large, deep-coloured oranges, mix well and save out a tablespoonful. Beat to a cream half a pound of butter and half a pound of powdered sugar. Add the yolks of six eggs beaten light and the orange juice. Now stir in the whites of four eggs beaten to a stiff froth and pour the mixture into pie plates lined with puff paste. Bake in a quick oven. When done spread with a meringue made of the whites of the other two eggs, two tablespoonfuls of powdered sugar and the tablespoonful of juice, and set them in the oven to brown. This quantity will make two pies.

ORANGE ICING.—From a five cent baker's loaf of stale bread cut off all the crust, and grate or crumble the inside as fine as possible. Pour over it one quart of boiling milk, add a quarter of a pound of butter and the same of sugar. Let it stand until cold. Then add the grated rind of one, and the pulp and juice of two large oranges and six eggs beaten light. Pour into a buttered dish and bake one hour. Serve hot or cold.

SKIN DISEASES.—Skin diseases are more or less occasioned by bad blood. B.B.B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

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THE PLAIN TRUTH TELLS.—Constipation, Headache, Biliousness, and Bad Blood are promptly cured by Burdock Blood Bitters, which acts upon the stomach, liver, bowels, and blood, curing all their diseases.



Children's Department.

A Chinaman at a Cake.

The Chinese are clever people. They can do a great many things that we cannot do, with all the civilization which we think so much of. And more than that, the things which we have now learnt to know, they knew all about years and years ago.

They made paper, and they manufactured silk from the cocoon of an insect, and they steered their vessels by the mariner's compass at a time when our ancestors in this far-off British isle were little better than savages. So that though we smile at their yellow faces and their pigtailed and their little slits of eyes, perhaps they are not so far wrong after all when they call us "foreign barbarians."

Their history, too, goes back to more than a thousand years before the Christian era, and in those early ages they followed and almost worshipped (as they still do) a great philosopher called Confucius, so that even in this respect they were in advance of us.

But it is not with Confucius, but with a cake, that we have to do now. A magistrate, or person in high position in China, is called a mandarin. We conceive him to be, and he generally is, a man of dignity, and of grave and solemn aspect. Such was the one of whom we speak, but he was courteous and friendly, and on entering the Englishman's house asked permission, the weather being very hot, to take off his hat. You know to keep the hat on is the mark of respect in China.

After a long conversation the mandarin prepared to depart, first pressing on his friend a small present, some tea, dates and oranges. But it was not exactly what we should call a present, for a gift in that country is always expected to be paid back again in some other way.

So the Englishman sets his wits to work to think what kind of present the mandarin would like. He thought over the matter long and earnestly. Something foreign, something English, something he had never seen be-

Indigestion

Horsford's Acid Phosphate

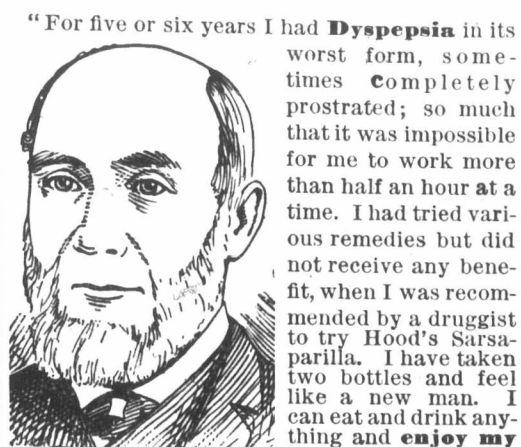
is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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Hood's Sarsaparilla too much for not only has it cured me of dyspepsia but also of rheumatism.

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Made simply with boiling water or milk Sold only in packets, by grocers, labelled thus **JAMES EPPS & CO., Ltd.,** Homoeopathic Chemists, London, England.

fore, would surely be most acceptable. Surely a cake would fulfil these requirements.

And the cake was made. It was concocted, so far as was possible, of the same delicious materials which make cakes, as you know, popular at home. It was sent with a card of salutation.

The mandarin happened to be entertaining friends when it arrived. It was a most opportune moment. Both the entertainer and the entertained were delighted with this novel bit of confectionery, utterly unknown to them before.

They attacked it there and then and finished it, the mandarin himself consuming by far the largest portion. Great was the alarm of the messenger who had taken the cake, and who had

witnessed the scene, an alarm shared by his master, to whom, hastening back, he told the news. For if the strange rich food should prove injurious, or it might be fatal, it would be supposed he had been poisoned, and then the cook's head would have paid the penalty, and the lives of all Englishmen in the neighbourhood would have been endangered.

But great was the relief next morning to find that the mandarin had survived, was none the worse, and was only full of praise both of the cake and the cook.

Perhaps your digestion might not be so good as the Chinaman's, so we do not set it before you as an example to be followed. He had never heard the Bible motto, "Let your moderation be known unto all men."

