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A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, MARCH 1, 1894.

[No. 9.

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TORONTO, THURSDAY, MARCH 1, 1894.

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## Lessons for Sundays and Holy Days.

March 4—SUNDAY IN LENT.  
Morning.—Gen. 42 Mark 6, v. 14 to 30.  
Evening.—Gen. 43, or 45. Rom. 13.

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.

"HOME" AND "FOREIGN."—The question of the comparative value and force of claims and calls for help near home and further off was never more strained in Canada than at the present time. In one of our cities, a newspaper printed in parallel columns two facts stated: on one side stood the report of a surplus of funds collected for certain home mission work and being carried to the credit of foreign missions; while in the adjoining column was the statement that thousands of people in that city were just then starving! Hard to balance such claims properly.

THE FARM AND THE TOWN hold counter attractions for our Canadian youth, and usually the farm—old "homestead" though it be—gets the "go-by." These "hard times"—so keenly felt in our cities—are calculated to restore this disturbed equilibrium, and give the old farm a chance again. The picture of the prodigal farmer's son's is not an imaginary one. There are both work and food on the farm: not so, the city.

"THE MISSION OF THE WEEKLY CHURCH JOURNAL" is well described and enforced in a recent *Living Church*. "If there is a mission for the weekly Church journal—as a teacher to those within and a defence from those without the Church—that mission can be accomplished only by a circulation among those who most need the teaching and influence: and that circulation must be largely secured by the active exertions of the clergy. Church papers—which are not conducted upon purely "commercial principles"—must look to the

clergy and prominent laity who appreciate them, to extend their circulation among "average" Church people who need to be taught and influenced in Church ways and works. . . . These do not spontaneously subscribe for a Church paper." Well put!

UPPER AND LOWER HOUSES.—It is hoped that this revolutionary impatience of restraint which now breathes so defiantly on both sides of the broad Atlantic will take care to hasten somewhat slowly. It may be very pleasant to speed down the hill without a drag, but the prospect becomes less and less enjoyable as we near the bottom of the descent, where upsets and collisions, broken limbs, and life-long injuries become the order of the day. Both sides need to keep cool.

"DROP A NICKEL IN THE SLOT!"—is the parallel found by *Living Church* for the free and easy method (?) of marriage in New York—where no license or ceremony is required to make a marriage valid. "Press the button and the 'law' will do the rest! Such a state of things is an awful peril to the nation. The family is the unit. If that be endangered and depraved, woe to the inhabitants thereof." These remarks are *apropos* of the third marriage of a certain actress, with two former husbands still living. Marriages have very little "sanctity" left there!

CHURCH PAPERS AND MAGAZINES are not—as some purblind people seem to imagine—essentially rivals and enemies of each other. Hear what the *Parish Helper*, of Springfield, Mo., has to say: "The rector would urge the necessity and benefit of taking a Church paper by every family in this parish. As has been said, there are three good reasons for taking a religious paper. 1. Church members who take such papers are much better informed in religious matters than those who do not. 2. Such members are never behind in supporting the cause of Christ. 3. They are the best Christian workers." Canadian rectors, please imitate!

EPISCOPACY AND IMMERSION are bracketed by the *Baptist Examiner* as twin obstacles to the reunion of the Protestant bodies: and to be removed by being accepted co-ordinately. Let Episcopacy become universal—it will hurt nobody (!) and is a matter of "conscience" with those who hold it now. So, let immersion be substituted everywhere for the practice of sprinkling or affusion—precisely the same may be said of it. How is that for modesty, etc?

CENTRALIZATION receives—as a tendency in management of large interests—a very apposite illustration in a *Church Times* editorial note on a letter from Bishop Seymour of Springfield, Illinois, on the subject of dioceses and ecclesiastical "provinces"—which latter have been coming into vogue in America. "Bishop Seymour may not know that in England the attempt to exaggerate the province to the disparagement of the diocese is part of a plan for establishing something very like a rival popery at Canterbury, which is identical in its claims with the commencement of the developments of the papal system!" So, as usual, there are dangers on both sides!

"THEY DON'T MENTION IT IN CONFESSION," wails a Roman Catholic editor in rebuking those sub-

scribers who had neglected to "pay for their paper." So, they "all do it." Even the papal ecclesiastical editor cannot turn the screw of the confessional tight enough to wring out from his penitents a candid confession that they still owe the printer—and even "let their account run on from year to year." If that kind of pressure does not avail, what is to be done? Delinquent subscribers are evidently a "bad lot" everywhere. They are shameless and don't deserve "absolution"—without penance.

THE BISHOP AND THE COAL-SCUTTLE.—It was a peculiar characteristic of Bishop Fraser (Manchester) that he seldom asked anybody for help. Even at the early date of his first ordination, this peculiarity had established his popularity and "gave him a hold" on his diocese quite remarkable. One day one of his archdeacons was discussing the point with an old friend of the Bishop's—who had just left the room—when his lordship entered, conveying the coal scuttle to replenish the fire himself—instead of ringing for a servant! No wonder he was popular.

THE HOUSE OF LAYMEN, with the Earl of Selbourne as President, has been holding its collateral session, with the Convocation of Canterbury. As a form of "lay help," in the way of consultation on vexed questions, the action of these English "lay Synods," so to speak, deserves to be studied in comparison with our colonial system of combined sessions of the clerical and lay elements. The English system certainly seems to afford to the laymen greater freedom of speech: and probably the clergy feel less restraint, also, when all the elements are congenial and homogeneous. The difference of action is worth noting. Which has the greater advantages?

STATE AID FOR CHURCH SCHOOLS.—The Religious Education question is becoming "narrowed down" on both sides of the Atlantic to the same critical point—the moral claim which Church schools, and other religious schools, have to a portion of the educational tax for their support corresponding to the number of their pupils. *Church Review* says of Dean Gregory and other recent prominent speakers on this subject: "They are beginning to formulate the demand which we, amongst others, have for some time encouraged, that the school rate shall be made universal, and that out of it all elementary schools shall receive such aid as is necessary for their maintenance." The ground has to be re-won here.

RESTRAINED POWER and "reserve force" seem to have been remarkably illustrated in the case of the gifted authoress "A. L. O. E.," recently deceased. According to the *Record*, her physician avers that "she was the stuff that martyrs are made of." Her face in death had become strangely altered. "It became a face of massive power, more like that of the Duke of Wellington than anything else—the more particularly so as to the jaw. A strong, massive, determined, powerful face. I suppose the power was always there, but was masked by the habitual gentleness and tender consideration for all around which was so beautiful a feature in her beautiful character."

"COMMON SCHOOL RELIGION"—corresponding to English "school board religion"—has been severely handled by a recent Educational Confer-



once in England, and has been stigmatized as "a new fangled system of religion, the only merit of which was that nobody believed in it, and that for the moment any one did so, it would 'favour some denomination'—and that was illegal!" People generally do not realize that there is a positive religious or irreligious, moral or immoral, value or force in emasculated education—nature with God left out! Children learn to undervalue what the schools omit to teach.

"THE ITALIAN COMMUNION" is well named if we notice that out of the sixty-four "cardinals" at present existing (the other eight are soon to be added to make the regular seventy), only one is an Englishman, one American, one Belgian, one Portuguese, two Irish, four Spanish, ten Austrian, German, or Hungarian—leaving thirty-four Italians! The balance is thus well kept, and so the old pagan supremacy of Roman Italy is maintained under the guise of a Christian hierarchy. The same policy obtains throughout their system: Roman in fact, Catholic only in name.

ROMAN CATHOLIC EPISCOPATE EXTENSION (?)—If the growth of its hierarchy were to prove the growth of a Church, the increase of Romanism would be immense. Leo XIII. has created one new "Patriarchate," twenty-seven archbishoprics, seventy-seven bishoprics, one Apostolic delegation, forty-seven Apostolical vicariates and eighteen Apostolical prefectures. The *Rock*, however, concludes a review of these and other similar facts about Roman "machinery" with these significant words, "In spite, however, of this extension of machinery, a thorough statement of gain and loss throughout the world would show a balance on the wrong side for Rome."

LITERATURE AND STIMULANTS.—Interviews held by a representative of the *Daily Chronicle* with leading London publishers have revealed the fact that the total book-bill of the British people only amounts to about six million pounds, about one-sixth of which consists of retailers' profits: whereas the expenditure on bodily stimulation is reckoned at one hundred and sixty million—about sixteen times as much! This is one "note" by which to estimate our comparative care for body and mind: but stimulants are only a small part of our bodily food—this increases the contrast.

"A DAMNING ADMISSION" is what the *Church Times* calls Mr. Parkman's boast that two-thirds of the Roman Catholic priests in England, Wales and Scotland are either "ex-Anglican ministers or sons of converts:" because such a state of things goes to show that the Italian Mission is "incapable of inspiring in its original members a desire to take holy orders." So the Italian Mission is pronounced "a complete failure as regards its power to influence permanently those within its sphere." It depends on driftwood to keep up its fires—and very poor stuff at that!

SCHOOL TAXES AND RELIGIOUS EDUCATION.—It is quite clear from an editorial in *N. Y. Churchman* that all the Protestant denominations in U. S. find themselves in a dilemma, and may soon realize that they are fairly caught in a trap! The Roman Catholics say "give us some of the taxes (which we pay) for our schools." The Protestants defiantly and excitedly reply, "No, you shan't have any: we won't let you teach your religion out of the taxes." The fact is that the taxes are for secular education in schools, religious or otherwise: the religions, of whatever kind, are an "extra." It is not logical to refuse the taxes, where

secular education is confessedly given, because religion happens to be taught co-ordinately. Let Churchmen beware the trap!

#### A THOUSAND MILLIONAIRES.

The fact that the great American seaport and its adjunct (Brooklyn) can boast of 1,819 millionaires between them suggests food for reflection to others than anarchists, socialists, and human "birds of prey" generally. The phenomenon of a comparatively young settlement like this exhibiting such vast inequalities as are implied in these figures, argues a rapidity of absorption and appropriation in certain directions, while it implies a correspondingly rapid decline in ownership in the land of vast numbers of ordinary persons in the community. The few have been industriously gathering in the spoils which the many are bound to lose and miss from their possessions. Jay Gould and Rockefeller illustrate the most rapid accumulation, as well as Astors and Vanderbilts exemplify a careful husbanding of paternal inheritances.

#### SHOULD THEY PAY FOR THEIR PRIVILEGES?

Some of these "fortunates" have little more to do than keep an eye on their investments, and mind that they do not scatter in Fifth Avenue or English palaces or Scottish castles as much as their capital annually yields: while others luxuriate in the exciting game of "bulls and bears," playing with railways and stock companies as their counters. In either case they are endowed with special privileges and immunities of which the vast crowd of "unfortunates" suffer from deprivation or at least non-possession. It seems but fair—in a general, rough and ready way of calculation—that the more fortunate people should in some way contribute a proportionate or corresponding quota towards the adjustment of the disturbed balance.

#### INCOME TAX

readily suggests itself as a feasible means of arranging this adjustment. The local authorities of the legislature had already whetted the edge of their appetite by charging a government "royalty" of one per cent. on the passages of estates under will from one set of persons to another. In the case of such men as Jay Gould, such a tax made a handsome addition to the public revenues—and the mulcted estates did not seem to miss so small a deduction, especially as the persons chiefly interested (the new heirs) had not yet come into possession, and were only too glad to get ninety-nine per cent. of what they had never yet realized in possession.

#### DEATH TAX SUGGESTS LIFE TAX.

We are not surprised, therefore, to hear that the same legislature extends its paternal regards now to the actual possessors and users of these large estates, and thinks of providing for their annual contributions to the public revenues in a manner corresponding to their princely privileges—a regular deduction from the superabundant margin of their income, a slight lessening of the rate of accumulation by which their estates usually gather increment. They draw a generous line for exemption, leaving incomes under \$4,000 untaxed: but bending their energies to gather public fruit from the excess over this amount at the rate of two per cent. Rockefeller or Astor may pay two per cent. on an excessive yearly income of eight million dollars or so—about \$150,000 per annum each, a bagatelle out of such an income, the "loose change" over and above an income of \$20,000 per day! No hardship surely!

#### THE SCALE MIGHT BE EXTENDED

with great advantage to the public exchequer and the individual taxpayer—still without any conscious hardship, or even semblance of it, to these fortunate members of the human family. We have always advocated a graded scale of taxation on principle in these columns, and rejoice at this timely example: but it is only the "thin end of a wedge" that can cleave asunder many groups of miseries and hardships which lie heavily on vast sections of the human family, who suffer through no fault of their own—only the incompetency of governments or the grinding tyranny of greedy wealth in a plutocracy. We feel sure that worthy possessors will hail this means of relief with hearty welcome.

#### THERE ARE GENEROUS MILLIONAIRES

—not a few! Men who carry their vast fortunes loosely, seeking above all things to do good with them, indulging in public benefactions of such princely proportions as to amaze the ordinary human miser—such men as Peabody and Childs. Such men would rejoice at any regular self-adjusting machine for distributing their surplus wealth beneficially among the less fortunate public. They would not object—could not, logically—to pay three per cent. on an excess of \$10,000 per annum, as readily as they would pay two per cent. on an excess of \$1,000, or ten per cent. on an excess of \$100,000—or fifty per cent. on excess of millions. They would delight in such benefactions! The fixing of a convenient scale is a mere matter of detail: but it were well if—in these "hard times," with pressure of misery so excessive—the thing were taken up quickly, adopted generally, applied generously, arranged liberally!

#### ANARCHY WOULD HIDE ITS HEAD

before such a grand manipulation of the principle of humanity—using the word in its best and most honourable sense. Christianity would benefit immensely by such a public application of its essential principle of "bearing one another's burdens, and so fulfilling the law of Christ." The golden rule would thus receive in this nineteenth century a worthy *fin de siècle* exemplification—an illustration on a truly stupendous scale. We do not know exactly how the advocates of modern social reform would view this proceeding: we "kind of suspect" that the single-taxers might find or think it a traversing of their pet grievance, or taking "the wind from their sails."

