

Canadian Churchman

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

Vol. 19.]

TORONTO, CANADA, THURSDAY, DECEMBER 7, 1893.

[No. 49.]

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TORONTO, THURSDAY, DEC. 7, 1898.

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

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

"JUPITER HAS A FIFTH MOON, with a suspicion of a sixth in a moonlet attached to one of his moons"—so away goes another of the "laws" discovered by science (?), that "the number of moons is according as a planet is further from the sun," a case of arithmetical progression—sure! The earth has one moon; Mars, two; ergo, Jupiter should have four, and Saturn eight. Jupiter was quite orthodox for awhile (apparently)—when he suddenly kicks the theory to pieces by revealing his possession of an illegitimate (?) quantity of moons. Poor scientists!

"GETTING A LITTLE 'NEO' THEMSELVES—those who are fond of denouncing those 'neo-evangelical' clergy, who are not afraid to go forward with the rest of the Church in its revival." So an English contemporary makes merry over Rev. W. S. McCormick's "intoning" of a Church Association (!!!) service at Brighton. "What security have we that he will not presently adopt daily services, a free and open church, and other 'marks of the Beast'?" Joking aside, we welcome such marks of returning sanity in the C. A.

"THE RAINSFORD SALOON" is not dead yet. The intrepid N. Y. Rector read a remarkable paper at the recent Church Congress, in which he elaborately explained his theory—that Christians leave saloons and other such agencies, for good or evil, too much in the hands of the evil. It is a question how far the Church can "redeem" the stage and the public houses from the evil reputation to which they have been—unwisely, as he argues,—abandoned.

"TO MAKE MEN, NOT TO MAKE MONEY," is laid down by the Bishop of Durham—the apothegm is worthy of Archbishop Benson himself!—as "the supreme desire of every Christian, of every patriot." The *Church Review* well says, "The Bishop strikes the right note here, and if it could reverberate through England we should hear less of labour disputes, of sweating, of the feverish and unscrupulous 'making haste to be rich,' in short of all the evil doings for which the *Sceleratus amor nummi* is responsible."

"BUT HE IS ARCHDEACON FARRAR'S SON," is the refrain which *Church Review* sarcastically attaches to an enumeration of the virtues and qualifications for promotion not possessed by a certain youthful cleric lately promoted "over the heads" of many deserving veterans by the Bishop of Worcester, confessedly for no other reason than that quoted above—his relationship to one who has the *cacothelalendi* "bad" and is an archdeacon! There are some Canadian parallels, our readers may think.

"HE BECAME A PIG-BREEDER!"—A certain English parson was so impressed by a remark of a parishioner to the effect that "what we want is more pigs and less parsons," that he began to increase the local stock of the former himself, and has become a successful pig-raiser. We doubt the farmer's approval of the parson's practice of his preaching—he may not like the competition from that quarter! *Church Review* hints that parsons might teach their hearers somehow—whether by preaching or practice—to be content with more moderate profits on their sales—of pigs, etc.

"FORM A RING" to preach ceaselessly against this making haste to be rich at the expense of the poor that is so marked a feature of this theoretically democratic but really plutocratic age. This would be a 'ring' of sterling gold, of priceless worth to suffering humanity." So argues and urges our English contemporary, as we have often done hitherto. Both sides of the Atlantic are borne down by that curse—the love of money!

JONADAB THE SON OF RECHAB has many respectable imitators in these modern days—men who bind their children and grandchildren to many generations in strong ties of family tradition, honour, wisdom and race traits. We have the highest authority for feeling that such a course merits and will receive the Divine blessing, as a commendable use of personal liberty—to use or to abstain. But "wisdom is justified of all her children," and those who use wisely and well all natural blessings are at least as wise as those who totally abstain.

"LABOUR COLONIES."—Professor Mavor, of Toronto, according to an editorial in the *Guardian*, has the honour of having his "elaborate report" on this subject included in the notable report recently presented to the Imperial Parliament by the Board of Trade on the subject of "Agencies and Methods for Dealing with the Unemployed." The labour problem has been treated at large on the European Continent by costly experiments in "colonies" etc.; and the Toronto professor has recorded the best results in a very praiseworthy manner.

"THE MORE DIVISIONS among Christians, the greater the weakness, and the smaller the influence

of Christianity. To promote an increase of division among English Christians is the surest way to help the Church of Rome, the agnostic and the infidel." So the venerable Bishop Ryle, of Liverpool, has lately been telling his diocese officially: and we welcome such words of wisdom from such a source. Would that they were received more frequently, and that they had begun to flow earlier in the century!

THE ABOLITION OF WOMEN is—according to a writer in *The Empire* recently—the logical terminus ad quem for those who advocate total prohibition of intoxicating liquor. This is joining and comparing "wine and women" with a vengeance! It is also rather alarming for those ladies who are such strenuous advocates of the "Prohibition Plebiscite"—if they only see the logical force of it. They are not likely to be deterred, anyway, by any considerations derived from such an argument. Self-sacrifice is a female virtue.

"A MILE OF POKERY"—described in a Roman Catholic newspaper description of an ecclesiastical pageant—is "too much of a—thing," in the opinion of *The Rock*, where the descriptive article referred to receives a sarcastic notice which would make the gushing writer in the R. C. periodical grind his teeth—if he read the *Rock*. The "Italian Mission" seems bound to make the best of the modern fancy for grand processions. Wise in their generation!

"MEDICINES HE ABHORRED."—So avers a London correspondent of the eminent physician, Sir Andrew Clarke. The language is rather strong—the present writer had considerable personal experience to the contrary. No doubt Sir Andrew placed great stress on *proper diet*: but he placed articles of diet, ordinary articles of food, in the same category with medicines. To him they were all equally "medicines" or "poisons" as the case might be: and should be taken, each and all, with discrimination. This is the best principle.

PILLS AND DRAUGHTS were not resorted to very much in Sir Andrew Clarke's treatment of Mr. Gladstone. Perhaps the most effective prophylactic prescribed for him was the famous sherry mixture found at his seat during parliamentary debates—at least so "they say." It would be interesting to know the precise composition of that drink. By the bye, one wonders what is to become of the G. O. M. now—his medical "rudder" is gone! Yes, but his wife is left! He is safe still.

"DISPROVED IN AMERICA," says Fr. Hall in a recent speech, is the Liberationist slander that the Church is "only held together by the strong hand of the State." The American experience—he prophesied in view of future disestablishment in England—"would have a healthy reflex action and influence upon the mother Church. That was simply an illustration of the great law—they gave and received back! . . . The English Church planted the African Church, but had received more than she ever gave or taught.

THE USE OF SARUM is greatly helped to modern study and favour by "Vol. I., Part I. of the Transactions of the Society of St. Osmund," printed in Burleigh St., and just to hand. It is a treatise on "Altar Lights and Classification of Feasts." The statement of the elaborate classification, and ritual

observance as to lights to correspond therewith, is clear and interesting—a great help to those who favour a distinctly *anti-Roman* use of ritual. The Sarum rule is not only "our own," but *superior* to the Italian rule.

TORONTO MINISTERIAL ASSOCIATION—judging from the reports in the city dailies—seems inclined nowadays to allow some liberty to its individual members on such questions as prohibition. Some of the utterances—especially those attributed to Mr. Brookman—are noteworthy as being fearless statements in a vein very unusual in that atmosphere. Intolerance on such subjects only indicates narrowness of minds.

EDUCATIONAL DOWNGRADE.

Those of our readers who tried to follow the debate at the recent meeting of Trinity University Council and Convocation must have been struck by the strong lines taken by the authorities there on the subject of "University Federation." Possibly some persons may have experienced a feeling of considerable surprise at the particularly strong language attributed—in the very meagre reports furnished by the "dailies"—to his honour Judge Macdonald, of Brockville. A good many people are disposed to look upon all this discussion—to the verge of disruption, at one time, among the Methodists—as a "tempest in a teapot," a row gotten up by a set of people who enjoy a lively debate—a linguistic "breeze"—on any and every available subject. There is, however, a good deal more than this in it.

THE CHURCH HAS HER OWN UNIVERSITY in Canada—one at least of recognized influence and importance: and it has become—under existing circumstances—a question of increasing gravity, "what shall she do with it?" If the prevalent tide in educational matters were *upwards*—raising the standard of scientific and professional knowledge higher and higher—there would seem some reason in the cry, "Throw in your lot with the rest, don't stand off on your dignity, but come into closer rivalry and association." A good deal is made, in a democratic way, of the cry for *union*, concentration—but it is better to look well before this leap is taken and see who and what sort our "fellows" are likely to be.

THERE IS TOO MUCH COMPETITION!

That is, perhaps, the first feature of the case to be carefully noted. Besides the national university, founded professedly on the "non-denominational" principle, the country is filling up with a mushroom growth of colleges and universities in connection with every stripe and shade of religious fancy. It is, of course, a remarkable and notable fact that the serious and capable members of *all* denominations practically agree about one thing: and that is, that the highest grades of education cannot be imagined to exist properly without direct *religious* influence and association. So far good: better people should manifest consciousness as to the necessity of the religious element in education, than that they should agree to ignore it entirely!

BUT THE THING IS OVERDONE

—the balance is being thrown too much the opposite way. Competition in this direction has been leading to such a multiplication of educational enterprises, that these institutions threaten to starve one another out. Each must "get on," and if possible "get ahead" of all rivals—secure a larger clientele, cram the corridors with undergraduates, accumulate the "ducats," amass en-

downments, multiply professorships. In order to do this, the *standard of education must be lowered*, or applicants for admission will be comparatively few: for would-be "professors" and "doctors" of this that and the other go blindly into the matter, do not question the value of the education, swallow all they can get as soon as possible—and go! They are destined to "gull" a public that enjoys being gulled—*populus vult decipi*—and one degree or diploma is as good for that purpose as another.

SO, THE STANDARD GOES DOWN

—and is bound to go down, under such circumstances. A *smattering* of a hundred "ologies" dazzles the eyes of the deluded community, and they rub hands, gleefully exclaiming "what a highly (?) educated people we are getting to be." One who is a little behind the scenes can almost imagine a whisper beginning to stir that a medal (leather?) is to be given "in the near future" to the man who *knows least* and yet possesses a D. D., LL.D., D. C. L., or M. D. That would be a very triumph of educational rivalry, college and university competition! Yet, would it not be the natural or logical conclusion of the present policy of *cheapening* everything in the way of educational distinction, so that it may be had with as little trouble as possible?

LET THE CHURCH KEEP OUT OF IT!

—this disgraceful degradation and corruption of the very name of knowledge. Religion has gone, decency is following, morality will follow presently—such is the natural course. By all means, therefore, let *the Church* steer as clear as possible of such polluting association—let her present high standard be maintained, be raised. If Churchmen have been unwisely multiplying their educational institutions to suit all tastes and fancies of Church opinion, it is full time to cry a "halt," to close the ranks, to stand shoulder to shoulder. Wherever a charter is possessed, let it be treasured as a precious thing, kept undefiled by contact with this stream of folly. The best men of all classes will learn gradually to *admire* and value and love such consistency and integrity of high principle. It will even "pay" better in the long run.

"BUSINESS IS BUSINESS"

is one of those maxims which tell how much disposed the world is to forsake the leading strings of the Church in practical matters. It is not without reason that a certain article by Rev. John Carter in the *Oxford Economic Review* has made a profound impression on the conscience of "Christian England" in treating of this point. There is, however, one benefit about these "hard times" of which we hear so much all over the world just now—they are calculated to strip the cloak of pretence from the shoulders of the whole tribe of so-called "business men," so far as they have divested themselves of the principles of Christianity in their business affairs. They stand revealed to us as

MUTUALLY DESTRUCTIVE FOOLS

who have gone on encouraging one another in the notion that "success in business" is due to forgetfulness of religion, until they are brought up face to face with knives of self-interest at one another's throats! There are many maxims rife among "business men" that tell of "lopping off weak branches," "starving out the feeble ones," "getting rid of the hangers on," "abolishing the middle-men," etc., which are all very fine *for the few*—until they begin at last to apply to some

among even the few. Then the biters are bitten! The tendency of business policy has been not to "live and let live"—as our fathers used to say—but "kill that you may live." The struggle has been to absorb, concentrate, crush out competition, amass great fortunes, become one of the few "grandees"—on the ruin of the less fortunate *Hoi polloi*, the "masses."

CHRISTIANITY HELPS THE WEAK!

—the very opposite of the prevalent "business" view of life. The individual Christian is a man whose ambition is moderated and chastened by consideration for the welfare of others. He even *labours* for this express purpose—"that he have (something) to give" away. As he goes on his way he is always "stopping off" to help the unfortunates who "fall among thieves"—to play the good Samaritan, to clothe the naked, feed the hungry, etc. "Shocking! Such creatures should be left to die, good riddance," etc.—such are the sentiments too prevalent in the world, if people would only speak out. We said, "the world"—but should we say also "the Church," for many of these most successful business men are pillars among various sections of professing Christendom. How about our prominent bankers, for instance? Do they go in for the

SURVIVAL OF THE FITTEST

in business? or do they treat tenderly the more weak and struggling industries? Men must live somehow—on little if not on much! Are our *Christian* bankers engaged in the present "crushing out" conspiracy by which so many families are inevitably made to suffer? "All the better for those who are left"—yes, the few fortunate ones who by chance or accident are able at last to withstand the strain. We suspect that too many of our loudest professors of Christianity are among the most active of those who are engaged in "running the juggernaut" of the fortunate few over the shuddering bodies of the unfortunate many. If men would be satisfied with less—not "making haste to be rich"—they would leave more room for others to climb up somewhere near them in the race of life. *That* would take away all reason from the socialists' cry, "divide, down with the rich, level up the poor." This remedy for the anarchist poison is in our hands. Shall we use it?

OBITUARY.

GEORGINA SWEENEY.

