

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, JANUARY 19, 1893.

[No. 3.]

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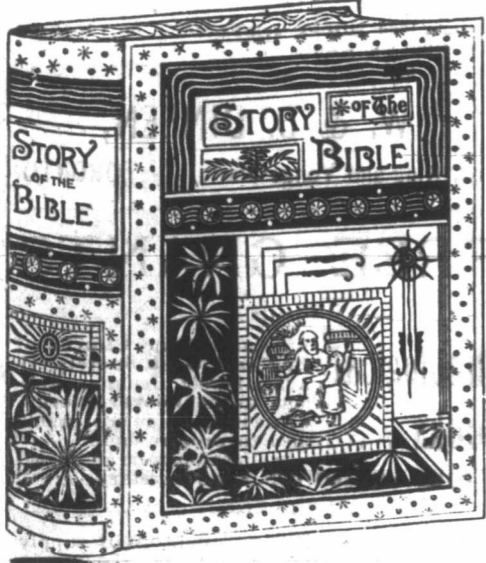
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Increase for the year	21,558,750 00
Emergency or surplus fund	808,311 43
Increase for the year of surplus fund	197,085 28
Total membership or number of policy holders	28,061
Members or policies written during the year	7,312
Amount paid in losses	\$1,170,308 86
Total paid since organization	5,427,145 50

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AUGURS WELL FOR CANADA.—The Board of Trade banquet in Toronto was indeed a notable occasion, not only on account of the variety of politics and other interests represented, but still more on account of the ring of true metal which characterized all the speeches, and the remarkable harmony of sentiments. Everything proclaimed "Canada united and loyal."

CANADIAN PREMIERS.—It is a happy sign of the times for Canadians when the varied streams of religious predilection can be made to blend, mingle and unite, as is exemplified when Sir John Thompson ("Sir John the Third") can be found side by side, as the Roman Catholic Dominion leader, in harmony with such a Protestant as Sir Oliver Mowat, representing Ontario.

"SATISFIED WITH WHAT HE HAS" is the standard of wealthiness expounded by the eloquent Laurier for his compatriots in Quebec. The definition is a good one, if it be combined with some degree of ambition to get on up the steps of social and commercial life. "Content, but eager!"

BISHOP WILLIAMS' CHRISTMAS GIFT.—We are informed by the New York Churchman that the venerable and popular Bishop of Connecticut found a deed (in his stocking!) of Seabury House, that centre from which flowed the mighty stream of the modern American Episcopate of the Protestant Episcopal Church. Very appropriate!

A NEW YORK "CHURCH HOUSE."—Our brethren in the great Eastern metropolis are to be congratulated on the conclusion arrived at by their local "Church Club" to lease 146 Fifth avenue for a term of years, as a rendezvous for Churchworkers and a centre of Church work.

A CATHOLIC BISHOP OF ROME IS—according to a writer in the N. Y. Churchman—much needed and likely soon to be supplied—now that the Pope has become so glaringly anti-Catholic in his pronouncements and proceedings. His innovations in Faith and Discipline are distinctly schismatical and sectarian.

SACRED CONCERTS IN CHURCH are becoming so rife in England as to attract severe animadversion from the Church press. Certain cathedrals seem to be the worst offenders. It is not that the Messiah and such works may not be performed in an edifying manner in church, but that the practice of admission by pay-tickets secularizes and degrades the whole thing.

"STRICTLY UNDENOMINATIONAL" as an appropriate title for the Barnardo Homes has lately been seriously challenged in England, and at present appearances are rather in favour of the challenge. A decided preference has been exhibited in one place for Baptist chapels and Baptist homes for the boys.

"WORD COMPETITIONS" have been definitely condemned by Sir John Bridge as *illegal lotteries*. It was full time that the finger of judicial disapproval should be placed heavily upon the whole tribe of newspaper "fakes," by which the circulation is run up by catering to a vicious taste for dabbling in chance gains.

OUIDA has been exercising her eccentric mind and pen on the foibles and follies of modern society—the bad taste and worse judgment involved in trying to eat and talk at once, mingles the scent of flowers and wine, &c., &c. The worst of it is that this particular critic will hardly be thought competent for such delicate subjects!

CAHENSIVISM is one of those questions which have been entering like wedges into the Roman Catholic institutions of America, and threatening to produce a cleavage between clerical and lay interests, which will prove fatal to further progress in that Church.

UNFERMENTED WINE.—A veteran and learned advocate of this side of the question—Robert Wallace—has strongly arrayed his forces in the columns of the Toronto Globe, and we may expect a lively controversy on the subject, although that doughty champion, Rev. Dr. Carry, has passed away from these fields of earthly difference and strife.

"CREATING A WANT" was a kind of proceeding very much deprecated by the late Archbishop Trench, who was a man of very simple tastes, though of ample means. His appetite was easily appeased with very primitive dishes, and he did not like to encourage cookery innovations for his table.

A "COLLECTION" WORTHY OF THE OCCASION.—At the laying of the corner stone of the New York Cathedral on 27th December, the golden alms-basin was piled a foot or two high with paper currency, and the gross amount thus accumulated from the circulating plates and hats is said to have reached as high as \$20,000.

"CHURCHMEN PURE are we evangelicals" is the Rock's way of explaining the very (unusually) "Churchy" list of subjects on the programme of the Islington meeting. "The general subject is the Church, and very appropriately" (?) says our contemporary. How such a programme would have been attacked in past years! We hail the change of spirit—and matter!—with delight.

"DEFINITE THEOLOGICAL TEACHING"—according to the Bishop of Lahore—is the great desideratum of C. M. S. missionary preaching in India; and the absence of this desideratum in past years he considers to be the reason for the successful inroads made by Plymouth Brethren there at the present time. Imagine a "Churchman indeed" even listening to their rubbish?

ROMANISTS SPEARING THE PROTESTANT DRAGON is the sensational heading of a recent "Conversion" pamphlet of the Romanists in England. It is embellished by an equally sensational woodcut of St. George and the Dragon, to give point to the title and prayer it recommends.

RESTRICTED IMMIGRATION.

At length—if not too late—our American cousins south of the Lakes—let us call them "Columbians" for short—have awoke to the fact that their widespread territories have been made the cesspool of Europe, the dumping ground of humanity's rubbish from all over the world. For a century past millions of the very scum of the earth have been streaming into the United States, not passing through (as they do in Canada), but settling down in different States, to make those unfortunate localities examples of hell reproduced upon earth. To say that the native youth—pure Anglo-celtic blood—suffers by such contact, is simply to utter common sense inference. No matter how pure and clear the strain originally from England, or Holland, it must needs deteriorate amid such associations as the riff-raff of Europe and Asia afford.

THE BUILDERS OF A GREAT NATION

—to use the recent argument so well put by Phillips Brooks—have a right to select the material out of which the structure is built. The first courses of the foundation were undeniably well laid—although composite in different States, founded by Cavaliers or Roundheads respectively—and promised well for the solidity of the superstructure. It is quite as undeniable that this superstructure has been very carelessly "constructed"—if that word can at all properly be applied to the pell-mell and haphazard "rushing" of immigrants into America, which has been in vogue for 50 years or more. It has been calculated that 20 millions of the 60 millions of people in the United States are of German extraction, if not German by birth. Of what calibre, as to intellect and morality, are these people? We fear that Germany has, in too many cases, had good reason to ejaculate "good riddance!" The same may be said of other national ingredients.

CANADA HAS ESCAPED

this enormous, this overwhelming avalanche of Eastern emigrants of the worst classes. Her more northern position has not offered the same inducements for habitation of the lazy, indolent and criminal classes. The prestige of British law and order has repelled both males and females of "too easy virtue"—they expected more freedom, more license, under the "Stars and Stripes." Our population has, therefore, not increased enormously—very moderately, indeed—but it has been on the whole satisfactory. We have had a large share of honest, thrifty, sober, virtuous and industrious folk—Germans, as well as others. We may fairly boast—or rather be thankful—that we have received the cream of European emigration: and our nation—for such it is, practically—is being built up of good material. We have our faults and defects internally; but these can be remedied in due course. Let Laurier's cry be our motto:

"CANADIANS, CANADIANS, CANADIANS!"

—*tonjours* Canadians. We must, however, be careful to avoid the fate which hitherto we have "providentially" escaped. With all reverence be it said, we cannot any longer trust entirely to Providence—we must "keep our powder dry" as well. Providence has been kind to us—as to our neighbours and cousins south of the lakes—the

foundation has been well and truly laid. We must now look after a good superstructure. The very precautions our neighbours are taking against indiscriminate importation are a startling menace to our shores. If the stream of immigration is dammed up to the south, it will inevitably turn its course northward, and we shall suffer—if we do not "stand guard" over the work already so well done for us, rather than by us. We cannot afford any longer to "let things take their course." We must "select our own material" for our own nationality, and build up a nation in Canada of which Mother Britain will be proud—her offspring and her like!

BROTHERHOOD OF ST. ANDREW IN CANADA.

Among the events of interest to the Canadian Church the annual Convention of this aggressive organization is now regarded by the great majority of Churchmen as being one of the most important.

Former Conventions have brought together in large numbers the young manhood of the Church, and the addresses and discussions have been eminently practical and of interest to all engaged in Church work. This year's Convention bids fair to outdo its predecessor; the programme is bright and interesting, the speakers are well known as being men of ideas, and the Kingston Chapters are working energetically to complete all arrangements for the successful carrying out of the meetings. A large number of delegates are expected from the 104 Chapters now in existence, representing most of the larger places from Halifax to Vancouver. Individual Churchmen interested in the movement are also invited, as it is the intention to make the Convention a representative gathering of the clergy and laity of the Church in Canada.

The Bishop of Niagara has promised to preach the anniversary sermon.

REVIEWS.

OVER THE SEA. A summer trip to Britain. By J. E. Wetherell. Strathroy: Evans Brothers. 1892.

We think Mr. Wetherell has done well to publish these descriptive sketches of scenes visited in Great Britain. Readers of his excellent edition of the selected poems of Lord Tennyson will remember how useful as well as interesting were his appendices on the Land of Tennyson. These form the last two chapters of the twelve contained in the small volume before us. Among the rest are "Glasgow and the Land of Burns," the "Highland Lakes," Edinburgh, Melrose, Abbotsford, Stratford-on-Avon, Oxford and Cambridge. To our great surprise, we find that Mr. Wetherell was more favourably impressed by the appearance of Cambridge than of Oxford. There are three excellent chapters on London, dealing with St. Paul's and Westminster Abbey, with the various exhibitions of the great city, and with London life.

SOME AMERICAN CHURCHMEN. By Frederick Cook Morehouse. Cloth. 250 pp. Price, \$1.00. Milwaukee: The Young Churchman Co.; Toronto: Rowsell and Hutchison.

Mr. Morehouse has given us an exceedingly interesting book in this little work. From amongst the great men who have adorned the American Church, he has selected ten men who have made their mark in the history of the Church, and in the brief space at his disposal has given an account of the special work in which they severally aided in building up the Church. Church history is perhaps more pleasantly learned in the lives of the men who have helped to make it than in any other way, and Churchmen generally will be glad to have a volume so full of valuable information respecting the growth and development of the Church as seen in these brief sketches. The characters described are as follows: Samuel Seabury, 12 pages; William White, 8 pages; John Henry Hobart, 24 pages; Philander Chase, 12 pages; George Washington Doane, 24 pages; John Henry Hopkins, 20 pages; Jackson Kemper, 16 pages; William Augustus Muhlenberg, 14 pages; James Lloyd Breck, 18 pages; James DeKoven, 78 pages.

MAGAZINES.—*The Expository Times* (January): We hardly know which department of this most useful magazine to commend most highly. We have admirable reviews and notices of new books, an account of new discoveries like that of the Gospel and Apocalypse of Peter, valuable papers on Scripture and Theology, like those of Bishop Ellicott, Dr. Henderson, and Mr. Wright, and papers of general interest like that of Professor Banks on German Theology, that on Professor Green by Dr. Iverach, and that on Professor Hunt by Dr. Milligan. We learn, for the first time, that Bishop Thornton, of Ballarat, has sanctioned the use of the Revised Version in his diocese. Under the Great Text Commentary we have some useful notes on that beautiful text, so seldom preached upon, "Except ye be converted (turn) and become as little children, ye shall in no wise enter into the Kingdom of Heaven."

SERMON

BY REV. PROVOST BODY, OF TRINITY UNIVERSITY, TORONTO,
Preached at the last Convocation of the University of
Bishop's College, Lennoxville.

"My Kingdom is not of this World."—St. John
xviii. 36.

Our Lord is here enunciating a principle of manifold and far reaching application. As first uttered to the heathen Procurator it conveyed a mysterious warning, telling of an unseen foundation for the sovereignty of Jesus mightier and more enduring than the stern unbending force which upheld the Empire of the Roman Cæsars. To us, before whom the Eternal Word has been fully manifested, it guarantees the supernatural origin of the Church of God, reminding us that its being, its essential principle, springs, not out of this visible order, but is a new creation of the Eternal Word. Its growth and support depend not on brute force or the crooked ways of men, or any mere earthly power, but on its own peculiar and all sufficient treasure, in the revelation of a divine love, and the transmission of a divine power through the humanity of our Lord Jesus Christ. The Church of Christ is not of this world, because it preserves an infinite revelation of the truth in the Incarnate Person of the living Lord, and because the Lord has given it an inexhaustible fountain of energy in the power of His own endless life. Undoubtedly the circumstances of the times wherein our lot is cast, compel us to give special heed to these characteristics of the Church's life. All around we see a rapidly widening gulf between the Church and the civil society which she is to mould for Christ. The work of the middle ages, in fusing together the civil and the spiritual domain, has in our own day been largely undone. The secularization of the State and its institutions is in almost every country becoming more and more complete, and in consequence new difficulties are accumulating along the Church's path. It behooves the members of Christ's Church therefore to look well to the Divinely given foundation of her life, that so we may escape the chill of faithless discouragement, and may discern clearly both whither our Lord is guiding us and to what duties we are thus especially called. It is hardly possible, I suppose, to look thoughtfully back over the Church's annals and not confess that the position of commanding influence amongst the kingdoms of the world wherewith our Lord crowned the Church's victory over the Ancient Paganism, whilst it opened up manifold channels of precious service, was yet fraught with special and peculiar dangers. The Church had well nigh re-created the laws and institutions of the State. She had mitigated their cruel severity, she had proved herself the champion of the oppressed, the fearless upholder of right against wealth and power, in short, she had combated the forces of wrong, cruelty and lust, over the whole framework of civil society; yet the very greatness of the work necessitated a close contact with the world spirit in which was grievous peril, peril lest the demon which the Church was exorcising from the civil society should take refuge within her own bosom, and the introduction of the world spirit within her sap the sources of her strength.