#### CHRISTIAN SOCIALISM,

however, if we understand the term aright, ought to find something congenial in this grading business—if the title of "Christian" is anything more than a name. They aim, we believe, at raising the whole level of human existence to a nearer equality as regards the so-called "working classes": to raise the wages of those who toil so that they may reach more of the advantages of living—feed mind, soul and heart, as well as body! The ambition is a noble one, and we think that a lessening of the pressure of taxation on these classes and the shouldering of a much larger share by the "upper classes," is one very practical way of attaining their object. We wish the N. Y. Legislature all success in their experiment, and many zealous imitators on both sides of the lakes and both sides of the ocean.

A work of tremendous size is about to be installed in the library of the British Museum. It comprises 1,000 big books wherein are bound up the 5,000 native volumes of the wonderful Chinese encyclopedia. This is the only perfect copy in Europe, and even in China there are not more than five copies of this edition.

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THE STORY OF THE CHURCH OF ENGLAND.

THE CLERGY NOT STATE PAID.

There were in 1841 only 5,776 beneficed clergy. There are now nearly 14,000. Who pays the State? Liberationists say that the clergy are State paid. We distinctly affirm that the clergy are not paid by the State, nor are they supported by taxation in any form whatever. If the clergy were paid by the State, the Government of the day would have to account to the people for the money so expended; but whilst we read of 'sums voted every year for the army, the navy, police, and other matters, who ever hears of an annual Parliamentary vote to the Church? The total income of the parochial clergy is about three millions and a quarter,\* which is chiefly derived from tithes.† But tithes are not taxes; they were never given by the State to the Church nor created by an Act of Parliament.‡ Tithes represent the gifts to the Church by Churchmen, and they are as much the property of the Church as any kind of property belonging to the Baptists, or Wesleyans, or other dissenting bodies.§

The learned Dissenter, John Selden, when arguing against the Divine origin of tithes, admits, "Afterwards, when devotion grew firmer, and most laymen of fair estate desired the residence of some chaplain, etc., oratories and chapels began to be built for them also, and, being hallowed (or consecrated) by the Bishop, were endowed with private maintenance by the founders, for the incumbents that should there reside."

Soames shows that Athelstan, one of the most powerful of the Anglo-Saxon princes, granted the rank of Thane, or Lord, to such proprietors as provided churches, properly endowed, for their tenants. And Mr. Horace Mann || says that "upon the erection of a church, it became the custom, probably in imitation of a practice which appears to have prevailed in nearly every age and country of the world, for a founder to devote a tenth of all his property to the purposes of religion and charity. Tithes thus appear to have had their origin in voluntary payments."

The Liberation Society (formerly known as the Anti-State Church Association), in a tract entitled "Church Patronage," make a full admission that much wealth was given to the Church by voluntary gifts—that such "free gifts were much augmented in course of time; since it can be proved from documentary evidence that in the third century, houses, lands, gardens, sacred edifices, together with other property, already encumbered the spouse of Christ:—that, "in process of time, there crept in the endowment of Parochial Churches, which was not done (says the learned author of the *Origines Ecclesiasticae*) in all places, and at the same time, in one and the same way; but it seems to have had its rise from particular founders of churches, who settled manse and glebe upon them, and upon that score were allowed a right of patronage to present their own clerk, and invest him with the revenue of the church wherewith they had endowed it." Thus on the testimony of our opponents, we prove the very fact which they try to deny. But Parliament, it is argued, can do anything; no doubt it can disendow the Church. Equally so can it confiscate the property of merchants or of landed proprietors, as well as the chapels and endowments of Dissenters; but might is not right.

Churchmen, when once they know the truth on

\* Which gives an average of £3 10s. per week for each clergyman!

† Tithes are still paid in Ireland, but instead of being paid to the parson, they are collected by the tax gatherers.

‡ If this is denied, ask for the production of the Act.

§ It should not be forgotten that Dissenters, as well as Churchmen, have received grants from the State. Between 1722 and 1850 Government grants, amounting to £216,660, were made to Nonconformists in England. Grants of much larger amounts were also made to Dissenters in Ireland, and were commuted in 1871 for £700,000. In 1825 the grant to Irish Nonconformists was £13,894; in 1835, £25,400; in 1840, £33,661. The last Parliamentary grant to Dissenters was made in 1851, whereas no Parliamentary grant to the Church has been made since 1824.

|| *Census of Religious Worship in Great Britain*, p. 24.

this matter, will never sanction the spoliation of their Church, but reject with righteous indignation the gross mis-statements and insidious schemes of Liberationists.

HOSPITAL SUNDAY FUND.

Who is it that so largely contributes to alleviate the sufferings of our poorer brothers and sisters? The answer is, the Church of England. Independent of the many charitable institutions, initiated, organized, and supported by Churchmen in every part of the country, we have in London that valuable institution, the Hospital Sunday Fund. An analysis of its yearly lists of contributors reveals the fact that, whereas the contributions of Roman Catholics, Jews and Dissenters of all sorts, up to December, 1891, had amounted but to £189,000, the contributions of Churchmen exceeded the sum of £444,000.

(To be Continued.)

BOOK REVIEWS.

HOW TO STUDY THE PROPHETS: By Rev. Buchanan Blake, B.D. Part iv., Ezekiel. Price 4s. Edinburgh: T. & T. Clark. Toronto: Willard Tract Depository. 1894.

Mr. Buchanan Blake has done such good work on the prophecies of Isaiah (Part I.), some of the minor prophets, etc., that we welcome his new volume on Ezekiel, and find it quite equal to its predecessors. The editor gives us first the words of the prophet in chronological order, then a brief running comment on the whole. Few persons read the prophetic books of the Old Testament with any pleasure or satisfaction. They can hardly fail to do so if they will follow the guidance of Mr. Blake.

THE DIATENARON OF TATIAN: Translated and edited by Rev. J. Hamlyn Hill, B.D. Price 10s. 6d. Edinburgh: T. & T. Clark. Toronto: Willard Tract Society. 1894.

This is a volume of the greatest interest and importance. We hardly know whether we should not say that its discovery was of as much importance as the finding of the complete epistle of St. Clement, or the "Teaching of the Twelve Apostles." It has always been known that Tatian the Eucratite had composed a narrative of the Life of Christ from the four Gospels; but the book had long been lost. A few years ago a commentary on this Diatenaron by Ephrem Syrus was found, from which it was plain that the four Gospels of Tatian were our four; and the same view is fully confirmed by the present translation made from an Arabic version. Here is a valuable proof of the early reception of the canonical Gospels. If they were well established by the middle of the second century, they must have been written long before; so that they must be put back to the time of the death of St. John at least. Apart, however, from its apologetic interest, this "earliest life of Christ" compiled from the four Gospels is of great interest. The editor has done his work admirably, giving us a full introduction and a series of useful appendices and indices.

MAGAZINES.—*The Etude*, T. Presser, Philadelphia, Pa. February is a fine number with its numerous clever articles on musical subjects to musical people. There are five pieces of sheet music size, of which "Fleeting" is a well written waltz, "Idilio," and the "Hungarian Gypsy" are splendid specimen of their styles, each well edited and fingered. *The Music Review*, Clayton F. Sumrui, Chicago. The February number of this superior musical magazine, about fifty pages of contributors' articles, gives ample reading between issues. Schumann's literary work is the opening article, by Phillip Spitta.

ONE LORD, ONE FAITH, ONE BAPTISM, ONE BREAD.

There is an increasing talk about the divisions which have frightfully weakened the force of Christianity, and probably there is an increasing desire to secure true and lasting union upon true and lasting principles, and any union short of this will be very undesirable. But, when anything like practical union is mentioned, it hardly appears that they who are not in the communion of the Church of England are disposed to adopt the conditions which true union and unity must clearly require.

It is needless to enter into details in this comment upon this particular point of the subject. Only, let the Church take good heed that on her part everything is earnestly done which may be done with propriety, which may encourage the Dissenter to return, which may secure to him within the Church all that he can reasonably desire, which he now finds in the modes of worship adopted by Dissenters and does not at present find within the Church. All that is further proposed is, that the subject of the union and unity of all who profess and call themselves Christians shall be reverently, humbly, earnestly and constantly brought by humble prayer "before God" once at least on every Sunday in all cathedrals, churches and chapels of the Anglican communion, and also, let it be hoped, in all places of Divine worship of those who dissent from the Church.

Presuming that such a proceeding can hardly be unwelcome to Christians, the suggestion is most respectfully made that the archbishops might probably draw up a suitable prayer for this end, such as it is almost certain the leaders of the various bodies of Dissenters might be quite ready to offer, and to induce others to offer, in their services, on every recurring Lord's Day, once at the least.

Most people are acquainted with the Prayer for Unity found in the Prayer-book, and the following prayer also, perhaps, suggests the character of the supplication which appears, probably, to be right and proper. But it is inserted here to illustrate somewhat the kind of prayer that is wanting, while it is felt that it can be rendered in many ways far more fitting for the purpose than it now is:—

"Almighty Father, whose blessed Son prayed that all who believe in Him might be one, we lament every needless division which exists amongst those who truly believe in Jesus Christ, and love Him. We confess with shame and sorrow whatever on our part may have caused or strengthened such divisions. Give us each true humility and love to one another, and bestow upon us the guidance and blessing of the Holy Ghost, that we may be led to know what we ought to do in the promotion of Unity; imploring Thee, that in Thine own way alone, in Thy time alone, and only by such means as Thou shalt choose, such *lasting Union and Unity* may be secured amongst all Thy people, that the world may believe that Jesus Christ was sent of Thee. We beg Thee to grant this, for the sake of the same Jesus Christ, our Mediator and Advocate, to Whom, with Thee, and the Holy Ghost, be all praise, honour, and glory. Amen."

It is happily true that the Book of Common Prayer teaches us very frequently to pray "that all who profess and call themselves Christians may hold the faith in unity of spirit;" and in the Office of the Holy Communion to plead with God "to inspire continually the universal Church with the spirit of truth, unity, and concord;" and it is devoutly wished that these words may be earnestly used and with undoubting faith, for who cannot but feel that they are well suited to express our desires?

But this in nowise weakens the suggestion that a special short prayer distinctly bearing on our case should be provided for all to use who will use it, and which Dissenters as well as Churchmen may recognize as intended for this particular juncture.

The Prayer for Unity in the service for the 20th June is in many particulars much to the purpose. But there is no more *right* to use it than any new prayer provided by authority or *quasi* authority. And of late there have been instances in which, by the consent or suggestion of the Diocesan, special prayers have been introduced into the regular services, to say nothing of pulpit-prayers before, during, or after a sermon. The special needs at this special period in Church history call plainly for special supplication, and it is altogether better that a prayer should be composed, specially suited for the object in view, than that any prayer already printed should be used.

Probably some person or persons of position and influence may see fit to make known this proposal to the archbishops and to others, and perhaps joint action might be taken between them and some of the leaders of Dissenting communities, so that, on every Lord's Day at least, and probably in almost all places of Divine Christian worship, one and the same prayer should be reverently and faithfully uttered to the one eternal Jehovah, begging Him to grant union of such a character as He approveth, and at such time, and by such means, and upon such principles, as shall please Him.

Nothing but a very precious and blessed result could follow. Would it not be possible to commence the utterance of such a prayer by Ash Wednesday? G. V.

Education is the second great factor in evangelizing the people of Japan. In that country there are 86,000 elementary schools, 72,000 teachers, and 3,400,000 scholars, one-fourth of whom are girls. School property there is worth \$9,000,000 and measures 700,000 acres with a surplus of over \$1,000,000.



## THOUGHTS FOR STUDENTS AND YOUNG MINISTERS.

BY REV. SAMUEL MASSEY, MONTREAL.

"Serving the Lord, with all humility of mind, and with many tears and temptations, and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house."—Acts xx., 19, 20.

In reading over this passage of Holy Scripture, I have been struck with the suggestive character of several of the words and phrases, such as "serving," "humility," "temptation," "keeping back," "tears," and "from house to house." What a fullness of meaning there is in each of these expressions, and how suggestive of thought, feeling, caution, fidelity, toil and care! Any of these terms would be sufficient for the text of a sermon. As a "good minister of Jesus Christ," and as a writer on the Christian religion, St. Paul has never been surpassed, therefore he may be safely taken as a model, in all things relating to the ministry of the Word. Most young men entering the ministry, take a model of some kind, and often their model is some popular preacher. Of late years it has been the fashion among young men in the Old Country, and also in this country, to imitate the late Mr. Spurgeon and other famous preachers. But, having imitated their defects as well as their excellencies, they have often made themselves ridiculous and conspicuous failures.

Every young preacher should be himself. In spite of temptations to be otherwise, he should preserve his own natural personality, and then the Church will have the diversity of gifts, which was so conspicuous among the Apostles. Luke, Mark, John, Paul and Peter were all very much unlike each other. In them we find a great diversity of gifts, and this diversity was doubtless designed as a blessing to the churches, therefore it is wise for every young minister to be himself. At the same time a young minister should try to find out his own defects, and then prune and lop off any personal or constitutional peculiarities that might tend to attract attention from the great object of his ministry, the glory of Christ in the salvation of men.

A great London preacher lately said, when giving advice to young ministers, "If we would make men feel, we must feel ourselves. He who preaches to broken hearts, always preaches to the times." It is said that Rowland Hill once said to his curate, "Never mind breaking grammar if you can break hearts."

I will now briefly consider several of the most suggestive terms contained in the text. The first is that of service, "Serving the Lord." The holy ministry is a service, a service of the Lord, and a service to man. This Apostle in another place saith, "I have made myself servant of all, that I might gain the more." He served men that he might glorify Christ in and by their conversion, but no man could claim him as his servant; he could say, "we are your servants for Christ's sake." He did all for Christ. Although a minister for Christ's sake allows himself to descend to this level, he is in no sense any man's servant, nor is he under human control, except in so far as the Holy Scriptures warrant.

We find, however, in some churches, where democratic supremacy has usurped authority, that ministers are treated as if they were mere hirelings, and who are unblushingly told that they are paid for their services, and must therefore be subject to their control, and that often means the control of a domineering Demetrius! Such men seek to degrade the sacred office of the ministry; they too often succeed in putting a brake on the chariot wheels of the gospel, and in hindering the usefulness and breaking the heart of the minister.