Regrets at the sad bereavement of Rev. Canon Sweeney of St. Philip's Church, Toronto, will not be confined to his clerical brethren or to his Toronto congregation. Mrs. Sweeney left her beloved home and its familiar surroundings at Berthier en haut, Q., to share the joys and sorrows of her chosen husband in his Upper Canada charge only a few years ago, and in the interval endeared herself to her new circle of friends even as to the old ones of Quebec. Much of the time, indeed, has been marked by her long continued ill-health, calling forth the sympathies of those about her: but she will be keenly and sorely missed by many in Toronto. During these latter trying years her husband, in his entire devotion to her welfare, has had the hearty sympathy of his brethren, and they will mourn with him now in the severe loss which has come to him in spite of all his efforts to preserve the life so dear to him.

—What God calls men to, He fits them for; and does it with an almighty power. An effectual working of divine power attends the gifts of divine grace.

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THE STORY OF THE CHURCH OF ENGLAND.

JAMES I.

Upon the accession of James I. the Puritans, expecting much from him, presented a petition known as the "Millenary" petition, asking the King to use his authority to initiate certain changes in the ecclesiastical system in their favour. The King thereupon appointed a conference, which met at Hampton Court. The ablest representative Churchmen and Nonconformists assembled, and the King listened to both sides; but it soon appeared that the Prayer Book was the Puritan stumbling-block. On the third day the King abruptly broke up the conference as not likely to lead to profitable results to either party, though the Bishops in Convocation made a few unimportant alterations in the Prayer Book, but not such as the Puritans hoped for. The spirit of the period is shown by the fact that a petition was presented next year from the Diocese of Lincoln, asking the King to abolish the Prayer Book altogether. Exception was also taken by the Puritans to some portions of Scripture (as it appeared in the Great Bible version), and the King expressed himself in favour of a new version.

THE AUTHORIZED AND REVISED VERSIONS.

Forty-seven most learned scholars of the day were thereupon chosen for the task of revising the Scriptures, which was accomplished in two years and nine months; the result being the "Authorized Version," issued in 1611. This work was performed in the Jerusalem Chamber, at Westminster, whence also the "Revised" version of the New Testament was issued in 1881, and the "Revised" Old Testament in 1885.

The Parliament of this time was largely composed of Puritans, who were anxious to reform the ecclesiastical system in accordance with their own views; but the support of the Crown emboldened the Bishops to endeavour to repress the Puritan demands. The Act of Elizabeth, sanctioning the Thirty-nine Articles, compelled ministers to subscribe only to those concerning Faith and the Sacraments; but in 1604 Convocation issued Canons requiring subscriptions to the articles touching rites and ceremonies, and as a consequence three hundred of the Puritan clergy, who refused to comply, were ejected from their livings.

ARCHBISHOP LAUD.

In 1633 Laud was Archbishop of Canterbury, and justly regarded by the Puritans as the greatest obstacle to the attainment of their wishes. His enemies describe him as cold, pedantic and superstitious, but he undoubtedly possessed great powers of administration, and great capacity for business. His one object was to raise the Church of England to its proper position as a branch of the great Catholic Church. He protested alike against the errors of Rome, and the innovations of the Calvinists, and he rightly regarded episcopal succession as the essence of a Church. His great influence was soon manifest in the Church. The Puritans, largely represented in the Parliament, stoutly condemned the action of Laud and his followers, and as a result of non-obedience to the directions of the Archbishop, several of the clergy, holding Puritan opinions (in the diocese of Norwich as many as thirty), were expelled from their livings.

THE SCOTTISH COVENANT.

James I. had long wished to introduce a Prayer Book into Scotland, and Charles I., his successor, willingly assisted Laud in his endeavours to force the book upon the Scottish people. In 1637 (some Scottish divines assisting in the compilation) the "Scottish Prayer Book" was issued, and the King ordered it to be used by the Scottish clergy. To enforce it meant revolution. A protest read at Edinburgh was followed by a renewal of the "Covenant with God," which aimed at the extirpation of Church Government by Archbishops and Bishops, and which had been drawn up when Mary Stuart was on the throne. "We promise and swear," it began, "by the great name of the Lord our God, to continue in the profession and obedience of the said religion, and that we shall defend the same." It was signed in a tumult of enthusiasm; many subscribed it with tears on their cheeks, others drew blood from their arms,

using it instead of ink. The attitude of the Scotch resulted in establishing the Presbyterian system in Scotland more firmly than ever, and whilst the King, aided by Wentworth, Earl of Stafford, strongly urged war against Scotland, the English Parliament firmly refused to endorse his action.

(To be continued.)

THE BROTHERHOOD OF ST. ANDREW.

Charters have been granted during the past month to the following: St. Mark's, Port Hope, Ont.; Trinity, Watford, Ont.; St. Clements, Eglinton, Ont.; Trinity, St. John, N.B.; St. Luke, Waterloo, Que.; Philipsburg East, Que.; St. Mark's, Barriefield, Ont. The preparations for the fourth annual Convention of the Brotherhood in Canada are being pushed forward vigorously by the Ottawa Chapter, and the Council expect to have the programme completed shortly. The Bishop of Quebec, and Bishop Tuttle, of Missouri, have both promised to be present during the entire Convention. The Quiet Day will be conducted by the Bishop of Quebec and Bishop Tuttle will deliver the charge to the Brotherhood.

ST. ANDREW'S DAY.

The Toronto Chapter observed the Feast of their patron Saint by the celebration of the Holy Communion at 7 a.m., at St. James' Cathedral, at which some seventy men partook of the most blessed Body and Blood, the Rev. J. S. Williams, of St. John's, Toronto, being celebrant. A service was held at St. James' in the evening, at which an address to Brotherhood men was given by the Rev. J. C. Farthing, of Woodstock. There was a good attendance of members, and would have been a better one but that the Grippe had laid many aside.

PASTORAL LETTER.

TO BE READ IN THE CHURCHES BY DIRECTION OF THE HOUSE OF BISHOPS OF THE CHURCH OF ENGLAND IN CANADA.

To the faithful in Christ Jesus, members of the Church of England in Canada, Greeting:

Your chief pastors hasten to make you partakers of their joy in the consolidation of our Church, now happily completed.

Hitherto some of our dioceses have had the opportunity of acting together in their ecclesiastical provinces of Canada and Rupert's Land. Others outside these two provinces have been standing alone, unable, by reason of their isolation, to receive or to impart that additional life and strength and energy which are found in union.

Now, from East to West—from the Atlantic to the Pacific—all are united in the General Synod, which, through the good hand of our God upon us, has been constituted with the hearty good will of all. In it and through it, all our Dioceses are so bound together that they can "take sweet counsel together" and speak with one voice.

Some thirty years ago the Civil Provinces of our country, so feeble in their isolation, were consolidated under the one Government of the Dominion of Canada. The results of that union are familiar to us all. They foreshadow the advantages which we may look for from the union of all our Dioceses under the General Synod.

The life and rights and powers of our Dioceses will be just what they have been hitherto, except that a deeper meaning and fresh energy will be infused into them. For it is distinctly laid down as a fundamental principle that,

"The General Synod shall not take away from, or interfere with, any rights, powers or jurisdiction of any Diocesan Synod within its own territorial limits, as now held or exercised by such Synod."

Another fundamental principle is that the General Synod brings with it no change in the existing system of Provincial Synods. The retention or the abolition of the Provincial Synods is left to each Province and the Dioceses therein.

The first act of the General Synod was to set forth the position of the Church of England in Canada, in the one Holy Catholic and Apostolic Church; the foundations of her faith, her worship and her discipline, and her determination to maintain and transmit the same unimpaired. We repeat this solemn declaration to you to-day and desire you to store it up in your hearts and minds.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. We, the Bishops, together with the delegates of the clergy and laity of the Church of England, in the Dominion of Canada, now assembled in the first General Synod, hereby make the following solemn declaration:

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world as an integral portion of the one Body of Christ, composed of churches, which, united under the one Divine Head, and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures, of the Old and New Testaments, as containing all things necessary to salvation; teach the same word of God; partake of the same divinely ordained Sacraments, through the ministry of the same apostolic orders, and worship one God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the doctrine and sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth in "the Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be said or sung in churches; and the form or manner of making or ordaining and consecrating of Bishops, Priests and Deacons;" and in the 39 articles of religion; and to transmit the same unimpaired to our posterity.

The way to maintain and hand on the Gospel of the Kingdom of God, is to teach its truths fully, definitely, clearly. All classes, educated and uneducated alike, have suffered in the past and are suffering still, because there is a lack of definiteness, accuracy and depth in the teaching afforded to them.

The lessons of the Catechism and the Prayer Book are not vague and misty. They are clear and positive, like the facts with which they are concerned. Let all, both clergy and laity, see to it that these lessons are no mere sound of words.

The History of the Church of God in all its dispensations, and especially in the Christian era, ought to be familiar. The first planting, the growth, and the continuity through the centuries, of England's branch of the Holy Catholic Church, should be presented in frequent lectures everywhere.

It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our public schools.

The General Synod has put on record its judgment that "Religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and to conserve the highest interests of the nation at large." We urge all who are willing to be guided by us to use their influence to bring the education and training of the young into a true and close connection with the religion of our Lord and Saviour Jesus Christ.

Until this is effected, parents, sponsors and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to know and believe to his soul's health.

Sunday Schools, Bible Classes, Lectures and Public Catechizing in our churches may be made effective means of imparting religious instruction. Nothing, however, can be accomplished in any of these ways, either by the clergy or their lay-helpers, without intelligent, painstaking, systematic, and persistent efforts.

The period of preparation for Confirmation is of inestimable value. The serious thoughts to which our young people are open, in anticipation of their Confirmation and admission to Holy Communion, and their desire to learn what their position and privileges and duties as Christians are, afford to their parents and clergy an opportunity which is singular in its advantages.

Instruction, however, is not everything. The training of mind, heart and soul, the formation of sound religious habits, the establishment of spiritual character in every one of our young people, these demand the combined unceasing influence of home life and school life, of parents, pastors and teachers, of kindly lessons and worthy examples.

It is not right that any part of the child's life should be separate from religion, its influence and its lessons.

We repeat it, so long as there continues in the schools of our country the grievous severance of education from religion, parents, pastors and sponsors must put forth special efforts in every way open to them, so that their children may be virtuously brought up to lead a godly and a Christian life.

Next to the religious training and instruction of the young, is the selection and the education of suitable men for the work of the ministry.

Our universities and theological schools are doing excellent work, notwithstanding the hindrances which beset them, through inadequate endowments and insufficient support.

One fact, however, which will call forth at once your sympathy and your co-operation, weighs heavily

on our hearts. Very few of the sons of our wealthier families offer themselves for the sacred ministry. They are drawn away by the bright prospects of wealth and advancement afforded by the secular enterprises which abound in our young and growing country.

But this is not all. They are repelled from the highest and noblest vocation in life by the unworthy views of the Christian ministry, which are frequently expressed in their hearing, even in Christian homes. Some shrink from the indignities to which not a few of our clergy are subjected by reason of their poverty. You are certainly able to help us in this matter.

We call upon you, then, most earnestly and affectionately to see to it that your children never hear in your homes anything which can lead them to think lightly or unworthily of the calling of a minister of Jesus Christ.

Take care, too, that you are doing all in your power to provide a maintenance, not for your own clergyman only, but for all the ministers of the Church in your Diocese and in the mission field.

It were well for you and your children to understand that "An unworldly church, an unworldly clergy, means not a poor church, a poverty stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworldly one, and accordingly cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the divine power to multiply, works no miracle and has no honor."

"Unworldliness is not emptiness of garners, but the right and noble use of garners filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world and uses and teaches man how to use the world for God until it brings at last the whole world home to God."

The Church exists for the purpose of bringing all men into union with God, through Jesus Christ, and teaching them to know and love and serve Him with their whole being. The more closely and completely she is one in every land, the greater will be her power and efficiency to accomplish this far-reaching object of her existence.

Accordingly we look for extended and more effective missionary effort as one of the brightest and best results of the Consolidation of the Church of England in Canada. The field which the General Synod opens up for direct and promising labor, is bright and hopeful beyond the reach of man's imaginings. It stretches across this great continent from shore to shore. Millions in the near future will plant their homes over its plains. The Lord, who died for all, hath laid it on us in His Church that these homes should, from their first establishment, be Christian.

Beyond the Pacific Ocean there are millions of heathen who have been brought by rapid steamships within our reach. They are accessible to us, and our Church can now act upon them and among them with combined force and energy. Besides these, there is a multitude of heathen Indians in the Northwest of this Dominion, who have yet to be brought into the congregation of Christ's flock. There is also a large company of Christian Indians, whose spiritual training has already been undertaken by our Church.

We do affectionately ask you all to realize your opportunities and to rise up and meet them—not by one effort—but by persistent loving efforts from day to day, offering freely your sons and your daughters and your gifts of wealth for your Church's work.

It rests upon us all together, and upon each one individually, to do all that in us lies, so that "Christ may see of the travail of His soul and be satisfied."

Many Christian bodies, separated from us, are working by our side, some in advance of us, both in the foreign field and in the Dominion. We yearn for union with them.

The General Synod has set forth the position which the Church of England occupies in her desire to recover and restore, among all Christian bodies, that organic unity which Christ prayed might ever distinguish His Church. The language adopted by the General Synod is as follows:

We desire hereby to make it known that we adopt and set forth, as forming a basis for negotiation with any bodies of our separated Christian brethren, with a view to union, the following articles agreed upon by the Lambeth Conference, held in London in the year of our Lord 1888, viz:

(1) The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

(2) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(3) The two sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(4) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Foremost among the blessings of our heritage, as Churchmen, is our Sunday. As a day of rest, of worship and of religious teaching it has been generally observed and fairly appreciated amongst us. Of late years, however, a growing laxity, which threatens to impair its sacred character, has been observed. This tendency cannot be too strenuously withstood. The "Lord's Day" has brought priceless blessings to England and her colonies. We exhort you, brethren, to guard with a zealous eye and resolved spirit those precious privileges of rest, of worship and of religious instruction, which all invasions of the Sunday are certain to diminish.