Three instances of a representative character may serve to illustrate this danger. Was it not the subserviency of Leo III to the ambition of Charles the Great which laid the foundation for the ultimate separation of Eastern and Western Christendom, with all the impetus that great disruption gave to the development of the Papacy as an unlawful despotism in the Western Church? Once again, what was it but the half heathen worldliness of the Ecclesiastical rulers in the 15th and 16th centuries which led them in blind dependence on the temporal arm to crush down all attempts at reform; until at last the great convulsion came which, whilst it purified the Church, yet shattered the unity of Western Christendom,

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inflicting wounds which have never yet been healed? or to come nearer home, who does not know that the separation of the great Methodist body from our communion, an organization cradled and nurtured amongst ourselves, was largely due to the cold unsympathetic worldliness of many of our English Bishops, at a time when the Church had lost almost all voice in the appointment of her own chief officers and they had become the nominees of a half hostile government. Upon every page of the Church's history seems written large the motto of the text. Wherever she has been true and faithful to the law of her own supernatural life, there the Church has finally triumphed over every obstacle; wherever she has stopped to fight with the weapons of this world, terrible and complete has been her ultimate downfall. Whatever, brethren, be our seeming disadvantages, let us thank God, if in any way we have been taught something of this fundamental lesson. Yes, the very history of this College and University, so sorely tried as it has been again and again, yet from every successive trial emerging ever stronger and more efficient than before, or the story of this Diocese under the wise administration of the great Prelate so lately taken from its head rising from deep poverty to its present strength and resources, alike tell in tones which cannot be mistaken of the victories of faith. They remind us unmistakably that the Church possesses in the free will offerings of her devoted, well instructed sons an equipment far better than the uncertain subsidies rudely doled out by a reluctant State.

Only let our leaders, whether clergy or laity, trust themselves fully to the divine powers inherent in the Church herself. Let our people rise to a higher realization of the priestly service of offering and consecration to which they are called in the fellowship of the Body of Christ. And in the case of our struggling Church of Canada, the prophetic words shall yet receive a fresh fulfilment—"Thy people offer themselves willingly in the day of thy power," "Thou hast the dew of thy youth."

It will avail us little, however, to have been freed from the temptations to worldliness, which beset the Mediæval Church, unless we are also on our guard against those other forms of the world spirit which marred the course of the Church of the Apostolic age. I mean strifes, contentions, divisions. We have repudiated the tyranny of force over the individual conscience; have we no need to guard against a yoke of party spirit, crushing out legitimate individuality and reverent regard for the majesty of truth. Who can look out upon the multitude of sects, which among English speaking Christians the wide world over usurp the place of the divinely constituted unity of the Body of Christ, and not feel that we Anglican Churchmen, at any rate, have great cause to lay this matter seriously to heart, lest our part of the great vineyard fail pre-eminently in manifesting the heavenly unity by which witness was to be borne to our Divine Lord in a gainsaying world?

And here, perhaps, it may be well to recall one important law of the unity of the Catholic Church, viz., That it is to be realized through the harmonious combination in one body, of differing types each in its own way contributing to the fulness of the whole. The truth which is committed to the Church's keeping, is indeed absolute and eternal, yet in its still unsolved mysteries, in its wondrous depths, in its manifold applications, it is too vast and too great for any one Church or any one age to fully appropriate or embody. The operations of the One and the self-same Spirit will ever be found manifold and diverse. We have still need of the spirit which emphasizes the individuality of the gospel message, and spends itself upon the evangelistic necessities of the present hour: of that other spirit again which bows reverently before the objective majesty of faith, the mighty heritage alike of worship and practical training which we have received from the past; or once again of that other spirit which leaps forward with the deepest aspirations of each successive age, longing so to interpret the one unchanging message as to discern the true solution of the problems which loom up and cast their dark shadow over the unknown future.

We have need, I say, of all these ineffaceable types of human character, yet not of these types standing apart in separated isolation, but as they are fused and commingled in the loving fellowship of the One Body.

No doubt this unity in diversity within certain limits, is more difficult to attain and at first sight less tangible and satisfying than the more mechanical unity of one unchanging type; yet there can be no question that in this higher ideal lies the hope of the future. And this is the special vocation of our own Anglican Church. Let us be quite sure that no true ideal is ever struggled for in vain, and that no false ignoble rejection of a divine ideal ever in the final outcome reaped aught but disaster and shame. Let us realize that our Lord has set before us a more difficult task, and therefore a higher destiny in the future as regards the matter of unity than has been given to our brethren of the Roman Communion. Let us be loyal to our own calling, brave in our own appointed place, let no one turn back to a lower because an

easier position. We have to show men that the authority of the Church is none the less real because it differs widely in force and weight according to the subject matter on which it is exercised, and the amount of Catholic consent formal or implied to which it can lay claim. We have to teach them that the Church's authority is in all cases paternal, not despotic, respecting fully the duties and responsibilities of individual development, never crushing out legitimate individual apprehension of divine things. The questions thus barely outlined are indeed far too complicated to be dealt with on an occasion like this. I wish only to point out that they are the questions which in the near future must be faced, and to which the thoughts of intelligent Churchmen of our communion are being increasingly directed.

It will be more suitable for me here to indicate some ways in which it seems the special function of a Church University as a great Christian school of learning, to prepare the way for the corporate action of the Church in its divinely given office, as "The pillar and ground of the Truth." The final dogmatic utterances of the Ancient Church were not obtained by the mere mechanical process of counting heads (such a view has been reserved for a later and less spiritual age), but were prepared for by the patient labour of successive great thinkers and scholars; and in the same way now, it must be largely to the influence of her own Universities and their Theological Faculties, that the Church must look for similar effort towards meeting the difficulties of our own times. And this primarily through the training of wise and sound theologians, capable of accurately expounding and of applying with true spiritual weight the dogmatic utterances of the Church already given. Not that which the Church has yet authoritatively to declare in these latter days is of most importance, but that which in her undivided unity she has already solemnly delivered. The Church can never again have such primary and absolute truths to utter, as when for all succeeding generations she guarded in the Catholic Creeds the fundamental verities of the revelation of the Trine God. The Church's voice is not silenced by flight of time or lapse of generations. She still speaks to us as clearly as to the men of any former age in those apostolic writings by which the Apostles, her first Bishops, bore witness under the unique and peculiar Inspiration of the Spirit to the portraiture of her Divine Lord; or in the Creeds by which her Bishops in the later centuries attested the true meaning of the dogmatic faith which they had thus received.

The perplexities of this age can never become vital difficulties of faith beloved, if only the Church of today bear steadily in mind that her primary mission is to give ever fuller and more complete utterance to the truths which were first voiced by the Church of the mighty past. To foster such a reverent historical temper must ever be a primary function of a great Christian school, such as our Universities are striving to become. And then, further, in meeting our own special difficulties, the Universities seem specially qualified to impress upon the great mass of the Church the much needed lesson of patience. There must be much labour and research, much tentative effort before any general or authoritative declaration even of a local church can be aught but perilous and harmful. Only let our scholars remember that their work is necessarily tentative, that it has to approve itself not merely to their individual minds, but to the spiritual apprehension of regenerate souls in the Body of Christ, ere it be fit to take its place in any way as authoritative or certain; and then very great liberty may safely be left to individual workers in this field. Almost every great champion, whether of faith or morals, has had to defend himself against the easy cry of unsound or dangerous teaching. Even in the case of great Fathers of the Ancient Church we need not disguise the fact that their work was not free either from mistakes or limitations; yet we can see notwithstanding that in a true and vital sense that work was one; and that the Church would never have fulfilled her interpreting office aright without it. So with our own English scholars to-day it is no reflection upon the value of their work in grappling with a problem of great complexity and almost entirely new, to say that their conclusions must necessarily be tentative only. It may well be that they will be greatly transformed, whether by omission or supplement, before they can take a place in the general teaching of the Church.

I have dwelt upon this aspect of the work of institutions like this as necessary aids to the teaching work of the Church, means toward the increase and recovery of her note of unity rather than on some more obvious characteristics, because this aspect seems to me not yet to have gained that general recognition in the Church to which it is undeniably entitled. How many an opportunity has been lost, how many a false step taken even in the short history of our own National Church, which the influence of well instructed scholarly theologians might have saved or prevented. A continuous succession of such men is a guarantee for the peace and efficiency of any Church beyond all price. May the Blessed Spirit Himself

pour out upon this place abundantly the spirit of wisdom and understanding, as well as the spirit of might and ghostly strength. May He increase and multiply amongst your people the spirit of generous liberality and loving offering for your material needs. Above all, in each hour of trial or perplexity may He give to those who direct the counsels of this University the same spirit of clear faith and undaunted courage which has so signally marked it in the past; revealing the Eternal Person of Him whose promise can never fail, "Lo, I am with you all the days, even to the Consummation of the Age."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

HOCHELAGA.—The Sunday-school scholars and their friends attended the annual Christmas tree gathering in St. Mary's Church lecture hall. The hall was filled and everyone seemed to enjoy the occasion. A short programme from the children preceded the presentation of the gifts from the immense tree. Every scholar present having been made happy with a present from Santa Claus, who came in his customary Arctic costume, the rector, who presided, stated that he also had a presentation to make in the name of the congregation. This proved to be a handsome gold-headed ebony cane which the congregation desired to present to the popular and efficient choir-master, Mr. A. Plow, in acknowledgment of his untiring, zealous and successful musical efforts.

MAISONNEUVE.—The Christmas tree and social in connection with St. Mary's Church mission were held on Thursday evening, tea being served at half-past six o'clock in the mission room, 629 Notre Dame street. After tea was over a short musical and literary programme was rendered to an appreciative audience by the young people, and then Santa Claus made his appearance upon the scene, clad in a long fur coat and a cap which nearly concealed his face from view. Santa Claus proceeded at once to distribute the gifts to the children, passing many a joke and good humoured remark during the ceremony, to the great amusement of the young ones. A presentation of a purse of money was given to the organist, Miss Alice Harris, who for a year has rendered good service to the mission by leading the musical portion of each Sunday's worship.

MONTREAL.—St. Luke's.—The Rev. L. N. Tucker gave a very interesting illustrated historical lecture in the lecture room of St. Luke's Church last week. The lecturer took his audience from London to Dover, thence to almost every place of note in France, which he referred to as the finest country in Europe. Its architecture, paintings, sculpture, and ancient buildings and landmarks were rapidly thrown upon the canvas, and the amount of historical information that was wrought into the lecture, from the days of King Pepin to Napoleon III. made the hour and a half occupied by the lecturer seem very short indeed. Paris, the most beautiful city in Europe, was well illustrated, and the principal events of the past hundred years were rapidly and eloquently sketched, embracing the stirring times of the Revolution and Napoleon I. The lecturer did not forget the young folk, for, at the close, a series of colored pictures, notably the trial of Reynard the fox by the king of beasts, were shown, to their unbounded delight.

SAULT AU RECOLLET.—The Xmas Sunday-school festival of St. Andrew's Church (Back River) took place in the local assembly hall. The attendance was very large. The Rev. E. McManus presided, the Rev. Mr. Garth, of St. Martin's Church, being also present. A very sumptuous tea was served for the children, after which those of older years were entertained in like manner. Recitations, readings and dialogues followed, and a Christmas-tree loaded with presents was illuminated, to the great delight of the little ones. The prizes were distributed by Mr. McManus.

ST. LAMBERT'S.—The lecture on fruits and flowers given on Friday evening, in the St. Barnabas Sunday-school, was full of interest and instruction. After adverting to the great social lessons which could be learned by the study and practice of horticulture, Mr. Moore, the lecturer, discoursed eloquently on the different varieties of fruits and flowers suitable to the locality and the mode of culture to be adopted to secure success. He also strongly urged the advisability of training the young to a love and study of gardening; recommended that Arbor Day and Harvest Thanksgiving should be festivals in which youth should especially take part. Mr. Moore was the recipient of a vote of

thanks and a cordial invitation to pay another visit to St. Lambert at an early date, and assist in the inauguration of a horticultural society.

POINT ST. CHARLES.—The Christmas festival of Grace Church Sunday-school was held in the lecture room on Wednesday evening, and in point of numbers and enthusiasm was probably the most successful meeting of the kind ever held. The report of Mr. H. Powles, the superintendent, shows that there are between six and seven hundred children on the roll of the afternoon school, and over thirty teachers. Mr. Wm. Darling gave some splendid magic lantern views which greatly pleased the children. Santa Claus was present, and in fine form; he distributed the books and prizes, and did it in his very happiest and most pleasing manner. Fruit and sweetmeats were given to all the children present, whether they belonged to Grace Church or not. At 10 o'clock promptly the meeting ended with the Doxology, Mr. Ker pronouncing the Benediction. The fourth annual conversazione of the Grace Church Y. M. C. A. was held on Tuesday evening in the lecture hall of the new church, which was tastefully decorated for the occasion. Notwithstanding the very inclement weather a good number were present and a most enjoyable evening spent. The rector, the Rev. John Ker, prefaced the proceedings with a few appropriate remarks. The programme, in addition to orchestral selections, included solos by Messrs. Jackson and Crawford, vocal duet by the Messrs. Howell, and recitations by Mr. Pickard, all rendered in excellent style and heartily encored, while the refreshments were of the usual high standard.

ONTARIO.

BATH.—The Rev. Rural Dean Bliss, of Petawawa, and the Rev. R. S. Forneri, under a commission from the Bishop of Ontario, canvassed the congregation of St. John's Church last week with a view to augment the rector's stipend, and were, considering all things, quite successful. Forty-three names were appended to the subscription list, raising the Rural Dean's income about 48 per cent. The deputation everywhere met with a cheerful reception, and the response to their appeal was all but unanimous. Rural Dean Bliss took part in the services on Sunday, 27th ult., preaching in the morning most eloquently and forcibly upon the object of his visit, and at night with equal force upon what had been accomplished through the instrumentality of the mission board in the upper Ottawa country, and the need existing for enlarging the Church's operations in that and other outlying missionary districts. The congregations at both services were exceedingly good, and the Advent Mission Fund offertory was much larger than in past years.

