

# Canadian Churchman

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

Vol. 20.]

TORONTO, CANADA, THURSDAY, JANUARY 11, 1894.

[No. 2.

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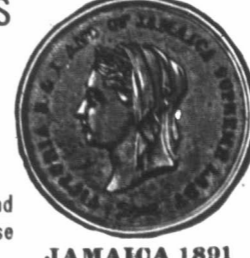
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These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

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TORONTO, THURSDAY, JAN. 11, 1894.

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AGENTS.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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## Lessons for Sundays and Holy Days.

January 14—2 SUNDAY AFTER EPIPHANY.

Morning.—Isaiah 55. Mat. 8, v. 18.  
Evening.—Isa. 57, or v. 61. 53 or 54. Acts 8, v. 26.

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

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

"THE ANGLICAN CHURCH CAN MEET US ON at least equal terms in all respects except that of delivering an awakening or persuasive Gospel message." So confesses Dr. Rigg as a Methodist (ex-President), and his exception does not amount to much. In fact, the time is past when our Methodist friends could boast of superior preaching; the Church clergy have asserted and proved their equality at least. The *Rock* well says, "We think the statement might be carried further than Dr. Rigg would be willing to allow, so far as to account in a great measure for their *slow progress* of late years as compared with the progress of the Church."

IS THE WORLD GROWING BETTER? is a conundrum recently offered by the N. Y. *Independent* to nine eminent writers. Some of them answered "yes," one (Dr. Cuyler) was undecided, but Mr. Moody gave a decided "no." His opinion is, apparently, that the world is bound to get worse before it gets better again—"the present dispensation will end in a great smash up, but I believe that out of it the most glorious age in the world's history will come." After all, there must be many points of view for answering such a question: and various opinions.

"CHALMERS IS QUITE DEAD!"—as a sermonizer for the times. So avers a well-known theological bookseller. He gives the palm of popularity to Spurgeon's sermons and Parker's, but declares Talmage is *passé*. Among the largest sales at present are the sermons of Liddon, Robertson,

Keble, Pusey, Scott-Holland, Knox-Little; as well as Maclaren, Farrar, Dale, Vaughan, Caird, Kerr, Church, Clifford, Price Hughes, McNeill, Phillips Brooks, and Beecher. He thinks that Newman, Manning, South and Jeremy Taylor are "dying out."

HE LIVED FOR FIFTY YEARS ON HIS SUPERANNATION!—a clergyman (of whom Sir Andrew Clarke once told) who had been "given six months" by certain medical examiners for life insurance. The worst of it was that the poor fellow was on the eve of marriage—had engaged a suite of rooms for his home—and felt constrained to break off the match. It was a capital instance of careless "prognosis"—heart disease discovered where none existed!

GREEK VIEW OF THE ANGLICAN POSITION.—At a recent meeting of delegates in Illinois, Archbishop Latas, of Zante, solemnly stated that "his most earnest hope and prayer was that the Anglican and Greek branches of the Holy Catholic Church may be brought together in close inter-communion, and that they may thus together become a bulwark against the claim of the Roman Catholic Church. The Eastern Church will soon be ready to *clasp hands* with the Anglicans in the closest unity." The anti-Roman tone of the address was unmistakable.

"OUR ONLY HOPE" is the name of an admirable little manual compiled by the present Bishop of Quebec. Those who have heard of the Bishop's reputation as a writer—still more those who have had the advantage of seeing and hearing him—will expect a "rich treat" (in a spiritual sense) in these pages intended for the newly-confirmed: and they will not be disappointed. We have never seen anything quite so well adapted for this purpose. The "booklet" is from the *Morning Chronicle* (Quebec) press, and very neat.

THE RIGHT WAY TO DO IT.—The method taken to ascertain the feelings of the congregation of Quebec Cathedral in regard to certain alterations of the fabric and services must—independently of results—commend itself to reasonable people as a practical measure. The propositions were first laid before the "Select Vestry," who accepted some, rejected others, and left the rest in abeyance. Then the congregation was summoned and consulted—we should have preferred "communicants only." Some measure of *concordat* should result, sooner or later.

DECAY OF THE "ITALIAN MISSION."—Clever R. C. writers spring very pretty articles of glorification and triumph on the world occasionally in the reviews and newspapers: but their own (private) papers are written in a very different strain. The *Church Review* publishes a string of quotations taken from two chance copies of R. C. literature, in which they make no bones about their losses being greater than their gains, the tremendous "leakage" going on from their ranks, want of zeal and *esprit de corps*, lay apathy, disorganization, absence of leadership and good example, decreasing means, "classes and cliques," general meanness, etc.

STAGE BURLESQUES OF THE CLERGY have become so common as to cause comment in the daily papers. *Church Bells* says, "The facts fully

justify the protests that have been made. The stage clergyman is usually a most objectionable character, who is either a buffoon, or a hypocrite, or a ruffian of some kind, whose cloth is merely a cloak for his villainy. Church people have the remedy in their own hands." It is then recommended that Church people should "strongly make known their objections to such breaches of good taste." Their protest will have effect.

"THANK YOU!"—A writer in the *Pall Mall Gazette* has been lately directing attention to the growing disuse of this phrase. It seems to be disappearing from everyday conversation. *Church Bells* wisely observes, "It is not merely a trivial matter; but a 'little straw,' doubtless, is this courteous phrase, only it shows which way the stream is running. Gentle manners are certainly not our strong point nowadays: and yet gentle manners are a part of Christian duty, and should characterize every Christian man, woman and child." The first "step down" was "thanks!"

THE COWARDICE OF SUICIDE is well pointed out in a recent sermon by Archdeacon Farrar—"though by a strange sign of the error of the times, it has been openly defended in a Christian newspaper of a Christian land." He goes on to quote from Plato and Scott and adopt as his own the lines

"When all the blandishments from life are gone,  
The coward slinks to death, the brave live on."

We cannot imagine how any "Christian" newspaper could defend such stark defiance of the Divine Will—such distrust of Divine love.

WHERE DO ALL THE PINS GO?—A scientific speculator calculates that the pins and needles, when swept out of doors, sink into the ground, work their way through drains and river channels into the sea, collect there in masses, drive a path to the centre of the earth, get melted and fused into molecules of metal—which will doubtless re-appear at the surface, puzzle the learned ones, and then be made into pins and needles again! All this is inferred from their shape, size and material.

THE RIGHT STYLE OF CONTROVERSY.—A correspondence has sprung up in the *Guardian*, between Messrs. MacColl and Grueber on one side and Luke Rivington ("Vert") on the other. The latter concludes a recent letter (on "Valid Consecration of Bishops") with these words:—"It is a pleasure to cross swords of amity rather than of controversy with men who, like Canon MacColl and Mr. Grueber, have done such long and able service to the Communion to which they belong." He "hopes that he has said nothing inconsistent with charity in all this," and "writes from long proved conviction that explanation of our position is, from any point of view, a gain."

WESLEYAN "FORWARD" MOVEMENT.—The *Methodist Times* enthusiastically announces "the most important legislative step ever taken during this 100 years." The new feature is the *grouping* of 85 districts into 18 divisions, each under a chairman exclusively employed in "oversight of his division." This, of course, is like forming dioceses out of a number of rural deaneries. The *Church Times* is inclined to congratulate the Wesleyans upon attaining a change of tactics resulting in "the sincerest form of flattery"—imitation of Anglican methods. One step nearer.