The larger obligations laid upon us at this time in the wider field opened by the Consolidation of our Church are bound up with our joy. We invite you to share the joy—which is yours as much as ours—and we bid you face with a good courage and firm resolve the claims of our new position, co-extensive with the Dominion of Canada.

Brethren, we commend you to God and the word of His grace, which is able to build you up.

The grace of our Lord Jesus Christ be with you all. R. Rupert's Land, J. T. Ontario, W. B. Montreal, Arthur Toronto, A. W. New Westminster, H. T. Fredericton, E. Algoma, Maurice S. Huron, Richard Athabasca, Charles Niagara, Cyprian Saskatchewan and Calgary, F. Nova Scotia, A. H. Quebec, W. J. Qu'Appellen, W. W. Columbia.

September, A. D. 1898.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—The jubilee commemoration at St. George's was the matter of most interest in ecclesiastical circles this week. That parish, during its fifty years of existence, has always numbered amongst its members devout men of influence and wealth, who have used both to advance Christ's cause, and whose prayers and alms have, doubtless, like those of Cornelius, gone up for a memorial before God. No wonder then that its position to-day is worthy of its antecedents, and that the services on Sunday and Monday will probably find a place in the history of the Anglican communion in Canada, should anyone be found willing to render the Church such a benefit as to write one. The Dean, the present well beloved and faithful pastor, to the great grief of his flock, was unable, because of a severe cold contracted on the preceding Saturday, to take part. His absence left an important blank in what would otherwise have been a complete group of those of the distinguished clergymen, still living, who have materially contributed to the welfare of the parish, for within the altar rails sat two former rectors, one of whom is at present Bishop of Algoma, while the other presides over the see of Montreal. Both prelates took an active part in the ministrations at morning prayer on Sunday, the former reading a portion of the ante-Communion Service, and the latter pronouncing the benediction in a voice whose sonorous tones have not been affected by either age or illness. The other clergymen who officiated were: the Rev. Canon DuMoulin, of Toronto; Rev. J. H. Dixon, Rector of St. Jude's; Rev. J. G. Baylis, of Longueuil; Rev. Canon Henderson, Principal of the Diocesan Theological College, and the Rev. L. Norman Tucker. The Bishop of Algoma preached, or rather read an address written by the Bishop of Montreal, whose medical advisers, for the present, forbid his public speaking. Having entered the pulpit, Bishop Sullivan spoke feelingly of his sympathy for the Dean, whose loving greetings he conveyed to the congregation, and expressed his regret that the Bishop of Montreal was unable to himself address them. The sermon, which was based upon the exclamation of Balaam, "What hath God wrought," was interesting throughout. The following passage will give some idea of the importance of the work done by St. George's: "I had thought of giving you figures as to the growth of the congregation, but finally decided to mention one or two facts in this connection which will speak just as clearly. But here I must guard myself from misunderstanding. Whatever I may say, I have no intention of making invidious comparisons. I shall simply state the facts that make this a true jubilee for St. George's. St. George's has never been wanting in any missionary work. The Foreign field, the Dominion field, and the Home field have all been partakers in a liberal measure of its gifts. I could not attempt to point out its generous and widespread contributions, but this I can say, I have never known a really worthy appeal made in vain, and as I journey through the diocese, I am reminded in almost every parish and mission of St. George's interest in Home missions; and when I consider the Diocesan Theological College, I see that it is indebted to St. George's for that increased efficiency which renders it the Bishop's right hand. It is true that one bene-

factor, who provided the home for the college, and has borne the chief weight of its support, belongs to St. George's, but, apart from his munificence, the larger part of its income is drawn from this congregation. Moreover, the missions of the diocese had been sadly crippled again and again were it not for your congregational liberality. I look back over the fifty years of your existence. There were at first fair contributions to Home missions, and as years went on there were increasing contributions, and when I examine the fifteen years that have passed since I ceased to be pastor, I rejoice to observe that there has been a continued increase, until it has reached a sum which represents nearly a third of the contribution of the whole diocese to the mission fund." The morning service was well attended, but in the evening the church was so crowded that the ordinary seating capacity was found to be insufficient, and chairs had to be placed in the aisles for extra accommodation. The musical portion of the service was really well rendered, and the Bishop of Algoma preached eloquently. He expressed some opinions on the subject of ritual not shared probably by the majority of Churchmen to-day, but his remarks were not characterized by a spirit of intolerance. At the closing service on Monday evening nearly all the city clergy were in the chancel, and the body of the church was nearly full. The Rev. Canon DuMoulin, who was the preacher, took for his text, "A city that is set on an hill cannot be hid"—St. Matthew vi. 12. He spoke of the increase of crime in the great cities and the corruption of civic governments on this continent as being amongst the greatest problems with which the Church had to deal. He deprecated the building of churches in which the poor man did not feel at home. To reach the needy and suffering, to call in the young and careless from the streets to services which should be both attractive and solemn, was the plain duty of the Church, and to accomplish this the adoption of new methods was necessary. To this fact the Church was beginning to awaken. To do her work effectively she must be as "a city set on an hill, whose light could not be hid." In conclusion, he congratulated the congregation on what they had already done, and hoped for a continuance of God's blessing on their efforts. The almost universal interest taken in what was going on at St. George's on Sunday evening did not prevent the usual number of worshippers at the Church of the Advent from occupying their accustomed places, to join in a service especially commemorative of the opening of their church just a year ago. The Rev. G. Osborne Troop preached, taking for his text "Holy, holy, holy is the Lord of Hosts, the whole earth is full of His glory." Of many beautiful thoughts in the sermon, one, as illustrating the scriptural character of the liturgy, is particularly worthy of preservation. Isaiah in his vision, overwhelmed with a sense of his own unworthiness in the presence of the King, the Lord of Hosts, before whom even the sinless angels hide their faces, was constrained to cry, "Woe is me for I am undone, because I am a man of unclean lips." Purged, however, with a live coal from off the altar, he replied with confidence to the Lord's question "Whom shall I send?" "Here am I, send me." In the services of the Church the same truth, that confession followed by a royal proclamation of pardon, must precede praise, is beautifully set forth, the general confession being the first approach to the throne of grace, after which comes the absolution and then the praise. Miss Brown, of the Piegan mission, addressed a well attended meeting of the Ladies' Auxiliary on Monday afternoon; she spoke hopefully of the work among the children, somewhat despondently of that amongst the adults.

ONTARIO.

MATTAWA.—Please allow me to ask any of your readers if they will kindly send any of the illustrated papers, weekly, or other literature suitable for a reading room for men which we are trying to open. Failing this, will anyone send *Graphic* or *Illustrated News* a week old at half price? W. Y. DAYKIN.

OSNABRUCK AND MOULINETTE.—St. David's Church, Wales, has recently undergone considerable improvement. New chimneys have been constructed, the old ones having proved defective; the tower porch has been finished in lath and plaster, with pine wainscoting; the interior of the church calssomed, and substantial steps erected at both the entrances to the church.

KINGSTON.—The Historical Society recently formed has elected its officers as follows: First vice-president, Hon. Senator Sullivan; second vice-president, Rev. Mr. Houston; corresponding secretary and librarian of the society, Prof. Shortt; recording secretary and treasurer, A. Shaw; Rev. Mr. Spencer, Dr. Neilson, Prof. Ferguson, R. M. Horsey, R. T. Walkem, members of council.

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LAKEPORT. church in 1 Nov. Three were all we filled at each bright and services the T. W. Allen, exceedingly the afternoon (Rev. G. H. by Rev. A. (the day am is one of wh eel proud. frame and doors and v single lance in squares the chancel rector, bea of Toronto, ing. It be emblem of c entwined a am the Res of the wind Holy Spirit the glory of rector of th side of this mony with one to the Easter lilies of grapes. ful window. neat and The seatin in oil is ver of two lad altar linen Trinity Ch upon it. I present fr sidered, it be seen in people of having such

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LINDSAY. of St. Paul the Bishop following account of North-west

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St. Geor George th last Thurs the churc the jubile formal. of a table the churcl the origin manuscry used by B on August the recor was rend Phillips, t as violinis other lad Miss Wy Baines; F clergymen Universit Prof. Hu

TORONTO.

Ministering Children's League.—Mrs. Alan Macdougall having resigned her position as Central Secretary of the Ministering Children's League in Canada, requests that all correspondence relating to the diocese of Toronto be addressed to Mrs. Francis, 40 Division street, Toronto, and that relating to other dioceses to Mrs. Wood, 100 Pembroke street, Toronto.

LAKEPORT.—The opening services of the new church in this place were held on Sunday, 26th Nov. Three services were held during the day and were all well attended, the little church being well filled at each service. The services throughout were bright and hearty. At the morning and evening services the Ven. Archdeacon of Peterborough, Rev. T. W. Allen, M.A., was the preacher and delivered exceedingly practical and appropriate sermons. In the afternoon the sermon was preached by the rector (Rev. G. H. Webb), who was assisted in the service by Rev. A. Geen of Belleville. The offertory during the day amounted to about \$40. The church edifice is one of which the Church people of the parish may feel proud. It is of gothic architecture, built of frame and veneered with red brick, the arches of the doors and windows being white. The windows are single lancet lights of rolled cathedral glass, done in squares and diamonds with colored borders. In the chancel is placed a memorial window to the late rector, beautifully executed by McCausland & Son, of Toronto, who supplied all the glass for the building. It has at the base the "Agnus Dei," the emblem of our Lord, above which is a stem of lilies, entwined about with a scroll bearing the text "I am the Resurrection and the Life," while at the top of the window is the descending dove, emblem of the Holy Spirit. At the bottom is the inscription, "To the glory of God, and in memory of John Davidson, rector of this parish from 1888 to 1892." On either side of this centre light stand lancet lights in harmony with the centre one for design and color, the one to the left having for its centre a font with Easter lilies, and to the right a chalice with clusters of grapes. The three form a very neat and beautiful window. The interior of the building is very neat and in perfect harmony with the building. The seating and wainscoting of black ash finished in oil is very effective. The altar cloth is the work of two ladies of Trinity Church congregation. The altar linen is also a donation from a member of Trinity Church, while another member did the work upon it. The offertory plates of carved oak are a present from a friend in Toronto. All things considered, it is as neat and churchly an edifice as will be seen in any of our country parishes, and the people of Lakeport are to be congratulated upon having such a beautiful place of worship.

COLDWATER.—The Rev. W. J. Sheppard, incumbent, expects to have the new rectory complete in a few weeks.

LINDSAY.—On the 8th anniversary of the opening of St. Paul's Church, special services were held and the Bishop of Athabasca was the preacher. On the following evening the Bishop gave an interesting account of his work among the Indians of the far North-west.

Church of the Redeemer.—A very successful concert was held in the school house of this church Monday evening, Nov. 27th; there was a large audience and the concert was a great success.

Trinity University.—In addition to those members of the Missionary and Theological Association who are engaged in regular work, the following gentlemen officiated on Sunday last:—Mr. Payne at Oshawa, Mr. Card at Norway, Mr. Ballard at St. John's, Mr. DuMoulin, B.A., at Burlington, Mr. Swayne at Hillary Home.

St. George's.—Fifty years ago the Church of St. George the Martyr was erected on John street, and last Thursday evening the members and friends of the church gathered in the schoolroom to celebrate the jubilee. The proceedings were anything but formal. The room was cleared with the exception of a table in the centre, upon which various relics of the church were exhibited, such as the church seal, the original subscription book, a beautifully executed manuscript history of the church, the silver trowel used by Bishop Strachan in consecrating the church on August 19, 1844, the first offertory record, and the records. A very pleasing musical programme was rendered under the direction of Mr. E. W. Phillips, the organist. Mrs. Drescher Adamson acted as violinist, and Mrs. Douglas Armour sang, while other ladies contributing to the programme were Miss Wyatt, Mrs. W. J. Baines and Mrs. Allen Baines; Rev. Canon Cayley presided, and among the clergymen present were: Prof. Cayley of Trinity University, Rev. Dr. Mockridge of Holy Trinity, Rev. Prof. Huntingford, Rev. Robert J. Moore of St.

Margaret's, and Rev. James Broughall, curate of St. George's. The attendance was good and a thoroughly enjoyable evening was spent.

NIAGARA.

ARTHUR.—The Lord Bishop made his annual visit on the 10th of November for confirmation. The service commenced at 10.30 by the baptism of the rector's little daughter by His Lordship, Canon Sutherland standing as godfather, and Mrs. Fpiller and Mrs. Bennetts as godmothers. After the baptism the procession marched up the church singing hymn 327 A.M. His Lordship then read the Communion Service up to the end of the Nicene Creed. Then the incumbent, the Rev. Samuel Bennetts, presented 15 candidates for confirmation, seven males and eight females. The Bishop gave a most eloquent and instructive address, and then proceeded with the communion service, at which about sixty partook. At 1.30 p.m. the Bishop, Canon Sutherland, the incumbent, and Grace Church choir drove out to Damascus, about eight miles from Arthur, to the opening of St. Paul's Church; this is a new church built this summer and only completed the day before. The church is forty feet by twenty-four, and will accommodate about one hundred. All the windows are filled with cathedral glass throughout by McCausland & Son, Toronto. The altar cloth, which is a very handsome one, was given by Mrs. Edward Martin of Hamilton, and worked by the Sisters of St. John the Divine. The carpet up to the altar by J. H. Plummer of Toronto. Lamps by L. H. Clarke of Toronto and J. McMullen, M.P., of Mount Forest; the altar and prayer desk by A. J. Jackson. The opening service commenced at 3 p.m., and a sermon by the Lord Bishop of Niagara; the church was crowded. After service tea was served in the township hall, which is close by. At 7.30 p.m., Canon Sutherland, M.A., preached, and the litany was said. At the close of the day the rector and churchwardens found that there was only a debt of one hundred dollars on the building. The Rev. Samuel Bennetts has only been in this parish four years, and within that time he has succeeded in wiping off a heavy debt on Grace Church, Arthur, and on Thanksgiving Day, Nov. 11th, 1892, the church was consecrated by the Lord Bishop of Niagara.