CAMDEN.—We don't often trouble your paper with news, and I think perhaps a short account of our work during the great festival just past may not be considered egotistical, but may help to stimulate and encourage others. We have in this parish six stations, in three of which there are churches and regular Sunday services, and in the other three weekly services on week days. Our Christmas day services commenced with a celebration in St. John's, Newburgh, at 6 a.m., and in spite of the extreme cold and early hour there were 22 present, 13 communicants. I may state that 10 communicants were kept away, by one cause or another, who would certainly have been there if able, and all of whom except two have since communicated. The faithfulness of those who came, and who were not communicants (not being confirmed), may be indeed commended. It was a grand sight to see those faithful souls singing the appropriate hymn, "Christians, awake," even before the sun had risen. Our organist and many of the choir being present, we were enabled to have a semi-choral service, which made it very bright and beautiful. At 8.30 a.m., the incumbent having driven seven miles, met another goodly congregation in Holy Trinity, Zarken, when we had 14 faithful communicants and a congregation of 22. Here, again, about 6 others would have been present and communicated if able. At 11 a.m., the incumbent having driven four miles more, met a large congregation of 150 (though the day was very stormy) for full morning prayer and celebration. The choir, accompanied by a flageolet, violin and bass violin, together with the organ, led the congregation through the long service, with such heartiness, reverence, and good time, as your correspondent has seldom heard. The whole of the large congregation remained until the priest had left the church. Forty-eight communicants again; no less than about twenty were unable to be present, most of whom have since communicated. At the close of the "nunc dimittis," to see that large congregation, one and all, go down upon their knees and silently offer up their thanksgivings for the great privilege they had just had, was a sight long to be remembered. At 3 p.m. a good congregation again met in

St. John's, Newburgh, for choral evensong and sermon, and again at 7 a large congregation met in Holy Trinity, Yarker, and closed a day long to be remembered, and which will I feel sure stir up our people to renewed energy, and zeal, and earnestness. The churches were all beautifully decorated, and the offerings during the day were \$37.60, to which must be added a beautiful astrachan coat presented to the incumbent at the Sunday-school entertainment on the following Wednesday evening, and cannot, we feel sure, but be appreciated by him. On New Year's eve a large congregation of forty-six met in St. John's, Newburgh, at 11.20 p.m., and after singing the hymn, "A Few More Years Shall Roll," reading the second lesson, and an address, knelt down and joined in a self-examination of the old year, then silent meditation and forming of a good resolution for the New Year; they sang the "Veni Creator"; 12 o'clock having arrived, the Holy Communion was immediately commenced, there being 14 communicants. A congregation commencing the New Year in such a way may indeed expect a blessing on their work during the year. Many present gave expression to their feelings, "We have never seen the like." May the Lord of His great mercy bless and encourage this good beginning, that it may be only the beginning of a bright, prosperous and happy New Year to the congregation and parish. During the year this parish has paid nearly \$100 off the indebtedness on the parsonage (just \$100 remaining still to be paid). Through the instrumentality of our energetic rural dean (the Rev. E. H. M. Baker, of Bath), it has increased the stipend of the incumbent fifty per cent., and asked the mission board to reduce its grant by \$50; raised \$150 towards a shed for St. Luke's Church; cleaned and painted St. John's Church, Newburgh, inside and out; given the incumbent a beautiful astrachan coat and \$37.60 Christmas offertory, and above all the number of communicants have increased fifty per cent. during the year, and seventy-five per cent. since Christmas, 1891. May we not indeed take courage, and say: "Thanks be to God for His unspeakable goodness."

NEW BOYNE AND LOMBARDY.—Christmas was duly observed in this mission. We had at Trinity Church an early celebration at 8 a.m., with sixteen communicants. On the organ was placed an envelope containing \$9.75, as a small present for Miss Fanny Klyne, our esteemed organist. The incumbent arrived at St. Peter's, New Boyne, at 11.30, where a very large congregation were assembled, and where another celebration took place, very many receiving. Evensong was said in Trinity Church, Lombardy, at 7 p.m., and a sermon suitable to the occasion was preached. On January 11th, we had our Trinity Sunday-school festival and Christmas tree. A large number of the pupils ably assisted in carrying out the programme. We had three trees laden with gifts. The Sunday school presented Mrs. French, wife of the incumbent, with a gold chain. We are pleased to say our Sunday school at Lombardy is in a very flourishing condition.

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca, per Mrs. Lungs, London, Ont.: Kingsville branch W.A., \$5.00; New St. Paul's, Woodstock, \$10.00; Glanworth, \$4.87; St. Paul's Cathedral, \$1.00.

St. Matthew's.—This is one of the most flourishing churches in the city, of which Rev. J. Scott Howard is rector and Rev. J. W. Blackler assistant. Last Thursday night the large schoolhouse of the parish was packed on the occasion of the presentation of Mrs. Jarley's Waxworks, the young people of the church having gained a reputation for this kind of entertainment on previous occasions. The show was excellent and pleased the East Enders. All the time-honored pieces of that dame's wonderful collection were repeated, along with other new ones. The Varsity Glee Club sang several selections. So successful was the entertainment that it will be repeated.

St. Bartholomew's.—The annual Christmas festival for the infant school was held on Thursday afternoon, 29th December, when the scholars received their gifts off the Xmas tree. The Xmas entertainment for the senior school was held on Tuesday evening, 3rd inst., when the parents, friends and scholars were treated to lime-light dissolving views by Mr. Thos. F. Wagner. Rev. G. I. Taylor, M.A., rector, presented the annual prizes. The following scholars are worthy of mention as receiving prizes for full attendance: Henrietta Jerreat, Addie Lowry, Evie Carrette and Lizzie Waring. A special prize was presented to Miss Henrietta Jerreat for ten years good attendance at the school; she never missed a Sunday or a mark in that time. The scholars during the evening sang several carols and

hymns, and Miss Louise Dennett also sang a solo suitable to Christmas tide. The entertainment was highly enjoyed by all present and was closed with the benediction by the rector.

Trinity University Theological and Missionary Association.—Mr. DuMoulin, B.A., took duty on Sunday last at Thorold; T. Chilcott, B.A., Mona; Mr. J. A. Ballard at Ashburnham; Messrs. A. V. De Pensier and Spencer at Beaverton; Mr. H. M. Little at Cannington; Mr. Lawrence at Milton; Mr. Seager at Clairville, and Mr. Fenning at the Convalescent Home.

A public missionary meeting is to be held on January 30, at 8 p.m., in the Convocation Hall of the College. His Lordship, the Bishop of Nova Scotia, is to address the meeting, and efforts are being made to secure other speakers. The Right Rev. the Bishop of Toronto will preside. A cordial invitation is extended to all. The Executive Committee of the society have arranged for the following meetings: Monday evening, February 13, to be devoted to the subject of "Foreign Mission Work," and Monday, March 6, to the discussion of the "duty of the Church regarding the existing relations between labour and capital."

GREENWOOD.—Mr. J. Allen Ballard, on the evening of Dec. 26, had a most successful entertainment at Greenwood. A very pleasant evening was spent, and those present felt that considerable profit was to be derived from being thus brought together. The proceeds amounted to a trifle over \$20; this mission is now under the charge of the Rev. J. Hughes Jones, formerly of Minden.

ESSONVILLE.—A most successful gathering took place at this settlement on Wednesday, 28th ult., in the school-house of Christ Church. It was altogether an impromptu affair, but was acknowledged by all to be a most complete success, and by far the largest gathering of the sort ever held in this part of the country. The programme consisted of—1st. Tea, buns, tarts, pies and cakes in abundance; 2nd. A lecture of half an hour's length by the incumbent, the Rev. H. T. Bourne, on his ten years' mission work amongst the Wild Plain Indians, the Bloods and Piegans. The lecture, which was varied by amusing anecdotes and Indian characteristics, was listened to with rapt attention throughout. After the lecture a hymn in the Blackfoot language was sung by Master Charlie Bourne, dressed in Indian costume. A Christmas Tree was then lighted up, and we may truly say was gazed on in wonder by many little ones who had never seen such a sight before. The tree was literally loaded with candies and toys of every description. Some valuable presents of clothing, which were much appreciated, were then made. The proceeds, which amounted to \$16.70, will be divided between the debt of \$9.60 on the new driving shed, the Diocesan Mission Fund and the Superannuation Fund. The utmost good feeling and good behaviour was manifested throughout, and all went home more than satisfied with the evening's entertainment.

ALLANDALE.—Sunday, Jan. 8th, was a red-letter day with the congregation of St. George's Church, when the beautiful new church was opened for public worship. Everything was duly prepared for the opening the week before—a beautiful chancel carpet and matting for the aisle, also a very handsome dossal, were purchased by the congregation, and a beautiful bishop's chair, the gift of the incumbent, Rev. J. K. Godden, M.A. The church is of solid brick, with coloured cathedral glass in all the windows, lighted by electric light, and for the present seated with only temporary seats, capable of seating 300 people. At both the morning and evening services the choir of Trinity Church, Barrie, rendered their valuable services under the able leadership of J. C. Morgan, Esq., M.A., and sang the service to most beautiful and elaborate music. The Rev. Rural Dean Kingston read the service, the incumbent the communion office. The Rev. Dr. Langtry preached most eloquent and practical sermons at both services, on the texts "Follow holiness," and "Son, go, work today in my vineyard," respectively. At the close of the evening sermon the Dr. suggested a very simple method by which to clear off the debt of \$2,000 now resting on the building, since \$1,200 is wiped out, viz., to secure 200 persons who will give \$5.00 each for 2 years. At the close of the service the sum of \$200 was subscribed in this way. In the afternoon a children's service was held at which Rev. Rural Dean Kingston, B.A., addressed the children in very appropriate, simple language. The Revs. Murphy and Scott also took part in the services. The offertory during the day amounted to \$97, the church at both a.m. and p.m. services being crowded to the doors. The fact of getting this new church built and the success of its opening, is most gratifying to both priest and people, for many a hard struggle had ensued in the past; but now that the victory is accomplished, we trust and have reason to believe that all will work together with a will hand in hand, to

strengthen an God in their will now be th Thither may great delight they ever kne great Almighty able them to er for the glori

AURORA.—29th ult., the enjoyable ev distribution o school. The c ed by their te and choruses, delight of all with which th came up to tree. After t down, and th lighted with s however, w twenty-five sc school purpo the lantern : synod office, s most interesti closed at a Queen."

HANOVER.—tainment in c place in the t The children as well as ma who came to cation. As a lectured on t by magic-lan This done, th gave recitatio credit of thos with the joyf the evening v presents off tl toys and sun all the little double portu Goldberg pro who would le two only resy together a ha went away p

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MANITOWA indeed been sion seem to mas than n Church was tion, under t chist in cha and well at Mr. Frost, o mission, wh Communion one in the he baptized On the eve Sunday sch tainment, w Great credi trained the entirely mu large audier ing part of gifts by San man, and at was no ot superintenc

strengthen and build up the Holy Catholic Church of God in their midst. This beautiful little building will now be the object of the people's hope and zeal. Thither may they always turn their steps, and with great delight, and filled with solemn holiness, may they ever kneel at the throne of grace and may the great Almighty ever fill them with His grace and enable them to perform a holy and loving work together for the glory and honour of His Holy Name.

AURORA.—Trinity Church Christmas Tree.—On the 29th ult., the Mechanics' Hall was the scene of a most enjoyable evening, the occasion being the annual distribution of prizes to the children of the Sunday school. The children had for some weeks been trained by their teachers to recite dialogues, &c., in songs and choruses, &c., and acquitted themselves to the delight of all present. The prizes consisted of books, with which the recipients seemed charmed, as each came up to receive the gift from the heavily laden tree. After the distribution, the lights were turned down, and the children and their friends were delighted with a magic light exhibition. The time, however, would not admit of more than twenty or twenty-five scenes. We would strongly advise any school purposing a magic light exhibition to secure the lantern from Mr. Mercer, of Toronto, at the synod office, as it is a capital lantern and the scenes most interesting and instructive. The entertainment closed at a late hour with singing "God save the Queen."

HURON.

HANOVER.—The Sunday school Christmas entertainment in connection with St. James' Church, took place in the town hall, on Tuesday evening, Dec. 27th. The children with smiling, beaming faces, were there, as well as many adults, parents, relatives and others who came to participate in the enjoyment of the occasion. As a preliminary the Rev. M. M. Goldberg lectured on the "Lowlands of Scotland," illustrated by magic-lantern views, which was enjoyed by all. This done, the scholars, in due order, sang carols and gave recitations much to their credit, and also to the credit of those who trained them—all in accordance with the joyful Christmas season. Now the acme of the evening was reached, viz., the distribution of the presents of the Xmas Tree. These consisted of books, toys and sundry other articles, to the gratification of all the little ones. Two boys, however, received a double portion for their share, and rightly so. Mr. Goldberg promised special prizes to all those boys who would learn the collect of the day of each week; two only responded, and they were rewarded. Altogether a happy evening was spent, and every one went away pleased and satisfied.

LONDON.—Mrs. Boomer desires to acknowledge the following donations sent through her to the Algoma Mission Fund: Aylmer (Huron W.A.), \$10; Sarnia, \$20; St. Ann's Chapel, Hellmuth College, \$7.50, including Mrs. Houseman's donation of \$2.50, since sent; Mrs. Hills, \$1; Mrs. Shopland, \$1; Mrs. Spooner, \$1; Mrs. Freer and friends, Winnipeg, \$1.50; M. I., \$2; Anonymous, \$50; Mrs. Serrurier, British Columbia, \$30; Mrs. Godfrey, \$20; "Four Churchwomen of St. Thomas," \$10; Rev. H. D. Steele, \$3.55, proceeds of lecture; Mrs. Ludlam, 50c.; Mrs. B. A. Mitchell, \$1; E. Wilgress, Esq., \$25; "Little Tara Falls," \$1, earned by making dolls' bonnets, also \$1 from Tara, her brother and sister, a tenth of a Christmas gift, "sent at their own request"; whilst "a friend of the Bishop of Algoma," from Portland, Maine, sends \$5, earnestly hoping that the appeal may be heartily responded to.