WIRE GUARDS AND "LEADED" WINDOWS.—A curious and interesting discovery has been made in regard to the windows of Christ Church Cathedral, Dublin. Complaints having been made of the increasing dimness of the light from the windows, an examination revealed the fact that the copper wire guards had been placed so close to the costly stained glass that "galvanic action" had set up between the copper and lead, resulting in the formation and spread of a chemical incrustation, which had to be removed with strong oxalic acid. The effect was magical. Moral: keep your guards at least two inches from the glass.

BROTHERHOOD OF ST. ANDREW IN CANADA.—We publish elsewhere the programme of the 4th Annual Convention of the Brotherhood of St. Andrew in Canada, to be held in Ottawa Jan. 18th, 19th, 20th and 21st, and at which a large attendance not only of Brotherhood men, but of Churchmen at large, is expected and hoped for. The Archbishop of Ontario and the Bishops of Quebec and Missouri, it will be seen, take prominent part in the Convention, and the programme seems to us one from which much good may be looked for. Delegates and visitors should send their names at once to the secretary of the Hospitality Committee, Mr. W. H. Morgan, jr., 475 Cooper Street, Ottawa.

#### FOR THE CLERGY ONLY.

We have of late been favoured with several very kind letters from the higher ranks of the clergy, conferring with us and advising as to the best methods of increasing our circulation and usefulness. In these there are valuable hints, of which we hope soon to be able to avail ourselves. We have been so much struck with the tone of these letters that we are inclined to conclude that the higher one gets among the ranks of our clergy in Canada, the greater the wisdom and practical sense do we find—a fact which is in itself a good testimony to the general efficiency of those methods of promotion which obtain here. The best men are chosen for elevation because they are the best. One of these leaders of the Canadian Church (a Bishop) remarks that his clergy desire

#### MORE LOCAL NEWS

—a very unreasonable complaint, as he notes, because it is certainly the business of these very clergy to supply Church newspapers with their own budget of news. How else can it be obtained? We certainly cannot manufacture it, and we cannot afford to keep a "special correspondent" in every parish! Even if we could afford this luxury, the clergy would probably soon find good cause to wish that the work had been left to themselves. Special correspondents have a knack of oftentimes publishing things that "the powers that be" would prefer kept quiet. There is nothing else left, then, but for such clergymen to send in (brief and telling) items of local news. If they do not see enough in our columns

#### IT IS THEIR OWN FAULT!

So our episcopal correspondent saw at once, and we have no doubt—from his manly and straightforward character—so he told his priests and deacons. They have the remedy in their own hands. A national Church newspaper is what the clergy make it: it reflects their activities and energies, or it (by "conspicuous absence" of news) becomes a record of their inertness and want of enterprise. The natural conclusion of every intelligent reader is that there is no news about Blank parish, be-

cause things are so "dead and alive" there—or dead altogether!—that there is really nothing going on worthy of notice or record. The clergyman "hides his guilty head" because he knows of nothing there that would interest Church people.

#### "BRIEF AND TELLING ITEMS"

we said just now. We should be glad to print all the details of every concert, bazaar, service and sermon, if we had room: but we have not—at \$1 per annum! So we must needs be brief in the recital of everything connected with our paper—correspondence, as well as news items. If we could impress this upon our correspondents and the clergy generally, we should have gained an immense advantage, and would have room for much greater variety of subjects. If a writer takes up a whole column prosing over the (comparatively) uninteresting details of an event which a more practical man could "tell" in a single short paragraph, how much space is lost to the prejudice of others equally worthy? We must beg those who favour us then with news or letters to be brief and—"telling."

#### A LARGER PAPER

is no doubt needed, if we are to embrace everything of interest in this Canada of ours, and give full play to the pens of those who desire to write. We are very sure, however, that people generally are better satisfied with such a quantum of Church news and information as we can afford to give for \$1 per annum, than if we offered them double the quantity and charged them \$2 per annum. Canadian Church zeal is not equal to the strain—perhaps the means are not sufficient—of paying for such a paper as the London Guardian or the New York Churchman, or even anything half so extensive as either of these newspapers. They require a rich constituency and large capital.

#### VARIOUS IMPROVEMENTS

will be—as we have hinted—introduced from time to time: just as fast as means will allow. Meantime we shall be thankful for all the kindly hints and pieces of sound advice which our correspondents can give us. They have been useful in times past, and will be useful again. We value, especially, such hints from Bishops, Archdeacons, or Rural Deans, who have naturally a larger scope of experience and observation than ordinary parish clergymen. But the parish pastor has (for us) a very valuable office of his own, which the dignitaries cannot adequately supply—the furnishing to us of every item of local interest which they can possibly devise—written in the terse style already recommended—or in any style practicable to themselves.

#### LAY HELP.

We do not know a better instance of really effective lay help—auxiliary—for the clergy than such papers as that of Mr. Jenkins' on "Christian Giving" which we lately printed, read at the Huron Lay Workers' Convention recently. Laymen have a way of putting things, different from the stereotyped clerical style—apparently irreverent, some may think—and which reaches where the latter fails to reach. Even when they make mistakes, they do so in such a "business-like" way that they are easily caught and exposed by other laymen—as in a case recently in our columns. We have in Canada many laymen who can write thus effectively, if they would, on Church subjects, and should like to hear from them. We have had some in the CHURCHMAN, but want more. We give this week a few of the numerous testimonials we get from our subscribers.

#### OPINIONS OF OUR SUBSCRIBERS.

A clergyman in the United States writes: "I would not be without your valuable paper."

A clergyman in Montreal diocese writes: "Your paper is always welcome."

A clergyman in Huron diocese says: "I congratulate you on the general improvement of your paper heartily."

A lady of Ontario diocese writes: "I think it a lovely paper and am always anxious to get it every week; I would be at a loss without it."

A layman in Ontario diocese writes: "I take pleasure in again renewing my subscription to the CHURCHMAN; indeed in order to be posted in what is going on in the Church Catholic, it is necessary to have the CHURCHMAN always on hand. I am a broad Churchman, becoming better informed each year as I read this paper. Let the CHURCHMAN continue to give the distinctive teaching of the Church; it is not milk and water we want now-a-days—leave that with the sects—we want the wheat. To the law and testimony is the correct rule."

A clergyman from Montreal, in forwarding his subscription for the CANADIAN CHURCHMAN, writes: "Your excellent paper is most welcome. I wish a copy of it were in every Church family in the Dominion."

A clergyman in Quebec diocese, in forwarding subscription, writes: "I am very greatly pleased with the improvements throughout the paper, which I consider now quite equal to the Living Church and journals of that class. May God bless your efforts and make them successful."

A clergyman of Huron writes: "I want your paper, because I hold with its moderate tone, its excellent clippings and scholarly articles."

A lady subscriber writes: "A happy New Year and prosperity to our much-prized paper."

A clergyman in the diocese of N. B. writes: "I received your sample copy CANADIAN CHURCHMAN, and I was glad to see that there was such a well-conducted paper in Canada. I found many suggestive things in it. Although I am already a subscriber to too many papers, I feel constrained to try home industry, and so enclose my subscription for the CANADIAN CHURCHMAN and your pictures of Bishops and clergy."