HURON.

SIMCOE.—On Sunday, 19th Nov., the eminently practical pastoral letter of our bishops was read by the rector. The bishops speak with no uncertain voice as to the position of our Church and the duties of our Church people. It is to be hoped that even if the people's interest only began with the letter, it may not end there. Thanksgiving Day was celebrated here in the evening instead of the morning, as is more usual. It certainly seems better that Christians should begin their day by returning thanks to God for His benefits, but it was thought that more would be able to attend an evening service. Evensong was opened with the hymn,

"We plough the fields and scatter
The good seed on the land."

The Rev. D. Williams, B.A., rector of St. James' Church, Stratford, preached from the text, "Give an account of thy stewardship," St. Luke, xvi. 2. In clear and concise words he impressed upon Christians their accountability to God. As regards their money, they must give systematically and liberally. As regards their minds, they must, in like manner, devote a part of their time and abilities to the service of the Church. For the works done in the flesh we shall each be obliged to render an account to God.

BRANTFORD.—One of the most noted services ever held in the province was that held in Grace Church, Brantford, on Wednesday, Nov. 8th, under the auspices of the Church Choir Guild. A word as regards the Guild. This is an organization formed some years ago in England, having for its object the improvement of church music, and which has gone forward with bountiful success. The Guild has now branches established in many parts of the world. The Guild grants the diplomas of associate and fellowship, and certificate to choristers. Brantford has the honour of having two fellows in the Guild in the persons of Mr. J. Morton Boyce and Mr. F. G. Rogers. The former was authorized a year or so ago by the Home Council to take active steps towards forming a Canadian branch, being appointed warden. The Canadian Guild has the patronage of many leading clergy and promises to do a good work here. An examination under its auspices will be held next January. One of the many laudable aims of the Guild is to encourage and promote church festivals based on similar lines as those held in the great English cathedrals and large parish churches. The Anglican service was, perhaps, heard for the first time musically in full perfection in Brantford. The edifice was filled to its utmost capacity and hundreds were unable to gain admittance. All the

city choirs were represented and were seated to the number of 200 upon platforms leading from the chancel. The following took prominent part in the service: precentor, Rev. John Pearson, D.D.; preacher, Rev. Canon DuMoulin, Toronto; conductor, Mr. J. Morton Boyce; organist, Mr. F. G. Rogers; soloists, Mrs. R. J. Smith, Miss Carson (soprano); Mr. J. E. Jaques, Mr. J. A. Ogilvie (bass); Mr. C. Scace, (tenor); (trumpet) Mr. G. Emerson. In addition to the local choirs, that of St. James' Church, Stratford, took part and proved an efficient body of singers. The clergy present were: Rev. Canon DuMoulin, preacher; Dr. Pearson, Rural Dean Mackenzie, Revs. Geoghegan, Hamilton; Ridley, Galt; Williams, Stratford; Wright, St. Jude's; Curran, Mt. Pleasant; Bearfoot, Caledonia; Duthies, Burford; Strong, Kanyengeh; Ashton, Mohawk; Macfarlane, Brantford. Special forms of service were printed for the occasion. The procession entered the church singing the hymn, "Hark the sound," which was given with much precision, and the regular choral even song was then proceeded with. The intoning of the prayers by Dr. Pearson in his rich resonant voice was much enjoyed. Proper psalms were well sung, and the 150th was sung in unison to the grand chant by the whole of the choir, and the effect, with splendid organ and trumpet accompaniment, was grand in the extreme. The lessons were read by the Revs. Ridley and Williams. Lloyds' Magnificat and Nunc Dimittis were effectively given. After the chanting of prayers and belief, came Sir George Elvey's grand anthem, "I beheld and lo." There were many features in this rendering calling for the highest praise to soloist, chorus and conductor, notably the solos by Mrs. R. J. Smith and Mr. J. E. Jaques; the antiphonal chorus, "Hallelujah," and the grand finale were all rendered with splendid effect and great precision. The hymn, "Lord of the worlds," was sung before the sermon. The best number of the whole service was undoubtedly the offertory anthem; this was taken from "The creation in splendour bright," being admirably given by Mr. Scace, and this was followed by the sublime chorus, "The heavens are telling." The rendering was grand and the final was worked up in a magnificent style. Dyke's *Te Deum* was then given and followed by the recessional hymn, "Saviour, blessed Saviour." The sermon preached by the Rev. Canon DuMoulin was characterized by deep and original thought graced in poetic language. He chose the transfiguration of Christ as his subject, and gradually unfolded in beautifully expressive and eloquent language, how God had given man the power by means of "Art to transfigure things earthly. Art was the great teacher and handmaid of God in all that was beautiful, purifying and opposed to sensualism." The power and influence of music in the sanctuary were enlarged upon; and, in the course of his remarks, the preacher exemplified them by reference to the grand service in which they had all partaken that evening. The large congregation listened with rapt attention to the beautiful discourse of this eloquent divine. The festival will become an annual fixture in Brantford from this time onwards, and it is expected that others will be held on similar lines in various parts of the province. The collection was not equal to the expenses of the festival, which was a pity. Much time and energy had been expended by the committee and chiefly by Mr. J. Morton Boyce, who is to be heartily congratulated on the success of his arduous efforts. He overcame many difficulties and got together one of the finest bodies of singers Brantford choirs have yet produced. Better chorus work has never been held in the city, and the solos were all good. Mr. F. G. Rogers presided at the organ, the tone of which, under the masterly manipulation of the player, was much admired.

LONDON.—A large gathering of the members of the clergy of this diocese met at Huron College last week. The services opened at 10 o'clock and were conducted by His Lordship. Among the subjects discussed were "The Christian Ministry and the Holy Spirit," "The Dispensation of the Spirit and Kindred Topics." The discussion of these subjects presented by the Bishop was taken part in by Rev. Messrs. Nugent, Goldberg, Woods and others. In the evening a special service of intercession for missions was held in Bishop Cronyn hall, as appointed by the Archbishop of Canterbury. Rev. A. H. Baldwin of Toronto preached.

ALGOMA.

PORT ARTHUR.—The Rev. C. J. Machin gave up the charge of St. John's Church on the 1st Dec., after a pastorate of eight and a half years. He desired to resign his parish fifteen months ago, when a severe domestic affliction befel him; but the illness of the Bishop of Algoma causing a lengthened absence from the diocese, was sufficient to induce Mr. Machin to remain at his post until the bishop could relieve him. He will not take another parish immediately, but, after a brief holiday, will begin certain work in connection with the diocese which the

bishop has requested him to undertake. Letters, etc., addressed for the present to Port Arthur, will be forwarded. Rev. Mr. Webster, late of the diocese of Grahamstown, South Africa, takes temporary charge of the vacant parish.

Mr. T. J. Hay, till lately lay reader to the mission of Bowling Green, Farmington and Bowes, in the diocese of Niagara, has been appointed by the Bishop of Algoma catechist to the mission of Magnetawan, Midlothian and Dunchurch.

MAGNETAWAN.—Services were resumed in this mission, Oct. 29th, when evening service was held at the church of St. George the Martyr. On the following Sunday, service was held at 10.30 a.m. for the benefit of those coming from a distance, and, though the congregation was not large, they responded well, and a fact worthy of mention is that a family started at daylight and drove eight miles to church in a lumber wagon over very bad roads, arriving an hour before the service, and others came by boat, after an hour's rowing. As one does usually find such cases as these, they seem worth recording, especially as country people with churches handy are only too ready to find excuses to absent themselves. The catechist and his family have been very kindly received and welcomed by the people.

RUPERT'S LAND.

ROUNTHWAITE.—On Sunday, Nov. 19th, His Grace, the Lord Archbishop of Rupert's Land, held a confirmation at Wawanesa in the morning and St. John's, Rounthwaite, in the afternoon. The Rev. H. Dransfield, incumbent, presented twenty candidates for confirmation, including married men and women. Two excellent addresses were delivered by His Grace, full of sound and definite teaching. St. John's Church was nicely decorated, and the service, led by Miss Baragar, was bright and well rendered. Though a number of men were standing all through the service, yet a great many were turned away who wished to be present. The offertory for the Church Debt Extinction Fund was about \$60. Henry Merideth, Esq., has given a new carpet for the chancel. The chancel walls have been painted. Mr. J. F. Rounthwaite, of Simcoe, has sent \$20 for the Church Debt Extinction Fund, and several books for the parish library. Unknown friends have sent six Prayer Books, a Bible Prayer Book and altar services, alms bags, one dozen "History of the Church of England, in Outline," copies of the CANADIAN CHURCHMAN and *Living Church* for distribution. We are very thankful for above, and still we need a new altar frontal, a small bell, more Prayer Books, and books for the parish library, and papers for distribution. The times are very hard in this parish, and yet the people are working most cheerfully. The Thanksgiving Day service was well attended, even with the thermometer showing 20° below zero. All who were present enjoyed and will no doubt profit by the excellent sermon preached by the Rev. Macadam Harding, Vicar of Brandon. Mr. Alfred Birch is the treasurer of St. John's church, Rounthwaite, to whom all contributions to our Church Debt Extinction Fund should be sent.

BRANDON.—*St. Matthew's*.—On Sunday, November 19th, the Venerable Archdeacon Fortin preached at both Matins and Evensong. The Vicar, the Rev. M. M. Harding, was also assisted by the Rev. E. Archibald and the Rev. G. F. Hooper. On Wednesday, 22nd, the Rev. G. F. Hooper, of Springfield, preached, and on Thanksgiving Day the service was well attended. Matins were said by the Rev. G. Hooper, and the sermon was preached by the Rev. Herbert Dransfield, Vicar of Rounthwaite. A large number of communicants stayed for the celebration of the Holy Eucharist; the Vicar, the Rev. Mr. Harding, was celebrant, assisted by the Revs. Hooper and Dransfield.

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.

Polychurchism.

SIR,—Will "a Layman of Montreal" be good enough to give his authority for the statement in his letter on Canon Hammond's paper, that "the Church of England acknowledges baptism, when

administered in the name of the Trinity, even by Non-conformists?" I have long wished for some authoritative information on this point.

R. D.

A Query for the General Synod.

SIR,—After hearing the Bishop's letter, a young Churchwoman asked, "What does this consolidation mean? Will it put down the High Churchmen?" She came from one of our largest cities! A large number, if not the majority, of our fellow Churchpeople are just as ignorant. Is such ignorance bliss?

G.

Higher Criticism.

SIR,—Without wishing to join in the discussion going on between Revs. Symonds and Logan, I would like to point out that the Authorized Version has translated the passage in Haggai ii. 7, from the Hebrew, where the word in dispute is *chem'dath*. This word occurs I think in Dan. xi. 37, which the Septuagint has translated by *epithumia*. Would not the verb *do* imply "coming in" person, and not "a being brought."

W. G.

A Suggestion.

SIR,—Would it not be possible to ordain lay readers as permanent deacons? It would be most Scriptural to do so. Practically we have only two orders of the ministry and *lay readers supersede the divinely ordained ministers*. This is surely not right. Many parishes in Canada are in charge of laymen. Why could not these be ordained as deacons even if they did not go on to the priesthood? It could not be argued that these are on probation, because no Bishop would give a mission to a man whom he had not already found to be responsible. If a man is fitted for a lay reader, he is fitted for a deacon, and the Church would, in ordaining such men, be moving in accordance with Holy Writ, which would be much more pleasant and profitable than the present irregular method.

B.

Ottawa Bishopric.

SIR,—A newspaper report of a meeting recently held in Ottawa in connection with the deanery of Carleton makes the announcement, with the Rural Dean as its authority, that the "country parts in the deanery would contribute nearly two thousand dollars to the Bishopric Endowment." Surely this is an error, or if not it is an absurdity. If the Ottawa clergy have the success of this movement at heart, they will treat all parts of the country alike, and not endeavour to protect one at the expense of another. Mr. Hanington has been appointed to canvass the whole of the Archdeaconry. Has he canvassed Carleton deanery? If he has not then it is certainly premature to say what the people there will give. It certainly will injure the canvass in other parts if it is known that the wealthy county of Carleton is not to be canvassed, or that a paltry two thousand dollars is to be accepted from a section of country containing ten or twelve most excellent parishes (outside the city), the aggregate contribution of which to the Endowment should not fall short of ten thousand dollars. Perhaps Mr. Hanington will kindly inform us if he has yet canvassed Carleton county, and if not, if it is his intention to do so!

A DELEGATE.

What are Clergymen for?