ALGOMA.

MANITOWANING.—The Christmas season here has indeed been a merry one. The people of this mission seem to have a higher idea of keeping Christmas than mere worldly merry-making. St. Paul's Church was tastefully decorated by the congregation, under the management of Mr. Johnston, catechist in charge. The Christmas services were hearty and well attended. On New Year's day the Rev. Mr. Frost, of Shegmandah, took the services in this mission, when he had two celebrations of the Holy Communion, one in St. Paul's, Manitowaning, and one in the Slash school-house. On the same day he baptized twenty-two persons, adults and children. On the evening of January 6th St. Paul's Church Sunday school had their Christmas tree and entertainment, which was a great success in every respect. Great credit is due to Miss Phip, the organist, who trained the children. The entertainment was almost entirely musical, and gave great pleasure to a very large audience. Not the least interesting and pleasing part of the evening was the distribution of the gifts by Santa Claus, who first appeared as a beggarman, and after he had thrown off his second disguise, was no other than Mr. John Shields, our worthy superintendent. We are indebted for the greater

part of the gifts which covered the tree to our kind friends, Mr. and Mrs. Evelyn MacCrae, of Toronto.

THESSALON.—The Rev. W. B. Magnan desires to acknowledge with thanks the receipt of the following: Two bales of clothing, books, and S. S. gifts from the W. A. of Strathroy, one from the sen., the other from the jun. branch; a bale of clothing, books, etc., from St. Jude's Church, Brantford, and a box of toys for S. S. Christmas tree from St. James' Cathedral, Toronto. Also for personal use \$10, sent anonymously through Rural Dean Lloyd, commissary. Church matters are progressing favourably in the mission. The "Church Women's Committee" of Thessaion is to be highly commended for the work it is doing toward providing funds for the erection of our much-needed parsonage. The ladies held a very successful supper and bazaar in Miller's Hall on the evening of the 20th ult., when they realized \$45. Since the committee was organized in July, up to the present time, the ladies have raised over \$100 toward the "Parsonage Fund." As the price of building lots in the town is likely to go up before long, we have secured a very good lot on the bank of the river, for which we have to pay \$63. Again I appeal to the well-wishers of Algoma to assist us with funds for the erection of our parsonage. As I have already stated, the members of the church here are doing their level best—doing it nobly—in this direction; but without considerable aid from friends outside the diocese, the end at which we aim cannot be accomplished for some years yet. Our thanks are again tendered to Mrs. Thomas of Toronto for a regular supply of S. S. Leaflets.

BRIEF MENTION.

The price of parrots in South America is only ten cents.

Ivan the Great was fond of torturing animals and seeing their blood run.

The rubber tip for lead pencils is said to have brought its inventor an income of \$200,000 a year.

Rev. J. T. Wright, of Norwich, has been appointed rural dean of Oxford in place of Rev. H. Wade, removed to Hamilton.

In Witu, East Africa, they are making sugar from cotton seed, which is fifteen times sweeter than sugar made from cane.

The Rev. S. Moore, B.A., of Winnipeg, Man., has written an article on the life and writings of the late poet laureate, Lord Tennyson.

Lieut. Robert E. Peary is actively engaged at Philadelphia in his preparations for his expedition in the spring to the Arctic regions.

Queen Victoria was among the earliest to congratulate William E. Gladstone on the arrival of his 84th birthday. Her telegram was unusually gracious in tone.

Rev. T. I. Aborn, of Norval, was ordained a priest on the 27th ult. by the Bishop of Niagara at Christ Church Cathedral, Hamilton.

A postage stamp of the original value of about sixteen cents was sold at auction in London recently for \$240. It was a Moldavian eighty-one paras postage stamp.

The birthdays of the King and Queen of Portugal fall on the same date (Sept. 28), a coincidence that does not attach to any other European sovereigns.

Rev. Mr. Orr, St. John's Church, Eganville, was made the recipient of a fur coat, fur gauntlets, and a set of robes from the members of his congregation and friends.

The forests of Germany pay an annual Government revenue of nearly \$25,000,000 and a net revenue of \$16,000,000.

The present address of the Rev. J. Ker McMorine, of Kingston, is Elizabethton, Carter Co., Tenn. We are pleased to hear that his health is much improved.

Rev. W. J. Burns, rector of Coniscliffe, Darlington, England, has been appointed Bishop of Qu'Appelle, to succeed Bishop Anson, who resigned.

The Bishop of Ontario has appointed the Rev. W. H. Barnes, who was ordained to the diaconate on the 21st ult., to the parish of Tweed, of which he has for some time been in charge as lay reader.

Both Pope and Campbell were accustomed to ring for pens, ink and tea at unseasonable hours of the night, that they might record the thoughts that occurred to them.

Miss Helen Gould, daughter of the late Jay Gould, gave a Christmas dinner to two hundred poor children at the Home of the Friendless, New York.

Cowper loved pets, and had at one time five rabbits, three hares, two guinea pigs, a magpie, a jay, a starling, two canary birds, two dogs, a "retired cat" and a squirrel.

Rev. R. S. Forneri, Adolphustown, was remembered with a valuable horse and \$24 in cash. Last summer he got a covered carriage.

The thirteenth anniversary of the opening of new St. Paul's Church, Woodstock, was commemorated by special services. The Rev. George Forneret, M.A., rector of All Saints', Hamilton, officiated.

Patti has a weakness for Mexican spaniels, and wherever she goes carries two or more with her usually wrapped up in silk shawls.

There are chicken factories in New England that are turning out thousands of motherless chickens every week more successfully than by the old method. In the incubator art leaves nature in the rear.

A. D. Thurston, past grand chief of the Order of Railway Telegraphers, says a federation has been formed which is one of the strongest labour organizations ever known, comprising about 148,000 members.

The comet medal of the Astronomical Society of the Pacific Coast has been awarded to Edwin Homes, of London, Eng., for his discovery of the unexpected comet on November 6.

The right to sell peanuts on the World's Fair grounds has been sold for seventeen per cent. of the gross receipts. The purchaser guarantees one hundred and sixty thousand dollars for the commissioners.

Rev. J. B. Cooper, of Sydenham, fell while putting up Christmas decorations in the church and broke three ribs. The congregation which forces its ministers to do work which its young people should zealously perform has not an overdose of grace of the good spirit. Rev. A. Spencer undertook Mr. Cooper's duty for Sunday.

The hill near Jerusalem where the crucifixion of Jesus occurred is formed of limestone. The shores of the Dead Sea are lined with pumice stone, showered out of some volcano that destroyed Sodom and Gomorrah, which cities finally sunk beneath the waters of the Dead Sea.

Every oyster has a mouth, a heart, a liver, a stomach, besides many curiously devised little intestines and other organs, necessary organs such as would be handy to a living, moving, intelligent creature. The mouth is at the end of the shell, near the hinge, and adjoining the toothed portion of the oyster's pearly covering.

The Kilburn sisters, London, England, presented St. John's Church, Eganville, with a beautiful communion table cover which was on the table Christmas Day. They have also given a set of communion table and lectern drapes. During the past year this church has been presented with a marble font and chancel windows in addition to the above.

We regret to hear that the Church of England in the Eastern Townships is about to lose two of its most gifted and zealous pastors, i.e., the Rev. Charles Bancroft, rector of Sutton, and the Rev. James Carmichael, incumbent of Brome. These gentlemen have resigned their positions and are about leaving for the United States, where they have had calls to larger fields.

Emmanuel Back's favourite diversion was organ-playing, and on more than one occasion at church service he forgot himself and played so long that the preacher, who was waiting to begin his sermon, was forced to send a messenger to him and oblige him to stop.

King Oscar of Sweden celebrated his twenty-fifth anniversary as a doctor of philosophy last month. As Duke of Osgotland the University of Lund conferred the degree upon him a quarter of a century ago, in recognition of his services to literature and science.

A sensation has been caused in Jerusalem by the introduction of the electric light into a new and flourishing flour mill lately started there. The building in which the light has been introduced is near to the supposed site of Calvary, and close to the Damascus Gate. It need hardly be said that the Arabs and Jews are much puzzled to account for a light in a lamp in which there is no oil; and up to the present time, while gazing with wonder, have been keeping at a respectful distance.—*Pall Mall Gazette*.

British and Foreign.

The Bishop of Bangor has inaugurated a Woman's Help Union in his diocese, with Lady Penhryn as President.

The Bishop of Manchester and Mrs. Moorhouse have arrived at Bournemouth for a stay of some weeks.

Canon Knox Little and Canon George Body are mentioned in connection with the vacant bishopric of St. Andrews.

It is proposed to fill in the great west window of Peterborough Cathedral with stained glass designs as a memorial of the late Dean Argles.

St. Mark's Church, Barrow-in-Furness, which has already been much enlarged, and has 1200 sittings, is to be further enlarged next year.

The Bishop of Tuam has conferred the vacant Canonry in St. Mary's Cathedral upon the Rev. Dr. McCormick. This is the first appointment under recent legislation of the General Synod which limits the number of Canons in the Diocese of Tuam to four.

The number of candidates ordained by the Bishop of Llandaff last month is the largest ever presented. There were twenty-three priests and fifteen deacons, of whom three—namely, two priests and one deacon—were ex-Nonconformist ministers. The Gospel was read by the latter.

In forwarding a donation to the Free and Open Church Association the Archbishop of Canterbury wrote: "To make churches free and open to the very limits of what is possible is an aim in which all must sympathise."

It is stated that the Rev. William Roberts, formerly minister of the Junction-road Congregational Church, Holloway, and latterly of Salisbury, has resigned his connection with the Congregational body with a view to entering the Church of England.

Forty clergymen, who were fellow students of the Bishop of Nyassaland at Cuddesdon seventeen years ago, have presented him with a cope and mitre, the latter set with crystals and amethysts. The vestments are being made from designs by Mr. Bodley.

The new Vicar of Radford Semele, near Leamington (the Rev. Sydney Thelwall), has replaced on the Communion table the cross, vases, and candlesticks he had removed. He has done so under protest, in obedience to the intimation of the Bishop of Worcester that his previous action was illegal without faculty.

The British Mission of Uganda, under Sir Gerald Portal, will leave Zanzibar about January 1st, at which date all the officers attached to the staff will arrive there. Major Owen and Captain Portal will reach Zanzibar from England on the 30th inst., and Colonel Rhodes from India on the 29th inst. The force to be taken into Uganda has now been recruited, and numbers, with baggage carriers, about 600. The carriers have already proceeded to Mombasa to make the necessary preparations. Sir Gerald Portal's bodyguard will consist of 200 Zanzibar soldiers.

The Executive Committee of the Church of England Temperance Society have, on the motion of the Bishop of London, unanimously resolved "to give a sympathetic consideration to the proposals of the Bishop of Chester when his Bill shall be in their hands, but are unable until then to give any opinion." The various Diocesan Councils have now sent in their report on the scheme. The great majority of them express a general approval of it, although five of the councils have declared that the principle of allowing a philanthropic society to carry on the sale of intoxicating liquors is not one that ought to commend itself to Christian people. The C.E.T.S. will shortly issue a book describing the Gothenburg system.

A sum of £9,650 has already been promised towards the £10,000 which, it is hoped, will be contributed by the clergy and laity of the Diocese of Chichester to the Bishop of Chichester's Fund, resuscitated in honour of the completion of Bishop Durnford's ninetieth year. The specific objects of the fund are: 1. To assist in providing new churches and mission chapels; 2. To assist in providing suitable parsonage houses; 3. To assist in providing the stipends of clergy in new districts; 4. To assist in providing, in special cases as far as the funds may allow, an increased stipend for clergy whose remuneration is obviously inadequate. From the Archdeacons' report it is clearly established that at least twelve new churches as well as mission chapels are needed in the Diocese, viz., at West Worthing, Rumboldswyke, Ifield, Bognor, Burgess-hill, Aldrington, Plumpton, Turner's-hill, East Grinstead, Eastbourne, Brighton, and Preston.

A correspondent of the *Roma*, in Catania, who has just had occasion to travel in Sicily on private business, gives a sad account of the state of the country with regard to brigandage. "I visited," he says, "Aderno, Biancavilla, Bronte, Belpasso, and Paterno, all rich and populous towns, and found the inhabitants in a state of intense alarm. They did not think themselves safe even in their town houses! At Aderno, where acts of brigandage have most frequently occurred, the public force is represented by only four or five soldiers. In that pretty town there every day occurs an assassination, or theft, or robbery, and the criminals are never discovered. At

Bronte and Paterno the people are in great alarm; the rich proprietors, menaced daily by threatening letters, are obliged either to remain shut up in their houses, or to secretly fly to Catania. In the evening at Biancavilla and Belpasso the streets are deserted, so much do the inhabitants fear attack. The brigands seem to be masters of the field everywhere."

SOUTH AFRICA.—The triennial festival of parish choirs was held in the cathedral of Capetown on All Saints' Day. Eleven choirs, besides the cathedral, were present. There was an 8 a.m. celebration, choral matins with sermon at 10.30, and Mendelssohn's *Athalie* was sung in the evening.

In the afternoon of the same day the foundation-stone of the new St. George's and St. Michael's Homes was laid by Lieut. General Cameron, Administrator of the colony:—

"In an address during the service the Bishop (according to the *Cape Times*) stated that the building ultimately intended would cost £30,000, but the portion which would be erected first would cost £20,000, of which they had about £14,000 assured. The proposed institution would ultimately have to accommodate about 400 persons. It had been stated that St. Cyprian's was such a profitable institution that it was able to pay £150 a year towards the maintenance of the work of the other homes. It was subject to a mortgage of £3,000 to St. George's Home, and after paying interest on this just about met its own expenses.

"Father Osborne spoke of the children of the homes, asking for the prayers of those present on their behalf. He was chaplain of the homes, and his family was a large one. All the little ones called him 'father,' and he supposed there was no one in Capetown who was called 'father' so much as he was. The Sisters ought not to be troubled about money matters at all. They had the little ones to look after and lead, and he thought that business men ought to provide money without the Sisters having to collect it. A collection was made which amounted to £44 14s. 2d."

Lady Loch laid a wreath on the foundation-stone, and expressed her regret at Sir Henry's absence.

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.

Acknowledgment.