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, 520 Power's Block, Rochester, N.Y.**

A Clever Escape

An Austrian hunter once discovered an old chamois with her two young ones in a niche at the top of a high rock, in a "kastl," as the hunters call it. The little ones were sporting around their mother, who glanced from time to time down into the valley to watch for any hostile approach. To avoid being seen, our hunter made a great circuit, and so reached a path that led to the "kastl."

Exactly in front of the niche the rock descended perpendicularly to an immense depth. At the back was another steep descent. Some fragments of rock formed a kind of bridge between the larger masses, but these were too high for the little ones to jump upon, and could only be used by their mother.

When the old one caught sight of him, and measured with a glance the unfavourable position of the rocks, she sprang upon the hunter with the fury that maternal love will breathe into the most-timid creatures. The danger of such attacks from the chamois is less from the thrust, which is not very violent, than from the endeavour of the animals to fix the points of their horns, which are bent like fish-hooks, somewhere in the legs of the hunter, and then press him backwards down the precipices. It happens sometimes that the chamois and hunter thus entangled roll into the abyss together.

Our hunter was in no condition to fire at the advancing chamois, as he found both hands necessary to sustain himself on the narrow path; he therefore warded off the blows as well as he could with his feet.

The anguish of the mother increased. She dashed back to her young, coursed round them with loud cries, as if to warn them of danger, and then leaped upon the high fragments of rocks, which formed the only way of escape. She then leaped down again to her little ones, and seemed to encourage them to attempt the leap. In vain the little creatures sprang and wounded their foreheads against the rocks that were too high for them, and in vain

**DON'T**  
Find fault with the cook if the pastry does not exactly suit you. Nor with your wife either—perhaps she is not to

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It may be the lard she is using for shortening. Lard is indigestible you know. But if you would always have

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Cakes, pies, rolls, and bread palatable and perfectly digestible, order the new shortening, "COTTOLENE," for your

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stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes Any Condition of Wasting.  
Send for pamphlet on Scott's Emulsion, Free. Scott & Bowne, Belleville. All Druggists, 50c. & \$1.

the mother repeated again and again her firm and graceful leap to show them the way.

The hunter was just preparing to make another effort when the old chamois, fixing her hind legs firmly on the rock behind, stretched her body to its utmost length, and planted her forefeet on the rock above, thus forming a temporary bridge of her back. The little ones seemed in a minute to comprehend the design of their mother, jumped upon her back like cats, and thus reached the point of safety.

All three were off with the speed of the wind: and a couple of shots that he sent after the fugitives merely announced, by their echo to the surrounding rocks, that he had missed his game.



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Try, Try, Try Again.

Dolly had been trying for ever so  
long to thread that needle. But she  
did not like to give in. Small as she  
was, she never did. And if you had  
stood behind her, needle in one hand,  
thread in the other, with her little legs  
firmly set, you would have said,  
even without seeing her face, that  
Dolly was a child who meant to do a  
thing when once she had set about it.

Don't you know the way some child-  
ren have of doing things? It is easy  
to tell by looking at them they will  
never be at the top of their class.  
When they ought to be adding up their  
figures they are drawing pictures on  
their slates, and staring out of the  
window when they have got their spell-  
ing to learn. Their hearts are not in  
their work, that is what it is, and so  
they have to be kept in when the  
others go out to play—the usual and  
well-deserved fate of idle, listless boys  
and girls.

But Dolly, though only six years  
old, was not of this sort. She wanted  
to learn to sew, and she knew that the  
needle-threading must come first. And  
then, as she had been taught to sing a  
little piece called "Try, try, try again,"  
she thought doing it was better than  
singing it. Still, it was very odd how  
the thread would go anywhere but into  
the little round hole where it ought to  
go. It was a trial of patience.

"There," said Dolly at last, with a  
sigh of relief, "I've done it at last!  
But, Lizzie, will it be always as hard  
as this?"

Her elder sister smiled, and praised  
her, and told her how everything got  
easy with practice, and how she would  
soon be able to turn the sheets (as she  
was doing), and mend the stockings,  
and help in all the work of turning  
old things into new, which housekeep-  
ers know has to be done in most  
houses. True, the needle was very  
sticky with being held so long in the  
little hot hands, and the thread did  
not somehow look so clean as when it  
came off the reel just now. But Lizzie  
knew it would all come right by-and-  
by.

"So never mind, Dolly, you have  
taken the first step; you have got your  
foot on the lowest round of the ladder,  
and all the vast realm of needlework  
will open before you as you try, try,  
try again, and climb slowly to the top.

"It is just as when you learnt the  
twenty-six letters of the alphabet—  
that was the first step on the ladder  
of learning; and if you never give up,  
but keep steadily on, you may climb  
up into all the knowledge of this wide,  
wide world of books.

"Ah, Dolly, be sure you try again at  
other things—things in that little heart  
of yours that you must not give in to.  
There's temper; somebody says a snap-  
pish word to you, and you snap them  
back again. You did not want to say it,

but some how you did say it. Well, don't  
be down-hearted; try again, and, with  
God's Holy Spirit to help you, you will  
find next time that the cross answer,  
though it may rise to your lips, does  
not pass them.