SIR,—What are clergymen for? What on earth do people think they are for? We are told that the cry throughout the land is for young clergymen. What do they want young clergymen for? In other professions, to be young, or even to look young, is a drawback. Who chooses a doctor because he is young and has had no experience worth mentioning? Who prefers to trust to a young lawyer for advice on grave and weighty questions? Who, when far-reaching plans have to be made and acted upon, involving peace or war, life or death, votes for a statesman to have charge of those plans because he is young? And is it not the case in the clerical profession, too, that greater skill and experience demand a greater age? Then what can we infer but this?—that the people are not seeking the healing of their souls; that they wish for no advice in the difficult affairs of their spiritual life; that they are reckless of the success of the plan of their salvation, which needs such care in its working out and is so far-reaching in its issues. Then what, I ask, are they seeking? What hidden charm is there in youth to thus out-weigh such vastly larger stores of ghostly lore and skill? That charm must lie in one or other of these—the things of Christ or the things of the world. Now the things of Christ have to do

with salvation of souls, which we saw they are not seeking, so that we have it forced upon us that this popular demand for young clergymen betokens not only a light esteem of the solemn message of salvation, but also a state of worldly-mindedness to which they seek to make the ministers of God the panders. Whether the clergy are feeding or checking this wide-spread disease in the souls of their flocks, is a question for each one of them to answer for himself; but this much is certain, that those who do foster it at all are showing, to say the least of it, a gross shortsightedness: for they are helping to bring early penury upon themselves and their brethren by causing them to be shelved just at the ripest and most valuable stage of their clerical life. It might also be said, that after making his rounds for the strengthening and healing of souls, and giving the due proportion of time to prayer, meditation and study, the true pastor has not the leisure, even if he had the inclination, to perform, as the parish merry-maker, a function which would devolve with much better grace upon some eligible young layman.

OBSERVER.

The Church of England in Canada.

SIR,—To day I received a most interesting and important contribution to the annals of our Church in this great Dominion:—"The Church of England in Canada 1759 to 1793," by the Rev. H. C. Stuart, rector of Three Rivers. Very little was hitherto known of that period of Canadian Church history, and the author has evidently made a most exhaustive research in all quarters, as shown by the authorities quoted. The biographical sketches of that pioneer clergy and the various difficulties encountered by the Church in those days, as well as the competition for the Bishopric of Quebec, are extremely interesting. These facts and many others were unearthed by the Archives department at Ottawa and are now brought before the public in this work. The relation of the visitation of the Right Rev. Charles Inglis, Bishop of Nova Scotia, to Canada, in June, 1789, is very important, showing that the establishing of the diocese of Quebec was thereby hastened; and among other benefits accruing from his visit to that portion of his diocese, the Churchmen of Montreal obtained a place of worship for themselves. A recent work, published by the S. P. C. K., called the "History of the Church in Eastern Canada and Newfoundland," virtually asserts on pages 28 and 39 that Bishop Inglis never visited Canada. This evinces a great lack of research both on the part of the author, and also the venerable reviewer of Chapter iii. on the diocese of Quebec. It is a pity such eminent writers and reviewers were not more careful in their work, for these histories are frequently referred to, and no doubt led the right rev. preacher astray in his sermon at the centenary of the diocese of Quebec on 1st June last. History is made up of details and events, to some people seemingly unimportant, but the rector of Three Rivers is to be congratulated on the thoroughness of his monograph, and I hope will continue his investigation into the history of the Canadian Church.

L. H. 95.

Higher Criticism.

SIR,—I regret very much that Mr. Symonds has abandoned me so soon and without giving any reason for so doing. I deprecate controversy as much as he can, but I had hoped that our discussion could have been carried on in a friendly way, and Mr. Symonds at first seemed willing to impart information. The subject is a burning one and likely to occupy much attention in the future. In answer to Mr. Symonds' invitation to your readers to accept *tu eklekta ton panton ethnon* as "the desirable things," etc., I would say that the difficulty has been created in this case, as in many others, by a literal translation of a translation of the Hebrew Bible, which is here only a paraphrase, and not a very close one at that, of the original Hebrew, and has been taken as a strong objection to the Revised Version itself, as displaying too much pedantry; and besides, neither the Septuagint nor the Revised Version are of any authority in the Church. This is the way that our Authorized Version speaks of itself: "The Holy Bible, containing the Old and New Testament: translated out of the original tongues: (that is, the O. T. out of the Hebrew and the N. T. out of the Greek, in which they were originally written) and with the former translations diligently compared and revised." We here see that the Septuagint was not a factor in the translation of the Bible into our Authorized Version. It was "compared with the former translations," but not with the Septuagint. To the Jews "were committed the oracles of God"—the Hebrew Bible, and with them there was always light, but until the Septuagint Version was made, the Gentiles had nothing to guide them but the light of nature. It became a "lantern to them that sat in darkness." If even the Septuagint was the authorized Bible in any

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part of the Eastern Church, as Mr. Symonds asserts, it certainly is not so now, for not only classic Greek, but also the Greek of the Septuagint, has long been a dead language even in Athens, where Romaic is spoken. The Bible is read in the "vulgar tongues" of the many nations composing the Eastern Church, the same as in the Western.

WM. LOGAN.

Sir John Cabot's Chaplain.

SIR,—Some months ago, in a letter of mine to CANADIAN CHURCHMAN, mention was made that we believed historic Christianity was first brought to this continent by Cabot's chaplain. At the time Rev. P. Tocque, of Toronto, asked us for a reference to this matter. We would now direct his attention to the opening pages of King's "Handbook of Notable Episcopal Churches." This work was first published by the Moses King Co. of Boston, but that firm having failed, the work can at present be obtained through the Young Churchman Co., Milwaukee. Bishop Perry, we believe, has written upon the subject.

England has had nearly eighteen hundred years of the historic faith and yet she has not to-day as much as one diocesan synod. Why is this? She has been content to be attached to the "state" and she has accepted as supreme "Kentish" rule. Both of these positions are radically wrong. Gladstone is, in God's hands, teaching us a bitter lesson. Spiritually and ecclesiastically have we disobeyed the fifth commandment, and spiritually and ecclesiastically must we receive our punishment. God is our Father and Wales is our mother. Let us in Canada learn a lesson in time—never to repudiate our spiritual mother; we are bound up with the whole Church of England as the Church of England, but not with Canterbury as Canterbury. There is a proposal now on foot to incorporate the Colonial Churches and the Church of U. S. A. in a Patriarchate of Canterbury. The prelate who would vote for such must be beside himself if he believes in a historic Church. If patriarchates are in order and we seek after truth, we must have one of each for Canada, or rest satisfied with working out through many years an independent national Episcopal Church. The U. S. A. is large enough and important enough to be a patriarchate also. Trammelling Colonial Churches is not the way to build them up. It may be Saxon but not English. Are our Archbishops to hold inferior positions to those of either England or Ireland?

C. A. FRENCH.

P. S.—A "Church of Canada," being a part of the See of Canterbury, employing the Use of Sarum, and in union with Rome and the lay Procurator of the Holy Synod of Russia, will be a development worthy of the twentieth century. It will be a just counterpart of the "National Church" of "A Layman of Montreal"—a motley array of disjointed elements, lacking combination or cohesion. The national in religion has been well-nigh destroyed everywhere. *O tempora, O mores.* Canada dare not subject herself to the Italian Mission in England without loss.

C. A. F.

The Christian Ministry—No. 1.

SIR,—In these days the spirit of negation is so strong that nothing remains unquestioned, and therefore every subject must be treated from the very foundation. It must first be made clear that an official ministry has a right to exist in the Church, for we are met on threshold of our subject by the assertion that the only ministry lawful in the Church of to-day is the ministry of "gifts" as distinguished from the official ministry. We are told that when these "gifts" are possessed they will make their presence felt, and that "ordination" is simply a mode of suppressing the manifestation and exercise of those "gifts" in the members of the Church. The theory is deduced from one of the earliest epistles of the New Testament, viz., I. Corinthians. The Plymouth Brethren carry this theory to its legitimate conclusion and dispense even with a president in the assembly, because the "gift" of government will (they say) manifest itself by the working of the Spirit, no less than the "gifts" of "wisdom," "knowledge," "teaching" and "discerning of spirits" in the free assembly of saints; and moreover an official ministry sadly interferes with the manifestation of these gifts and was only lawful during the life time of the divinely inspired and temporary order of the Apostolate. The spirit of this theory animates many in the Church and often it manifests itself in most unexpected quarters. When turned to bay men defend their theory with a subtlety that shows, that however they have neglected the theology of the Church, they have carefully read in other directions. The old Montanist theory has many attractions, and always manifests itself in an age of transition and change like our own. The Montanist contention that "the Spirit" was in such a sense the "Good Vicar" in the Church, that an official

ministry was a menace and obstacle to His operations, is at the root of the theory we are now examining. It led the Montanists, like the modern (consistent) holders of this theory—to contrast "the Church of the Spiritual" with "the Church of the natural man." They were never tired of setting "the true assembly of saints" against "the Church of the bishops;" "personal charismata" (or gifts) against "official authority"—see Tertull. adv. pra.) Now the question is, have we authority for an official ministry in New Testament? On the day of Pentecost we find the "official" ministry in the Apostolate, but we are told this order was only temporary. We will first, then, turning aside from the consideration of the Apostolate, consider the question of a "local official ministry." Great confusion, and a most misleading interpretation of God's word of the New Testament, is caused by forgetting that the different books and epistles were written at different times; they are often treated as if they were written by one man all at the same time. Taking first the 1st Epistle to the Corinthians—we make the free concession that we find no trace of an official ministry in it; the Church at Corinth at the time that epistle was written seems to have been served by a local ministry of gifts (or a charismatic ministry), as distinguished from an official ministry. There is no mention of deacons, presbyters or bishops, but there is of extraordinary gifts, one or other, or more of which seem to have been given to almost every member of the Church there. We shall endeavour to show from the later epistles that the charismata (or the extraordinary gifts) had disappeared before the close of the canon of the New Testament, and that under the direction and authority of the apostles a local official ministry had taken their place. We shall endeavour to prove that if a mistake has been made by the Church in preserving an official ministry by ordination, and by a failure to recognize the manifestation of the charismata, or extraordinary gifts, that mistake was made by the apostles during the time covered by the New Testament.

W.

Does the Church Permit it?

SIR,—A correspondent has enquired of you as to the legality of a clergyman taking part in Methodist revival services, and another correspondent in your issue of the 16th Nov. replies that he fails to find any canonical impediment, and forthwith proceeds to argue in favour of such a practice on the plea of "religious liberty." In a few words let me say why I think it both uncanonical and disloyal for a clergyman of the Church to take part in the public services of any religious body not in communion with the Church. Many of my parishioners read your paper, I am glad to say, and for this reason I am the more anxious to set right what is clearly wrong in your correspondent's argument. It is *disloyal and uncanonical* for a Church clergyman to take part in such services—

1. Because in his "Ordination oath" each person to be ordained priest or deacon swears that "in public prayer . . . I will use the form in said book prescribed, and none other, except ordered by lawful authority."
2. Because at his ordination as priest each candidate solemnly promises to "minister the Doctrines, Sacraments and Discipline of Christ . . . as this Church . . . hath received the same."
3. Because there are diocesan canons expressly forbidding the clergy to take any part in such services. In the diocese of Ontario the Canon Law provides that any clergyman "officiating at the services of religious bodies not in communion with the Church of England" shall be liable to trial and punishment.
4. Because one of our articles of religion declares excommunicated or rightly cut off from the unity of the Church, those who openly denounce her, and we are warned as to our intercourse with them until they are reconciled. It is unnecessary here to more than allude to the fact well known, that Methodists, Baptists, Presbyterians, et al., are in the habit of frequently and openly in their pulpits attacking the Church, and while it may be right and proper to plead for "religious liberty," care must be taken lest it degenerate into "irreligious license."

Your correspondent quotes our blessed Lord as saying, "Forbid him not, for he that is not against us is on our part," but the same divine lips also said, "He that is not with me is against me, and he that gathereth not with me scattereth." To quote the words of an eminent writer: "To gather with Christ he need not become a minister or preach irregularly. He will find in his own soul, in the soul of his friends, in the religious ordering of his household, in the active support of the institutions of the Church, in visiting and relieving the sick—in all these he will find ample means of gathering with Christ. And he must find such means if he would be on the side of Christ. . . . The man whose conduct gave rise to this saying was not indifferent and careless of the honour of Christ. He was a believer above the

common run of believers, . . . and on account of the sincerity of his faith was successful, and so was decidedly on the side of Christ in his contest with the powers of darkness, but if after the Lord had on Pentecost established the fellowship of the Apostles and begun to add to the Church those who were being saved, he had continued in his isolation, then his conduct would have been schismatical. He would have attempted to divide those for whose unity Christ had earnestly prayed. And this is the case with many irregular and unauthorized preachers now—they begin through religious fervour to preach Christ, but are afterwards, through vanity, or the evil influence of others, persuaded to act in opposition to Catholic truth."

The Lord's words "forbid him not" were spoken before He had organized His Church, and cannot possibly be applied as your correspondent would apply them.

F. B.

Nov. 22nd, 1893.

BRIEF MENTION.

Coffee grows wild in Arabia and in the Soudan. London's washing bill is \$25,000,000 a year.

Two hundred people were saved from death by drowning by Britain's life savers during the recent storm.

The Rev. E. P. Judge, late of Monte Bello, P. Q., has succeeded the Rev. H. L. A. Almon at Aylmer, P. Q.

Physiologists say that the gastric glands of the stomach of an adult human being number over 5,000,000.

A Russian scientist has succeeded in tracing all a man's diseases to the fact that he wears clothes.

The Bishop of New York recently confirmed Mr. F. R. Bateman, formerly a Baptist minister, who will seek orders in the Church.

Chichester Cathedral spire is the only one which can be seen from the sea along the coast of Great Britain.

The first paper published in Holland appeared January 8, 1676. It is now known as the *Haarlem Courant*.

Over sixty-eight dollars was collected as a Thanksgiving offering in the church at Petite Cote. The money goes to the General Hospital.

It is understood that as a result of the jubilee services, St. George's Church, Montreal, will shortly have its completing tower. The cost is estimated at \$16,000.

Since the beginning of the century France has fallen from the second to the fourth place in point of population among European countries.

There are on the railways of the United Kingdom 17,439 locomotives of all types, of which 85 per cent. belong to England and Wales.

Rev. R. W. E. Wright, curate at the Cathedral, Hamilton, has received an invitation to Brantford, but will not likely leave until after Easter.

A German has invented a machine for drilling diamonds and other precious stones that bores a hole one one-thousandth of an inch in diameter.