#### OUR HISTORICAL PHOTOGRAPHS.

Owing to the great demand, combined with the unfavourable weather for the photographers to produce our historical pictures of the Bishops and the clergy and the laity, we have not been able to supply the large orders as promptly as we desire. These fine pictures are giving universal satisfaction—all are delighted with them. We have not only received large orders for them in Canada alone, but also from the United States and England; and the "House of Bishops" is so highly appreciated that we have received as high as TWENTY DOLLARS for one copy of it.

#### WANDERING THOUGHTS.

The fifteenth Church Congress, held its opening services in New York on Tuesday, Nov. 19th, of last year. An interesting discussion took place on "Moral and Religious Education in Public Schools." The Rev. C. Ellis Stephens, LL. D.,

of Philadelphia, in an address said, "It was found that the religious teaching of the schools, though worthy of respect for its frequently kindly intent, was an utter failure. It was found also that the religious bodies of the state did not supply the need left untouched by the schools, for actual investigation proved that an immense percentage of the children of the state were not attending Church or even Sunday School, and were growing up in practical heathenism. This was an education for crime and immorality. It was a real menace to public order." After stating that the only apparent method of reaching the children was through the public schools, he went on to say, "personally he considered the plan now successfully working in Canada to be the best—its essential principle was that ministers of religious bodies had access to children of their own belonging, at fixed times in connection with school hours."

The first quotation plainly reveals a startling state of affairs in the neighbouring republic, and the same language is largely applicable to us in this country. The subject is, it seems to me, a most difficult one, yet so important that it demands and requires the wisest and most patient consideration. Who can doubt what must be the nature of the results of such a state of things upon the future of this Dominion and the happiness of our people?

In the latter quotation the speaker bestows very undeserved praise upon the Canadian method of giving religious instruction. The law is that after, not during school hours, a minister of any denomination may teach children who are willing to remain to be taught. This law is practically a dead letter. Children have no desire to remain while others are going away, and clergymen who have tried to take advantage of this law have found so many hindrances that they have had to desist.

In the absence of any well-deserved system of Church education, what then is to be done in the face of impending evils? Parents and god-parents have much to do in the way of rising to a true sense of their own obligations in the matter. Sunday-schools fail in many ways in accomplishing their object, and people cannot rest content to place upon some well intentioned but not too well instructed Sunday-school teacher the responsibility of doing what they ought to do themselves. It is for parents and god-parents to take a deeper interest in Christian knowledge, and in imparting that knowledge, that from them and the priest of the parish, whose duty it is to catechize the children after the second lesson of the evening prayer, children may learn "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe."

It is their duty to bring their children to the service of the Holy Eucharist, "that they may hear sermons," where their example of attendance at worship and the instruction given in the sermon must have great influence upon the mind of a child.

When parents thus earnestly do their duty Sunday-schools may be turned to some account. But there the catechism must be the book of instruction, and a teacher who is any good will find no difficulty in filling up the brief time given to instruction on a Sunday afternoon.

No more important question than this can claim the attention of Church people, and I greatly wonder that the Bishops of the Church, who are our natural leaders, do not take energetic action,

and proclaim a definite policy to be pursued by the Church.

IDLER.

THE STORY OF THE CHURCH OF ENGLAND.

ACQUITTAL OF THE SEVEN BISHOPS.

Their acquittal by a Middlesex jury was hailed with unbounded delight by the assembled multitudes, and very soon overtures were made to the Prince of Orange, asking him to bring an army into England, and secure the liberties of the people. The result we know was the flight of the King; and in the confusion which necessarily followed the peers placed Archbishop Sancroft at the head of the Council table, from whence was issued a declaration that they would support William of Orange, and his coming was hailed with satisfaction by the whole nation.\*

During the reign of Queen Anne the Church rose in influence and position, the services were well attended, and many prominent Dissenters returned to the fold.

QUEEN ANNE'S BOUNTY.

The reign of this Queen reminds us of "Queen Anne's Bounty," the origin of which is frequently misunderstood. Queen Anne did not give of her own to the Church, but she restored money belonging to the Church, which her predecessors for two hundred years past had appropriated. The Pope, before the Reformation, had demanded from the richer clergy a certain portion of their first year's income when they were appointed to a living. These portions were called "first fruits," or "annates." When in the time of Henry VIII. the Church for ever threw off the Papal yoke, the King claimed also, and received these "first fruits," which had been paid to the Pope; as did all his successors, until the reign of Queen Anne. But when Queen Anne came to the throne she, acting under the advice of Bishop Burnet, refused to accept them. The clergy, however, still continued to pay them, but the fund thus produced, instead of going to the Crown, was devoted to the increase of poor benefices, and to other purposes by which the Church might be made more useful.†

CHRISTIAN KNOWLEDGE SOCIETY.

To this period we owe the foundation of two of our great Church societies. In the year 1699, Dr. Bray and a few others founded the now great and flourishing educational institution, of which Churchmen are justly proud, the venerable Society for Promoting Christian Knowledge, a society which has done more for the promotion of Church principles, the encouragement of Church history, and the spread of the Gospel, than any other institution in the world.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

About the year 1700 the State of Maryland, having become Anglican, invited the Bishop of London to send over a Commissary to govern them. Dr. Bray, with some missionaries, started for America, and observing on his arrival the vast field of labour waiting for the workers, he returned, and procured from King William III., on June 16th, 1701, a Royal Charter for the incorporation of a new Society, for the Propagation of the Gospel in Foreign Parts; in consequence of which Mr. Talbot, writing in 1703, could say, "in America churches are going up a main where none had been before."

THE HANOVERIAN SOVEREIGNS.

During the latter part of the seventeenth and commencement of the eighteenth centuries, the Church was full of zeal and activity, but the accession of the Hanoverian dynasty repressed all

\* As the Constitution now stands, the Sovereign must be a member of the Church of England. Should he become Roman Catholic, the Crown would pass to the next heir. The monarch cannot make laws for the Church.

† These "first fruits" average about £15,000 a year, but various sums are being continually placed in the hands of the Board of "Queen Anne's Bounty" by pious Churchmen from year to year, and the fund now administered produces something like £160,000 per annum. But, with the exception of certain Parliamentary grants made between the years 1809-1820, amounting in all to £1,100,000, the money has entirely been provided by Churchmen for the use of the Church.

religious enthusiasm. This was wholly due to political causes, and not, as is frequently asserted, to the indifference of its members. The Church, groaning under a persecuting and despotic Government, for a while put on one side its true mission, and what little zeal there was expended in theological and political controversy. But the Church was only slumbering; soon it was to be awakened by a remarkable revival which has left its effects upon its life to this day.

REVIEWS.

THE CHURCH AND HER TEACHING. Addresses delivered in Cornwall by the Rev. Charles H. Robinson, M.A., Vice Chancellor of Truro. Small 8vo., p.p. 69. London: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

These five Sermonettes or Readings are statements, in very simple language, of the Church's true position, and are the result of close association with both Churchmen and dissenters. Willfully or otherwise, the latter are often misinformed and misled regarding the Church, and Churchmen themselves are too often unable to give a reason for the hope that is in them. Mr. Robinson discusses such topics as Objections to the Church; Unity—is it possible?—How may it best be attained? We have laid them aside for Lent readings; this is our commendation.