SIR,—Please allow me through your valuable paper to thank the several branches of the W.A.M.A. who have so thoughtfully and benevolently interested themselves in the Cardiff and Monmouth mission, in providing so many good and useful articles of clothing, as well as toys and candies in abundance, for these little folk of the back woods. It was indeed a rich treat to them all, and very few in any of the settlements were left out.

H. T. BROWNE,

Essonville, Ont.

The Athanasian Creed.

SIR,—Bishop Harold Browne says: "The particular value of this creed consists in this, that it guards the doctrine of the Trinity and of the Incarnation against the various heretical subtleties by which it has been explained away; and although it may be argued that most of these heresies are ancient, and therefore out of date, it is far from being true that they may never recur." "Laicus" strikes a sad tone when he says: "In this country it is with the laity that the real power rests." May we never know the experience of Jeremiah v. 31: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

CLERICUS.

The Athanasian Creed.

SIR,—That your correspondent "Laicus," in your paper of 5th inst., is correct in saying that all who join in reading above Creed are "flabby professors of religion," &c., &c., I, as one among other laymen, do most emphatically deny. If he, laying aside all prejudice, will read Dr. Daniel Waterland's "History of the Athanasian Creed," or Dr. W. Dodwell's "Athanasian Creed Vindicated and Explained," he will, if he believes in the Bible, be able to join in reading this creed conscientiously. To here enter into any detailed explanation thereof would trespass too much on your columns.

That, as a body, "the Bishops in the Old Country have been considering" leaving the Creed "out of the Prayer Book," I do not believe; for one thing, the power is not in their hands alone, nor do I think it likely they would have the support of a majority of the clergy and laymen: at any rate the action, last year, of the Church in the U. S. of America, in restoring said Creed in their Revised Prayer Book, tends in the other direction. I trust the time will never come when the sentiments of "Laicus" will be that of the majority of the laity of the dear old English Church.

6th January, 1893.

LAYMAN.

The Athanasian Creed.

SIR,—"Laicus" wants to know when the Athanasian Creed is to be expunged from the Prayer Book. I should imagine it is probably likely to be expunged as soon as the Arian heresy is dead, and certain never to be resuscitated.

It does not seem to be likely to be expunged to meet the flippant objection which "Laicus" makes to it. If people read it without due attention, that is to be deplored, but it does not appear to be any reason for expunging it. If persons read it who really believe the heresy which it is directed against, their inconsistency seems no good reason for expunging it.

It is refreshing to know that "in this country it is with the laity that the real power rests"; it is to be hoped that they will use their "real power" wisely, and not venture to set up as doctors of theology without truly qualifying themselves by prayer and study.

It is a popular idea that the bishops and clergy will maintain and strengthen their position by forsaking their duty of pastors and teachers of their flocks and bringing all their endeavours to meeting "the views and wishes of their congregations," but it is none the less an exceedingly false one.

It is interesting also to know on the authority of "Laicus" that even in the benighted old country the laity are asserting their power more and more, and are compelling the clergy to entertain broader and more rational views.

If we are to infer from this that the "views" of the Athanasian Creed are narrow and irrational, that is a very serious charge to make against a creed which the Prayer Book declares may be proved "by most certain warrants of Holy Scripture" (See 8th Article).

Some old fashioned people may yet be found to think that the combined wisdom of the Church, as set forth in the Prayer Book, is preferable even to the so-called "broader and more rational views" even of "Laicus."

A LAYMAN.

Bishop of Algoma.

DEAR SIR,—So many have written and asked how the Bishop of Algoma is, that I take this method of letting friends know that since he left Canada he has continued to improve, and while in London saw the celebrated Dr. Hughlings Jackson, who confirmed the opinion of Dr. Stewart, of Montreal, and said that rest and change were all that were needed to restore him to health. I enclose an extract from his last letter, which will show how thoroughly he is enjoying the holiday made possible for him by the loving thoughtfulness of the Church in Canada.

FRANCES M. SULLIVAN.

Jan. 12th, 1893.

Christmas Day, 1892.

Here I am sitting at an open window in "A's" room, while I have only to lift my eyes to get one of the loveliest views you have ever seen or could imagine. The hotel stands on a street close to the sea, and from my room window the Mediterranean stretches away to the horizon, as blue as indigo. From where I am sitting the view is in the opposite direction—to the north, and bounded on all sides by towering peaks, of which I have counted fourteen. They are all thickly covered with foliage; far up the bases fig and olive trees, while towards the summits they are very bare and rugged looking, as if they had been thrown up in some volcanic upheaval. Here and there you see the chalets, villas and castles of white and yellow stone, roofed with red tiles, dotting the mass of green, and making a lovely contrast. Below our windows are lemon and orange trees covered with fruit in all the stages of growth, from the size of a marble to that of perfect maturity. Roses, red and white, geraniums, etc., are in full flower; Madame Held had a lovely bouquet on my table when I arrived. Everything is as perfect as can be imagined; indeed we have been so favoured every way since we have left home, not a hindrance or accident of any kind, and the kindest of friends to make us welcome everywhere. This morning I was only too glad to go to the vestry and ask the clergyman to return thanks for God's mercies to two travellers, which he did. We have just come from a lovely walk of three miles towards Monte Carlo, and back through olive groves.

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Upper Canada Bible Society.

SIR,—A letter appeared some little time ago in the columns of the London *Free Press*, signed "Veritas," attacking the management of the Upper Canada Bible Society, which contained so many erroneous and misleading statements that in the interests of the society it was thought desirable they should not be allowed to pass uncontradicted, and accordingly I addressed a letter to the editor of the *Free Press*, replying very briefly to the charges of "Veritas" and pointing out the misstatements which his letter contained.

The attention of the board of directors has also been called to a letter which appeared in the CANADIAN CHURCHMAN of the 16th of December, headed, "Mismanagement of the Upper Canada Bible Society," and signed W. Stout. The charges made in this letter, and the erroneous statements it contained, are so very similar to those of "Veritas," that possibly both communications may be the production of the same writer. Although these charges have already been replied to in my answer to "Veritas," nevertheless as my letter may not have been seen by many readers of your paper, which has a circulation specially among the members of the Church of England, I venture to trespass on your space to reply very briefly to Mr. Stout's charges against the management of the society. Mr. Stout heads his letter "Mismanagement of the Upper Canada Bible Society," but nearly all he says in the first half of it refers entirely to another society, with whose affairs the Upper Canada Bible Society has absolutely nothing whatever to do, and I am not therefore concerned to reply to his strictures on its management, but shall proceed at once to answer the latter part of his letter, and point out where he is mistaken in regard to the expenditure and work of the Upper Canada Bible Society.

Mr. Stout's charges, so far as they relate to the Upper Canada Bible Society, are like those of "Veritas," chiefly directed against what he terms "unwarrantably exhausting" the funds contributed to the society, by salaries and excessive expenses, and so diverting these funds from their proper aims and objects; and in confirmation of this charge, he states that the society pays for salaries alone \$10,591.38. If Mr. Stout had taken the trouble to read the treasurer's statement in the last annual report a little more carefully, he would have found that the total amount paid for salaries, including the salaries of the permanent secretary, the depository and his assistants, the permanent agent and his expenses, as well as the amount paid for provisional agency, is \$7,188.11, instead of \$10,591.38, as he puts it. Doubtless where Mr. Stout has fallen into error is, that he has included in the sum which he says was paid for salaries, the amounts expended in colportage work in Ontario, Manitoba and the North-West. Surely one of the principal objects for which the Bible Society exists, is the dissemination of the Holy Scriptures, and bringing the Word of God within the reach of those who are destitute of it; and the money that is expended in this most important work can certainly not be put down as spent in "high salaries," or as "diverting the funds of the society from their proper purpose."

Mr. Stout asserts that only 16 cents of every dollar collected by the society are remitted direct to the parent society, and that the total sum remitted is \$6,243.86. Like "Veritas," Mr. Stout overlooked the fact that the total sum remitted to the British and Foreign Bible Society is \$17,010.08, viz., \$6,243.86 free contributions, and \$10,766.67 on purchase account. Moreover, every cent received as free contributions to the B. & F. Bible Society is remitted without any deduction whatever. Mr. Stout is also apparently ignorant of the fact that the U. C. Bible Society, in addition to the free contributions, send to the parent society, and in addition to what it spends in colportage work nearer home, has sent, during the past year, some \$1,866 in free contributions and special grant to the Montreal and Quebec auxiliaries, to aid them in their work in the sister province. Mr. Stout's charges in respect to the permanent and provisional agents are as unfair and misleading as his other statements. Mr. Manley's salary and expenses together amount to \$1,614.67, but he is engaged for eight months in the year, and not four months (as stated by Mr. Stout), in visiting the branches; and when not so engaged his services are available for the society in other ways. In the case of the provisional agents, as well as in Mr. Manley's, it must be utterly misleading to suppose that the time spent in the work of visiting the branches is represented by the one day or evening on which the respective meetings may be held. In many instances there are matters to be attended to, and preparations to be made, before the meeting, which may require the presence and assistance of the agent. On many occasions the circumstances of a particular branch may render it both desirable and necessary that the agent should make a longer stay than one day, while occasionally a second visit is required; and it frequently happens that the agent is obliged to remain from the Friday until the Monday (there being

no meetings on the Saturday), to say nothing of the detentions which occur from the postponement of meetings, in consequence of inclement weather, bad roads, and other causes.

It is not necessary for me to dwell on the value of the services of the provisional agents. The help and encouragement which their visits afford, and the fresh life and vigour thereby infused into the work of the branches, fully compensate for the expenditure under this head.

To Mr. Stout's charges of "denominational greed" and "fraud," I scarcely think it necessary for me to make any other reply than to express my very great regret that anyone, and especially a clergyman of my own Church, should have indulged in language so utterly unjustifiable towards a body of gentlemen of the character and position of those who compose the board of directors of the Upper Canada Bible Society.

G. W. ALLAN,
President Upper Canada Bible Society.]
Toronto, 10th January, 1893.

P. S.—I regret very much that the publication of this letter has been delayed and Mr. Stout's charges allowed to remain so long unanswered, partly owing to my absence from town, partly owing to a misconception as to the time of publication of your paper.

Notes and Queries.

SIR.—In Matt. xxviii. 19, we read of our Lord commanding His disciples to go and "teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." Where do we read of their ever doing it? We read in Acts viii. 16, of persons being baptized "in the name of the Lord Jesus," and also (Acts x. 48) "in the name of the Lord," but I cannot find one instance where it is stated the disciples or apostles baptized in the name of the Father, Son, and Holy Ghost. Now, is there such a passage recorded, and where? Why did not the apostles obey the command given them?

A STUDENT.

Ans.—In an earlier passage (Acts ii. 38) St. Peter told his hearers that they must be baptized "in the name of Jesus Christ;" and St. Paul (1 Cor. i. 13-15) saw the possibility of some saying that he had "baptized in the name of Paul . . . in mine own name." To the query it may be answered—1. This is not the only command of Christ of which we have no mention made of obedience given to it. Once and again He gave the Lord's Prayer, and no further allusion is made to it in scripture. 2. There is no reference made in scripture to the three-fold invocation in baptism, but there is no direct assertion that it was not made. 3. St. Paul's argument (1 Cor. i. 12-15) seems to hinge upon the fact that "the name of Paul" was equivalent to the party of Paul. We similarly say that "the name of the Lord Jesus" and similar expressions are synonymous with such fuller expressions as all the teaching and gospel of Jesus, to which baptism was the way of entrance. It is simply a metonymic phrase, but why it is adopted, or why there is no further notice of the Lord's commands having been strictly complied with, we cannot say. 4. From later history we have every reason to believe that the formula, as now used, was never materially departed from. 5. The Acts of the Apostles present us with but the beginnings of Church life in a narrow sphere, and for but a few years. The scripture was never intended to be a complete *vade mecum*, and is not its own all-sufficient interpreter, because the Church was doing her work and teaching before the time of writing our canon, during the time and down to this hour.

SIR.—Who are the "Auld Lights" so often spoken of in "The Little Minister"?

READER.

Ans.—The *Auld Lights* did not exactly form one body, but properly two: The Old Light Burghers, and the Old Light Anti-Burghers. The Burghers and Anti-Burghers belonged to the body in Scotland called the Associate Synod or Seceders, or Seceders, but in the middle of last century they split up upon the question of the burghal oath. Again, at the end of the century each made a split and there were four bodies, known as the New and Old Light Burghers, and the New and Old Light Anti-Burghers. The New Lights are now mostly found with the United Presbyterians, and the Old Lights with the Associate Synod of Seceders.

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

—To keep bread jar and cake box sweet rinse after washing with boiling water in which has been dissolved a little soda. Rinse, wipe and set them out in the sun for a few hours.

Sunday School Lesson.

3rd Sunday after Epiphany. January 22nd, 1893.

THE LITANY, IV.

We have to-day to consider the concluding part in the Litany comprising the *versicles and prayers*: these commence with what is called the Lesser Litany. In this we beseech our Lord (i) by His Divinity to hear our prayers; (ii) by His Humanity as the Lamb of God, to grant us the peace which He alone can give (S. John xiv. 27), and to have mercy upon us. Then follows the Lord's Prayer and a versicle in which we pray as taught in Psl. ciii. 10, so that God will be pleased not to deal with us after (*i. e.* according to) "our sins," nor reward us after (*i. e.* according to) "our iniquities." Then follows a collect introduced by the words "Let us pray," to mark the change from alternate petitions joined in by priest and people, to prayers said by the priest alone, the people only answering *Amen*. In the collect which follows, we pray to God, "Who despiseth not the sighing of a contrite heart, nor the desire of such as be sorrowful," (see Psl. li. 17), to assist our prayers, and that He will graciously hear us so that the evils which "the craft and subtilty," *i. e.*, the 'deceit and cunning' of the devil or man worketh against us, may be brought to naught, *i. e.*, rendered harmless, and that we His servants being hurt by no persecutions may evermore give thanks to Him in His Holy Church.

This collect does not end with the usual *Amen*, but is followed by two versicles adopted from Psl. xlv. 26 and Psl. xlv. 1, and then the Gloria appropriately follows the recalling of God's mercies to our forefathers.

In the *versicles* which follow, we invoke the Saviour to defend us from two classes of afflictions: (i) those due to the assaults of our enemies, and (ii) those sorrows which originate in our own sins. Then we invoke Him as the Son of David, "Who can be touched with the feelings of our infirmities," Heb. iv. 15, to have mercy on us; (iii) as *Christ* to hear us always, and (iii) as *Lord Christ* that He will graciously hear us.