Although the true minister is a servant, not a master or usurper of authority, he occupies the most honorable, the most dignified, and the highest office upon earth.

The late Rev. Dr. Carey, the great and learned missionary of Serampore, had a son who was a missionary. This son left the mission and became an ambassador to the court of Burmah. His honoured and revered father deeply regretted this step, and when he spoke of it, always with sorrow, he said: "Yes, alas, Felix has shrivelled up into an earthly ambassador!" Have we not also known men who were shrivelled up in a similar way? All earthly offices, however good and high, are less than nothing in dignity and importance when compared with the office of the Christian ministry. The true minister is a co-worker with, and "an ambassador for God." Could any office be higher than that! The true and faithful ambassador for Christ will never degrade himself or his office by "serving tables." His office is always one of service, watchful diligence, and unceasing toil. It is not a sinecure, a mere professional office, without duties or responsibilities. The term implies work, hard work, fidelity and diligence in the discharge of onerous duties. The work of the holy ministry of Christ calls for much self-denial and self-sacrifice. He who takes upon himself the orders of office and shirks the work and lives at ease

and in comfort, while the Church is languishing, millions of men are without the gospel, and sinners are perishing around us every day and every hour, cannot and will not escape the just consequences of his conduct. The writer of our text felt the awful responsibility of the office resting so heavily upon him that he exclaimed, "Who is sufficient for these things?" and "Woe is me if I preach not the gospel." He magnified the office in season and out of season, by faithful toil and by patient and heroic suffering; and at the end of a long life of peril and pain, he died a martyr's death. Mr. Spurgeon has well said that no man should take upon himself the office of the ministry, unless he felt that he could not live without preaching the gospel. This he might safely take as a divine call to the office and to the work of the ministry. The office is one of work and service, and of great responsibility. "The Master," our great example, when speaking to His disciples with regard to His own mission, said, "The Son of Man came not to be ministered unto, but to minister." He wished to teach them that while their office was one of great honor it was also one of service. He was the greatest, who was the "servant of all." St. Paul used his knowledge of human nature with much tact and wisdom. He admits that he used what he calls "guile," in adapting himself to the circumstances, prejudices, and mental habits of his hearers. Some have even thought that he almost went a little too far in this line, and therefore, those who take him as a model have need of much care, lest on this point they overstep the boundary of consistency, for too much policy is a dangerous thing, as it exposes a man to the charge of insincerity. But St. Paul being wise and inspired, knew well how far to go and where and when to stop. But while there may be some need for care on our part in relation to this point in our ministerial life, there is some danger of being too stiff and professional: for if the people amongst whom we are called to labor once get it into their heads that the clergyman is haughty and vain, his usefulness is gone, and the sooner he seeks another field the better. But better still, if he pray for the Lord to make him humble and poor in spirit.

(To be Continued.)

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NOVA SCOTIA

CHARLOTTETOWN.—Jedediah Slason Carvell, Lieut. Governor of Prince Edward Island, departed this life on Wednesday, Feb. 14th, 1894. The deceased was one of the founders of St. Peter's Cathedral, Charlottetown, and for many years took an active interest in the work of that church. The remains, encased in a plain oak coffin, lay in the reception room of the Government House on Thursday, a large silver crucifix being placed at the head and three tall candles on either side. The funeral services began on Friday with a requiem celebration of the Holy Eucharist in All Souls' Chapel at 7.45 a.m., at which the relatives of the deceased communicated. At 9 a.m. the coffin was met at the west door of St. Peter's Cathedral by the priest incumbent, the Rev. James Simpson, vested in a black cape and attended by acolytes and crossbearer. The opening sentences of the burial service were said as the body was carried to the foot of the chancel. A solemn requiem was then sung. The altar hangings and frontal were black, two lights only burning on the retable. The celebrant, the Rev. E. T. Wollard, rector of Georgetown and Cherry Valley, was vested in a black chasuble and the acolytes wore black cinctures round their albs. The service was most devotionally rendered by a large choir, and was choral throughout. The special collect, epistle and gospel sanctioned for such occasions by the Bishop of the diocese were used; hymn 252 A. & M. (Weary of earth and Laden with my Sin) was sung as the introtit; Dies Irae as Sequence, 499 (On the Resurrection Morning) as offertory, and 322 (And now O Father, mindful of Thy love) at the communion. After the benediction, "De Profundis" was solemnly chanted, and the white robed choir then filed out singing the "Nunc Dimittis." After the service, the body, surrounded by six mortuary candles, was exposed to view, and during the morning many people passed reverently round the bier. At 3 p.m. the choir again entered the church, crossbearer and acolytes taking up their positions at the coffin as if guarding the remains. The church was crowded to its utmost capacity. The burial service was taken by the priest incumbent vested in surplice, stole and black cape; hymn 184 was followed by Psalms 90 and 130, and after the lesson hymn 255 was sung. The body was then taken from the church to the hearse; as this was done a salute of minute guns to the number of fifteen was fired from Fort Edward by a detachment of artillery drawn from No. 2 Battery under the command of Captain Moore; and the various bells

in the city were tolled. The order of the funeral procession was as follows:—

Officers of Militia  
Police  
City Council  
Mayor  
Free Masons  
Pall Bearers  
Priest  
Hearse  
Family  
Members of the Government  
Friends

On arriving at St. Peter's Cemetery about two miles away, the burial service was concluded by the Rev. James Simpson, after which the Free Masons performed their usual impressive rites over their departed brother, and the mourners returned to their sad homes.

## QUEBEC.

Church Society.—Arrangements have been completed for the annual anniversary meeting of the Church Society of the diocese, which will be held in the Academy of Music or some other large hall in the city on Thursday evening, April 6th. The Right Rev. A. C. A. Hall, D.D., Bishop of Vermont, one of the most eloquent divines of the present day, will be the principal speaker on the occasion.

LABRADOR.—Word has just been received from the Rev. D. N. Kerr, missionary, and G. W. Willis, Esq., lay reader, who left Quebec last fall to labour in this distant mission. Mr. Willis is stationed at St. Paul's River at the extreme east end of Labrador near the Straits of Belle Isle where he has organized a very successful day school with an attendance of 31 scholars, besides which he does duty in that vicinity as lay reader, and conducts a Sunday school. The Rev. Mr. Kerr is at present some 70 miles further west, but as soon as the bays are well frozen over he will start for the extreme western part of the mission (Natashquan), when they will be 200 miles apart. Towards spring Mr. Kerr will travel to the eastern part of Labrador, and Mr. Willis will work his way west and organize schools and do mission work in that part of St. Clement's mission. They experienced very mild weather during the fall until Dec. 12th, and between that and Dec. 22nd, when the letter was written, the weather turned very cold, 25 to 30 degrees below zero with plenty of snow. These two missionaries are working in about the most difficult place in the mission field, in fact a former missionary said that he had been in the wilds of Africa, and in the American plains, but had never had a similar experience. The Lord Bishop of the diocese purposes going on a confirmation tour in this district during the coming summer, which will occupy a couple of months of his time.

## MONTREAL.

MONTREAL.—The Rev. C. J. James, the new assistant minister of St. George's Church, will enter upon his duties immediately. Mr. James, who is of Irish descent, was born in Toronto in 1857. He received his theological training at Wycliffe College, and in his last year was president of the Alumni Association. He graduated as B.A. at Toronto University with honours and commenced his active ministerial work as assistant to the Rev. Hartley Carmichael, at the Church of the Ascension, Hamilton. He then, for three years, assisted the Rev. W. H. Rainsford, of New York, whence he was called, seven years ago, to be rector of St. James' Church, St. John, N.B. Mr. James was married in 1887 to Miss Birkett, sister of Dr. Birkett, of this city, and will reside temporarily at the latter's house, 801 Dorchester street.

MONTREAL, Feb. 8th.—The monthly meeting of the Montreal Diocesan Theological College Missionary Society was held in the students' parlor. The Rev. Principal Henderson delivered an earnest address to the members on "The Missionary Aspect of the Church's Work." Mr. Fred H. Graham then read a letter, which he had received from Bishop Reeve, of Mackenzie River. The letter was most interesting and dealt with Church missionary work at Fort Simpson, Mackenzie River. Especially interesting was the description of the ordination of a native—the first ever ordained within the arctic circle. The next thing described was the establishing of a new mission at Hay River, Great Slave Lake, and the favourable reception of the missionary, Mr. Marsh, by the Indians. It is proposed to call the new mission "St. Peter's." The lack of missionaries for the new post and the great need for good men was referred to, and the welfare of the older and equally important post was described. Contributions are required for the work among the Eskimo, for the new mission at Hay River, for the one about to be started at Wrigby, and for the diocesan school.

ST. GEORGE'S, Feb. 21.—The Rev. C. J. James, B.A.

arrived by the 4 N. B., where Dr. G. F. C. Smith several other clergyman a he

ARNPRIOR.—T largely attended of Franktown its conclusion in his own paris cards be tried young men and different canvas passed by who This is such worked so suc parish, that its trial as calculat Mr. Waterman his Cobden mee unanimously ac heavy storm of the roads that M engagements, bu the meetings bei bouring clergy.

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RENFREW.—Th the Rev. Mr. Ch the collections le in conjunction wi parish, which is of collections its more pretentious

STAFFORD.—Th pushing ahead th posed new church that the good Ch blessing of God world's goods, wi and worthy built ture which for s weekly gathering has become far t congregation. A bers of St. Patric church, has just scribed has exce further subscripti held in the old ch at which it was u church of stone.

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arrived by the 4.20 p.m. train to-day from St. John, N. B., where Dean Carmichael, Dr. Johnson, Messrs. G. F. C. Smith, Richard White, Dr. Birkett and several other members of the congregation were awaiting his arrival, and accorded the newly chosen clergyman a hearty welcome.

ONTARIO.

ARNPRIOR.—The annual missionary meeting was largely attended. The Rev. R. B. Waterman, rector of Franktown, made an admirable address, and at its conclusion suggested that a plan he had adopted in his own parish in connection with the missionary cards be tried here, viz., that heads of families, young men and young women, be looked after by different canvassers, and that no one should be passed by who had money to spend on themselves. This is such an admirable suggestion, and has worked so successfully in Mr. Waterman's own parish, that its more general adoption is worthy of trial as calculated to augment the mission fund. Mr. Waterman also made the same suggestion at his Cobden meeting, where, we understand, it was unanimously adopted. To his great regret the heavy storm of the 29th November so blocked the roads that Mr. Waterman could not keep all his engagements, but subsequently arranged for some of the meetings being held in Lent by one of the neighbouring clergy.

BEACHBURG.—The incumbent of this mission, Rev. Robert Orr, was recently very agreeably surprised when two energetic Churchmen, Messrs. Martin and McLaughlin, drove up to the parsonage with a fine load of oats, and he desires to express his hearty appreciation of their kindly act, and to thank both them and the donors, James McLaughlin, Enoch Orice, William Orice, Augustus Brown and Mr. Smith. It is kindly acts such as this that help to cheer and brighten the country parson's life, serving as they do to show that he is not forgotten by his people.

COMBERMERE.—The Rev. James Robinson, the energetic missionary of Buckingham and Combermere, reports the work progressing very encouragingly. He has, for the country, a large Sunday School at his headquarters, and between thirty and forty scholars. Great enjoyment was had by the little ones at the Christmas trees, which were plentifully supplied with wonderful and unheard of presents by some of the good ladies of Kingston and Perth. Mr. Robinson has in view the erection of another church as soon as the site for the railway station is located.

EGANVILLE.—The Rev. D'Arcy Clayton, of Bearbrook, held a missionary meeting here in St. John's Church, and also at Mink Lake, but the inclemency of the weather deterred his getting to the other church at Lake Dore. He had just returned from Combermere, having had good meetings there and excellent collections. The collection in St. John's Church here was largely in excess of last year. A very successful dramatic entertainment was held just before Lent, the proceeds considerably augmenting the fund for parsonage improvement.

RENFREW.—The missionary meeting held here by the Rev. Mr. Clayton was very well attended and the collections largely in excess of last year. This, in conjunction with other signs, speaks well for this parish, which is not a large one, and in the matter of collections its example might well be copied by more pretentious parishes.

STAFFORD.—The Rev. Mr. Carson is energetically pushing ahead the work in connection with the proposed new church in Lower Stafford. It is expected that the good Church people there who have, by the blessing of God, been endowed with much of this world's goods, will succeed in erecting a substantial and worthy building to replace the little log structure which for so many years has witnessed their weekly gathering for public worship, but which now has become far too small for this large and growing congregation. A very successful canvas of the members of St. Patrick's Church, for the erection of a new church, has just been completed. The amount subscribed has exceeded \$1,500, with promises of still further subscriptions. A meeting of the subscribers was held in the old church on Wednesday, January 24th, at which it was unanimously agreed to build the new church of stone. Messrs. Robt. Brown, Thomas MacDonald and John Kidd were elected a building committee, with Rev. Chas. O. Carson, B.A., as chairman. The contract of quarrying the necessary stone was given to Messrs. Ben and Harry Buttle. The work of building will be commenced next spring.

KINGSTON.—The late Col. Summer, Carleton Place, has left these bequests:—To Algoma diocese, for missions, \$1,000; to Wycliffe College, for Japan mission, \$1,000; to Calgary diocese, for missions, \$1,000;

to Saskatchewan diocese, for missions \$1,000; to Bishop of Algoma, for Shingwauk and Wawanosh Indian Homes, \$1,000; balance, one-third to the Bishop of Algoma; one-third to Wycliffe College, for missions; and one-third to the Bishop of the new diocese of Ottawa, for the widows' and orphans' fund, provided that the diocese be formed within six months after his decease; if not, then to Algoma and Wycliffe College missions. Col. Summer died in January. The estate was valued at \$35,000, but it seems to have been over-valued, and statutes of mortmain may interfere with some of the charitable bequests.