ST. ANDREW WORK: The best work in the world. Some thoughts about personal work for souls, and the methods of winning others to Christ by individual effort. By Rev. Dyson Hague, Halifax.

The subject is the best, but the treatment is not the best. We would recommend a little more concentration, a good deal more carefulness in writing, and the Church Catechism taken as the basis of the exhortation. Rewritten on these lines, nothing could be better.

THANKSGIVING SERMON.

DELIVERED BY THE BISHOP OF TORONTO ON THE EVE OF THAT DAY, IN ST. BARNABAS CHURCH, TORONTO.

Psalm xxiii. 1 pt. (P. B. version): "It becometh well the just to be thankful."

Probably we do not often think of thanksgiving as a duty—something that we owe to God: but as such He undoubtedly looks for it from us. Or it may be our habit to regard only great and special blessings as calling for praise, and to accept our common, ordinary mercies as a matter of course. This is, no doubt, why the daily lives of most of us are so devoid of brightness and joy. When we feel that we have nothing to be grateful for in the lowly or uneventful lot assigned to us, in the round of monotonous duties that fill up our lives, in the supply of the necessities of life not over-abundant and somewhat hardly earned: when we are always looking for something better to turn up to bring gladness and cause for thankfulness into our lot, we tend to fall into a habit of discontent and grudging that robs us of all true enjoyment. The spirit of thankfulness is a constant gladdener of life,\* an ungrateful man is always a dissatisfied, and therefore unhappy man.

But, worse than this, it is a sinful temper to indulge—to take what God gives us with grudging, as though it were no more than, perhaps not so much as, we have a right to expect. The truth is, dear brethren, that all those things necessary to life which we choose to call common and are accustomed to hold cheap—the air we breathe, the water we drink, the daily bread, the sustained health—all are gifts that come down to us from God, gifts that are wholly in His hand, to bestow or to withhold, and, for ourselves, so far from our having a right to them, that we should accept them without acknowledgment, thanklessly and grudgingly, we are not worthy of the least of all His mercies.

If we always remembered this, our lives would be much happier: though denied the good fortune, the brilliant success, the exalted position that seems to us to make the lot of others enviable, they would be brightened by the constant sunshine of a contented grateful spirit.

Yes, thanksgiving is part of the duty which in our relations to Him, whether as created beings or redeemed children, we owe to God: and that, not only on supreme occasions of signal benefits received, but as an habitual frame of mind. It is inculcated in both Testaments. The Book of Psalms especially is

\* As David sings, "a joyful and pleasant thing it is to be thankful."

full of incitements to its exercise: "Offer unto God thanksgiving." "Let us come before His face with thanksgiving." "Enter into His gates with thanksgiving." "Sing to the Lord with thanksgiving." St. Paul denounces, as one of the sins of ungodly men, against which the wrath of God is revealed, that "when they knew God, they glorified Him not as God, neither were they thankful." On the other hand He exhorts Christians to be "giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

To this duty we are called by the annual proclamation, by our Governor-General, of a day specially set apart for national thanksgiving. We are invited as a people to make the same acknowledgment by a public act that is due from each one of us in our individual practice: the acknowledgment that our mercies, ordinary as well as extraordinary, come to us from God, the giver of all, and demand a return at our hands.

Because the blessings for which we render thanks on this appointed day are precisely of that kind which we are accustomed to accept as a matter of course. It is no signal victory achieved by our arms, no great deliverance from plague or pestilence, no unusual circumstance of honour or pride to our country that we celebrate, but the blessings of the yearly harvest: it is not because the harvest is of exceptional abundance that we are exhorted to commemorate it by a special act of praise, but that the enjoyment of the fruits of every harvest safely garnered, even if it be but an ordinary harvest, is ground for devout and thankful recognition of God's goodness to us.

But how can we think of such a blessing as too ordinary in its regular recurrence to call for earnest, hearty thanksgiving, when we reflect how all our national prosperity and all our personal and family means of subsistence are dependent upon it? Unmindful as we who dwell in the city and appear to derive our wealth from industries or professions, may be of the fact, the annual harvest stands as the very foundation, the type and measure of national wealth; its out-turn—abundant, moderate or scanty, is the index of the people's prosperity by which it rises or falls; the gauge of prices and wages; the factor which enters into the scale of income and expenditure of every private family.

Much less can we dare assume the succession of average harvests and count upon it as a matter of course, when we reflect upon the number of contingencies, outside human control, that continually throughout the year imperil the safety of the crops, the influences that are needed of favourable weather and propitious seasons to bring them to perfection, and know that all these are in the power and at the will of an over-ruling God: that He commands the sun to shine and the rain to fall, holds the winds in the hollow of His hand, orders the hoar-frost and the snow, sends forth or restrains His great army of ravaging insects, the palmer worm, the canker worm and the caterpillar.

Brethren, we have once more been blessed with a sufficient, a generous harvest. God has given it to us in His goodness. Let us render to Him no cold, conventional acknowledgment, but those heart-felt thanks which flow from a sense of rich and undeserved blessings freely received. But it is not fitting that our thoughts should rest only on our harvest mercies in this national thanksgiving. There is much in our circumstances, as a people, that calls for a deep feeling of gratitude to the God of nations. This Canada of ours is a highly favoured land. We are proud of it, we are rather given to make it our boast: but we are so habituated to a condition of peace and security that we do not sufficiently recognize how signally we are distinguished by blessings which should fill our hearts with thankfulness. It is when we look abroad and see other lands distracted with the horrors of revolution or terrorized by the violence of anarchism, when we read of convulsions of nature, of pestilences and tempests bringing fear and woe upon one people, labour troubles causing wide distress and generating bitter class feuds in another, or a shaking of financial confidence, creating commercial panic, in a third, that we begin to estimate how happy is our lot in enjoying the advantages of a good and stable government, a well-ordered and peaceable community, a healthy climate, immunity from the visitations of destructive phenomena of nature. Let us not complacently accept this situation as a matter of course, but refer it to the goodness of that sovereign God who dispenses from His throne on high the affairs of all the nations upon earth.

With these thoughts lifting up our hearts with true thankfulness, it becomes us that the public service which we render to God be joyous and devout, our songs of praise rendered with the best member that we have, inspiring and glad some, and our offerings unstinted, worthy to lay upon His altar as a return to Him of what He has so freely given to us.

For this is an essential part, indeed an evidence, of true thanksgiving. If we approach Him with our lips only, however earnest our professions, but as re-

gards any substantial proof of our gratitude, come before Him empty handed, or at the best offer Him that which costs us nothing, how shall He accept our empty or half-hearted thanks.

I exhort you to make your thanksgiving a real act of worship, acceptable to Him, by freely dedicating of your substance to His service, in a gift conscientiously proportioned to the benefits you have received.

It is not for us to dictate what from your offerings you should take, or in what direction they should be applied. No doubt you might feel a desire that they should go to promote some parochial object, to add to the efficiency or perhaps the beautifying of your own parish church. But the synod of this diocese has asked that the thanksgiving offertory be devoted to the mission fund of the diocese.