Again as in the previous change from alternate ejaculatory prayers by priest and people, to one said by the priest alone, the same words, "Let us pray," are used. And then follow certain of the special prayers and thanksgivings which are printed in the Prayer-Book after the Litany. The two concluding collects in the Litany Service always come last. The first of these is concluded in terms of deep humility, and while confessing that for our misdeeds we rightly deserve punishment, yet we therein beseech God to enable us in all our troubles to put our whole trust and confidence in His mercy, and evermore to serve Him in holiness and pureness of living to His honour and glory.

In the prayer of S. Chrysostom, we humbly plead God's promise made to us through His Son, that He will hear and answer the prayers of those who are gathered together in His Name (See S. Matt. xviii. 19-20), and we beseech Him to grant what we have prayed for.

The *grace* taken from 2 Cor. xiii. 14, concludes the service.

There is an important lesson to be gathered from this concluding part of the Litany which we have been considering, which ought to serve as a guide to us in all our prayers to God, and that is the tone of self-abasement in which we are here taught to approach God. We find no vain boasting of what we have done, and how good we have been, or any setting up of our own deserts as a reason for imploring His aid and blessing. On the contrary, the whole spirit of these prayers leads us to feel that at our best we are but unprofitable servants, and without any merits of our own; and that it is only through God's mercy and the merits of His Son that we can hope for any favourable answer to our prayers. Another very important feature of this part of the Litany is, that we here indirectly testify our firm faith in the Divinity of our Lord. For in this part of the Litany, as in other parts of it, our prayers are directly addressed to Him as God. It is, as it were, a creed in prayer.

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

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

When the night came on the noise from the tap-room of the village inn was so great from the shout of the soldiers, and the merry-making of the recruiting party, that a whole group of little children were gathered outside the door to peep and listen.

Archie, lured by the noise, came amongst the group of idlers to see the gay scene within. The first room of the village inn was full to crowding; youths and lads were dancing to the sound of music, and the hot air came out laden with the fumes of tobacco and beer.

On the cap of one who stood near the door streamed the many coloured ribbons of the recruit, while his flushed face and sparkling eye showed he was highly excited by drink; he leant against the wall near the door, and was stupidly staring at the rest who were whirling round in the dance. Archie stood close to him at the opening of the door. At the end of the room were the soldiers, and their coloured dress and gay appearance riveted the eye of Archie.

"Mother, there's father," cried a little feeble voice close behind Archie, in the passage. "There's father; father, father," continued the child as its squalid hand was pushed past Archie to try and lay hold of the smock-frock of the recruit.

Archie looked round; a miserable woman stood in the passage, a pale blue shawl with its colour washed out, and ragged, hung over her shoulders which it barely covered, and a pale and dirty infant at her bosom, while another little one clung to her gown—was standing close behind him. She was trying to attract the attention of the drunken recruit. "Joe, Joe, do come," said she, in a voice so bitter as made a tear rush to Archie's eye. "Do come, please do, that's a good man, I'll never be cross again to ye, I'll make the home as happy if you'll only come."

The man turned round. Archie saw a look of some kind he could not quite understand flash across his face, and the man slipped away into the crowd.

"Oh! he's gone," screamed the wretched woman, and dragged back the child, who was still trying to push after its father. Archie never could forget that cry and the agony of that woman's face.

"That's my son, my Edward, my only prop and staff of my old age," cried the agonized voice of a woman, who making her way through the crowd, now tried to thrust herself into the room after a tall and fine looking youth, who with the streamer in his hat was beginning already to join in a dance.

"Oh, Edward, Edward, you'll not leave me, I know you won't. You said you never would. I'll never, never speak cross to you again." And she stretched out her old wrinkled hand to catch at the coat of her boy. Archie knew the youth well, and his tender heart was touched to the very quick. He seized on the unheeding youth. "Stop, Edward, stop, don't you hear your mother?"

"What, are you turned Methodist?" said the youth with a sneer, as he walked away.

"Stand back, my good woman, stand back a moment, the dance is not made for you, you've had your chance, you must let others have theirs," said a man, who pushing the poor creature roughly aside, thrust forward to the door. "There's a young rascal of an apprentice of mine got away among those listing fellows, and I must find the young fellow out."

"That's a fine youth," said the sergeant, placing down his mug and pointing at Archie; he'd make as fine a lad for a soldier as any in the regiment. Come in, my fine lad, what would ye say to wearing a red coat and fighting for the king?"

Archie shrunk back; he felt the man was one he should not speak with, but still his vanity was flattered; he longed to hear him speak again.

"Go," cried one or two lads who were envious of the way Archie had been singled out. "Go, he'll make your fortune; don't be a fool."

For a moment conscience struggled with vanity, but the latter overcame, and Archie placed himself again within the reach of the sergeant's eye.

Archie could not resist; a voice like Harry's seemed to speak in his ear that he should turn back, that he was going to his ruin. But his vanity was too strong, and he yielded; yet he hung his head down and looked ashamed.

All eyes were on him as he approached the table, and many was the youth there who envied him the grasp of the sergeant's hand, and the cry of "There's a fine fellow; I knew you were to brave a lad to be afraid of speaking to the king's soldiers."

Archie took the glass that was offered him to drink; the contents of it gave him spirit, and he seemed to gain courage each moment; his colour mounted to his cheek, his dark eye flashed brightly, and he was soon gay among the gay. The oaths of the men around him shocked and held him back at first: but he soon got used to them, and very soon joined them. The sergeant saw his advantage, and plied his victim with wine and flattery. Archie was soon quite overcome; he joined the dancers who beat their feet to the tune of an old fiddler who sat behind in a corner of the room.

Outside the door the group of women and children still jostled each other, striving to get a hearing of husbands and sons who were within. And that woman, with the little one clinging round her squalid neck, still stood there crying, and every now and then trying to get a hold of the wretched man, who, dead to all feelings, had joined the recruits.

The work was soon done. Archie enlisted, and returned to his home drunk, unconscious, and a soldier. He flung himself on his bed and slept till morning; at the first grey streak of light he woke up; as usual his first thought was of Harry, but a strange cloud hung over his mind, he could not recollect what it meant; his eye fell on his hat, which lay on the table, and the coloured ribbons in it; the truth flashed on his mind; he was no longer his own master, all his happy schemes were gone; his visit to Harry's grave, he had so loved; his attendance at church; his quiet thoughts of his dear companion as he walked home over the cornfields; all over; oh, how heavy his heart felt as he gazed on the gay gilt which had now faded away into the rose colour of sunrise. He started suddenly from his bed, and rushing to his window, he flung it open; the birds were singing sweetly outside.

Archie buried his face in his hands, and burst into tears; his first idea was to get free from his engagement. He rushed to the house where the sergeant was, but the sad faces of one or two outside told him how vain his errand was.

The sergeant was wholly changed; nothing but a sum of money he could never hope to get paid could set him free again; and with an aching heart Archie retraced his steps to his lodging to prepare for his journey. On his way he met Edward, the boy he tried to get to attend to his mother's bitter cry in the public house.

"What, Archie," said the boy, "are you deserting the good cause already? you look right down-cast."

"It's no good cause to me," said Archie sadly, "I've left the good path now, and God knows how I shall ever return."

"What folly!" said the other, "why there's time enough for such as we to think of religion; when's a man to enjoy life if he may not while he's young?"

"Edward, we shall repent this," said Archie solemnly, "that's he as lies in yonder grave has told me how it would be; and I only wish I was where he is, you know who."

He was only answered by a laugh as his companion moved off. He had little time to get ready, two days at the farthest. He had no one to leave he cared much for in the village, and he felt as if he would hardly be missed by the neighbours; he felt though he was leaving Harry, Harry's grave, and Harry's home.

Poor Archie, it was late in the evening when he set out alone to take leave of that quiet spot in the church-yard. It was very still; the evening air was calm, and the moths were making their noiseless flight over the tops of the long grass; the small gnats chased and darted after each other on the tall tapering tips of the trees; the dew was on the grass, and the flowers had closed up for the night. Archie flung himself on the grassy mound,

oh, he had so loved it! and now he had a feeling he never should see it again.

There was no sound in the churchyard, no one around it, and Archie felt alone with Harry.

"Oh Harry! Harry, do you hear me?" cried he, "if you do, oh how bad you must think me. I'm leaving you, and the blessed Church, and my First Communion, and all I promised you when you died. Oh Harry, if you had been here I should not have done this."

He stopped, and seemed almost to expect he should hear Harry answer him; but there was no sound on the still summer evening, except from an owl or two which flew round the grey church tower. Archie prayed, and prayed earnestly too, with all his heart. He gave one last look at the solitary grave, and at the church; he felt as if he was to see them no more. He lingered at the gate; the deep stillness of the summer evening all sunk into his mind, he gave one last look at the corner of the churchyard where the shadows had shrouded the grave, and returned to his solitary home.

In a few days Archie was on the wide seas; he had had but a little time to take his leave of his home. These days were days of confusion and bustle; and thrown as he was among the worst companions, Archie had but little time for better thoughts. His voyage was not long, but it lasted two or three weeks, and during that time he went through many changes of mind. The thought of Harry often came like sweet dreams over him and made him start when he had been yielding too much in some scene of vice and blasphemy; but it wore off soon.

Archie's sparkling eye, and cheerful face, and merry laugh were sure to bring him admirers and flatterers, and he could not stand flattery. His good thoughts became fewer and fewer; the shadows of evening seemed fast closing in around poor Archie's soul.

The whole scene of life was new to him, but he became accustomed to it at last. The troops were landed at length after a short voyage, and it was expected they would have to be soon in active service.

The country to which Archie had gone was one in which for some time a war had been going on, and all the horrors of war were to be traced on every side. The people of the country were disturbed and harassed by the passage of soldiers, and their quiet homes were continually broken up by those who had no regard for God or man. Archie's regiment was quartered in a village about five miles from the sea, and was waiting orders for marching, which were expected every day.

It was late one evening, as Archie was strolling home alone along a road down which he had been sauntering, that he saw coming along the figures of two or three men whose dress told they were soldiers. The middle one of the party, which seemed to be in deep conversation, was Edward. Archie thought he knew his voice, and as he came nearer quickly recognized him.

Edward met Archie heartily and kindly, though Archie observed one or two signs made between the soldiers he did not understand.

"Archie, my boy," said the youth, "we have a thing to propose to you; it's a bit of fun, but I know you used to be up to that years ago."

"Well," said Archie, "and what is it? I've no objection."

"Well," said his comrade, "you know how our colonel treats most of us more like brute-beasts than men; well—we won't stand it, that's what we feel, and Joe Wilson has put us up to a way of defending ourselves, don't you see? and he says he'll make sure of success."

"Well?" said Archie, doubting which way all this would lead.

"Why we intend next time he comes on parade to show him some of our mind, that's all, and you'll join us, won't you? that's a fine fellow."

Archie, whose mind appeared just then to be a little graver than usual, hesitated and was silent.

"Why you haven't turned Methodist, have you?" said the other, scornfully, "you are going to be like that thin-faced boy, Harry, as they called him out at home yonder."

There is sometimes strange power in a name, especially in reviving old feelings. The mention of Harry's name even in scorn touched Archie to

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the quick; he was not shallow, and his feelings, however smothered, were deep; Harry's name had never met his ear for many a day. He had thought of him most days; but a name often gives a life and form to thoughts, which without it are nearly dead.

Archie started, a good thought seemed to come into his soul. "No," cried he, "I can't join you," and Archie walked quickly by him.

"Well, I never saw the like of that," said the other laughing, and looking after Archie, "I never saw a lad so changed for the worse, but I won't let him off so easy either."

Archie overheard the beginning of this remark; he had not viewed himself a changed character for the better, in fact the contrary; but hearing that he was looked upon as changed, he thought he was so, and it made him feel better. In this mood he fell in with the sergeant; who was a good man, and one who had done his best to promote real religion among the soldiers.

"Will you have a walk this evening?" said the sergeant to Archie. Archie consented, and they went off together.

"It's a pity that some of us can't get together and make some stand for what is right in the regiment," said the sergeant; "it only wants a beginning, and I feel sure there's many a one will quick enough turn from their bad ways they are following. But there's none to make a beginning."

Archie was silent; it was a good moment with him, and he prayed silently to God. Harry came before him.

"I'll do anything you wish, and can tell me," said the boy frankly.

"That's a fine fellow," said the sergeant, "but will you stick to it? will you go on if you begin? there's the point."

Archie again hesitated; he well knew his own wayward mind. "I think so, I wish so," said Archie.

"You can't say more than that," said the other. "only remember, my good boy, that the grace of God will do anything, and help the feeblest intention."

Archie sighed deeply. "I'm thinking," rejoined the other, "if some of our men would only come forward to receive holy communion, it would be so good an example."

"I never did receive it," said Archie, thoughtfully; "but I wish to do so, and meant to do so long ago, only I put it off from time to time."

"Ah, that putting off," said the sergeant; "but better late than never. Well, what do you say to beginning now?"

"I should wish very much if I were fit," said Archie. "Well," but said the other, "as I believe, all are fit who really intend, and wish to lead a good life, and will leave off sin."

"I'm so afraid of falling afterwards," said Archie.

"Yes," but said the sergeant, "who is there in this wide world will not? it seems a mistaken view of yours; there's no harm done if you should, you have but done your best, and gone to God's ordinance for help as He bids you. I do not see but how that would be a reason in the same way against saying your prayers, or using any other means of grace."

"I so fear myself," said Archie. "Right, right," said the sergeant, "but so you should, and lean on God's blessed grace: but remember, you'll be laughed at."

"I think I can bear it," said Archie.

"Well, I'm glad to see your cautious," said the other; "for I well know what you have before you, —laughter, and being told you're a hypocrite, and being reminded of the faults you really have in you; all these are hard to bear."

So the good sergeant talked with Archie, till the evening sunset had sunk into twilight, and that had given way to the stars.

(To be Continued.)

The Advertising

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

A Prayer.

As on a summer's eve the sun's soft rays
Make the heart glad,
So, gentle Saviour, look Thou on my soul
So lone and sad.

And as that sun, in depth of winter, melts
A mass of snow,
So do Thou melt my heart with holy love
And make it glow.