SOUTH MOUNTAIN.—A missionary meeting was held in St. Peter's Church, on Monday, Feb. 12th, which was addressed by the Rev. R. W. Rayson, rector of All Saints', Kingston, the convener of the deputation. The other member sent his apology. The congregation was small owing to the bitterly cold weather, which was accompanied by a searching east wind. The missionary in charge and Mr. Rayson were obliged to drive ten miles to attend the meeting, as the express had been cancelled at Mountain Station, C. P. R. The collection amounted to nearly \$14, a few cents less than last year, when a special appeal was made on behalf of the mission fund of the diocese.

BROCKVILLE.—St. Peter's.—A meeting of influential gentlemen representatives of St. Peter's Church was held after due notice on Monday in the Board of Trade room, the Archdeacon presiding. The object was the consideration of the proposal to establish a new institution which would both absorb all the funds devoted to charitable purposes annually by the corporation, and involve large permanent expenditures for which the various congregations would be liable. After a prolonged discussion, while there was no disposition to stand in the way of any real object of benevolence, it was considered that there were not sufficient data before the meeting to warrant the committal of the congregation to the proposed project; and it was also felt that every possible effort should be first made to unite the county and town in the establishment of a House of Industry worthy of both, entirely unsectarian, and to be maintained by the public at large from the rates and taxes.

The following resolution was passed unanimously: "That in the opinion of this meeting it is desirable to obtain further information as to the practicability of establishing and maintaining a House of Refuge in this town, and as to the willingness of the several churches to pool the contributions at present given to the churches by the corporation; and in the meantime the congregation of St. Peter's Church is unwilling to commit itself to the change proposed until it be shown definitely that the establishment and maintenance of such House of Refuge is practicable and that all religious bodies in this town are willing to unite therein."

NAPANEE MILLS.—Mission services were held here last week by Rev. F. D. Woodcock. Though the weather was stormy and roads bad, the hall was well filled every night, and the most respectful attention paid to the preaching. By the terms in which some have expressed themselves, we believe that the words so earnestly spoken during those meetings have made a deep impression. Little more than a year ago Mr. Woodcock began week-night services in this village. We were often amazed at his perseverance and wondered where he got his encouragement to drive five miles in all kinds of weather to preach to the few who assembled to hear him. Surely God has been with him in this good work. We now have regular Sunday service and a good congregation.

TORONTO.

The following minute was carried unanimously at the February meeting of the S. S. Committee of Toronto diocese.

CHAS. L. INGLES, Sec.

Resolved, That the thanks [of this committee are due and are hereby tendered to the gentlemen who on invitation of our committee, so readily complied with the request to set questions for the next inter-diocesan S. S. examinations, and examine the papers; also to those who acted in the capacity of local examiners, and that a copy of this resolution be sent to THE CANADIAN CHURCHMAN, the Church Guardian and the Evangelical Churchman for publication.

MILLBROOK.—On March 3rd a Lenten mission will be begun in Archdeacon Allen's parish. The prayers of our readers are requested for the success of the mission.

HURON.

INGERSOLL.—Special Services.—A mission will be held in St. James' Church, Ingersoll (the Rev. J. H. Moorhouse, rector), from Monday, March 5th, to Wednesday, March 14th, by the Rev. W. J. Taylor, rector St. James' Church, St. Mary's.

ST. MARY'S.—The following are the special preachers for this parish during Lent: Rev. H. D. Steele, Kirkton; Rev. D. Williams, Stratford; Rev. G. B. Sage, London West; Rev. A. Corbett, Thorndale; Rev. F. J. Steen, Berlin; Rev. J. Holmes, Grafton. The rector will conduct services during Holy Week.

BELMONT.—On Thursday evening, the 8th instant, a large contingent of the congregation of St. John's church, Harrietsville, repaired to the residence of the Rev. Geo. W. Racey, incumbent, where they were joined by a large portion of the congregation of St. George's church, Belmont. An abundance of choice viands was provided by the ladies, and a most enjoyable evening was spent with the cheerful pastor and his family. Only a week previous a similar party from Harrietsville invaded the parsonage, and were most hospitably entertained.

DORCHESTER STATION.—At a social gathering of the congregation of St. Peter's church, on Wednesday evening, 14th instant, at the residence of Mrs. Francis Chittick, just before the proceedings were brought to a close the following address was presented to Rev. Mr. and Mrs. Geo. W. Racey, accompanied by a valuable goatskin robe and handsome parlor rocking chair:

Rev. Mr. and Mrs. Racey.—As members and adherents of St. Peter's church, Dorchester Station, we desire to tender you our heartfelt thanks, and show in some tangible form our appreciation of your many kindnesses and zealous efforts to promote Christianity in our midst. Our earnest desire is that God's richest blessing may crown your labours, and that your ministry may be the means of leading many precious souls to Christ. As a slight acknowledgment of our respect and gratitude, we ask you to accept of this robe and chair, and every good wish for your future welfare, and may God in His mercy prolong your days so that you may proclaim for many years to come the blessed messages of Divine truth. Signed on behalf of the congregation,  
LOUISA CHITTICK,  
EMMA PARKER.

Dorchester Station, Feby. 14th, 1894.

Mr. Racey was completely taken by surprise, and briefly thanked the congregation for their valuable and handsome present, and assured them of his high appreciation of this evidence of their good will and thoughtful remembrance of Mrs. Racey and himself.

ALGOMA.

The Rev. C. J. Machin having resigned the incumbency of Port Arthur (held by him since 1885), has, by the direction of the Bishop of Algoma, taken charge of the mission of Gravenhurst. He requests that letters, papers, etc., may be addressed accordingly.

BRIEF MENTION.

The Bishop of Huron will preach in Trinity Church schoolhouse, St. Thomas, every Friday during Lent. White writing paper was first made in England in 1580 at Dartford.

About forty tons of letters daily pass through the British general post-office.

The diadem of the Russian Empress Anna contains 2,536 large diamonds, and a ruby valued at \$600,000.

The authorities at St. Paul's Cathedral, London, have decided to introduce the electric light.

The discovery of a rich petroleum field is reported in the Assam district, British India.

John O. Smith, a Cincinnati electrician, has invented a motor which will propel street cars thirty miles an hour.

The Rev. R. F. Taylor, of North Shefford, Q., has been offered the curacy of St. Paul's Cathedral, London, Ont.

Iceland with 70,000 inhabitants, has as many papers as the Empire of China.

The people of London consume 81.88 gallons of water per head each day.

The ocean is extremely transparent in the neighbourhood of the Bermudas.

The Rev. Canon Davis, South London, is preaching a series of sermons on the relation of the State to the Church in England.

In Bohemia 10,000 men are engaged in handling and finishing garnets.

The next meeting of Leeds rural deanery occurs at Gauanoque on May 8th and 9th.

Wild ducks and geese fly in triangles the more readily to overcome the resistance of the atmosphere.

The deepest bore hole in the earth is at Schladebach, Germany. It is 5,875 feet in depth, and is for geological research only.

The Rev. Charles Wright, late of Como, P. Q., has been appointed to Coteau Landing, and entered on his duties in his new parish last week.



The greatest depth recorded of Lake Michigan is 870 feet, or about one-sixth of a mile. The mean depth is about 325 feet, or one-sixteenth of a mile.

When Lord Palmerston was buried in Westminster Abbey the officiating clergyman threw into the grave several diamond and other rings as a peace offering.

The great Brooklyn bridge is a paying enterprise. Since it has opened to traffic it has paid to New York and Brooklyn a total of \$2,070,000.

The Bishop of Algoma has appointed the Rev. C. J. Machin, late incumbent of Port Arthur, to the charge of St. James' Church, Gravenhurst, until Easter.

Mortar boats were first built during the Anglo-Russian war of 1855 for a projected attack on Cronstadt.

Iceland is one of the few countries that has a smaller population now than it had twenty years ago. The past summer about 600 persons emigrated to the United States.

The Krupp works at Essen, Germany, turn out 21,000 cannon a year. Over 20,000 men are employed and an average of 1,666 tons of coal and coke are consumed daily.

In St. James' Cathedral, on Sunday morning, 18th inst., Mr. Frank DuMoulin and Mr. J. H. Heney were ordained to the diaconate by the Bishop of Toronto.

From a lobster farm at Southport, Maine, twelve miles in extent, 1,000,000 of the crustaceans are annually shipped to all parts of the world.

The shark is the fastest swimmer of the fish tribe over long distances, and finds no difficulty in keeping up with the swiftest vessels, swimming and playing round them, and ever on the lookout for morsels, small or large.

The Rev. R. W. Hudgell, L. S. T., formerly priest in charge of the Church of the Good Shepherd, Fairville, N. B., has lately resigned and removed to the diocese of Massachusetts, U. S. A.

The end of time, according to the Kurds, will be ushered in by the appearance of four rainbows, which will cross at the zenith, furnishing eight passageways for God and his hosts.

Ants have brains larger in proportion to the size of their bodies than any other living creatures. They are endowed with a high quality of instinct, display reasoning ability and good judgment, and possess powers of reflection and calculation.

Cleanliness of the skin has a great effect on the assimilation of food. It has been proved that swine that are washed put on a fifth more flesh than those that are unwashed.

The Rev. D. P. Allison, M. A., formerly curate of St. Luke's Cathedral, Halifax, has been appointed assistant rector of Saint Michael and All Angels' Church, Philadelphia, U. S. A.

Lightning is zigzag because, as it condenses the air in the immediate advance of its path, it flies from side to side in order to pass where there is the least resistance to its progress.

Although whales grow to enormous size, sometimes 80 and even 90 feet long, the throat of the common whale is so small that it cannot swallow a bite as large as a tea biscuit. The spermaceti has a month large enough to swallow a man.

The reason why red infuriates animals of the ox family is because red is the complementary colour of green, and the eyes of cattle being long fixed on herbage while feeding, when they espy anything red it impresses their sight with greatly increased intensity.

The Rev. W. C. Allen, of Millbrook, we are sorry to learn, met with a painful accident, from the kick of a horse, a short time ago, but we rejoice to hear that he is improving, and trust he may be long spared to carry on his work in the deanery of Durham and Victoria.

It has long been known to architects that the perpendicularity of monuments is affected by the rays of the sun. This phenomenon is due to the greater expansion of the side upon which the sun's rays fall.

That unpleasant sensation known as singing in the ear generally results from the hardening of the wax. It may frequently be removed at once by syringing the ear with a little warm soap and water, or dropping a little glycerine oil into the ear at bedtime.

Chief Annasoktkah, of the Mohawk reserve, Tyendinaga, addressed a large congregation at St. Alban's Church, Odessa, recently, on the subject of diocesan missions. It was a most interesting and stirring address and was listened to with close attention.

Black is the almost universal mourning colour in Europe, but there are a few exceptions. For instance, in Russia black is never used for covering coffins, the cloth being of a pink shade when the deceased is a child or young person, a crimson colour

for married women, and brown for widows. Italians do not use black cloth, white being used in the case of a child and purple velvet in the case of adults.

## British and Foreign.

The Church Lads' Brigade enrolled 149 companies during the year 1892.

The parish church of Swansea is to be restored at a cost of £25,000.

The Congregationalists of Madagascar have decided to employ ten additional missionaries in various parts of the island.

After many years of correspondence with the Queen's Printers, the Church Association has succeeded in getting them to restore the comma to its rightful place, after "grace," in the Catechism.

The total number of Oxford men who have joined the Universities Mission in Africa since the mission commenced has been thirty-six, including Bishop Tozer and Bishop Hornby; and of Cambridge men twenty, including Bishop Mackenzie and Bishop Smythies.

Bishop Pearson, late of Newcastle, N. S. W., has thoroughly recovered from the mental trouble which two or three years ago occasioned his resignation. He has now been offered, and has accepted, the vicarage of Leek, near Kirkby Lonsdale, in the diocese of Carlisle.

"Jebu-Egba" writes with regard to those who question the advisability of having a European Bishop on the Niger: "Let our friends go and live amongst the Africans for over a quarter of a century, as the writer has done, and I am quite sure they will form quite a different opinion. As one of many Europeans living in or near the Niger, I say do all you can to secure the Rev. Herbert Tugwell to take the late Bishop's place; failing his accepting the position, by all means find an experienced European that will."

Mr. Gladstone has thrown the library at Hawarden, which he built four years ago, open to students. It contains some 24,000 volumes, and will be called St. Deiniol's Theological and General Library. Those using it will be expected to live in the hostel attached to it, at a charge of 25s. a week for simple board and lodging.

When Bishops Oluwole and Phillips, says the *Record*, were in Durham receiving their D.D. degrees, their manner and bearing so impressed one of the leading men of the city that he requested the pleasure of providing at his own expense the hood for both, only on condition that his name should be kept secret.

During the last session of the General Synod of the Evangelical Reformed Churches of France, held at La Rochelle, some of the delegates made the acquaintance of an aged Protestant, a pensioner in the Hospice of La Rochelle, who seems fully to answer the description of "a walking concordance." This old man, Julius Tuset by name, astonished all his interviewers by his prodigious memory. He knows by heart the whole of the Bible, and can repeat any verse of it from any given chapter.

The S. P. G. have received an important communication from the Bishop of Mashonaland, in which his Lordship makes clear his position with regard to the force which has broken up the Matabele power. He is in no way acting as chaplain to the invading force, but was with it simply as Bishop of Matabeleland as well as Bishop of Mashonaland. The Bishop, who has volunteered to go to see Lobengula to try to arrange something that may bring peace to the people, emphatically repudiates the idea that "the sword" is a necessary factor in the Christianizing of such savage nations as the Matabele. His letter clears up some misconceptions.

We learn from the *Sun* that Yorkshire possesses in the Rev. J. Dalton, Hickleton, a Vicar who is such an enthusiast in the matter of gymnastics that he tutors the young men of his parish in manly exercise, and does not exclude the use of boxing-gloves. Addressing a meeting the other evening at Mexbro' he informed his hearers that he had worn a pair on the previous evening, and was not ashamed of it; and added that if any gentleman present questioned his skill in this branch of the manly art he was willing to have a few rounds with him.

Recently the *Times* published "A Relic of the Christian Persecutions," in the shape of the translation of a fragment of papyrus, which dates from A.