And there is a peculiar appropriateness in this destination of harvest thank offerings, because the mission field is that in which the spiritual husbandry is wrought, and the spiritual harvest to be reaped.

This field in our own diocese is sadly overlooked, and in consequence suffers sadly for want of help, both in men and means.

Our missionaries, whose work is laborious and trying, are very poorly paid, and the contributions of our Church people barely suffice to maintain the missions in existence: they are quite insufficient to attempt the real aim of missionary effort—which is extension throughout the diocese; there are many settlements of our brethren, fellow-countrymen and fellow-Churchmen, who cannot have the ministrations of the Church from this withholding of means.

If it is the ambition and desire of the patriot that this land of ours should be covered with prosperous homesteads, smiling fields of plenty, and a happy, loyal people, should it not be the ambition and desire of every patriot Churchman that the whole of our diocese in its length and breadth should be dotted over with comely and well appointed churches served by faithful men efficiently supported, so that there should be no man, woman, or child within its bounds to whom the worship and sacraments, the holy ministrations, the teaching, guiding and comfort of our beloved Church were inaccessible.

You enjoy to the full all these privileges. When you come to sum up the mercies you have received from God during the past year, do not forget these spiritual privileges; and if you feel truly thankful for them, do what lies in your power to extend them to those to whom they are denied; take opportunity of making our diocesan missions partakers of your harvest thanksgiving, and so aid in furthering that more blessed harvest, the gathering of souls into the Kingdom of Christ, which shall be the cause of endless thanksgiving, to the praise and glory of God.

PROGRAMME FOR THE FOURTH ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW IN CANADA.

THURSDAY, JAN. 18TH, 1894.

11 a.m.—Meeting of council.  
4 to 6 and 7.30 to 9.—Quiet day (St. Alban's), Bishop of Quebec. Subject of addresses—"Our life, its dangers, and how it may be lifted to a higher level."

FRIDAY, JAN. 19TH, 1894.

7.30 a.m.—Holy Communion in city churches.  
10 a.m.—Charge—The Bishop of Quebec (St. John's).  
11 a.m.—Address of welcome by the Archbishop of Ontario; Organization, President's address; Sectional reports of progress and work; Report of council and other reports (St. John's Hall).  
1 to 2.30.—Luncheon.  
2.30 to 3.15.—Business.  
3.15 to 5.30.—Conference. "An Essential requirement for the work—quality rather than quantity," Chairman R. Vashon Rogers, St. James', Kingston. (a) In workers, (b) In work, R. O. Montgomery, St. Peter's, Toronto. Other Requirements—1. Loyalty, 2. Enthusiasm, 3. Fraternity, 4. Simplicity.

8 to 9.30.—Open meeting (St. John's Hall)—"The Brotherhood Campaign," chairman N. Ferrar Davidson, President of the Canadian Council. Addresses by the Bishop of Missouri, Judge Macdonald of Brockville, and general conference.

SATURDAY, JAN. 30th, 1894.

7.30 a.m.—Holy Communion (corporate), St. John's Church.  
10 to 10.30.—Business.  
10.30 to 12.—Conference. "What work shall our Chapter take up?" (a) Something of use to Men—Rev. Arthur S. Lloyd of Norfolk, Virginia. (b) Something of use to the Parish—L. H. Baldwin, St. Thomas', Toronto. (c) Something of use to the Church—John F. Orde, Christ Church, Ottawa. (d) Something of use to Ourselves—R. V. Bray, Christ Church, Chatham.  
12 to 1.—Question box, chairman W. Wood, general secretary of the Brotherhood in the United States.  
1 to 2.15.—Luncheon.

2.15 to 4.30.—Conference. "Church Going among Men," chairman, Rev. Dyson Hague, St. Paul's, Halifax. (a) Non-Church Goers, W. H. Morgan, St. George's, Ottawa. (b) Indifferent Church Goers. (c) Regular Church Goers, Spencer Waugh, St. Simon's, Toronto.  
4.30 to 5.—Final business.  
8 to 9.30.—Brotherhood reception for men.

SUNDAY, JAN. 31ST, 1894.

8 a.m.—Holy Communion in city churches.  
11 a.m.—Service in St. George's Church with anniversary sermon by the Bishop of Missouri. Afternoon services with Brotherhood, addresses in city churches as may be arranged.  
4 p.m.—Men's mass meeting in opera house. Addresses by Bishops of Quebec and Missouri, and another.  
7 p.m.—Final service, Christ Church, sermon by Rev. Canon Partridge, D.D., St. George's, Halifax.  
8.30 p.m.—Farewell meeting for Brotherhood men (Christ's Church), conducted by the Rev. W. J. Muckleston, St. James', Perth, Ont.

INTER-DIOCESAN SUNDAY SCHOOL EXAMINATIONS.

	TEACHERS—SECOND CLASS.		
	Scrip- ture Paper.	Prayer Book Paper.	Total
Miss Carrie Orr, St. Mark's, Toronto.....	58	85	143
" Elizabeth Scrivener, St. John's, York Mills.....	62	75	137
" Mollie M. Orr, St. Mark's, Tor.....	55	78	133
Mr. A. Firth, Linton, Ont.....	56	74	130
Miss Alice Owen, St. Anne's, Toronto.....	53	76	129
" Clara M. McConnell, Georgetown, Ontario.....	71	57	128
" A. L. Applebe, Esqueness, Ont.....	58	69	127
" May Saunders, S. George's, King- ston.....	47	78	125
" Grace Thompson, St. Mary Mag- dalene, Lloydtown.....	56	65	121
" May Lingham, St. Thomas', Belleville.....	55	62	117
" G. McGuire, Georgetown, Ont.....	53	63	116
Mr. James H. Morrison, Ashgrove, Ontario.....	55	58	113
Miss Jennie Bradley, Georgetown, Ontario.....	55	46	101
" Susie B. Briggs, Grace Church, Toronto.....	40	61	101
	Pass.		
Miss Loretta Morrison, Ashgrove, Ont.....	43	49	92
" R. Morrison, Ashgrove, Ont.....	53	24	77
" Louisa Morrison, Ashgrove, Ont.....	28	48	76
" Sadie Nicholson, Grace Church, Toronto.....	45	30	75
	SCHOLARS—FIRST CLASS.		
Miss Annie Newton, All Saints', Tor.....	88	79	167
" Katie Bowling, All Saints', Tor.....	84	80	164
" Annie E. Chipman, St. John's, Cornwallis, N.S.....	76	88	159
" Eloise Girdlestone, St. Phillip's, Toronto.....	80	79	159
" Ellen Good, Shanty Bay, Ont.....	72	84	156
" Gertrude Girdlestone, St.....	75	75	150
	SECOND CLASS.		
Miss Aggie L. Cox, St. John's, Corn- wallis, N. S.....	73	71	144
" Edith Abel, Barrie.....	69	70	139
" Lizzie McClellan, St. Phillip's, Toronto.....	59	65	124
" Eliza Healey, St. John's, Corn- wallis, N. S.....	56	68	124
" Grace Jones, St. Phillip's, Tor.....	59	64	123
" Maggie Mitchell, St. Phillip's.....	73	50	123
Master Laury Erskine Healey, St. John's, Cornwallis, N. S.....	58	64	117
Miss Ida Curran, St. Phillip's, Tor.....	48	67	115
Master Harry Perry, St. Mary Magda- lene, Lloydtown.....	58	54	112
" Tracey Curry, Esqueness, Ont.....	53	53	106
Miss Mabel Stevenson, St. Anne's, Toronto.....	57	49	106
" Maggie Slingsby, St. Anne's, Toronto.....	47	53	100
	SCHOLARS—PASS.		
Miss Wilhemina Thompson, George- town.....	36	53	89
" Annie Price, St. Olave's, Toronto.....	45	42	87
" Edith E. Potter, St. Thomas', Belleville.....	50	35	85
" Lena Johnson, St. Thomas', Belleville.....	40	44	84
" Violet Armstrong, St. Mary Mag- dalene, Lloydtown.....	56	28	84
Master Chas. DeCue, Trinity, Barrie.....	52	23	75