Of what avail are all the joys of earth,
O Lord Divine?
They are as dross to silver seven times tried
Compared to Thine!

Dear Lord, I am too poor, too frail a thing,
To dare to Love,
Oh, let me simply fold my hands in prayer
And look above;

Sure that in mercy, and with pitying hand,
Thou'lt "Lead me on,"
And give me grace to follow faithfully,
Till night is done.

Grant me that I may battle manfully
By Thy dear side;
But of myself I can do nothing well,
Be Thou my guide.

The night is coming: Lord, in that dread hour
Be Thou my stay;
Then shall I safely pass through death's dark vale
To endless Day.

Epitaphs.

BY THE REV. W. A. CUTTING, M.A., VICAR OF GAYTON.
"Man's long home."—*Ecclesiastes.*

(Continued)

Some epitaphs are queer, grotesque—painfully so. If the reader seeks any of these doggerel or incongruous effusions, let him peruse the headstones in the nearest churchyard. To quote any of them here would be to become a party to the folly and ignorance of those who framed them.

In pleasing contrast with epitaphs of this character, which but for a sad want of oversight would never have been allowed to desecrate "God's acre," I give the two following from village churchyards in Norfolk, as good specimens of their class:—

"Let no proud stone with sculptured virtues rise,
To mark the spot wherein a sinner lies;
Or if some boast must deck a sinner's grave,
Boast of His love who died lost man to save."

I give it, of course, as it stands; else one or two verbal alterations would leave little to be desired. The other is, perhaps, better still:—

"What shall we write on this memorial stone?
Her merits? She did trust in Christ alone:
My sorrows? She would blame the selfish tear:
My love? Ah me! it needs no record here."

Looking up from his paper, the writer can see where,—

"With Me in Paradise"

marks the resting-place, as it indicates the late conversion of a young fisherman. In a neighbouring parish, which I once served, the headstone of an innkeeper, also converted—if really, *signally*—in his death-illness, bears record:—

"Where sin abounded,
Grace did much more abound."

In my native village, the memory of an aged farmer and of his no less venerable wife, is preserved by a tombstone which tells how at such and such dates he "died in the faith" and she "slept in Jesus." I have seen also in Suffolk the headstone of a country clergyman—plain, like himself, but, as the sepulchre in the garden, hidden away in a rich growth of evergreens—which after the name, etc., has for epitaph the telling words,—

"Waiting for the Adoption, to wit the Redemption of our body."

In a church in the same country, the death of a young man, full of promise for the ministry of our Church, is beautifully veiled under the words:—

"When the fruit is brought forth, immediately He putteth in the sickle, because the harvest is come."

In the Jews' Episcopal chapel, London, on the tablet to Dr. M'Caul—the divine who, in favour of a Jew, refused to be the first Anglican bishop of Jerusalem, and whose work, "The Old Paths," has mightily convinced the Jews and been blessed

to the conversion of many—the appropriate inscription is, from the Old Testament, in English and Hebrew,—

"Ask for the old paths" (Jer. vi. 16).
and from the New,—

"He loveth our nation."

The following is from the cemetery of one of our watering-places, by a visitor who brought his daughter there, as it proved, to die:—

"TO MY MARY."

"I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight."

Ah, by the way, what a chapter that Gen. xxiii. is! Its subject—the First Grave! And the first recorded use of money to purchase it!

But to return: the late Robert Leslie Ellis, whose body was long a "worn-out fetter" to his, highly-gifted soul, proposed,—

"Thou hast broken my bonds in sunder."

(To be continued.)

A Child's Thought of God.

They say that God lives very high!
But if you look above the pines
You cannot see our God. And why?

And if you dig down in the mines
You never see Him in the gold,
Though from Him all that's glory shines.

God is so good, He wears a fold
Of heaven and earth across His face—
Like secrets kept, for love, untold.

But still I feel that His embrace
Slides down by thrills through all things made,
Through sight and sound of every place.

As if my tender mother laid
On my shut lids her kisses' pressure,
Half-waking me at night, and said,
"Who kissed you through the dark, dear guesser?"
—Elizabeth Barrett Browning.

Some Pious Customs and Helps for the more Devout Reception of, and Behaviour at, the Blessed Sacrament.

It is a very ancient custom of the Church to receive the Holy Communion early in the morning. This is done as a mark of special reverence to the Holy Sacrament, as it is then the first food received in the day, requires more self-sacrifice to obtain it, and our thoughts and feelings are then the freshest.

After the Prayer of Consecration, pray very earnestly for all things that you most need; pray for others also. It may be well to have some special subject for your intercession at each Communion that your thoughts and desires may be more entirely fixed upon it. This is the special time for our intercessions to be heard when we are celebrating the mystery of our Saviour's Sacrifice.

As you go up to receive, say, "Lord, I am not worthy that Thou shouldst come under my roof, nevertheless speak the word only, and Thy servant shall be healed."

Come reverently to the Holy Table in your turn. Take off your gloves before. Be as devout as possible, but avoid all extravagant postures that may attract attention, and thereby hinder the devotions of others.

It is also an ancient custom to receive the consecrated bread in the hollow palm of the right hand, supported by the left crossed under it. This makes as it were a throne for its reception, and prevents any portion of it falling to the ground. Clasp the cup firmly with both hands.

After having received, say, "Thanks be unto God for His unspeakable gift." "My Beloved is mine, and I am His." When you return to your seat, and while others are communicating, continue in meditation on God's love and mercy to you, and in earnest prayer that Christ will abide with you for ever. "Abide with me, O Lord, for without Thee I can do nothing."

At the conclusion of the service, after the blessing, you can repeat the Nunc Dimittis, "Lord, now lettest Thou Thy servant depart in peace," &c. (See Evening Prayer.) Remain on your knees till the consecrated elements have been consumed. It is a reverent custom also to remain and stand up while the officiating clergy are returning with the alms and sacred vessels.

The Saints and the World.

Poor world, poor world, what would'st thou be
Without the saints to pray for thee?
Without their love to intercede,
Without their heavenly grace to plead,
Without their strength to hold thee up,
Their sorrows in thy brimming cup?

Thou know'st it not, but these are thine
By many a token, many a sign;
We see the mark of saintly hands
Where scoffing irreligion stands,
And cruel pride and wild despite,
Unwilling, catch some borrow'd light.

For, as the sun on noisome place
Pours down his flood of beauteous grace,
So saints, upon a world of woe,
Shed gleams which sometimes gild it so
That often, to the outward gaze,
It glitters fair in heavenly rays.

But to the eye which looks within,
There breaks a glimpse of woe and sin;
The saints are Christ's, the world its own;
They serve, it lives for self alone;
The saints are poor, the world is great,
The saints are love, the world is hate.

Still world, poor world, what would'st thou be,
Without the saints to pray for thee?
Who knows the vengeance and the hurt
Which daily orisons avert?
Who tells the judgments turned away
Because a saint of God can pray?

All Saints! O wondrous power is yours
Which hatred of the world endures:
More wondrous still, the love of One
Who to your starry host is Sun,
The King of Saints, Who all day stands
To sinners stretching forth His Hands.
—W. Chatterton Dix.

The Chief Shepherd.

Our Lord is "the Shepherd and Bishop of our souls," 1 S. Peter ii. 25. He feeds His flock like a shepherd. As a Bishop He watches over His people, knows their wants, and gives them all things needful for their souls and bodies.

He is "the Good Shepherd." He is good above all other shepherds. They do much for their flocks: He does more, nay, He does all. For He gives His life to save His sheep from death.

And He is the "Chief Shepherd." Other shepherds are appointed by Him. But they are men, weak and sinful like those to whom they minister. They need the Chief Shepherd's care, to save their own souls and the souls entrusted by Him to their guidance. He is Chief, because there are others who hold the lower place. Every time we see one of them, we think of Him who has set them in the Church and has given them their commission. Thus, by their ministrations, we are constantly reminded of our dependence on One far above them and us. The more servants He has, the more dignity we see in Him, and the more we are moved to give Him the honour due unto His Name.

Winter Scenery.

There is a sombreness about it. Trees without their foliage lose much of their beauty, unless to those who have gone beneath the surface, and, like Ruskin, see beauty in the browns and blending hues. The white snow on dark evergreens will draw exclamations of admiration from any one who has an eye for the beautiful at all. In an old stone church grown grey, with its faded vines and leafless trees around, do you not see beauty? How beautiful it seems as the worshipper of other days in his distant home thinks of it at this New Year time. The anthems he used to sing come ringing back again; the old minister's voice sounds as of old, although for years the kindly face is gone and the silvered hair is there no more—no more. Those who used to sit side by side with him there, where are they? Scattered. "Some are married, some are dead," but the old clock, like Longfellow's, ticks away his unchanging "forever—never, never forever." Ah, yes; there is much beauty around the old church yet; there is little in life that can call up those sacred memories or such helpful thoughts, as we think of the unforgotten past and many changes Father Time brings. How small one feels in the presence of these things, almost as small as when beside some great moun-

tain, and helpless as when he would stay that mountain torrent, as it leaps from rock to rock.

Yet, one thing remains unchanged in the old church—the same God is worshipped, the same grand old hymns and psalms are read or sung, and the Spirit as powerful as at Pentecost comes down and abides with the real worshipper there.

The Effects of Bad Temper.

It has been said that "notwithstanding the many complaints of the calamities of human life, it is certain that more constant uneasiness arises from ill-temper than from ill-fortune. In vain has Providence bestowed every external blessing if care has not been taken by ourselves to smooth the asperities of temper. A bad temper embitters every sweet, and converts a place of happiness into a place of torment." How true the above is, none who are much known with their fellows can deny. Undisciplined tempers bring ill feeling, quarrels, and all kinds of evil in their train. They do more than many other sins to effect separations between friends and disunion in families, they cause wounds which time can seldom or never heal, they form breaches which apparent reconciliations bridge over but faultily. There are words spoken in anger which are never forgotten; there are looks which imprint themselves on the mind as an indelible mental photograph; there are sudden silences which chill and wound as effectually as the most bitter and scathing speech; there are the actions—outward and visible signs of ill feeling—which leave a mark in hearts which little deserve the pain they cause. There are these things and many others which add to the suffering and sorrow of many, all caused by bad and uncontrolled temper.

Don't be Too Positive.

Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously. Don't be too certain.

John, where is the hammer?
"It is in the corn-crib."
"No, it's not there; I have just been looking there."
"Well, I know it; I saw it there not half an hour ago."
"If you saw it there, it must be there of course; but suppose you go and fetch it."
John goes to the corn-crib and presently returns with a small axe in his hand.
"Oh, it was the axe I saw: the handle sticking out from a half-bushel measure; I thought it was the hammer."

"You said positively that you did see the hammer, not that you thought you saw it. There is a great difference between the two answers. Do not permit yourself to make a positive statement, even about a small matter, unless you are quite sure; for, if you do, you will find the habit growing upon you, and by and by you will begin to make loose replies to questions of great importance. Don't be too certain."

What a Boy Accomplished.

A boy who attends one of our Sunday-schools went out into the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home to-morrow."
The swearer, who had taken a great liking to him, said, "I thought you were going to stay all summer."

"I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will go."
The man felt the rebuke, and he said, "If you will stay I won't swear," and he kept his word.

Boys, take a bold stand for the right; throw all your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and in that which is to come.

Hints to Housekeepers.

ALTOGETHER DISAPPEARED.—*Dear Sirs*,—About three months ago I was nearly wild with headaches. I started taking B.B.B. and took two bottles and my headaches have disappeared altogether now. I think it a grand medicine. LETTICE RODES, Londesboro, Ont.

CARROT PUDDING.—One-half pound raw potatoes, peeled and grated; one-half pound of carrots, grated; one-half pound of flour (or seven ounces bread crumbs and one ounce of flour); one-half pound of suet, chopped fine; one-half pound of sugar, one-half pound of currants, one-half pound of raisins. Mix well together and flavour with lemon, brandy, whiskey or spices. Steam three hours. Peel improves it. Cover with cotton while cooking, and leave it on while it is cold. It will keep two or three months in cold weather, and steam again a couple of hours when you want to use it.

SPICED BEEF.—Five pounds of the shank, boiled five hours with celery seed. Drain off the gelatine then, and chop the meat very fine; add pepper and salt to taste, and put it into a cloth, on a platter. Cover with the cloth, and press it.

Take cold beef, veal, or any other meat, the more variety the better, hash it fine, and mix with two eggs, a little grated onion, melted butter, two crackers pounded, pepper, salt. Form into balls, and fry in butter. Serve with drawn butter flavoured with lemon.

VERY MUCH PLEASED.—*Sirs*,—I am very much pleased with the effects of Hagyard's Pectoral Balsam. Our family has been greatly troubled with severe colds, pains in the chest, etc., and have been promptly relieved by this valuable medicine, which we willingly recommend. CLARA A. MCKENZIE, Clarendon Station, N.B.

CHOCOLATE CARAMELS.—Dissolve a pound and a half of granulated sugar in a coffee cup of rich cream, add a good sized pinch of cream of tartar dissolved in a little warm water, let come to a boil, and put in four ounces of grated chocolate. Boil rapidly and stir until it is hard. Pour out to cool in a shallow dish. Cut in squares when cold. Coconut, lemon or vanilla caramels may be made in the same way.

A CURE FOR DYSPEPSIA.—In investigating the cause of this prevalent complaint it is found to rest principally in wrong action of the stomach and impurity of the blood. These exciting causes are easily removed by the regulating, purifying tonic and digestive effects of Burdock Blood Bitters, hence the success of B.B.B. in curing dyspepsia in any form, no matter how long standing or how severe it may be.

GEMS.—Two cups of flour, one cup of milk, one cup water, a little salt; mix well and pour into iron-clad pans that have been heated very hot indeed, first putting a piece of butter in each partition. Bake quickly in a very hot oven.

TUMBLER CAKE.—Three tumblers of sugar, one tumbler of butter, one tumbler of sweet milk, four eggs, five tumblers of flour, one teaspoonful cream tartar, one-half teaspoonful soda, a tumbler of citron. Flavour with lemon.

ENGLISH PUDDING.—One cup of molasses, one-half cup of butter, one cup of sweet milk, a teaspoonful of soda, a teaspoonful of different spices, one cup of chopped raisins, three and a half cups of flour. Steam two or three hours.