D. 250. It is a certificate that a native Egyptian, accused of being a Christian, had satisfied the requirements of the law and had sacrificed. The "libel" relates to the Decian persecution. It must be profoundly disquieting to the know-nothings that, one after another, testimonies are forthcoming to the veracity of historians, especially in respect of Christ and Christianity. The Old Testament and the New are constantly being authenticated by evidence which may be ignored but cannot be refuted.

The negro population in the United States is 7,500,000, or about one-ninth of the whole. They furnish more than one-third of our prisoners, and more than one-third of all imprisoned manslayers in the United States. If the manslayers are classed by age, one-half are under thirty, and more than two-thirds under twenty are negroes; and in the North the negro develops into a criminal twice as fast as in the South.

In the State of New York the negro is one in eighty-five in the population; he is one in sixteen of prisoners, and one in thirteen of manslayers. In the West there is one criminal for every 105 negroes, and one arrest for manslaughter for every 177. Away from the South the negro numbers one to every fifty-eight white; in the South he is one to every two white. If Northern manners roll South, what then will the terrible amount of negro crime be there unless it can be stayed or arrested?

A working man at Cromer has written to Mr. Nye expressing much gratitude for his book, *The Church and Her Story*. He says it most certainly has furnished him with strong arguments in favour of the truth as to "dear Mother Church, which many of her prodigal children to-day are trying to strip of that heritage with which God has graciously endowed her." A friend to whom he had shown the statement in which it was said that tithes are still paid in Ireland, wrote *Reynold's Newspaper* on the subject. The editor stated that there were no tithes gathered since the Disestablishment. We believe Mr. Nye is correct, and not Mr. Reynolds. The tithes have been secularized, but are still collected, though not for the Church. The tenants are not relieved of the payment by disendowment, nor should the unfortunate day dawn when the Church of England shares her sister's fate, would the English agriculturist obtain his land one farthing cheaper.

It is estimated on the most recent data that there are altogether about seven, or at most eight, millions of Jews in the world. According to the computation we have given—and it is based on the statistics of the secretaries of the various Jewish organizations, on the returns of schools, hospitals, etc., and on the records of the various foreign consuls—only about forty-two thousand of these are settled with any appearance of permanence in Palestine. Thus, only about one-half of one per cent. of the chosen people have yet found a home, and that a poor one, in the land of their fathers.

The entire population of the "colonies," as distinguished from the cities of Palestine, is estimated at rather less than 2,200, and more than one-half of these are actually supported by the Rothschilds. That is to say, in the Rothschilds' colonies an allowance of about sixteen shillings a month is made for each individual, so that a family of five enjoys a joint monthly income of four pounds, in addition to a free house, free schooling, free medical attendance, and free water. The Rothschilds pay for all these things for the colonists, as well as all the needful expenses of the synagogue, the object being to support those who are willing to become farmers while they are learning the business. The object is admirable; but the method is open to this objection, that it removes the spur of personal necessity. No community can attain to thriving prosperity under such conditions.

## 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.

### Separate Schools.

SIR,—The Roman Catholic Church will never give up her separate schools. Should the state be strong enough to withhold all government grants, still she would maintain her separate schools. She knows that her very life is bound up in the control of the religious education of her children. The Church o

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England must have separate schools in which to train her children, or she is lost. Public school education is training a generation of professed Christians who know nothing about Christianity. Rome is training a compact body of men and women, each of whom compared to the public school pupil is a trained and well founded religious controversialist. The secularized Christians of the next generation will be puppets in the hands of the Roman controversialist, and all who shall be desirous of a definite faith will readily fall into the nets of Rome. Rome in the U. S. A. has now 1 in 6 of the population. At the time of the Declaration of Independence she was 1 in 40. This has not been the result of emigration, because Protestant emigration from England, North Germany and Sweden has been greatly in excess of the emigration from Ireland, Prussia and Italy. All this time the Romans have maintained separate schools, and taught religion as the foundation of education—and they will, in spite of the frantic efforts of P. P. A. societies (societies for shutting the stable door after the horse is stolen), dominate the whole United States in the near future. All this time the Church of England has been without separate schools and is educating her masses in the public schools where religion is not recognized, and (until a slight start has been made by revived religious practice) has steadily lost ground. The same is true in Canada. What are our bishops doing? Are they content to place a very admirable resolution on the proceedings of the National Synod? What are they doing to save the Church of England? Are they afraid of the Protestant majority? Do they ever give one word of advice on the subject? Do they ever make it (except the Bishop of Rupert's Land) an article for their charges?

Does it ever enter into their minds to consider the one only condition upon which we may hope that the Church of England will survive the wreck of Protestantism, and that condition is, not that we consider and pander to and trouble with the baby prejudices of the low Churchman or the high Churchman—that we gather synods and synods make synods,—that we have an organization and a constitution intricate enough and elaborate enough to regulate and govern the whole earth—but that we are educating our young in the Christian faith, and teaching them why they belong to the Church of England. This we cannot do in the churches to which the children never come, or if they come under protest, not in the Sunday schools, which afford us one hour per week for their training. My lords, reverend clergy, and Church of England laymen, wake up, sound the clarion trump of alarm, obtain for your children religious training, or their future is secularism or the Church of Rome. W.

The Irish Society.

Sir,—You have doubtless read how generously the Irish-Canadian Roman Catholics have responded to the appeal of the Hon. Edward Blake, M.P., for funds to prosecute the Home Rule propaganda. Does it not afford an example to the Irish-Canadian Churchmen, who might reasonably be looked to to take a deep interest in the work of the Irish Society for the instruction of the Irish-speaking population in the Holy Scriptures, chiefly through the medium of their own tongue. Would it not be fitting that every clergyman in the Dominion should preach in behalf of this work on the Sunday nearest "St. Patrick's Day," and that the Canadian Church should send hundreds, at least, where the Romanists are sending thousands. G. H. H.

Higher Criticism.

Sir,—If Moses was not the writer of the Pentateuch, and it is not historically true, not only the most of the Old Testament, but nearly all the New Testament, must therefore be equally untrue. For all the writers of both Testaments who mention Moses, do so in such a way as to leave no doubt that they regarded him as a real person and his writings as genuine and authentic. If such be not the case, let us see who were deceived in their estimate of Moses, as well as those who fall not in with the Higher Criticism. David says, "God made known His ways unto Moses," Ps. ciii. 7: "They annoyed Moses in the camp," Ps. cvi. 16: "Moses stood before Him in the breach," Ps. cvi. 23. Isaiah says, "God led them by the right hand of Moses," Isa. lxiii. 12. Nehemiah wrote, "Though Moses and Samuel stood before Me." "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you," Acts iii. 23. Would St. Peter have quoted these words from the Pentateuch (Deut. xix. 16) if he had not regarded the statements of it as historically true? St. Stephen, "Men, brethren, and fathers, hearken, the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, "Get thee out of thy country, and come unto the land which I will

show thee," Acts vii. 12. St. Stephen speaking by the Spirit of God, supposed Abraham to be a living, not a mythical person. All that St. Stephen says in his apology concerning Jacob and his family look like historical facts, "The Patriarchs moved with envy, sold Joseph into Egypt. And Jacob heard that there was corn in Egypt and sent out our fathers first." "So Jacob went down into Egypt and died, he and our fathers." The leading facts of the Pentateuch are given in brief in the apology of St. Stephen. If Moses be not a real person, and the Pentateuch not historically true, what does St. Paul mean when he says, Acts xxvi. 22, "I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." And 1 Cor. x. 2, "They were all baptized unto Moses in the cloud and in the sea." And in 2 Cor. iii. 7, "The children of Israel could not steadfastly behold the face of Moses." Our Saviour regarded the lifting up of the serpent by Moses as an actual historical fact. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." "Had ye believed Moses ye would have believed Me for he wrote of Me." This means, I think, that the writings of Moses were a part of the rule of faith, and that the Jews ought to have believed them; that Moses was so inspired that he pointed out with infallible certainty the approaching Deliverer, although more than a thousand years elapsed between the time that Moses wrote and the coming of the Saviour. And He says again in Luke xx. 37, "Now that the dead are raised, even Moses showed at the bush." And Luke xvi. 29, "They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Now what does all this involve? Surely this, that the Saviour teaches that Moses was a person; that Moses wrote something that bore his name among the Jewish people, and that what he wrote was sufficient to show men the way to Heaven so clearly that they would not see it more clearly if one were to rise from the dead. Wm. Logan.

Feb. 5th, 1894.

"A Prayer for Lent."

Sir,—The perusal of the prayer under the above heading in THE CANADIAN CHURCHMAN for February 15th, suggests the question: Do our Church people generally use the Ash Wednesday collect appointed to be said every day in Lent after the collect appointed for the day? The Church has wisely provided special collects for daily use in Lent and Advent—covering together about seventy days. Too many, it is to be feared, neglect Bible, Prayer Book and Hymn Book, instead of making daily use of them, as their most intimate counsellors and friends. I would recommend also as a prayer for Lent to take the seven petitions of the Lord's Prayer, making one petition emphatic for each of the seven days of the week, beginning with Sunday, "Hallowed be Thy Name." L. S. T.

Western Assurance Company.

ANNUAL MEETING OF ITS SHAREHOLDERS.

The annual meeting of the shareholders of the above company was held at its offices at Toronto, on Thursday, 22nd February, 1894. Mr. A. M. Smith, president, occupied the chair, and Mr. J. J. Kenny, managing director, was appointed to act as secretary to the meeting. The secretary read the following:

FORTY-THIRD ANNUAL REPORT.

The directors have pleasure in presenting herewith the forty-third annual report of the company, with revenue and expenditure, and profit and loss accounts, for the year ending 31st December last, and statement of assets and liabilities at the close of the year.

In conformity with the resolutions passed at the special meeting of shareholders, held on the 22nd of February last, the paid-up capital of the company has been increased to \$1,000,000, and the total cash assets now amount to \$2,412,642.63.

In regard to business transacted during the year, it will be noted that the premium income shows a moderate increase over that of 1892; but while the rates of premium obtained have, as a rule, been such as, judging by past experience, would have been ample to yield a fair profit in an ordinary year, they have not proved sufficient to meet the exceptional losses which this company—in common with others doing business in Canada and the United States—has sustained during 1893. Your directors consider, however, that the causes to which no inconsiderable proportion of the excessive destruction of property by fire during the past twelve months is attributable, may be regarded as of a transitory nature; while its effects are likely to be experienced in succeeding years in the maintenance of adequate rates to fully reimburse companies for the losses they have sustained. The experience of this com-

pany in the past, as will be seen by a reference to its annual reports, confirms this opinion, and at the same time demonstrates the wisdom of accumulating in prosperous time an ample reserve to meet the demands of adverse years. In this connection it may not be out of place to refer here to the fact that from the earnings of the five years preceding the one under review, we have been able after paying dividends at the rate of ten per cent. per annum, to carry \$315,000 to our reserve fund; and although in a business such as that we are engaged in, no reliable forecast can be made of the probable outcome of any one year, your directors feel that they have every reason to anticipate that the future experience of the company will prove at least as favorable as its record in the past.

The directors feel that the thanks of the shareholders are due to the officers and agents of the company for their work in a year which has been a particularly trying one to all concerned.

SUMMARY OF FINANCIAL STATEMENT.

Revenue account— Total income.....\$2,525,808 08 Expenditure (including appropriation for all losses reported to 31st December, 1893)..... 2,426,776 98 Total assets..... 2,412,642 63 Reserve fund..... 1,090,000 00 Surplus for policy-holders..... 2,093,036 58

THE PRESIDENT'S ADDRESS.

The president, in moving the adoption of the report said:

In the report you have just heard read, the directors have placed before the shareholders what I think must be regarded as a clear and intelligible statement of the transactions of the Company for the past year, and of its financial condition at the close of 1893. We have referred to the experience of the Company in the past and to our anticipations for its future, and briefly alluded to the exceptional conditions which have prevailed throughout the financial and commercial world; but it may not be inappropriate for me to extend my observations somewhat, and call your attention for a few moments to the general experience of companies during the trying times through which we have passed in the business in which we are engaged. Insurance has been called the hand-maiden of commerce, and it must be admitted that without the protection it offers, the trade and commerce of the country would become paralyzed. Upon the security afforded by insurance companies every merchant and manufacturer is largely dependent, and upon this same protection our banks, loan companies and other financial institutions rely for immunity from the risk of loss by fire and marine disaster; in fact, underwriters may be regarded as endorsers, in a limited sense, of almost every commercial and financial transaction of the business community. With these intimate relations existing it might naturally be supposed that insurance companies could not fail to be affected in no slight degree by the disturbed conditions prevailing in all branches of trade during 1893, and a few extracts from the statements of the companies which have been published in Canada and the United States will afford conclusive evidence that this has been the case. The thirty-seven companies licensed by the Dominion Government to do business in Canada report total premium receipts for the year of \$6,740,958, and total losses of \$4,970,286, a ratio of losses to premiums of 73 3/4 per cent., or 12 per cent. in excess of the average ratio of the preceding six years; and in the United States, although the total figures of all the companies doing business there have not been compiled, we find in the report just issued by the New York State Superintendent of Insurance unquestionable evidence that the business of the country has been done at a considerable loss to the companies. The report embraces the statements of one hundred and twenty-eight American and foreign companies doing fire and marine business in the United States, and shows a shrinkage of nearly \$10,000,000 in the combined surplus funds of these companies, compared with that which they had a year ago, due to the extraordinary losses of the past year, and to the decline in the market value of many of their assets.

Turning from these figures to our own experience we find that our loss ratio in Canada is nearly ten per cent. below the average of the companies as a whole, and that in the United States we compare favourably with the American and foreign companies doing business there. I feel, therefore, that I may sum up the result of our year's business by saying that, comparatively speaking, we regard it as a favourable one when we consider the general experience as demonstrated by the figures I have quoted.

In presenting the last Annual Report to the Shareholders a year ago, I pointed out that in the preceding twenty-seven years during which I had the honour of occupying a seat at this board, we had, notwithstanding the adverse experience of several years, in which expenditure exceeded income, been able, out of the earnings of the business, to pay



\$1,015,000 in dividends to shareholders and to carry nearly \$900,000 to our reserve fund; and before resuming my seat, it may be well for me to state briefly the grounds upon which the directors base the opinions expressed in their report, that at least an equally favourable record may reasonably be looked for in the future.