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Miss Edith Worman, St. Anne's, Tor.	38	70
" Minerva Howard, St. Stephen's, Toronto.....	35	34
Master Edward Colgan, St. John's, Dundalk.....	30	35
Miss Agnes Shortley, St. George's, Montreal.....	48	15
Master Ed. Lewis, Trinity, Barrie.....	35	25
Signed, J. BEDFORD JONES, Archdeacon. WM. BELT, Canon H. POLLARD, G. B. KIRKPATRICK,		
} Examineers.		

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

ANNAPOLIS RURAL DEANERY.—A meeting of this deanery was held at Granville Ferry on Tuesday and Wednesday, Nov. 22nd and 23rd, being the regular dates as per resolution of previous meeting. The Rural Dean and five others of the clergy were present and took part in the proceedings of a very interesting meeting. The Rev. F. P. Greatorex, much to the regret of the brethren, was again prevented from being in attendance owing to sudden illness. The Rev. J. Warner also sent his regrets, having made arrangements for a well earned holiday in the United States. Proceedings commenced with a missionary meeting in the pretty church at the Ferry on Tuesday evening. Rev. H. How said prayers and the meeting was addressed in lengthy speeches by the Rev. the Dean (in his well known effective style, his grasp of telling facts being, as is usual, his characteristic feature), and the Rev. J. M. Withycombe, who treated the subject of the "Scope and Claim of our Diocesan Mission." Owing to the lateness of the hour, the Rev. H. A. Harley, who was to have addressed the meeting, did not speak. There were a good many of the parishioners present at this meeting, though the weather was anything but favourable. On Wednesday morning there were matins and Holy Communion in the same church, at which service the rector of Digby preached an appropriate sermon from the suggestive words: "Without me ye can do nothing." Chapter met at the rectory in the afternoon for the transaction of business. Mr. Binnington, theological student of St. Boniface, Warminster, Eng., a guest of Rev. Mr. Gale, was invited to take a seat with the clergy. A casual question regarding the amount in funds for proposed travelling missionary, led to an informal discussion *in re* the same, during the course of which Mr. Harley made reference to the fact that he had received the promise of \$200 per annum from the Bishop of the Diocese for a missionary to take charge of the Digby Neck Mission. This sum, with an additional sum in prospect from the B.H.M. and other sources, would enable him to secure the services of a man as soon as one might be available. The office for ordination of priests was then read in order without comment. The Rev. W. B. Belliss, rector of Clements, being called upon, read an able paper on "Systematic Giving." Revs. Dean How and Harley spoke interestingly and to some length on the topic suggested by the paper. The deanery commended very highly the suggestive and argumentative character of Mr. Belliss's paper. Perhaps the most interesting feature of the meeting was the following very practical and progressive motion proposed by Rev. Mr. How of St. Luke's, Annapolis:—"That there be a Deanery Sunday School Convention to meet simultaneously with the clergy, at which delegates from the various parishes might be in attendance, one or more of whom to prepare a paper on some subject bearing upon S. S. work, for discussion; and that this convention work with a view to uniformity in S. S. work throughout the deanery, and regular examinations of teachers and pupils, according to the schedule and recommendation of the Provincial Synod." Rev. J. M. Withycombe seconded the motion, at the same time urging the necessity of more progressive action in relation to this all important branch of Church work. The R. D. appointed Rev. Messrs. How, Gale and Belliss as a committee to meet for discussion of the details of proposed convention and to report at next meeting. Rev. F. P. Greatorex was appointed to be preacher at the next meeting; substitute, R. D. DeBlois. Next place of meeting, Annapolis. The clergy who came from a distance, and indeed all the visiting brethren, carried away with them grateful recollections of the hospitality and kindness shown towards them by the parial rector and his estimable lady, and the good parishioners of Granville Ferry. J. M. WITHYCOMBE, Secretary.

Petrarch read and wrote day and night. On the table where he dined and by the side of his bed pen and ink were always ready.

#### QUEBEC.

QUEBEC.—Another Advent season has passed away, drawing us nearer to the second "Advent" of our Lord, for which the Church has been, and is still earnestly and faithfully calling upon her children to prepare, "that we may be found an acceptable people in His sight." The services on Christmas Day were well attended, and the Cathedral, St. Matthew's, St. Paul's, St. Peter's, and St. Michael's were beautifully decorated in honor of the Saviour's birth.

The Cathedral.—Holy Communion was celebrated at 7 and 8 a.m. and after Matins at 11 a.m., and there was a good attendance of communicants. The Dean of Quebec was the preacher, and the choir occupied the stalls lately erected in the chancel.

St. Matthew's.—The festival services were commenced with choral evensong at 7.30 p.m. on Christmas Eve. On Christmas Day celebrations of the Holy Eucharist were held at 6 a.m., 7.30 a.m. and 10.30 a.m., Matins having been said at 9.45 a.m. The 10.30 a.m. celebration was full choral, and the rector, L. W. Williams, M.A. preached an able sermon on the events of the day. The number of communicants was the largest for a number of years past, and it was gratifying to see that the great majority received at the earlier services. The decorations in this church were very handsome and appropriate, the chief features being the chancel screen and the font. The altar was adorned with numerous vases of natural flowers. At the 4 p.m. service a selection of carols was ably rendered by the choir, the words and music being taken from "Carols Old and New" published by the Rev. Mr. Bramley of Oxford, and arranged by Dr. Stainer. At this service the Lord Bishop of the diocese delivered an instructive address to the children. Just previous to this service the Sunday school children assembled in the parish rooms where His Lordship distributed the prizes for the past year to the children. Large congregations were the feature of the day. On St. Stephen's Day a celebration was held at 7.30 a.m., matins at 10.30 a.m., and evensong at 5 p.m. On St. John the Evangelist's Day there was a celebration at 10.30 a.m. Holy Innocent's Day, celebration at 7.30 a.m., matins at 10.30 a.m., and at 3 p.m. a united children's service was held which was attended by the various Anglican Sunday schools, and the members of the Bands of Hope and Mercy, and the Ministering Children's League of St. Matthew's parish. The Lord Bishop, who is a great favorite with the little ones, addressed them again on this occasion. After the service the children were treated to a tea in the parish rooms.