The Rev. Alfred Stunden, B. A., the newly-appointed rector of Edmonton, has entered upon his duties, and was formally inducted by the Bishop of Rupert's Land at the morning service on Sunday, 19th inst.

Twenty-two candidates in St. Mary's Church, North March, and fifty-five candidates in St. John's Church, South March, were confirmed the other day, by the Most Rev. the Archbishop of Ontario.

When the Duke of Monmouth was executed for treason his duchess ordered every oak in the park to be cut on the fateful morning. The new growth belonging to Lord Ebury, is one of the finest forests in Britain.

The weekly attendance at the English Church mission three miles this side of Gananoque, is over forty adults, besides a large number of children. The services are conducted alternately by Rev. H. Auston and J. Griffiths.

The Rev. Henry Evington, one of the examining chaplains of the Rev. Dr. Bickersteth, who recently passed through Montreal en route to his diocese in Japan, has been appointed second Anglican Bishop of Japan, as Dr. Bickersteth's coadjutor. The Rev. Mr. Evington is a graduate of Pembroke College, Oxford, and since 1874 has been interested in mission work in Japan.

Statisticians claim that the earth will not support to exceed 5,994,000,000 people. The present population is estimated at 1,467,000,000, the increase being eight per cent. each decade. At that rate the utmost limit will be reached in the year 2072.

Among both Greeks, Romans and other ancient nations, titles were frequently conferred in memory of some achievement. Scipio Africanus, for instance, was so called from his conquest of Africa, and other illustrations are very numerous.

The Rev. H. Jekill, B.A., has been appointed rector of St. Mary's Church, Montreal, in succession to the Rev. Alfred Bareham, who has gone to the diocese of Algoma.

Mr. Alfred de Rothschild possesses a lion cub, which he has trained to follow him about his house and grounds. Its food consists of rice and boiled mutton, of which latter article it readily consumes upward of five pounds per day.

The Very Rev. Dean Hole, the friend of Thackeray and John Leech, is about to leave England on an extensive tour in America and Canada, where he will deliver a course of lectures to be entitled: "Familiar talks on English life during the past fifty years." Part of the proceeds are to be devoted towards the restoration of the Rochester Cathedral.

Four hundred and sixty-one degrees below the freezing point of the Fahrenheit thermometer lies a mysterious, specially indicated degree of cold which science has long been gazing toward and striving to attain, wondering meanwhile what may be the condition of matter at this unexplored point. Its existence has long been indicated and its position established.

British and Foreign.

An alms dish, costing over £100, is about to be presented to St. Fin Barre's Cathedral, Cork, as a memorial to the late Mrs. Gregg.

We regret to hear of the somewhat serious illness of the Dean of Cork (Dr. Gregg).

Dean Stanley's Life will be published immediately. There will be two octavo volumes, and each will have portraits and other illustrations.

The building of the new German Evangelical Church at Jerusalem, the foundation of which was laid a few days ago, is said to be the first step towards the projected establishment of a German Evangelical Bishopric in that city.

In 1850, it is said, there were about ten Norwegian pastors in the United States. Now the Norwegians in the Northwest have 682 pastors, and 1,700 congregations.

When the missionaries first went to Uganda, sixteen years ago, there was no written language. Now 10,000 of the population are able to read their language.

In the midst of a famine a Hindoo said to the native Christians who were starving: "If you will renounce Christ I will give you all the grain you need." Not one accepted the offer.

We hear on good authority that Mr. Tom Mann has given up for the present the idea of seeking Orders in the Church of England: in fact, he has, or is about, to leave London for a lecture tour of some months in the country. Had he decided otherwise, a title would, it is said, have been found for him in the diocese of Rochester.

The *Sacred City of the Ethiopians*, by Mr. Theodore Bent, which Messrs. Longmans will publish immediately, gives an account of his journey last winter to Aksum, in Abyssinia. A feature of special interest will be Mr. Bent's chapter devoted to a description of the series of monoliths and other remains at Aksum, illustrated by photographs taken on the spot.

At the recent Keswick missionary convention, Mrs. Bishop, the great traveller, spoke and made

a profound impression by her eloquent dealing with the consciences of well-to-do Christians. "You have no right to pray for money for your missions," she said; "you have got it, God has given it to you; you have only to use it in the right way."

The *Missionary Herald* says: "About a year since, Mizra Ibrahim, a convert from Islam, was arrested at Oroomiah, Persia, and after making a bold confession of his faith in Christ, was put in prison, where he remained for twelve months. In April last he began to speak to some of his fellow prisoners of Christ. They beat him unmercifully, and, holding him by the throat, demanded of him: 'Is Ali true, or Jesus?' He replied: 'Jesus, though you kill me.' His injuries were so severe that death ensued on May 14th. Before his death he said: 'All is well. Tell the Church to pray for me, and commend me to Jesus.' The courage and faith of this man have made a deep impression upon the people."

Canon Liddon said: "A good Christian cannot be other than eager for the extension of our Lord's Kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice—his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life."

The Japanese Government is now closing the schools it has established for the higher education of girls. Missionaries think this retrograde movement is largely due to the fact that polygamy is sanctioned by the government, which fears that if Japanese women become educated and emancipated, they will oppose a custom so degrading to themselves and their children.

The Rev. H. H. McCreery, of Utah, states the essential principles of Mormonism as follows: "We have here a religious system with things in it which hold people. In the fundamental of unquestioning obedience, inflexible; in doctrine, eclectic with a counterfeit for every truth, and a place for every lie, on such familiar footing with the Lord that any essential principle may be suspended for the sake of policy."

There is a mistaken idea that the contributions of the Church of Ireland towards foreign missions have decreased since the Disestablishment. On the contrary, while the amount received for foreign missions in the year 1870 was £13,969, that received in 1892 was £16,857. The contributions to the Hibernian C. M. S. for the ten years immediately preceding Disestablishment—that is from 1860 to 1869 inclusive—amounted to £62,385, and for the ten years from 1883 to 1892 inclusive, to £83,325. It must also be remembered that since the disendowment of the Church two University Missions have been established, one in India in connection with S. P. G., and one in China in connection with C. M. S.

The clergy have tried K.D.C. and recommend it to take away that feeling of oppression and overfulness. Read testimonials, and try K.D.C.

In the report of the United States Commissioner of Education recently published it is stated that "Alaska has at present fifteen day-schools, supported wholly by the government, with a total enrolment of 1,110 pupils; nine contract schools, containing 302 pupils supported jointly by the government and the missionary societies; ten mission schools, with an enrolment of 297 pupils, supported wholly from the funds of the churches; and two schools containing seventy-nine pupils, maintained on the seal islands by the North American Commercial Company, under contract with the treasury department. In all, there are thirty-seven schools, with 1,788 pupils." He estimates that there are 10,000 native children in Alaska.

Healthy digestion is one of the most important functions in the human economy. K.D.C. restores the stomach to healthy action, and promotes healthy digestion. Try K.D.C.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

Somerset glanced for a moment complacently at the whole equipage—the beautiful chariot, one of his own choice, with its pair of restive greys; the waggonette, equally dashing, and which, in default of more aristocratic burden, was to be occupied to-day by the ladies' private maids and his own man-servant; the "break," for the conveyance of other domestics and the family luggage; all was in the best style and order, and Mr. Gower was satisfied. The thought of vulgar display or unnecessary parade was very far from his mind; nevertheless, he was anxious that the old family name and dignity should in no way be disgraced, and that all due honour and respect should mark the return of his sister to the place of her birth. And so it was that, in locking round on all, Mr. Gower was satisfied and content.

The expectant tradesmen and the no-less-curious and interested townsfolk peered forth eagerly from their windows as the carriages drove rapidly through the streets of the little town: all knew to whom they belonged, and whither they were going.

There was a mile's drive through lanes which Stella thought (as she sat so sadly and quietly in her corner opposite her aunt) must be very lovely when the touch of spring came to awaken them; and then the carriage passed through the gates of a pretty rustic lodge. Somerset looked at Lora, and smiled.

"We are at home now," he said.

The sun had set just after they left the station; and twilight was stealing on. But Stella could see with tolerable distinctness the exquisitely-wooded scenery through which they were passing, now that they had reached the "Park," though for some time no residence appeared in view.

Rich slopes, with patches and crowns of trees, many of them evergreens; acres of golden heather, upon which here and there groups of deer were timidly grazing; and from time to time, in the dim landscape beyond, little snatches of the clear expanse, which Stella guessed rather than saw to be the sea—all was richness and beauty. "If so charming in its winter aspect, what must Croombe be in the depth and glory of the summer months?" thought the sister, as, upon every spot of unusual sweetness, or peep of distant beauty, she pictured the gaze of her little Tracy falling, with that intensity of enjoyment of which his spirit was so capable.

"I recollect it all, quite well, Somerset," Lora remarked, putting her head again out of the window: "only I really think the place has grown prettier than it used to be. Do not you, auntie?"

"It was always considered one of the finest spots for situation and scenery in the kingdom," replied Lady Trevanion; "and I have always thought it a pity it should be so deserted."

"We will make up for it now," said Somerset-laughing. "See; the house looks anything but deserted this evening," he continued. For, at that moment, a turn in the drive brought them in full view of the mansion, which, seen from the acclivity just attained, and illuminated in almost every part, wore an air equally attractive and imposing.

As Somerset was speaking, a cheerful sound of bells broke upon the ear, peal after peal in the evening air ringing out a welcome.

"From the old church?" asked Lora. "We have not passed it, surely, Somerset?"

"No; it lies just the other way, and quite a mile from the house, if you remember. There is a new rectory, by-the-bye, Lora, and a new rector too, within the last year or so. They will be wanting a new church to match, I can answer for it, before long. Aunt Loo, you must take that up."

"I am sure the old church does very well," remarked Lora, "and I like it best. I remember the comfort of that great square pew, as if it were only yesterday; it will be quite refreshing to revive the old feeling. We could talk and be naughty there, as well as possible, without its making the slightest difference to anyone. Whatever should

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we have done in the new-fashioned seats and chairs, I wonder?"

"My dear Stella, this is all new to you; what do you think?" asked Lady Trevanion, feeling it was time the child should be taken some notice of.

"I think it is very nice, auntie," Stella answered, wearily; "only—"; but the remainder of her sentence was lost in the drawing up of the carriage before the great front entrance, and the voice of her brother returning the greeting of the steward and one or two other domestic officials who were standing on the lower steps of the broad flight, waiting the arrival.

Very beautiful in its inward arrangements and decorations as in its outward surroundings was the mansion of Croombe Park. Stella, as she followed her brother and Lora from room to room—for Somerset was anxious to be the first to introduce Lora once more to all the old haunts and familiar chambers, now so splendidly embellished and transformed—inwardly wondered whether she should ever know her way through what seemed such interminable suits of rooms, all so rich, and for the most part so marvelously like one another. She was tired, too—tired in mind and body; and the thought that these spacious apartments would soon be occupied by strange, and, to her, ungenial guests, among whom she would have to move and act her part, with a heart so far away, made both mind and body yet more weary; and she was glad when at last her sister said,

"Well, I do not know that there is any use in your seeing any more to-night, Stella. If you could be taken to your room, you could get ready for dinner. And tell Clarice," she continued, as Somerset desired a servant to show Miss Stella her apartment, and the latter was turning not unthankfully away, "that I shall be ready for her in less than half an hour. Dinner not later than six, I suppose, Somerset?"

On reaching her own room, which was situated in the left wing of the mansion, Stella found a cheerful fire burning, and a youthful-looking unknown maiden kneeling before her trunks, which she was unpacking, Clarice standing over all as a presiding genius, looking as much at home as though she had inhabited Croombe Park all her days, and giving her directions with more perhaps of fluency than lucidity to the somewhat bashful stranger.

Towards the latter Stella glanced a look of inquiry.

"Mademoiselle Stella, your new maid," explained Clarice, introducing the blushing yet pleasing damsel (who had risen from her knees on Stella's entrance) to her young mistress.

"I occupy myself for the moment," she continued, "in explaining to Alice—which is her name—the manner in which she will make your toilet, and the dresses for the evening. If Miss Gower does not yet desire me, I myself will arrange you for this night;" and having delivered herself of this unusually-lengthy English speech, Clarice returned to her native tongue; and Stella, having given her sister's message, sank listlessly upon a seat before the fire, and allowed the French maid to exercise her talent upon her to her heart's content.

(To be continued.)

If your appetite for every kind of food is completely gone, try K.D.C.; it creates an appetite, makes good blood and gives the dyspeptic strength

Chiefly in Mercy and Pity.

Every believing soul is the Israel of God; therefore it is from every such soul that the grateful utterance may come—"Many a time, may Israel now say, many a time have my enemies fought against me from my youth up; yea, many a time have they vexed me from my youth up; but they have not prevailed against me!"

Who has not cause, in looking back over the checkered path of life, recalling its hours of doubt when the foot-hold seemed almost lost, its moments of temptation when the soul seemed irresistibly drawn to the very verge of sin, and recognizing all as the insidious work of the enemy, who has not full cause to echo this cry of David, adding,

it may be, with triumphant joy—"But they have not prevailed against me!"

But it is in such hours of retrospection that we realize most fully that it is the sustaining grace of God alone that has thus safely brought us over the difficult path studded with the snares and pitfalls, wherein so many have stumbled and fallen; then it is that we discern, as at no other time, the various "ways of escape" mercifully made for us in the very midst of temptation or trial. Were it otherwise, how different were our record of the past, how hopeless our outlook for the future. How complete the defeat instead, of the victory now acknowledged, and how dark the retrospect even from our youth up. Truly, if there be aught whereof the soul may glory in its warfare with evil, to that mercy and pity alone it is due, and with that other warrior of noble fame, from each heart must the humble confession arise—"It is by the grace of God that I am what I am."