First, let me say that our business is subject to elements largely beyond human control, as well as sensitive to the fluctuations and disturbance of the commercial world, and that we cannot reduce it to anything like an exact science, nor estimate with any degree of certainty the losses which are likely to occur in any one year. Nevertheless, the history of fire insurance shows—and our own records confirm this—that, notwithstanding the fact that we occasionally meet years which are liable to upset our calculations as to rates which should yield a profit, if we take a period (say, of five or ten years) sufficient to equalize fluctuations such as I have referred to, we find that the premiums are sufficient to yield a profit to the companies after paying all losses and expenses. Further, we believe that the present rates of premium, speaking generally, are such as likely to prove remunerative, and that with these maintained, as they doubtless will be, and a return to anything like a normal fire record, companies will be reimbursed for the losses of 1893; and I am glad to be in a position to say that during the past few months losses have steadily diminished, and that thus far in the present year we have nothing to complain of in this respect. Our confidence in the future is largely based upon the present strong financial condition of the company, possessing as it does cash assets of upwards of \$2,400,000, which must continue to command for it a liberal share of the best business of this continent.

The vice-president seconded the adoption of the report, which was carried unanimously, and a cordial vote of thanks was passed to the president and board of directors for their services and attention to the interests of the company during the past year.

The election of the directors for the ensuing year was then proceeded with, and resulted in the unanimous re-election of the old board, viz.: Messrs. A. M. Smith, George A. Cox, Hon. S. C. Wood, Robert Beatty, G. R. R. Cockburn, M. P., George McMurrich, H. N. Baird, W. R. Brock and J. J. Kenny.

At a meeting of the board of directors held subsequently, Mr. A. M. Smith was re-elected president, and Mr. George A. Cox vice-president for the ensuing year.

#### Sixtieth Annual Meeting of the British American Assurance Company.

The annual meeting of the shareholders was held at the Company's office, Toronto, on Thursday, the 15th February. The president, Mr. Geo. A. Cox, occupied the chair. Among the shareholders present were Messrs. A. M. Smith, Alex. Nairn, Thomas Long, Geo. A. Cox, J. J. Kenny, Dr. Daniel Clark, James M. Hamilton, A. Myers, S. F. McKinnon, John Hoskin, Q.C., L.L.D., B. Jackes, Henry M. Pellatt, Robert Thompson, P. H. Sims, John Morison, John Scott, Robt. Beatty, John Stewart, Wm. Adamson, A. G. Fitzgerald, Jas. O'Hara, Jno. H. Ewart, Geo. Gamble, Walter McDonald, Jno. K. Niven and H. D. Gamble.

Mr. P. H. Sims was appointed to act as secretary and read the following

#### ANNUAL REPORT.

The directors beg to submit herewith statements showing the results of the Company's business for the year ending 31st December, 1893.

The premium receipts show a considerable increase over those of the preceding year, and afford gratifying evidence of the growth in popularity of the Company, while perhaps the most satisfactory feature of the accounts is the diminished ratio of expense at which the business has been conducted.

The general depression in trade throughout the entire continent, and the almost unprecedented financial stringency that prevailed for several months in the United States, have had a marked effect, as might naturally be supposed, upon the fire insurance business of 1893, and to these causes may be attributed, to a considerable extent at least, the large increase in losses which is shown in the returns made by all companies both in Canada and the United States. The total losses reported far exceed those of any year for the past twenty years, and although the losses incurred by this Company are considerably in excess of what might be looked for in an ordinary year, it is gratifying to your directors to be able to point to the fact that its ratio of losses to premiums is considerably below the average loss ratio of all companies doing business in Canada, and will compare favorably with the general experience of companies in the United States.

It is also encouraging to note that during the closing quarter of the year the business showed a decided improvement over the preceding nine months, and with the advanced rates that are now being obtained on many classes of risks, your di-

rectors feel warranted in anticipating more favorable results from the business of the current year.

#### SUMMARY OF FINANCIAL STATEMENT.

Total cash income.....	\$ 1,369,702 40
Total expenditure, including appropriation for losses under adjustment.	1,278,729 21
Balance.....	\$ 90,973 19
Dividends declared.....	\$ 46,748 87
Total assets.....	1,392,249 81
Total liabilities.....	170,815 66
Surplus to policy holders.....	\$ 1,221,934 15

The President, in moving the adoption of the report, said that the statements presented, and which had been in the hands of the shareholders for the past week, would have enabled them to judge how the business of 1893 had turned out, and the financial condition of the Company at the close of the year, but he felt it due to the shareholders, as well as to the directors, that he should add a few words as to the work that had been done during the term of office and the conditions under which the business had been carried on.

Before dealing with the statement itself, he thought it might be interesting to shareholders to whom general insurance statistics were not accessible, to point out the general result of the fire insurance business for the year 1893 in the fields in which the Company is operating, as shown from the returns which have already been published, for it was by a comparison of these with our own figures rather than by any favorable or adverse balance that we might show in our accounts for one year, that the management of the Company can best be judged.

He showed that the returns for all companies licensed by the Dominion Government proved that fire insurance in Canada had resulted unprofitably to the companies as a whole, the average loss ratio being about 75 per cent. of the premiums, while this Company's losses in Canada had been under 65 per cent. In the United States also, the statements of companies, as far as published, show that the transactions of the past year had resulted in a heavy loss to the companies generally; moreover, the statistics compiled of the total losses by fire on this continent showed that they amounted to upwards of \$150,000,000, being some fourteen millions greater than 1892, and far in excess of those of any previous year.

In reference to the accounts now presented, the president pointed out that, briefly speaking, they showed an increase of capital of \$250,000 (as authorized at the last annual meeting of the shareholders); an increase in cash assets of \$376,679; a handsome gain in premium receipts; a reduced expense ratio, and a loss ratio which, although larger than might be looked for in an ordinary year, must still be regarded as favorable when compared with the general experience of the past year; and further, that after providing for all out-standing losses and all other known liabilities, and for the payment of two half-yearly dividends at the rate of seven per cent. per annum, the Company shows a surplus of \$471,934 as against \$427,709 at the 31st December, 1892. He felt also that they might further claim for the Company, without fear of contradiction, that it stands well both with its agents and the insuring public, and one of the most gratifying evidences to the directors of this latter fact is the substantial gain in business in the city of Toronto, which, as the headquarters of the Company and the centre of its influence should, in the opinion of the directors, prove one of its chief sources of profit.

In conclusion the President expressed the high appreciation which the directors felt of the work done during the past year by the officers of the Company and its agents throughout its extensive field of operation.

A vote of thanks was passed to the President, Vice-president and directors for their services during the past year.

The following gentlemen were elected to serve as directors for the ensuing year:—Geo. A. Cox, J. J. Kenny, A. M. Smith, S. F. McKinnon, Thos. Long, Jno. Hoskin, Q.C., L.L.D., H. M. Pellatt, R. Jaffray, A. Myers.

At a meeting held subsequently Mr. Geo. A. Cox was elected President and Mr. J. J. Kenny Vice-President.

#### Catarrh in the Head

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

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

## Family Reading.

### Love's Mastery: Or the Gower Family.

"Dearest papa," said Mary, after receiving her customary embrace, "repeat to Stella that little sonnet of Trench's. You know the one I mean—Miss Fridell's favourite; and then I will ring for tea."

"Ah!" said Dr. Lyon, with a grave smile; and Stella listened earnestly to the words which seemed to her, just then, strangely applicable and acceptable.

"Thou canst not to thy place by accident: It is the very place God meant for thee; And, shouldst thou there small scope for action see, Do not for this give room to discontent; Nor let the time thou owest to God be spent In idly dreaming how thou mightest be, In what concerns thy spiritual life, more free From outward hindrance or impediment. For presently this hindrance thou shalt find That without which all goodness were a task So slight that virtue never could grow strong: And wouldst thou do one duty to His mind— The Imposer's—overburdened thou shalt ask, And own thy need of grace to help ere long."

"Not, I hope, that there has been any 'idle dreaming' this afternoon?" said Mary's father questioningly.

"We can hardly help wishing things a little differently sometimes, can we, Dr. Lyon?" Stella asked humbly.

"And yet, if it came to the point, and you had the power to alter them, would you do so? Would you like to bear the responsibility of the change, and of having your own way, my child?"

Stella's words came quickly and earnestly then: "No, no: I would rather leave it with Him. I had not thought of it in that way before, Dr. Lyon. It would be dreadful to be left to ourselves."

"But at the same time," continued the rector, "one mighty and effectual agency is not only permitted, but commanded us. 'Prayer moves the hand that moves the world.' And, 'whatsoever ye shall ask the Father in my name He will give it you.'"

A tear glistened in Stella's eye. She had never felt the value of that privilege so fully as since she had been separated from her little brother.

The lamps were lighted, and tea set on the table, Mary presiding. It was a very happy hour to Stella. Together with the refinement to which she had always been accustomed, there was such a home-aspect and perfect sense of repose and tranquility about the atmosphere of the rectory, that it seemed like a haven of rest to her poor little tired spirit, so wearied with the whirl and din of excitement against which she had vainly struggled the last three days. Gladly would she have stayed on, and made that quiet resting-place her home for many a day to come. But this could not be: the minute-hand of the time-piece was drawing near the hour; and she knew that she must go, and mix in the conflict, for such it appeared to her, again.

"You must not think it strange or forgetful if I don't come again very soon," she said to Mary, as she stood on the hearth-rug, waiting for the carriage. "I cannot always do exactly as I like," she added by way of explanation, with a grave smile.

"I shall look for you every day," Mary said; and the rector added: "Come and go as you please, my child. Try and look on this house as another home, if you like it; for you will always find a welcome."

Stella thanked them very warmly: "I shall try for Sunday, at any rate, as Mary said."

And just then the carriage-wheels were heard; and Stella had to step forth from the brightness and calm within, to the dull moonless night and solitary drive towards a home which seemed, after that short contrast, yet more than usually unattractive. Nevertheless, her visit had done her good; and her cheeks looked a degree less pale, and her whole aspect brighter than before, when the ladies came in from dinner, and found her sitting alone in the great drawing-room.

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"We must have a little music to-night," Lady Emily petitioned; and Stella accompanied Lora in the very same "fantaisie" which had brought her into such grievous trouble not many weeks before. "I must ask for that again, when the Colonel is here," Lady Emily said, at its conclusion; "for I never heard anything prettier in my life;" and, Lora being graciously disposed to accede, the duet was given a second time when the gentlemen made their appearance.

Mr. Luxmoor, whose fastidious ear was pleasantly impressed, turned the leaves of music assiduously with his left hand; and, when the piece was ended he conducted Stella to a seat, suggesting a dozen pleasing compliments, which fell perfectly unheeded upon her ear.

"But you have been acting the deserter this evening, and must account for yourself, fair Stella," he said, as he mounted guard at her side; Carrie and Marian Raye hovering around like jealous butterflies, envious alike of the young girl's brilliant playing, and of the attention accorded her at their expense. "Confess where you have been wandering all alone."

"I only went to make a visit, Mr. Luxmoor, as I told you; that was all."

"A visit which lasted all dinner-time! I envy the fortunate individuals who had the honour of receiving it. Who might they be?"

The Rayes laughed, and said that Stella was certainly young to be carrying on visits on her own account, and that, if they were Somerset, they should have her carefully looked after.

Stella took no notice of their banter beyond a slight flush. She had so long been under the dread of having any enjoyment, on which she set her heart, snatched from her when it came to light, that she was backward in speaking of her own personal pleasures. And now, this new friendship, which promised so much sweetness in the bud—she could not bear the thought of its being dragged into publicity, commented upon, and finally denied her, simply because it was her own. She knew that Mary Lyon would be no fit companion for those vain girls beside her; and she would not speak of her quiet afternoon's enjoyment in their presence. "Did Luath and Juan do their duty this afternoon?" she asked, avoiding Mr. Luxmoor's question, and turning his thoughts to the greyhounds which had been following his heels.

He felt himself foiled, as in the afternoon. "I am repaid for my unjustifiable curiosity," he answered, resuming his languid air: "the dogs have sagacity enough—an instinct not confined to the canine race at Croombe." And with that the young man turned aside, and devoted himself to Carrie Raye, to her heart's content, for the remainder of the evening.

Mary Lyon had proposed to Stella to spend the interval between the services of Sunday, at the rectory; and to this invitation, when repeated to her by Stella, Lora at once acceded, only adding she must be home at a reasonable hour after dinner.

Stella traced the kindly intervention of her future brother-in-law in this unusual consideration, secretly wondering how long it might last, and whether Somerset knew of her occasional absences.

The rectory had not seen, and was not likely to see, much of the other members of "the family." Mr. and Miss Gower had left their cards; and the cards were followed by notes of invitation for Somerset's ball on the 27th, which was to be a kind of general reception to the beau-monde of the neighbourhood.

(To be continued.)

Character.

The character is a delicate and a difficult instrument to play upon. It cannot be handled roughly, or taken by storm, or driven by compulsion. When it is bent and out of tune, it cannot suddenly be made to discourse sweet harmonies. Sympathy, guided by wisdom and inspired by love, can do much to purify and elevate the character. Example can do much. The removal of evil influences and the substitution of more favourable

surroundings can do much. Provision made for all human needs through innocent channels can do much. The tone of feeling, the standard of virtue, the general aims of those among whom a man's lot is cast, will always influence and help to form his character; and this truth should never be lost sight of by those who are endeavouring to improve the lives of others.

Is your digestion weakened by "la grippe?" Use K.D.C.

Sister Elizabeth of Kilburn.

Sweet is the Garden of Lilies,  
No winds in their roughness stir;  
But a face and a voice I am seeking,  
Looking in vain for her.  
Where art thou? O friend! O beloved!  
"Gone up to the Mountain of Myrrh."

Sister, the north wind is blowing,  
The south wind deserted the dell;  
The souls that have watched on Mount Tabor,  
The sorrows of Calvary tell;  
And grief is the lot of the watchman,  
For he sees all around him too well?