St. Peter's.—Bright and joyous services were held in this church on Christmas Day, the rector, Rev. A. J. Balfour, M.A., preaching an appropriate sermon at 10.30 a.m.

St. Paul's.—Christmas Day was truly a day of rejoicing in this parish, as the congregation had the pleasure of again having among them their rector, the Rev. Canon Richardson, who has been very ill for several weeks past.

Passed Away.—On Christmas Day, the widow of the Rev. Prof. Nicolls entered into the rest of Paradise. Deceased was a daughter of the late Right Rev. G. J. Mountain, third Bishop of Quebec. She leaves two sons to mourn her loss, the Rev. G. G. Nicolls, M.A., incumbent of River du Loup (en bas), and Armine D. Nicolls, Esq., bursar of Bishop's College, Lennoxville. The funeral, which was largely attended, took place from St. Michael's Church, Quebec (of which her brother, the late Rev. Armine Mountain, was for a number of years rector), to Mount Hermon Cemetery, where she was interred in the family lot beside her father and brother.

#### MONTREAL.

Obituary.—Rev. I. Constantine, M.A., formerly rector of Stanbridge East, P.Q., passed away 16th Dec. ult., soon after his arrival in England, having recently retired from parochial work. It is expected that his daughter, who was with him in England, will return to Canada. The deceased was one of the senior clergy of the diocese and was much esteemed and beloved.

DEEP SEA MISSION.—A number of ladies and gentlemen met recently in the Synod Hall with the object of organizing a Montreal branch of the Mission to Deep Sea Fishermen, and to assist in carrying on the medical work on the Labrador coast already started by the parent society in London, Eng. Mr. Richard White presided, and among those present were the Very Rev. Dean Carmichael, Canon Empson, Dr. Grenfell, superintendent of the mission, and Messrs. Munn and Kingman. Dr. Grenfell said the amount required to complete a hospital for one

year would be about \$5,000; the Ladies' Aid Society, he announced, had already promised to assist in providing clothing for a hospital in Labrador. After earnest speeches by the chairman and Dean Carmichael, a very strong and influential committee was formed, with power to add to its numbers; this committee will meet early in January and proceed to elect officers, who will appoint a ladies' aid committee. Dr. Grenfell will continue his lecture at Toronto and Ottawa and left last week for Ottawa to make the necessary preparations. His Excellency the Governor-General will preside over the Ottawa meeting.

New Year's Day found St. Stephen's Church with an overflowing congregation, when the mid-night hour announced the arrival of 1894. Interesting and earnest addresses were delivered by the Dean, Dr. Kerr, and Archdeacon Evans, on "Closer Intercourse with Christ," on "Cross Bearing for Christ" and on "Jesus Only." At 10 o'clock a.m. at the cathedral, there was celebration of Holy Communion and a New Year's sermon by Rev. Mr. Mervyn. The Lord Bishop received callers, and he seems to be doing well.

#### ONTARIO.

CLAYTON AND INNISVILLE.—The Feast of the Holy Nativity of our Lord was once more fairly well kept throughout this large parish, which is really an arduous missionary cure, although not classed as such by the synod, being self-dependent. Owing to the existence of three churches, Holy Communion was administered at Holy Trinity Church, Innisville village, on the morning of the last Sunday in Advent, instead of Christmas Day. On this latter day, the Lord's Supper was celebrated at St. John's Church, after morning prayer, and another eucharistic service was held at Clayton in the afternoon. Just one hundred communions were made in connection with these three services, and although such a number looks well and encouraging for a country charge, yet we ought to claim a better showing, as a large number, both young and old, failed to adore Him at His holy altar, on the most joyous day of the Christian year. On Tuesday evening, the 26th, an Xmas tree entertainment was held at Clayton, in the public school, for the benefit of Grace Church Sunday School. After a lengthy and enjoyable programme of music, recitation and reading had been gone through, with encores by a crowded house, Mr. and Mrs. Santa Claus, personated by two young men in very dramatic style, created great interest and excitement until the richly laden tree was left bare and fruitless. At the close of the entertainment, the Rev. John Osborne thanked his Clayton congregation for the pleasant surprise they made him on the 20th by sending to the rectory a costly and handsome book-case and writing-desk, along with a fine, large, fur cutter-robe, and he expressed the hope that the harmony and good will which now exists between them as pastor and people, might always continue. The missionary meetings are to be held in this parish on the 15th and 16th of January.

NEW BOYNE AND LOMBARDY.—Although the latter part of the year 1893 was a trying period in this parish, owing to illness and death, the seasons of Advent and Christmas were not allowed to pass unnoticed. During the former, the incumbent delivered some lectures on the Book of Common Prayer to the congregation of Trinity Church, Lombardy, and on the feast of the Nativity the usual services were held. Early celebration and evensong at Trinity, and matins, with celebration, at St. Peter's. Notwithstanding that the weather was unfavorable, the congregation at St. Peter's was very good, a large number partaking of Holy Communion. On the day before Christmas, the Sunday School at Trinity were presented with books, games, etc. We wish to thank those friends who kindly gave donations towards helping to procure the presents for the children. Our esteemed organists, Miss Fanny Klyne, of Trinity, and Miss Joynt, of St. Peter's, were each the recipients of a sum of money from the respective congregations, as a mark of appreciation of services so well rendered.

OSNABRUCK AND MOULINETTE.—A service of exceptional interest was held in St. David's Church, Wales, on Christmas Eve. It was a children's service. The teachers and scholars of the Sunday School, numbering over 100, assembled in the basement at 7 p. m., and at the hour of service walked in procession, wearing badges and bearing banners, to the church. Notwithstanding the inclemency of the weather and the bad state of the roads, the church was packed, chairs being brought up from the basement and placed in the aisles to seat all the people. The procession was met at the door by the Rev. R. W. Samwell, rector, and marched up the nave singing "Onward Christian Soldiers." Evensong then followed, in the course of which six carols were sung by the scholars in a manner that fully re-

FOOL

Prayer Book	Total
85	148
75	137
78	138
74	130
76	129
57	128
69	127
78	125
65	121
62	117
68	116
58	113
46	101
61	101
49	92
24	77
48	76
30	75
79	167
80	164
88	159
79	159
84	156
75	150
71	144
70	139
65	124
68	124
64	123
50	123
54	117
87	115
54	112
53	106
19	106
38	100
3	89
2	87
5	85
4	84
8	84
3	75

paid the rector for the trouble he had taken in teaching the children. The rector gave an address on the subject of "The Child Jesus." The conduct of the children throughout the service was very reverent, and their responding and singing of the canticles was strikingly hearty. At the close of the service, during the singing of the first three verses of "Once in Royal David's City," the banner bearers stood at the end of their seats holding up their banners, and as the remainder of the hymn was sung the scholars slowly marched in procession back to the basement. The church was very prettily decorated for the Christmas festival, and the sanctuary had been permanently enriched by a handsome oak reredos, the gift of the Churchwomen of Dickinson's Landing. Being Christmas Eve the offertory at the children's service was presented, in accordance with the time honoured custom in this parish, to the rector's wife. The Christmas Day services throughout the parish were bright and hearty, although the continued bad weather and roads affected the attendance. The festival began with a celebrating of the Holy Eucharist at Christ Church, MoulINETTE, at 8 a.m., followed by matins and Holy Eucharist at St. David's, Wales, at 10.30 a.m.; evensong at Christ Church at 3 p.m., and evensong at 7.30 p.m. at St. Peter's, Osnabruck Centre. Christ Church and St. Peter's were both neatly decorated. At St. David's a new and complete set of altar linen, beautifully made and embroidered by three members of the Guild (Mrs. C. Baker, Mrs. F. Warren, and Miss Lizzie Werb) was used for the first time. Mrs. C. Baker also made and presented a very handsome white silk chalice veil. The offerings at the Christmas services were given to the rector, and on the Sunday after Christmas the offerings of Christ Church congregation were presented to the rector's wife.