PUBLICITY WANTED. The K.D.C. Company wish the public in general to know, and dyspeptics in particular to test, the wonderful merits of K.D.C.

Twilight Thoughts

"It is the hushed and holy twilight time,
When pleasant memories unbidden start;
When best I love to weave in simple rhyme
The gentle fancies thronging to my heart."

Would I could picture in true and graphic colours that brief season of sad sweet thoughts—the evening twilight. If the long summer day has any period of happiness for my spirit—any moment of quiet joy to be treasured in the heart, then, as soft and refreshing as the dew, it descends upon me. Everything is so fraught with a subdued and spiritual loveliness, that one's every thought glows with pure and holy poetry, and the soul, forgetting the real, wanders on through the "radiant realm of the ideal," till spirit and being are imbued and absorbed in the beautiful visions floating down on the soft summer air! How strangely beautiful are the few brief moments when the sun has set, ere the stars begin to send, like gazing angels, their spirit-glances to our hearts!

"That hour once sacred to God's presence, still
Keeps itself calmer from the touch of ill,
The holiest hour of Earth. Then toil doth cease—
Then from the yoke the oxen doth find release—
Then man rests pausing from his many cares,
And the world teems with children's sunset prayers!

Then innocent things seek out their natural rest,
The babe sinks slumbering on its mother's breast;
The birds beneath their leafy covering creep,
Yea, even the flowers fold up their buds in sleep."

Sometimes we have a twilight when no sun or star appears, when no fleecy cloud or silvery moon floats in the realms of boundless space. May we not call it the type of unity and immensity; immensity that embraces and contains all things, and of unity that admits no opposite! And does not thus to the believer seem the presence of the Deity, an undivided and all-pervading essence, penetrating and lighting the depths of his inner life to the exclusion of all opposing qualities—the atmosphere of love and peace, in which his soul expands with freedom and delight, and Faith, refreshed and invigorated, plumes her eagle wings for her flight to the better land?

Then at first comes up one bright star. Were there no more, what a wonder and a beauty even one would be? Companion at times, of the crescent moon, walking through the blue fields of heaven by her side, heightening and glorifying the kingdom of Night, should we not watch for its coming with reverent hearts, and almost worship its brightness? But now, from the Cynosure to the Southern Cross, a whole zodiac of immeasurable space is blazing with starry worlds. Soon through our horizon will they flash, bright as a new creation, upon us. Think, O man!

"How vast His power, how glorious must He be
Who has with stars, as though with diamond
flowers,
Thick sown the regions of immensity!"

Think of thy insignificance, and yet again think, when all these are quenched and fled, thy life wil-

but have known its beginning, its dawn. Its noonday, where—where can we place it in the cycle of eternity?

Who does not love the twilight hour? The busy cares of the day are over—all is hushed and peaceful, and there is but little to interrupt our meditative fancies. Happy they who can recall the events of the day, and meet no act they now wish undone—no word that were better unsaid—no thought or feeling indulged which it were wrong to cherish. Such twilight thoughts are followed by sweet and invigorating sleep—a dew of blessing and repose—giving the spirit, as the same season gives the flowers and the tender grass, a new life—a morning of freshness and fragrance, of purity and peace.

So too, of Age, the evening twilight of the day of life. Its reflections and its repose depend upon the day which precedes it;—and may we all live for that better morning.

Prayer for the Seven Fold Gifts of the Spirit.

We pray for *Wisdom*, more and more
To know the God our hearts adore.
For *grace*, to *Understand* and feel,
The truths Thou dost to faith reveal.
For *Counsel*, to be wise and true
In judging what is right to do.
For *Ghostly Strength*, to meet the foe
And bear with courage, toil and woe.
For *Knowledge*, to direct our will
To choose the good and shun the ill.
For *Godliness*, like God to be
In truth, and love, and purity.
For *Holy Fear*, to watch and pray,
And keep within the narrow way.

A Catechism for Parents.

You send your children to the Sunday School. Do you ever visit the school? Do you know what kind of a teacher your child has? Do you know what the instructions are? You sometimes find fault that your child has no teacher, or that the teacher is not a good one. Do you know the difficulties in getting a good teacher? Have you ever offered yourself as a teacher? God requires you to teach your own child its Christian duties. By what right do you place the religious instruction of your child into another person's hands, and that person a stranger to you? Have you ever thanked that teacher for instructing your child? Do you attend the church to which the Sunday School belongs?

The Church is at a great deal of expense to do good to yourself and your children—do you help pay its expenses? Of course you give a nickel to your children for the Sunday School, and the child gets it back again in rewards and entertainments, but do you help pay the Church's expenses? Do you ever go to the minister and thank him for the Sunday School, and for his interest in your child?

You want your child to be "good." Do you set a good example? Do you lead it towards Heaven? The way to Heaven is through the doors of the Church. Do you attend church? If not, why do you tell your child to go where you don't go yourself?

Do you help your child to be good? Do you have family prayer? Grace at table? Bible lesson with your children? Do you make God's Day holy? Who is responsible to God for your children, you, or some Sunday School teacher? Do you consider that God has loaned these children to you, and will require them back with a blessed interest? That their eternal life or eternal loss rests almost wholly in your hands?

Dear friend, after you have given your children a nickel, and sent them off to Sunday School, for somebody else to teach, sit down a while and consider your fearful responsibility to God for your own children. Plainly but kindly,

A SUNDAY SCHOOL TEACHER.

—Constancy is a virtue, but obstinacy is not. It is God's prerogative not to repent, and to make unchangeable resolves.

The Upward Look.

"Looking up to heaven, He sighed."—Mark vii. 34.

Oft have we drawn away our hands,
O Lord, from Thee;
And left our footprints on the sands
Of sin's dead sea.

Oft have we linger'd in the tent,
The "pearl" unbought,
The book unread, the knee unbent,
The grace unsought.

Oft have despondency and shame
Our faith assailed;
And when we would confess Thy name,
Our courage failed.

Oft has our "first love" died away;
And in the heart,
Gethsemane and Calvary
Have had no part.

Dear Lord! our weakness pitying see,
And hear our cry;
The "upward look" is known to Thee,
The deep-drawn sigh!

Let Thy great sacrifice atone
For all past sin:
Let Thy good Spirit carry on
The work within.

Let us be ever at Thy side,
Our hands in thine;
Be Thou our Counsellor and Guide,
With power divine.

Then shall our feet no longer stray,
As in time past:
Then shall we safely find our way
To Heaven at last.

—Canon Bateman.

Positive economy, peculiar merit and wonderful medicinal power are combined in Hood's Sarsaparilla. Try it. Hood's cures.

Courtesy.

One of the most gifted poets of the Elizabethan era, in a moment of lofty inspiration, styled our Lord "The first true gentleman that ever breathed." In Jesus might and weakness were perfectly blended. In His gentleness He was divinely great. His tenderness won the respect and confidence of the most sinful. The unclean brow of the leper felt the touch of His loving hand. His holy feet did not shrink from the tears of the contrite Magdalen.

When St. Peter tells us to "be courteous," he bids us exercise a grace of which Jesus has given us the most perfect example. Yet there are not a few who do not seem to regard courtesy as a virtue, or the lack of it as a serious defect. They do not realize that manners are essentially related to morals.

Brutality is not excusable, even though it be called bluntness. Censoriousness is sinful even in those who profess sanctification.

Most men are tolerably civil towards those from whom they expect business patronage, and in social gatherings a pleasant urbanity of manners is happily the rule. Rudeness is mostly reserved for the home, and for the treatment of those deemed inferior. In some cases it displays itself in the treatment of the minister; in others it finds its favorite manifestations in torturing the minister's wife. Coarse men and malicious gossips hurl sharp criticisms at her for her dress, or the nature of her housekeeping, or her silence now and then in prayer-meeting, or any one of a thousand things, with a keen and fiendish pleasure like that of savages throwing tomahawks at a prisoner tied to a tree—the greater her sensitiveness the more they enjoy their cruel pastime.

Fortunately such self-appointed inquisitors and censors are not common. People of average culture and piety esteem the minister very highly in love, for his work's sake, as St. Paul commands, and find pleasure in treating kindly the wife he has chosen to be the light of his home.

True courtesy rules the speech and the manners, but it is not merely a matter of speech and manners. It is the fruit of a gracious disposition. Humility, kindness, and sympathy are combined in it. The spirit of Christ is the life of courtesy. It is not only to be cultivated as a beautiful adorn-

ment of character, but also prayed for as one of the royal graces befitting a child of God.

Courtesy includes politeness, but it is vastly more than mere politeness; it honors all men, for all have been created in the image of God and redeemed by the precious blood of Christ. It is especially gentle to those who are weak, or ignorant, or poor, and finds favorite objects for its attention in those with whom the world deals harshly. Its motto is, "In honor preferring one another."

Like his divine master, the true and model minister of Christ excels in this grace. It adorns his relations to his family, his friends, his people, his brother ministers. To his enemies even, if he has any, he returns not evil for evil, or railing for railing. His meekness ennobles his manliness. The ambassador who truly represents Christ is a Christian gentleman; he recognizes in the lowliest the germ of super-angelic possibilities. To all under his care he manifests the courtesy of affectionate friendship; to those of different creeds the courtesy that springs from a great-hearted charity; to the criminal and wicked the courtesy of loving goodness that pities while it reprobates. He is fearless in his denunciation of wrong-doing, but sends the shaft of righteous indignation from the depths of a loving heart, as the thunderbolt is shot from the bosom of the soft summer cloud.

Life is Misery

To many people who have the taint of scrofula in their blood. The agonies cause by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial.

Hood's Pills cure all liver ills.

The Great Good.

"It is now two weeks since I heard of the great good that has come to little Mary."

This sentence, beginning a letter of sympathy to a mother who had parted from a little child in circumstances of peculiar sadness, conveyed to the stricken heart its first gleam of comfort. "The great good that has come to little Mary."

Living in a new and primitive settlement, with kindred and friends more than a thousand miles away and no immediate neighbors, the parents had seen their darling sicken and die. Her little grave was within sight of the house, across an untilled field, and since her bed had been hollowed there her mother had not been able to raise her thoughts much higher than that sodded space. But the good man's letter came with a sweet, uplifting message. It reminded the mother that her child had been taken to life, to the dear presence of Christ, to fuller opportunities and wider privileges, never to be handicapped by pain or sin or sorrow.

From the moment of reading the letter and of dwelling on "the great good" which the early translation to heaven meant, the mother bore her loneliness better. It was no longer desolation. It was the realization of having a door in the house which had swung open into the near and almost visible heaven.

Friends, if we could always feel so about those who go, with what grace of patience, what composure, what blessedness should we bear the separations which *must* come! How should we, in "all tribulation, walk with uplifted heads, expecting our Lord from the heavens."

What most of us need in order that we may go on with our work unflinchingly, is a deep sense of the unity of the family bond on earth and in heaven. We need to feel in our souls that life spans the stream of death as day follows day over the bridges of safe and quiet sleep.

At the funeral of a beloved only child, a dear girl eighteen years old, the pastor said to the stricken father and mother: "You could have sent this dear child away to school for a term of years and never looked upon her face during the interval, yet you would not have felt bereft in that absence. You could have placed her hand in that of another, and she might have gone with him to the world's end and you would not have complained. Think of this separation as of those,

only with an exceedingly abundant hope and faith that you will go to her and you know not how soon!"

Whatever else may be in this world, "the old, old fashion of death" and the "older fashion of immortality" never go out. Always for some of us there are heartaches. Always for some of us there are regrets. But, if we believe in the resurrection and the life, there is for us, evermore, fulness of blessing and rich peace that passeth understanding.

Hints to Housekeepers.

COCOANUT BISCUIT.—Mix well together one grated cocoonut, half a pound of white sugar and the well beaten whites of two eggs. Break off, with a fork, pieces the size of a walnut, place them in a pyramid form on well buttered paper. Bake them in a very slow oven, as they must dry out without becoming discolored.

FIG PUDDING.—One-half pound of the best figs, one-half pound of stale bread, one-half pound of sugar, one-half pound of suet, one-half cup of flour, four eggs; all to be well mixed; beat the eggs very light and add the whites last. Tie in a pudding bag. Boil four hours. Eat with a liquid sauce.

TEA CAKES.—Yolks of five eggs, three cups of sugar, one and a half cups of buttermilk, one teaspoonful of soda, piece of lard the size of an egg; add flour enough to roll out good. Flavor with cinnamon.

ENGLISH CHRISTMAS CAKES.—Half a pound of butter, creamed and thoroughly mixed with half a pound of sugar, added to two well beaten eggs. Half a pound of flour, a cup of dried currants and any flavor you like. Don't roll when done, and bake at once. Put on the pan in lumps, flatten and have the oven roasting hot.

ALMOND MACAROONS.—Blanch and pound finely six ounces of sweet almonds. Mix in a large bowl the whites of two eggs and twelve ounces of powdered sugar, and beat with a wooden spoon for fully five minutes. Drop through a pastry tube in pieces about the size and shape of a silver quarter, on to sheets of buttered paper placed in baking pans. Bake in a slow oven for twenty minutes, until the cakes are of a golden brown.

CHRISTMAS NUT CAKES.—Cream together two cupfuls of sifted white sugar and half a cupful of butter. Add the yolks of three eggs, one cupful of sweet milk, three cupfuls of sifted flour and three teaspoonfuls of baking powder. Stir into the beaten whites of three eggs one cupful of blanched and chopped nuts; add to the batter and bake in small tins. Ice with vanilla icing.

LEMON CHEESE CAKES.—Powder two stale small sponge cakes and beat into the juice and grated rinds of two lemons, to which has been added three tablespoonfuls of powdered sugar. Melt two ounces of butter and add to it all these ingredients; simmer over the fire for a few moments and then add very gradually two well-beaten eggs. Bake in puff paste shells.