"Or there's your own way. You  
know how often you want that, and  
very often it is the wrong way, and  
not father's and mother's way at all.  
You must try very hard, and try a  
great many times over, I know, to get  
rid of this naughty wilful bit of your-  
self. Indeed, we none of us can do so  
unless that same Spirit fights the  
battle for us. But He will not do it  
unless our own hearts go with Him,  
and unless He says, when we have  
failed, as you did with your needle,  
'I'll try, try, try again.'

"Then, Dolly, most of all, there's  
the trying to get to heaven. Don't be  
satisfied without that. The only way,  
like the needle-threading and the  
alphabet, is to put your foot on the  
lowest step of the ladder. Do you  
know what that is? Trust in the  
Lord Jesus Christ, and then you can  
look up the ladder and see that the  
top is in heaven."

And Dolly went and sat on the old  
tree-stump at the cottage door, and  
Lizzie went on with her sheet; and  
let us hope they both pondered over  
the little sermon they had heard.

M. K. M.

"Will You Laugh to Me Again,  
Mother?"

It was little three-year old Mabel  
who asked this question one morning  
in the early spring. She had been bring-  
ing me the first spring flowers, and oh!  
how "buful" she thought those  
bright yellow dandelions were. I had  
enjoyed them too, and had responded  
to her enthusiasm with words of appre-  
ciation and thanks; but it was the  
smile which seemed to delight the  
little darling most, and, as she started  
out to hunt for more flowers, she came  
back to ask in her own earnest, win-  
some way, "will you laugh to me  
again, mother?"

It was a simple question, or rather  
request, but it almost startled me, and  
started a new train of thought.

Was that dear little heart hungry  
for more brightness, and thus seeking  
for it as the vine sends forth its tiny  
branches in search of the sunshine?

While careful, and perhaps too often  
troubled about household duties, striv-  
ing to have everything as comfortable  
as possible for the dear husband and  
little ones, had I been failing to give  
them the smiles and sunshine which  
their loving hearts craved, and which I  
could so gladly and easily give them?

When I was quite young, I remem-  
ber being touched by hearing a little  
child say, "Mamma, they are the  
laughingest folks at Uncle P——'s I  
ever saw. I wish we had more laughin'

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DEATH.

(Enone Helena Beatrice, eldest daughter of  
William and Harriett M. Craig, fell asleep at  
Christ Church Rectory, Petrolia, on Thursday  
morning, January 10th, 1895, aged 14 years and 8  
months.

at our house." Ah! perhaps our little  
ones often wish for "more laughin'  
at our house," though they do not say  
so. Surely we should strive in every  
way to gladden their young lives.

What Made Baby Cross.

"Mamma, I wish you would call the  
baby in; he is so cross that we cannot  
play," cried Robert to his mamma one  
day, as he was playing in the garden  
with his sister and the baby.

"I don't think he would be cross if  
you were not cross to him," said mam-  
ma, coming out. "He does just as  
he sees you do. Just try him and see.  
Put your hat on one side of your  
head."

"Whistle," said mamma. Robbie  
whistled, and the baby began to try to  
whistle, too.

"Stop mocking me," said Robbie,  
giving the baby a push. Baby scream-  
ed, and pushed Robbie back.

"There, you see," said his mother,  
"the baby does just as you do. Kiss  
him now, and you will see how quickly  
he will follow your example."

Robbie did not feel exactly like do-  
ing this, but he did, and the baby  
kissed and hugged him back very  
warmly.

"Now, you see," said his mother,  
"you can make a cross baby or a good  
baby of your brother, just which you  
choose. But you must teach him  
yourself."

It is good for a man to be reminded  
that the object of the Creator in mak-  
ing this world was not to make the  
easiest place to live in, but the best  
place to develop manhood.

Wheat,  
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Wheat,  
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Oats...  
Peas...  
Hay...  
Straw

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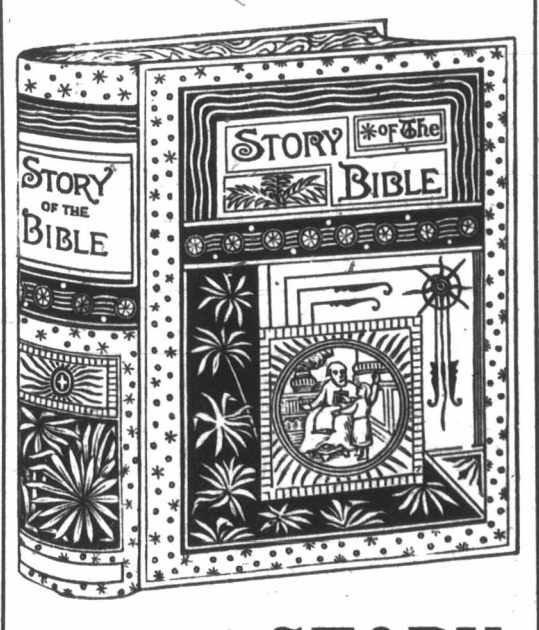
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