CHOCOLATE ICING.—Two cups of sugar and just enough water to moisten. Boil until clear; add two cakes of grated chocolate and one egg beaten stiff; flavour with vanilla, and beat until cold. After covering a cake with chocolate icing, have ready a cup of English walnuts shelled, and arrange them over the top in circles. Daisies may be made of raisins, by placing one with seven around it at intervals over the cake. Raisins may be iced, then dried in the oven, and placed upon the chocolate cake, making a contrast, if desired.

SAMPLE CHOCOLATE FREE.—A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

Children's Department.

Little Fritz.

Little Fritz was born in Africa, but he was not an African baby. His parents were Germans, and little Fritz had a white skin like other German children, and English children as well, and nice rosy cheeks. His parents were missionaries, who had come to teach the black people.

When Fritz was only three months old, a number of black men came into the house where his parents, Mr. and Mrs. Ramseyer, lived, with guns in their hands. They pointed the guns at Fritz and his parents.

But Mr. and Mrs. Ramseyer ran forward and held out their hands to the black men, and said, "We are white people; we are friends; please do not point the gun at the baby."

Then the black men put down their guns, and said, "You must put your best clothes on and come with us."

These men were soldiers of the king of Ashantee, and the king of Ashantee had sent them there, and told them to bring the white people to him.

Fritz's father and mother had no time to pack up anything, but Mrs. Ramseyer got the baby's bottle and some tins of condensed milk, and a warm wrap to put around him. The black soldiers said, "You shall soon come home again;" but they did not really mean to let them go.

Fritz's father and mother had to walk along with them for miles and miles in the hot sun, carrying him in their arms. By-and-bye they got very tired, and one of the men, who was kinder than the rest, said, "Give me the baby and I will carry him for you." But as soon as little Fritz found himself in the black soldier's arms he began to cry, and he would not be happy till his father had taken him again.

On and on they went, farther and farther from their home. They pass-



Willie Tillbrook
Son of

Mayor Tillbrook

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

Hood's Sarsaparilla

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

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

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For information address
JO N. C. FISHER, M.D., W. E. MILLER,
Medical Superintendent, Business Manager.

ed through many villages, and some rough men came out and struck them with their fists. Poor little Fritz got a blow, though they did not mean it for him. Happily it was not a hard one, and though he cried a little he soon stopped again.

Soon all the milk they had brought with them was gone, and then Fritz's father and mother did not know what they should give him to drink. At last the captain of the party gave them some tins of condensed milk, which he had stolen out of their own house. These lasted two weeks.

The journey was long, and when they stopped for some days to rest, the soldiers built a little hut out of the branches of trees, which kept off the hot sun. But one night it rained, and the rain came right through the branches, and Fritz's father and mother got very wet. Little Fritz lay in their arms, and they held a great wooden dish over him to keep the rain off.

When they set off on their journey they had to walk through a quantity of very tall grass; the grass was wet, and poor Fritz got very cold. Farther on there were steep hills to climb, and rivers to cross, but Fritz's father carried him so carefully that no harm came to him.

One day they were crossing a ditch, full of muddy water. Down fell Fritz's bottle into the ditch, and the india-rubber cork rolled into the mud out of sight. Fritz's father and mother were very much troubled. They searched and searched in the mud for a very long time. Oh, how glad they were when at last they found the cork!

But by-and-bye the last drop of milk was gone. What could they do now for poor little Fritz? Some kind people gave them a few eggs for the child, and Fritz liked these very much. But when they were gone, Mr. and Mrs. Ramseyer had no money to buy more. Mr. Ramseyer went to the captain and said, "Do give me a little gold-dust, to buy eggs for the baby!" But the captain only laughed.

Then Fritz's father took him on his arms, and the mother walked by his side, and they went round one of the villages from door to door, and begged the black people to give them eggs for the baby. Some of the people were very sorry for poor little Fritz, and gave him some eggs.

At another village, farther on, there were none at all to be had. But two of the black women there saw how hungry the poor baby looked, and they came and said to his parents, "There are two eggs down by the brook; they were put there as an offering to the fetish."

A "fetish" is a strange sort of idol which these people worship; none of them would dare to take what was offered to the fetish, but these women felt sure that the white people were not afraid of it, and that they might safely take the offerings. So Mr. Ramseyer went down to the brook and found the eggs.

How glad they were to get them for the poor little baby! After this they met with some more kind people who gave them some eggs.

But poor Fritz grew thinner and thinner. The pretty roses had all faded out of his cheeks, and he lay still day by day, so patient and quiet, looking up at his father and mother. They saw that he could not live much longer, and their tears often fell when they looked at their darling baby. But they knew that the Lord Jesus Christ would take little Fritz to be with Him, and there he would never more suffer from the hot sun, or the cold rain, or the want of food.

The dear little fellow liked to have the india-rubber cork of his bottle to suck. It seemed to comfort him. But nothing could do him any good. One evening his parents saw that the end was very near, and they said to the black men, "Do please give us a little palm-oil. We want to have a light in the night, while our baby is dying."

They do not burn candles in that country, but little lamps filled with palm-oil.

The black men said, "The baby must not die; our king wants to have it." But God did not mean little Fritz to go to the king.

That night he slept well. When he woke up in the morning he looked quite lively, and began to play with the buttons on his mother's jacket, a thing he had not done for a long time. He seemed to enjoy his egg, but by-and-bye he suddenly turned his eyes and fixed them on his mother. She took him in her arms, and saw at once that he was dying. His breath grew shorter and shorter, and once more he looked up at his father and mother as if he wanted to say good-bye to them, and then all was over. Little Fritz had gone to be with the Lord Jesus.

His parents could not get any wood to make a coffin, so they got some branches of palm-trees and wove them together, and made two baskets of them. Then they laid the little body in one basket, and put the other over it for a lid. They carried it out and buried it. But that little body will rise again when the Lord Jesus comes. And little Fritz will have a shining white robe, and a palm branch in his hand, and will sing joyful songs of praise to the Lord who loved him and died for him.

Winnie's Disappointment.

It was a cold winter morning, dull and grey. A light fall of snow had whitened the fields and hedges nearly a fortnight before, and since then a frost had hardened the ground and kept its white covering unchanged. For the poor and the homeless it was a hard time, but little Winnie, as she trudged along the white road by her mother's side, felt neither cold nor sadness. Wrapped up in her warm fur-lined little coat, and with her mind full of coming pleasures, she was as happy as any little girl could be. For was it not Christmas-eve, and was she not going with her mother to do some delightful Christmas shopping? Visions of the gay shops had been be-

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

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"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

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fore her mind many days, and dreams of the lovely doll which her mother had promised her for a Christmas present.

It was about two miles along the country road to the little market town; but that did not seem far to Winny, when her mind was full of such delightful thoughts.

"Oh I wish it was always Christmas time!" she suddenly exclaimed.

"I wonder if the little birds wish that, Winny, when they can't get any worms to eat; or the poor little children who have no warm homes to shelter them?" her mother replied.

Somehow Winny had not thought of them, and as they had just then reached the High Street, no more could be said.

The first shop they went into was the confectioner's, and while her mother was giving her order Winny amused herself by looking at the lovely sugared cakes in the window. Each one was decorated with a little figure, and it took Winny some time to decide which was the prettiest when her mother asked her to choose. While she was looking first at one, then at another, a little face was peering in from the outside at the tempting show. It was a pale, wistful, hungry-looking face, belonging to a little ragged boy.

"Poor little fellow!" said Winny's mother, seeing him. "How hungry he looks! Take him these two buns, Winny," and she took two fresh buns from a pile on the counter.

Winny went to the door, and said, "Here, little boy!" twice before the little fellow heard. Then he withdrew his eyes from the cakes and came to take Winny's buns with a bright look, and a "Thank you, miss!"

When Winny and her mother came out of the shop, a few minutes later, the little boy had vanished, and Winny soon forgot all about him; for the shops were bright and gay, and there was so much to see as they went from one to another. The people, too, were all bustling about, as if they had pleasant business on hand.

The last shop they went into was, Winny thought, the best of all—for it was the place where she was to choose her doll. And there, indeed, was a bewildering variety of beauties! Winny thought at first that she would never be able to select one among so many. They seemed all beautiful, till her eyes fell upon a doll placed by itself in a large glass case; and then she could not look at any of the others.

"Oh, mother," she said excitedly, "I have chosen! Do buy me that lovely doll!"

Winny's mother turned and looked. "That doll, Winny! But don't you know, dear, it will cost a great deal?"

"Five guineas, madam," said the shop-woman, who had overheard. "It is a Paris doll, with dress complete."

"You must choose one of the others, Winny," said her mother; and just then a lady who had entered the shop came to speak to them. Winny wished that Mrs. Donne and her daughter Lucy had not come in just then. Lucy soon informed Winny that she was going to have the prettiest doll in the shop; her mother had said she might. As soon as she saw the beauty in the glass case, she went up to her mother and declared that she had chosen.

Winny looked on anxiously as Mrs. Donne asked the price. "I must have it, mamma, said Lucy—and after a little hesitation on the part of Mrs. Donne the beautiful doll was bought and lifted out of its glass case, while

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"Nicely, Thank You."
"Thank Who?"

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Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.

Give thanks. That it is such a wonderful flesh producer.

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Mrs. Donne said to Winny's mother—"After all, Christmas only comes once a year!"

Lucy was much too excited to notice the cloud on Winny's face, as the treasure was carefully wrapped up and carried out to the Donnes' carriage. But Winny's mother saw, and when their friends had gone she said gently, "I could not afford to pay all that for a doll, Winny. We must not spend all our money on ourselves, dear, but keep a little for the poor this winter. I am sure my little girl will not be so selfish."

But the cloud was still on Winny's face. "It's only once a year!" she said, echoing Mrs. Donne's words.

Her mother did not say any more just then, but seeing that Winny had lost all interest in the dolls, she chose one herself, and then they left the shop. For a time they walked along in silence. The gay streets had lost their charm to little Winny. She had let envy creep into her heart, and that, you know, turns the brightest things into darkness.

Turning from High Street, they went down a little lane, where Winny had been before with her mother, to visit an old servant who was helpless with rheumatism. When they got inside the little room, Winny went and looked out of the window, while her mother talked to old Sally. The window looked into a dull little street, with tumble-down houses opposite. Winny was still thinking rebelliously of the doll, and at first she did not notice a little boy who was sitting on some steps opposite. When she did she became interested, for it was the very same little boy to whom she had given the bun, and he was breaking one of them into small pieces to feed a raven which stood on the steps beside him. Winny called her mother to come and see; and as they watched him, they saw that he had not eaten any of the buns himself, for the other lay beside him on the steps.

"We will go and speak to him, Winny," said her mother, after they had watched for a time, and they crossed the street to where the little boy was sitting.

"You are giving away all your buns!" said Winny's mother to the boy.

"Jack's hungry too, ma'am," answered the little fellow.

"Is he your bird?" she asked.

"No, ma'am; he ain't nobody's, as I knows on; but we goes shares. He's hurt his wing and can't fly."

"And do you feed him every day?"

"T'aint allus I've got anything to feed him with," answered the boy; "but we goes shares, Jack and me."

He was still breaking off pieces from the bun for the raven, which seemed quite tame.

"Where do you live?" asked Winny's mother.

And then they learned that the little fellow had no home, that he slept where he could—sometimes in a porch, sometimes on a door-step—his father was dead, and his mother had gone to prison "for being drunk." "And I'm nearly allus hungry now," the little fellow said.

I cannot tell you all that the little boy said, nor all that Winny thought as her mother talked to him. But he went home with them that night carrying their parcels; and you may be sure that he was well warmed and fed in Winny's home. If I were to go on with the history, I could tell you how Winny's father and mother got the little fellow into an industrial school, and how he learned to be both useful and good. But all that would take a long time to tell, and this is only the story of Winny's Christmas-eve. After

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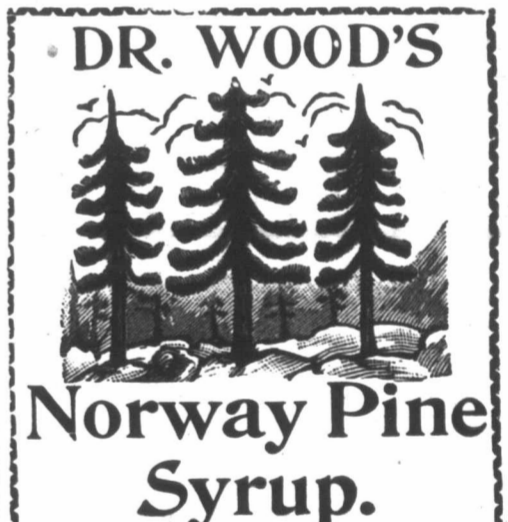


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she had seen the hungry little boy sharing with the helpless raven the food of which he had so little, Winny thought with shame how she had been discontented and angry because she could not have an expensive doll.

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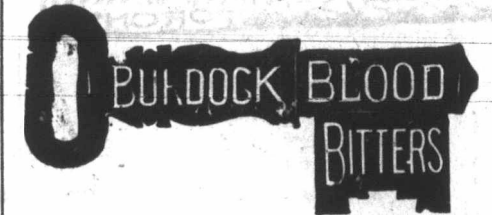
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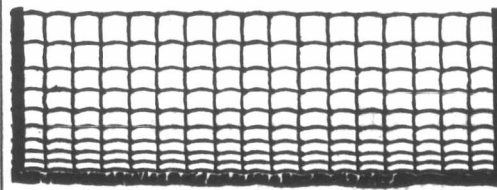
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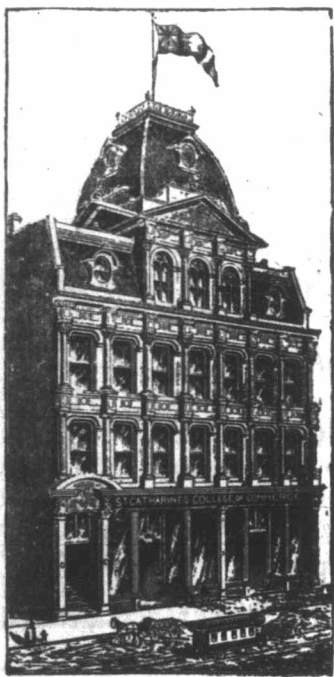
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