CARROT SOUP.—Brown an onion, sliced thin, in two teaspoonfuls of butter. Add four of finely chopped ham, and four of grated carrots. When brown add two quarts of soup stock or milk, and boil one hour. Serve with toast.

Onion soup may be made from little silver-skinned onions. The red onions are too strong. Skin and quarter them. Boil in two salted waters till tender. Add a pint of thickened milk, half a cupful of cream and season.

BEYOND DISPUTE.—There is no better, safer or more pleasant cough remedy made than Hagyard's Pectoral Balsam. It cures hoarseness, sore throat, coughs, colds, bronchitis, and all throat and lung troubles.

FOR BOILS AND SKIN DISEASES.—Dear Sirs,—I have been using B.B.B. for boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled.

Mrs. SARAH HAMILTON, Montreal, Que.

DEAFNESS CURED.—Gentlemen,—For a number of years I have suffered from deafness, and last winter I could scarcely hear at all. I applied Hagyard's Yellow Oil and I can hear as well as anyone now.

Mrs. TUTTLE COOK, Weymouth, N.S.

Children's Department.

Miss Crashawe's Shop.

(Continued from last week.)

Miss Anastasia peered out into the silent street, and then looked at him again.

"Where is your mother?" she asked.

"In heaven," answered the child. "She died six months ago."

Miss Anastasia started a little; her face flushed and her eyes filled.

"You thought that perhaps she was watching and that she would be sorry, did you?" she asked very gently.

"Yes," replied Tim. "And I couldn't make mother feel bad, not even for little Rob. She told me to take good care of him; but, when I felt that orange in my hand, I knowed she'd never want me to take care of him in that way."

"Where is your father?" inquired Miss Anastasia.

"Guess he's dead too. I don't remember ever seein' him round. There's nobody but Robbie and me, and we've had it awful hard since he's been sick. We've missed mother more nor ever."

Miss Anastasia's heart went out to the lonely, burdened child in an irrepressible burst of tenderness, and she put her arms around the ragged little figure and kissed the troubled face. It was not a perfectly clean face, but Miss Anastasia did not notice that. She saw only the great wistful eyes, the pale thin cheeks, and the sorrowful droop of the childish mouth. For a moment Tim seemed overcome with amazement. Then he burst into tears.

"Bless me!" exclaimed Miss Anastasia. "What's the matter with the child? I haven't hurt your feelings have I?"

"Oh, no," sobbed Tim. "But no-



Willie Tillbrook
Son of

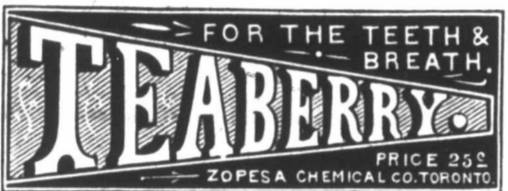
Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



Births, Marriages, & Deaths.

DEATH.

Entered into the Rest of Paradise on the morning of Nov. 23rd, '98, at Ontario, South California, Georgie, beloved wife of Rev. Canon Sweney, D.D., rector of St. Phillip's church, Spadina ave. Interred at Berthier en haut, P.Q.

CHRISTMAS CARDS, CALENDARS,

The best assortment at low prices. Presents of every description in

China, Glass, Leather and Plush.

Prizes for Sunday Schools supplied at wholesale prices.

Mail orders promptly attended to.

G. H. Birch & Co.

110 Queen Street West, TORONTO.

Church Choir Guild. CANADIAN BRANCH.

Examinations for the Diplomas of Association and Fellowship, A. C. C. G. and F. C. C. G., will be held in January, 1894. Full particulars of the Guild exams, etc., may be obtained of MORTON BOYCE, F.C.C.G., Warden, Brantford, Ont.

PARK BROS. Photographers

MR. W. E. FAIRCLOUGH, F.C.O., Eng. Organist and Choirmaster All Saints Church, Toronto, Teacher of Organ, Piano and Theory. Exceptional facilities for Organ students. Pupils prepared for musical examinations. Harmony and counterpoint taught by correspondence. 6 Glen Road, or Toronto College of Music.

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REDUCED TO \$4 A TON

By the use of one of our Improved Cinder Sifters at 49c. Sold only by

AMERICAN FAIR,

334 Yonge Street. Open every evening.

body hain't kissed me since mother died. Nobody hain't minded 'bout Robbie and me, and I didn't think nobody ever would again."

"You poor, lonesome little thing!" cried Miss Anastasia. Then she drew him to her and kissed him again.

"Dear little Tim," she said, after a moment, "you and Robbie are not all alone. Some One watches over you and loves you better than your mother did."

"Yes, I know," said Tim. "Mother told us. She said that God would look after us, sure."

"He saw you this afternoon," said Miss Anastasia, very gravely.

"Yes, mother told us," responded Tim as before. "But I didn't allus think of that. Mother seems nigher to me, somehow."

"I know," nodded Miss Anastasia.

"You little children are not very different from some of us big ones. Now," she said briskly, beginning to bustle about the little shop, "when do you go home? I suppose that you must distribute those papers first."

"Yes," replied Tim. "It will be an hour or two before I can go home."

"Well, come back here when you are ready, and I will go with you to see Robbie."

Tim was off in an instant, shouting "Evening Democrat!" before his feet had fairly touched the sidewalk.

Just as the town clock was striking seven, Miss Anastasia entered the room that Tim and Robbie called home.

What she saw there made her sick at heart. She went to the bed where the patient little sufferer lay, and took one of his hot little hands in hers, but she dared not trust herself to speak.

"It is no use trying to improve matters," she said to herself, looking around the wretched room. "One must have something to begin on; and, except the stove and the bedstead, there is nothing here but dirt and rags."

But a second glance at the wasted little face on the pillow made Miss Anastasia feel that matters must be improved, and at once.

"Tim," she said, "you must be a messenger-boy this evening. I want ever so many things from the shop. I will tell you just what to say to Isabel Crane and she will give you the things."

The eager boy could hardly wait for the necessary instructions, and he was soon hastening to the shop as fast as his tired legs could carry him.

The first thing that Miss Anastasia did was to prepare an orange for Robbie, who ate it with a delight that was pathetic. Then she peeped into the cupboard. Even the proverbial crust was missing. Miss Anastasia wiped the empty shelves and placed upon them the various articles of food which she had brought with her. By this time Tim had arrived with his first installment of good things, and Miss Anastasia went to work with an energy that astonished her young spectators. At the close of the evening she surveyed her surroundings with something akin to satisfaction. Dirt and rags had disappeared as by magic, and a wood fire burned briskly in the tiny stove. Robbie had been bathed and dressed in a clean night-gown. Miss Anastasia's own fresh linen had been put on the bed and Robbie's little fingers smoothed caressingly a soft warm blanket. He was propped up in bed, the picture of blissful content, drinking slowly from the glass of milk which Tim held for him.

"What made you come here?" he asked, looking gratefully at his new friend.

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What is it

It is the new shortening taking the place of lard or cooking butter, or both. Costs less, goes farther, and is easily digested by anyone.

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AT ALL GROCERS.
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Made only by
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Feed a Cold

Yes, but feed it with Scott's Emulsion. Feeding the cold kills it, and no one can afford to have a cough or cold, acute and leading to consumption, lurking around him.

SCOTT'S EMULSION

Of pure Norwegian Cod Liver Oil and Hypophosphites

strengthens Weak Lungs, checks all Wasting Diseases and is a remarkable Flesh Producer. Almost as Palatable as Milk. Prepared only by Scott & Bowne, Belleville.

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BRANTFORD & PELEE ISLAND ONTARIO CANADA

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ST. AUGUSTINE.

OUR Communion and Invalids' Wine (Registered) is the best Wine in the market for either purpose.

Lists of wine merchants who have St. Augustine for sale, on application.

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th, N.S.

"God thought of you and sent me here to look after you," Miss Anastasia replied.

"Oh, Tim!" cried the child, in a weak but joyous voice, "it's all come out just as mother said, hasn't it?"

"It would have come out mighty different if I hadn't remembered mother this afternoon," thought Tim, very soberly.

"And we'll never be left all alone again, will we?" continued Robbie, turning to Miss Anastasia.

"No indeed! not if I can help it," was the emphatic answer.

The little newsboy said nothing, but his face was more eloquent than words. The heavy burden had been lifted from the young heart; for Tim knew that at last somebody in the great world "minded 'bout him and Robbie."

Children in Prayer.

There are little ones among them,
Child ministers of prayer;
White robes of intercession
Those tiny servants wear.

First for the near and dear ones
Is that fairy ministry,
Then for the poor black children,
So far beyond the sea.

The busy hands are folded,
As the little heart uplifts
In simple love to God above
Its prayer for all good gifts.

—F. R. Havergal.

AGENTS WANTED, male and female, to sell our new Kettle Cleaner. Entirely new; sells to every housekeeper. Also our Best Cakes and Pastry Kneader, Carver, and Knife and Slicer. No capital required. Easy sellers, big profits. Sharpener.
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makes a very acceptable present generally — always some corner ready to receive it, whether bed-room, drawing-room or library. We are showing some exquisite selections in Doulton, Crown Derby, Royal Worcester. Also some choice Bronzes, Marble Statuary, Vases, Palm Pots, Candelabra, etc., etc., just suited for Christmas presents.

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Those who select early have best choice.

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GREAT VALUE IN
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458 YONGE STREET.**

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Communion Service, by Rev. G. F. Plummer. Each, 5c.; per doz., 50c.

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Brotherhood of St. Andrew—Four page card folders with list of church services, invitations, &c., neatly printed in red and black; size of page, 3 1/2 x 2 1/2; 1000, \$3.75; 400, \$3.00; 250, \$2.75. Two-page card, size 4 1/2 x 2 1/2, with similar matter, in red and black—1,000, \$3.00; 500, \$2.25.

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Notice is hereby given that a dividend of Five per cent. for the half-year ending the 31st December, 1898, being at the rate of ten per cent. per annum, has been declared on the paid-up capital stock of this institution, and that the same will be payable at the offices of the company, No. 76 Church street, Toronto, on and after Monday, the 8th day of January, 1899.

Transfer Books will be closed from the 21st to the 31st days of Dec., '98, inclusive.
WALTER S. LEE,
Managing Director.

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33-43 King St. East,
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Immense Stocks. Quick Service. Comfortable Shopping.

Xmas number of Standard Catalogue Fashion Sheet, full of useful hints for Holiday Buying, free on application.

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Peas.....
Hay.....
Straw.....
Straw, loose
Rye.....

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Toronto Markets

| Grain. | | |
|----------------------------------|------------------|--|
| Wheat, white..... | \$0 60 to \$0 61 | |
| Wheat, red winter..... | 0 57 to 0 58 | |
| Wheat, goose..... | 0 56 to 0 57 | |
| Barley..... | 0 40 to 0 46 1/2 | |
| Oats..... | 0 33 to 0 34 1/2 | |
| Peas..... | 0 55 to 0 57 | |
| Hay..... | 8 00 to 8 50 | |
| Straw..... | 7 00 to 8 00 | |
| Straw, loose..... | 7 00 to 8 00 | |
| Rye..... | 0 00 to 0 50 | |
| Meats. | | |
| Dressed hogs..... | \$6 00 to \$6 25 | |
| Beef, fore..... | 4 00 to 5 00 | |
| Beef, hind..... | 6 50 to 8 00 | |
| Mutton..... | 5 00 to 6 00 | |
| Lamb..... | 6 00 to 8 00 | |
| Veal..... | 7 50 to 9 00 | |
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| Farmer's Prices | | |
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| Butter, farmers' dairy..... | 0 18 to 0 20 | |
| Eggs, fresh, per doz..... | 0 20 to 0 23 | |
| Chickens, spring..... | 0 30 to 0 40 | |
| Turkeys, per lb..... | 0 08 to 0 08 1/2 | |
| Ducks, per pair..... | 0 40 to 0 70 | |
| Geese, each..... | 0 40 to 0 75 | |
| Vegetables, Retail. | | |
| Potatoes, per bag..... | 0 50 to 0 60 | |
| Onions, per bag..... | 1 00 to 1 25 | |
| Cabbage, per doz..... | 0 25 to 0 30 | |
| Cauliflower, per doz..... | 0 50 to 0 75 | |
| Tomatoes, per bag..... | 0 20 to 0 30 | |
| Apples, per barrel..... | 2 00 to 3 00 | |
| Turnips, per bag..... | 0 20 to 0 25 | |
| Celery, per doz..... | 0 35 to 0 60 | |

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JAMS, JELLIES Etc.
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The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.
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In 50 and 100 lb. boxes.
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Special Brand, the finest which can be made.
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Of all Grades and Standards.
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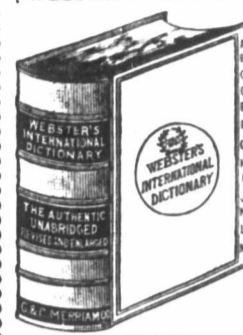
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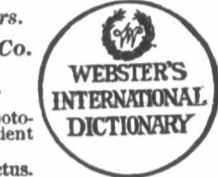


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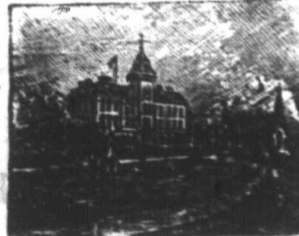
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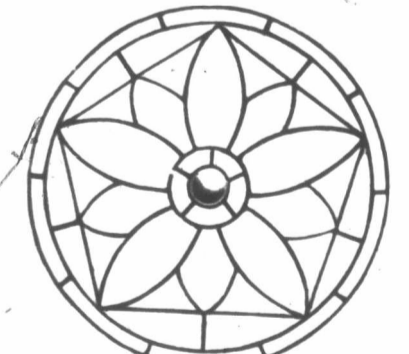
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