In another sweet garden of lilies  
I see thee so tender and calm,  
And the words thou hast oftentimes spoken  
Come over my spirit like balm;  
But the deeds thou hast done are the dearest,  
Where is thy crown and thy palm?

Give her the crown! she will throw it  
Down at the foot of the Throne;  
Give her the palm! she will place it  
Where no one can call it her own;  
Nothing she needs—for her spirit  
Glories in Jesus alone!

Nearer and nearer and nearer  
She draws to that infinite love;  
The white Bread, the saints' golden Table,  
Show mystical meaning above;  
The hart has escaped to the mountain,  
And safe in the Rock is the Dove!

O sister! Farewell for a moment!  
Hidden awhile from our eyes,  
By the silvery mist of the mountain  
Where it melts in the blue of the skies!  
In the love of the King we are plighted,  
And the Love of His Heart never dies!

Labour.

Labour does not make the whole of life, and there are some things the value and beauty of which would be diminished and even spoiled by the very presence of difficulty. All friendship and love are of this character. Their spontaneity is their chief element, without which they are well-nigh worthless. If they are not delightful, they are nothing. The mother who regards her labours for her children as a toilsome burden knows but little of true maternal affection. The man who finds his relations with his friend difficult and onerous has never tasted the sweets of true friendship. Kind and benevolent actions would lose all their grace and charm if they were seen to be painful and difficult tasks. The physical functions are no longer perfect when they can be carried on only with difficulty. The air, the water, the sunshine, the green fields, the high hills, all give the impression of power with repose. Were they to show strain and struggle, their beauty and their charm would be gone.

K.D.C. Pills tone and regulate the liver.

Stamps and Their Prices.

The following are a few of the "fancy" figures paid for stamps at a recent auction in Chancery Lane, London: Great Britain, eightpence, brown, an unused strip of three, £16; two shillings, salmon, an unused block of six, £18; a Tuscany three lire, yellow (a matchless specimen), £25 10s., and a brilliant unused specimen of a two soldi (the first in this condition ever offered at an English auction), £14; British Guiana, circular issue, four cent, lemon yellow, one corner mended, £25; same issue, eight cent, green, £13; Canada,

twelvepence, black, slightly mended, £23; Antioquia, three specimens of the first issue, two and a half cents, five cents, and ten cents, a total of £36 10s.; Peru, medio peso, rose, £11 10s.; United States, 1869, fifteen cents, brown and blue, £17, and same issue, twenty-four cents, green and lilac, £18 10s.; Mauritius, 1848, twopence, blue, early state, a fine specimen of the "Penoe" error, £10; Cape of Good Hope, wood block error, one penny, blue, £26, and the other error, fourpence, red, £18 10s.; Buenos Ayres, five pesos, orange, £11 10s.; New Brunswick, the "Connell" stamp, unused, £20 10s.; British Columbia, twopence half-penny, pink, imperforate, £15 10s.

The Power of Words.

"I will keep my mouth with a bridle"—Ps. xxxix. 1.

It is not safe for a man or woman to open the lips and permit the heart to pour itself forth by that channel without selection or restraint. If the spring within were pure, the stream could not be too constant or too strong. But the heart is full of corruption, and from a corrupt fountain sweet waters cannot flow. It is the part of a wise man to set a watch upon his own lips. This is a more profitable exercise, if it be less pleasant, than to set a watch on the lips of our neighbours. If we fling the door open, and allow the emotions to rush forth as they arise, it is certain that many of our words will be evil and do evil. Weigh the words; those that are allowed to take wing should be few and chosen. To bridle the lips is an exercise hard and healthful to our spirits. It requires some practice to make one skilful in it, but skill in that art will be very profitable in the long run. It is easier and more natural when one is full of emotions to open the sluices, and let the whole gush forth in an impetuous stream of words. It is easy, but it is not right; it is pleasant to nature, but offensive to God, and hurtful to man. You must consider well, pull the bridle hard, and permit no false or proud words to pass the barrier of the lips. "The tongue of the just," that is, the stream of words that flows from it, "is like choice silver." Silver is bright and pure and not corrosive. It may safely be applied to the body, whether on a sound place or on a sore. Certain surgical instruments that penetrate the human body and come in contact with the blood must be made of silver; other materials would be liable to contract rust, and thereby inflame the wound. Silver, applied as a healing instrument, does not bite like an adder, and leave a poison festering behind. Thus, when an operation of faithfulness becomes necessary, the tongue of the just is a safe instrument wherewith to probe the sores of a brother's soul. The truth spoken will perform the needful operation; and spoken in love it will not leave the seeds of fever behind it. A biting, corrosive tongue is a curse alike to the serpent who wields it and the victims whom it strikes.

"An hypocrite with his mouth destroyeth his neighbour."—Prov. xi. 9. Beware of carrying deadly weapons. For what end did God give to man, and to man alone, a speaking mouth? The maker of that tongue meant it not to be a dart to pierce a brother with. Remember who gave you that wonderful instrument, and how He intended it to be used. When a kind parent sends to his distant child a case of curious mechanical instruments, he takes care to send with them "directions for use." Even such a set of directions has our Father in Heaven sent to us, along with the case of cunning instruments which our living body contains. Look into the directions and see what is written opposite the mouth and tongue.—St. James, iii. The tongue is one, and that not the least, of the ten talents. "Occupy till I come," is the condition of the loan; near, though unseen, is the day of reckoning.

—One of the first lessons that a young man should learn is faithfulness to duty and trustworthiness in small matters. Having these, the foundation of prosperity is laid; and, if to such characteristics are added a determination to become absolute master of the business and the capacity to grasp the various requirements, the highway to wealth and standing is well laid out.



## In Darkness.

I will be still ;  
The terror drawing nigh  
Shall startle from my lips no coward cry ;  
Nay, though the night my deadliest dread fulfil,  
I will be still.

For oh ! I know,  
Though suffering hours delay,  
Yet to Eternity they pass away,  
Carrying something onward as they flow,  
Outlasting woe !

Yes, something won ;  
The harvest of our tears—  
Something unfading, plucked from fading years ;  
Something to blossom on beyond the sun,  
From Sorrow won.

The agony,  
So hopeless now of balm,  
Shall sleep at last, in light as pure and calm  
As that wherewith the stars look down on thee,  
Gethsemane.

## Le Jardin.

By ascending the Alps to a considerable height, at a certain point within the region of perpetual snow, the traveller comes to a great mountain-lake called the Mer de Glace. It is formed by the course of an enormous glacier, or river of ice, which has slipped down. In the midst of this frozen lake, which the summer sun never thaws, is a solitary rock of about seven acres in extent, covered with the most beautiful verdure, and called Le Jardin. The eye rests with delight on its delicate green, forming such a lovely contrast to the white ice around. Until quite lately the whole region was considered a wilderness, and known by the name of "the accursed mountains;" yet the beautiful and romantic valley of Chamouni is now one of the many objects of interest in the place.

In that place, at a time when great superstition and priest-craft prevailed, might be found "a people zealous for the truth," who by their love for God's word and the simplicity of their worship drew upon them the hatred of those around. The Alps were strewn with their bones as they were hunted among the "dens and caves" of the great mountain ranges by their cruel persecutors. Perishing by fire and sword, they yet remained true to "the faith once delivered to the saints," "witnessing a good confession," and like their own Le Jardin, making a green spot in the wilderness. Many were banished from their homes, and went forth like the French merchant, Peter Waldo, carrying the Word of Life into the abodes of rich and poor: thus the holy seed was scattered, and God's purposes of grace effected.

Dear children, prize the Bible. Oh what would those early Christians have given to be permitted to read it as you are, "none making them afraid?"

"Book of grace! and book of glory!  
Gift of God to age and youth."

## Religious Excitement.

The Bishop of Manchester, preaching lately, uttered a warning note on the subject of religious excitement. Religion to-day, he said, could hardly commend itself except by outward noise and show. There must be something to see or something to hear. There must be the gorgeous religious spectacle, or the excitement of the eloquent preacher, or this strange novelty parading our streets with drums and bands and shoutings. And yet these were the very things that Christ said did not mark His kingdom. "The kingdom of God," Christ hath said, "does not come with outward show." It was not when men were shouting "Christ is here" and "Christ is there," that He was most present. If purity, temperance, gentleness, patience, and sympathy would not persuade men that there was something in Christ's gospel, he did not know what would. What affected him, he knew, was the presence of these graces, and when he saw them he felt persuaded he was standing in the presence of one whose heart had been touched by the spirit of the Lord Jesus; and all the spectacles in the world, and all the gorgeous ceremonies, and all the vested priests and acolytes, would not persuade him Christ was there if he did not perceive the simple outward tokens of patience, and faith, and love, and purity, and humility.

## The Truthful Man.

The truthful man makes us think of God. Such a character has the very first element of religion—namely truth. A man of his word might profess that he had no religion; and yet we should doubt him then for the first and only time; for we cannot explain his fidelity except that he is linked in with the Holy One, "with whom it is impossible to lie." When you have spoken, we go away and sleep or eat content; for it will be done. When you have spoken, your wife dismisses her care; for you will come on the hour unless the earth swallows you. When you have spoken, your children cease to question; for father has promised. No matter how high the waves, how dark the storm, somehow, when you have spoken, the tempest has ceased, for certainty dawns. God bless you, rare man, whose word is enough! It is no wonder that you are slow to speak, since speech with you means all things. And is it not remarkable that, waiting for you to speak, we know no impatience such as consumes us waiting on other men? We know that your word is worth waiting for. We have a sense of honour, dealing with you, and dare not present an unworthy case. We patiently wait for your word, knowing that you are right and the right will appear to you. Do we not know that spring will follow winter, if we wait?

Would to Heaven this feeble land of truth might stimulate some youth, in fair morning, to aspire to such things.

## Rev. D. M. Mihell,

Adelaide St. Baptist Church, London, Ont., certifies, "I have used the remedy known as K. D. C., and have found it to give relief when the stomach did not properly digest the food eaten."

A Free Sample of the K.D.C. will be forwarded to any address. K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State St., Boston, Mass.

## Gentleness.

The habit of mind which confounds gentleness and weakness is essentially faulty. Gentleness is also wrongly supposed to be a woman's virtue. It is not by any means a negative quality. Some of the most positive characters are distinguished amongst their fellows for this delightful habit. It is not doing any violence to our language to claim for gentleness the twin companionship of power. The ideal quality in motion is a force that overcomes opposition without crash or tumult. The habit, in widespread form, is of modern growth.

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

## Large Collections of Hymns.

John Rylands, of Manchester, who died in December, 1889, had the largest collection of hymns in the world. His object was to collect the hymnology of all nations, and in the course of many years he succeeded in collecting no fewer than 20,000 hymns. The Bishop of Exeter has a collection amounting to 9,000 hymns. The estimated number of British hymns is 25,000. Charles Wesley wrote 6,500; Mrs. Francis Crosby, a blind American writer, 3,000; James Edmeston, an architect, 2,000; Beddome, a Baptist, 880; Kelly, an Irish clergyman, 765; James Montgomery, a journalist, 400; Isaac Watts, 400; Charlotte Elliott, 150; Bishop Christopher Wordsworth, 120; Dr. Horatius Bonar, 120; Henry Francis Lyte, 110. According to Mr. John Murray's "Dictionary of Hymnology," recently published, the total number of Christian hymns in the two hundred or more languages or dialects in which they have been written, or into which they have been translated, is not less than 400,000. Messrs. Moody and Sankey have realized upwards of one million dollars by the sale of their well-known hymns. "Hymns Ancient and Modern" have been printed in many different editions, and have had the greatest circulation of any book published in modern years, more than 25,000,000 copies having been already sold.

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

## Hints to Housekeepers.

SAVORY POTATOES.—Peel, steam, mash and beat them till they are fine and white, add butter, salt, and a little milk or cream, put in a dish, form to a fine oval on top, cover with the yolk of an egg well beaten, and set into the oven for twenty minutes. Serve.

SCOTCH CAKE.—One pound of butter, two pounds of flour, one-half pound of powdered sugar, two eggs. Knead all together in the usual order, and roll to one inch. Bake in a moderate oven till brown. It hardens after leaving the oven.

CUTTINGS FROM GOOSEBERRIES.—Cuttings may be made from both gooseberry and currant bushes now. They should be planted in the ground six inches deep. Or the bushes may be divided at the roots and replanted now or in the spring. The cuttings may be kept safely in the cellar in a box of moist sand for spring planting.

To brighten carpets wipe them with warm water in which has been poured a few drops of ammonia.

FOR SHOE LEATHER.—Milk, applied once a week with a soft cloth, freshens and preserves boots and shoes.

GINGERBREAD PUDDING.—One pound of flour, one-half pound of suet, six ounces of brown sugar, one lemon, one cupful of syrup, one-half pint of buttermilk, two tablespoonfuls of ginger, one teaspoonful of soda, and a pinch of salt. Chop the suet, and mix thoroughly in the flour. Grate in the lemon rind, add the spices, salt, sugar, and soda. Stir in the syrup and lemon juice. Add enough buttermilk to make a soft paste. Pour the pudding into a well-greased basin, dip a pudding cloth in boiling water, sprinkle it with flour, and tie it over the basin. Place in boiling water and boil two hours.

THE BEST OF ALL.—Milburn's Cod Liver Oil Emulsion is superior to all other preparations of Cod Liver Oil in digestibility, curative power, and strengthening properties. 50c. and \$1.00 per bottle.

BURDOCK BLOOD BITTERS.—Burdock Blood Bitters cures dyspepsia, constipation, bad blood, headache, biliousness, scrofula, and all other diseases of the stomach, liver and bowels.

KEEPS IT IN THE HOUSE.—Dear Sirs,—I have used Hagyard's Yellow Oil with every satisfaction, and always keep it in the house. It is splendid for burns, bruises, cuts, etc.

MRS. JOSEPH DELAPLANT, 6 Regent St., Toronto.

## Perfection.

A friend called on Michael Angelo when he was finishing a statue. Some time afterwards he called again—the sculptor was still at his work. His friend, looking at the figure, exclaimed, "You have been idle since I saw you last." "By no means," replied the sculptor. "I have retouched this part and polished that; I have softened this feature and brought out this muscle; I have given more expression to this lip and more energy to this limb." "Well, well," said his friend, "but all these are trifles." "It may be so," replied Angelo; "but recollect that trifles make perfection, and that perfection is no trifle."

## Cæsarea Philippi.

Cæsarea Philippi is said to be now one of the loveliest parts of the Holy Land. The curse which fell so heavily on some parts of the country seems less there, and the profuse vegetation that shows itself all around proves that it only needs the blessing of the Lord to "blossom as the rose."

It is grandly situated, with the beautiful plain of El-Huleh before it, the river of Jordan to water it, and Lebanon to keep guard and watch over the town.

It seems to have been at Cæsarea Philippi that the Lord told His disciples of the wonderful event that should take place when they should have a glimpse of His glory. So that in all probability the mount of transfiguration is somewhere in this neighbourhood.

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awoke one n  
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### Children's Department.

#### Tim's First Day's Work

Things looked bad for Tim as he awoke one morning in early spring. It was spring only by name, not by nature—just early enough for the crispness and snappiness of winter to be over, and too early for the mildness and sweetness of spring to have begun.

But this was not the worst of it for Tim. His mother had been sick for a week. For six days there had been plenty to eat of the provisions made by her brave, hard-working hands. But to-day Tim got up to find nothing but potatoes and salt, with a pinch of tea for his mother.

"And it's thankful to the good Lord we'll be for that, Timmy, me boy," she said. "In the ould counthry—a blessing be on every inch of it!—we saw the bit o' mate only twice a year—at Christmas and at Easter."

"I'm glad I don't live there," said Tim. "I like a piece o' bread for breakfast—and a wee scrapin' o' butter on it, too."

His mother shook her head, but whether in regret at his not having the bread and butter, or in reproof of his extravagant ideas, Tim never knew, for she did not say.

"It's meself must be airnin' the money for ye now, mother," said Tim, as he brought her her breakfast.

"It's the fine fellow ye'll be for that when ye're grown bigger. And it's growin' fast ye are now," she said, gazing at him in pride and fondness.

Tim had spoken without much thought of "airnin'," but with her words the thought really came: why shouldn't he be doing something to help his mother? He was rather a small boy, it was true, but small boys often worked hard. He saw as he took the potatoes to cook in the ashes, that there were no more. But what was he to do? If he had only thought of it

### Saved Her Life

#### Surgical Operations and Best Medical Treatment Failed

#### An Almost Miraculous Cure by Hood's Sarsaparilla.



Chicago, Illinois.

"C. I. Hood & Co., Lowell, Mass.: "Beginning in February, '92, I was very sick for two months. Slowly I got better but was confined to my bed. A physician said I had a

#### Pelvic Abscess in My Side.

After an operation I did not improve, the abscess continuing to discharge even more freely than before. In two months time three operations were performed and tubes inserted to carry off the impurities, but all in vain. Finally it was decided that my life depended upon another operation and that I must be removed to the hospital. About three weeks previous to this I had noticed an advertisement in the Daily News of a case where Hood's Sarsaparilla had cured a boy somewhat similarly afflicted in Trenton, N. J., and I decided to give it a trial. When the time decided upon for me to go to the hospital arrived I had been taking Hood's Sarsaparilla about two weeks.

#### I Was Getting Better

and the abscess had already begun to discharge less freely. I felt stronger and had a terrible appetite. Previous to this I had given up to die. When I had taken the second bottle I was able to sit up and accordingly I was not taken to the hospital and the final operation was deferred. Now I have taken six bottles and the abscess has entirely healed. I am well and go every where. My friends think it is a miracle to have me restored to them again so healthy and even younger in looks than before my sickness.

#### I Feel Better Than Ever

I did in my life and weigh over 130 pounds, the heaviest in my life. I do a big day's work and am gaining in strength every day. My mother worried and worked herself almost sick in caring for me. She has since taken Hood's Sarsaparilla and it has done her much good. We praise Hood's Sarsaparilla to everybody, for

#### I Know It Saved My Life.

I am 27 years old, and a stranger to look at me now would not think I ever had a day's sickness. Even the doctors are surprised at the success of Hood's Sarsaparilla in my case. Mother and myself continue to take the medi-

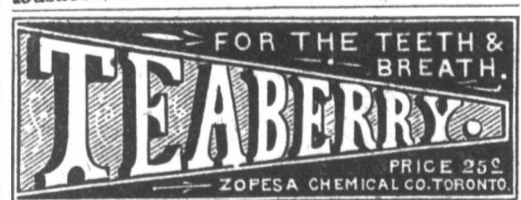
### Hood's Sarsaparilla Cures

cine regularly and we earnestly recommend Hood's Sarsaparilla." MRS. MOLLIE WENDT, 568 West Eighteenth Street, Chicago, Illinois.

#### Corroborates the Above.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs:—I am a drug clerk and have sold Mrs. Mollie Wendt many bottles of Hood's Sarsaparilla and can certify that she was cured by the use of it." F. C. BILLERBECK, 530 West Eighteenth Street, Chicago.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache and constipation. 25c.



yesterday, he might have earned a little clearing from sidewalks the snow which had fallen the evening before. He had kept the little bit in front of the house in which they had a room—it was only as long as the house was wide—so clean that people used to look relieved when they came to it. Besides this he had never done anything except the housework when his mother went out to wash.

There still might be walks to clean, so Tim shouldered a borrowed shovel and went out. He did not feel very courageous, for things were not very cheerful when his mother was sick. But just as he turned out of the narrow street into a broader one the sun came into sight, meeting his eyes with such a beaming smile that Tim felt sure he was saying:

"Good-morning, Timmy. You and I have our day's work before us, haven't we? And we're doing the very best we can, hey?"

"We are that same!" Tim winked and blinked as he nodded back his answer, and stepped off with a ring of resolution in every tap of his foot on the pavement.

Most of the people in the centre of the town had had their sidewalks cleaned the day before. But Tim kept on until he reached a quiet street in which he found a row of small houses in rather large yards. It would take a good deal of shoveling in order to clear those walks, and for some reason it had not been done. The snow was broken up by people who had passed, and looked as if it might make hard walking.

This was his chance. Tim decided. But just as he decided it he found that he had no courage to ask any one if he might have the job. He had never asked in his life for work and did not know how to begin.

He stopped to think—then made up his mind that he might as well be working while he was thinking. So he began vigorously at the snow.

"What are you doing?" called a voice, and he saw a woman coming from the house towards him.

"It's just clanin' the walk I am, ma'am," said Tim, politely taking off his hat.

"You're making a mistake. I haven't hired anybody to clean it."

"Niver a mistake in the wurruld, ma'am. The snow's here and it ought to be off, bad luck to it."

"You needn't go on. I'm not going to pay for it."

"If it's all the same to ye, ma'am," said Tim, "I'll be going on wid it. I'm expectin' to do it for the lady next door there, and it won't be lookin' well widout this bein' done too."

"Oh, you're going to do that one, are you?" said the woman, looking towards her neighbour's house. "It's the first time I ever knew her to hire her walk cleaned. But you look too little to do so much work."

"Wait till you see ma'am."

"Well I don't mind saying I'll pay you ten cents. Not a bit more though."

Tim touched his hat again, his whole heart swelling with pride and joy. He worked liked a hero until half the morning was gone, when he went to claim the pay for his well-done work. Silver in his pocket. And of his own earning! His delight gave him courage to knock at the door of the next house.

"I'd like—it's clanin' your walk I'd like to be, ma'am."

"I don't want it cleaned," said the woman who came to the door. "There ain't much passing here, and it don't pay for spending the money."

After what he had said to the other lady Tim felt in honour bound to see that the walk next to hers was cleaned.

"If ye plaze, ma'am," he said, "I'll be glad to be doin' it widout pay."

"Be off with you!" said the other, going into the house.

# Cottolene

## A SHORTENING.

Down the street through the busy way A lady passed on marketing day. Who, pausing at a grocery store, Stepped quickly in at the open door. With bated breath and anxious mien She queried: "have you COTTOLENE?"

The grocer, leaving off his work, Interrogated every clerk; But none up to that time had seen An article called "COTTOLENE."

"What is it?" said he to the dame, "That answers to this curious name. What is it made of? What's its use? My ignorance you'll please excuse."

"You're not the merchant for my dimes, I see you're quite behind the times. For COTTOLENE, I'd have you know, Is now the thing that's all the go, An article of high regard; A healthful substitute for lard. Its composition pure and clean; For cooking give me COTTOLENE."

As from his store the lady fled, The grocer gently scratched his head— On his next order, first was seen, "One dozen cases COTTOLENE."

Ask Your Grocer for it.

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

## Only a Step

from Weak Lungs to Consumption, from Depleted Blood to Anæmia, from Diseased Blood to Scrofula, from Loss of Flesh to Illness.

# Scott's Emulsion

the Cream of Cod-liver Oil, prevents this step from being taken and restores Health. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!  
Scott & Bowne, Belleville. All Druggists, 50c. & \$1.



OUR COMMUNION WINE

## "St. Augustine"

REGISTERED.  
Chosen by the synods of Niagara and Ontario for use in both dioceses.  
Cases of one dozen bottles.....\$4 50  
Cases of two dozen he 1 bottles ..... 5 50  
F.O.B. Brantford, Ont.

**J. S. HAMILTON & CO**  
BRANTFORD.

- - Sole General and Export Agents - -

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Tim set to work, and in half an hour the woman came and looked over the fence.

"It does look nice," she said. "And you look like a good worker. And she's got hers done, hasn't she?" looking with great surprise at her neighbour's walk.

"Yes ma'am," said Tim. "I don't mind saying I'll give you your dinner, if you clean it all up nice. Come in when you hear a bell."

When Tim, hungry with his long morning's faithful work, went into the house at the first jingle of the bell, he found a good dinner waiting for him.

"An' it's the illigant nate kitchen ye have, ma'am," he said, smiling all over a good-natured, homely, freckled, round-cheeked face, looking out from a shock of red hair. "Two windys, and such a lot o' sunshine comin' in. And plants growin'—and a kitten. And a bit o' mate for my dinner."

He ate the "bit o' mate," the potatoes and cabbage and liberal supply of bread and butter. Then got up with a face full of questioning.

"Don't you like pie and doughnuts?" asked the woman.

"If ye plaze, ma'am." Tim made his bow, finding it a difficult thing to do when he had no hat on to take off. It's me mother that's sick and doing no work the week, and niver' atin' her dinner by the blisshed sunshine like this—an' if it wouldn't be displain' to ye that I'd just take 'em and run wid 'em to her, and be back to the clanin' the walks—"

"Where do you live?" asked the woman.

"Over in Dust-bin alley."

"That's a long way. Has your mother anything to eat?"

"Yes'm, the praties left from breakfast."

"If you're going to work this afternoon you had better not go now. Come in when you have done, and I'll give you something for your mother. Eat those yourself."

Tim went back to his work much cheered by the good dinner. The sun seemed to follow him in all his work, so closely, in fact, that he began to find it very warm as he stooped to his struggle with the well packed snow. He felt half-inclined to go for awhile around the corner into the shade of a high wall. But that would be leaving his work. He had done so well so far that he was determined to make a thorough day of it.

And just as he had decided upon this, a shade passed over him, bringing a grateful coolness and taking the dazzle out of his snow-blind eyes. He looked up and saw that a white cloud had hidden the sun's merry face.

"It's a gentleman ye are!" exclaimed Tim, taking off his hat and bowing low. "Thank ye for puttin' the purty veil before ye."

The afternoon was partly spent before Tim had honourably paid for his dinner and tapped at the door at the next house. The woman who came to it had a pleasanter face than the others.

"My walk cleaned? Why, yes, I wanted it done yesterday, but nobody came along. But I can only pay you twenty-five cents."

Twenty-five cents! Tim tried to keep back the full radiance of his smile for fear she might change her mind and make it smaller.

"But I'm afraid you can't get it done to-day," she added.

"Oh, yes, I can. I know I can."

"Haven't you any mittens? Your

hands look cold," for by this time a raw wind had begun to bring a suggestion of coming night, and the sun seemed to remember that he had business somewhere else.

"Oh, no'm, I keep 'em warm diggin'."

"Go on, then," she said.

If Tim had worked before how much harder he worked now! Just before saying good-night to the world the sun peeped out between a cloud and a mountain, wrapping Tim and his work in a yellow glow.

"I'm most done," said Tim, beaming back at him. "Be sure you come along here to-morrow and be dryin' up the walk nicely after me."

The sun gave a wink and dropped out of sight, while Tim finished his job by the light of the rising moon.

"Done, have you?" said the lady of the house as he knocked at the back door. Here's your money. But come in and get warm, and here's a cup of tea and some cookies before you go. Yes, I knew your hands were cold," and Tim held them up before the fire. "Here's a pair of mittens my boy can't wear. He left them out in the rain and they shrank so they're too small for him. But they're as warm as ever they were."

Warm indeed Tim found them as with his quarter keeping company with the dime in his pocket, he stopped for the something for his mother.

"It's supper for you and your mother, seeing you weren't there to get it for her. No, you needn't say so many thank-yous. It isn't any more'n than you've rightly earned. That was a long walk to clean, and hard work too."

Tea, sugar, a glass of jelly, a bottle of soup, and a loaf of fresh bread. As Tim hurried along to his mother he was the proudest, happiest boy in the world. And after enjoying it to the full and seeing her surprise and delight over the money of his own earning, Tim found that he was also the tired-est boy in the world and went to sleep feeling sure that the world is a very good place for boys who love their mothers and who do their earnest, honest best.

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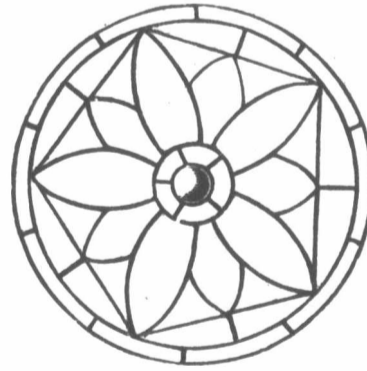
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