TORONTO.

St. Bartholomew's S. S.—The annual entertainment of this thriving school was held on Thursday. The infant school had their Christmas tree in the afternoon, when the school house was filled with the little folks. The same evening the senior school gave an entertainment in which the scholars took part and sang besides some beautiful Christmas carols. Rev. G. I. Taylor, M.A., rector, presented the prizes to the scholars, four of whom are worthy of mention for receiving maximum marks: Sarah Metcalf, Addie Lowry, Carry Lowry, and Gertrude Nash. F. Crompton Sewell, of Calgary, N.W.T., gave a short interesting address on Christmas customs among Indians of the Sarcee and Blackfeet. After the benediction was pronounced the scholars were made happy by the usual distribution of Christmas cheer. The thanks of the school are due to the liberality of the late Jesse Ketchum for the prize books received from the U. C. Tract Society.

NORWAY.—The old church at this place was the scene of a delightful gathering on Thursday evening last, it being the occasion of the annual Christmas tree for the Sunday school. By eight o'clock the children, with their parents and friends, completely filled the church. The rector opened with prayers for the Christmas time, which was followed by a carol from the children. After heartily welcoming all present, Mr. Ruttan referred to the success the school had been blessed with during the past year; the "Boy's Brigade," which has been recently organized, and the general Bible class held every Sunday afternoon, which has so outgrown its space in the Sunday school that it is now held in the church under the direction of the Brotherhood of St. Andrew. The prizes, consisting of beautiful and interesting books, were then distributed; the marked aptness of the boys and girls and their interest in the work was shown in numerous prize winners. Superintendent Philpott, Mr. Over, the librarian, and Mr. Starr made short encouraging addresses. Several Christmas hymns were sung, and then amid rounds of applause Santa Claus himself was announced. Every one present received some pretty remembrance from Santa's inexhaustible tree, which was most tastefully decorated for the occasion. Even those who did not hang up their stockings were not forgotten, as the rector and his estimable wife were each presented with a handsome token of Christmas love. Altogether the evening was a happy one.

HURON.

PETROLIA.—The services were Holy Communion at 8 a.m., morning prayer and Holy Communion at 11. There was a fair congregation. (It were well to remember that Christmas is first of all a day observed in honour of Our Lord and Saviour). The singing was good. The sermon was from St. Luke ii., 11, "Unto you is born this day in the city of David a Saviour which is Christ the Lord." The offertory amounted to \$118. In connection with the Christmas services, occasion may be taken to

mention certain changes and improvements in the church. An excellent furnace has lately been put in the basement, and the change of the position of the furnace has improved the appearance of the S. S. room, besides giving a large room under the chancel available for infant class and chapel purposes. In the church the chancel has been remodelled by extending the floor, moving the railing back, and so making space for the handsome oak choir seats, prayer desk and lectern. A neat organ chamber has also been built. The general opinion is that the beauty of the church is much enhanced, and a great advantage gained by the removal of the choir from the gallery to the chancel. It may be mentioned here that the expense of the remodelling of the chancel has been borne by the Young Ladies' Guild. The rector announced in his acceptance of the gift that some time ago, linen (beautifully embroidered) for the holy table had been presented by a member of the congregation.

St. Mary's.—St. James' Church.—This edifice was tastefully decorated for the season of Christmas with motto banners, evergreens, etc. In effective lettering "Glory to God" is suspended between pulpit and prayer desk. The short service on Christmas morning was very bright, and the singing excellent. This choir has in it some capital voices, and no choir of the town sings with greater taste and precision. The sermon from the words, "A little child shall lead them," was listened to with the closest attention. The offertory, which on this day in the churches throughout the diocese is a gift to the clergyman, was the largest since the present rector has officiated here. Special Sermons.—In St. James' Church, on Sunday evening, Dec. 24th, the Rev. W. J. Taylor preached the first of a course of sermons. It was upon the subject of "Purity," and while it was a most outspoken deliverance upon a much neglected theme, yet the speaker never passed the bounds of good taste. The singing of an exceptionally large choir was most enjoyable and the music reverently rendered. On Sunday evening, Dec. 31st, the subject was "Temperance"; on Sunday, Jan. 7th, the Rev. Professor Sage, of London, preached on "Foreign Missions," and on Sunday evenings, Jan. 14 and 21, the rector will preach upon the subjects, "Why am I a Protestant?" and "Why am I a Catholic?"

RUPERT'S LAND.

TREHERNE.—St. Mark's.—A full hearty service was held in this church on Christmas morning, which was fairly well attended. The church looked very pretty decked in holly, etc. The sermon was preached by the incumbent, Rev. George Gill.

ROTHWELL.—St. Paul's.—The first Christmas service ever held in our little church would have done all Churchmen good to have seen. It was held on the evening of Christmas Day and the church was filled. The choir and congregation sang the Christmas chants and hymns most heartily, the sermon being preached by the incumbent, Rev. George Gill. The altar was decorated with a cross of holly and four vases of holly and everlastings, and its new cloth, which is beautifully worked. A very nice text was placed over the reredos, gold and colored letters on red, "Glory to God in the Highest."

INDIANFORD MISSION.—St. John's.—The first Christmas service ever held in this district was given on Christmas afternoon in the school house, which was well filled, many coming a very long way. It was very hearty and enjoyable, the sermon being preached by Rev. G. Gill, curate-in-charge.

BOYNE CREEK.—St. Matthew's Mission.—The Christmas service was held in this district on Christmas Eve and the congregation was large. The service being full choral, was heartily rendered, the choir singing well. The sermon was preached by the Rev. G. Gill, curate-in-charge.

MOOSONEE.

SIR,—I have just received the following letter from Rev. J. Sanders at Biscotasing, and send it to you for publication, in order that the Canadian Church may hear something about Christ's work in this rocky and barren country.

Last summer, while stationed at Chapleau, seventy miles west of Biscotasing, I learned, with sorrow, that the work was greatly hampered through the scarcity of money. I know it needs at the very least eighty dollars to meet some urgent needs; and therefore I hope some of the friends and supporters of our Lord's kingdom in Moosonee will assist at once.

Yours respectfully,

F. S. EASTMAN.

Montréal Diocesan Theological College, Dec. 28th, 1893.

Biscotasing, Dec. 22nd, 1893.

Mr. F. S. Eastman, Montréal Diocesan Theological College:

MY DEAR FRIEND,—I now take the opportunity of writing my annual letter, to inform you of some of my missionary experiences during the year now near closing.

Before stating any matter directly in reference to my work, I would like to mention two or three facts—the way in which God has spared our lives in the last twelve months.

Last winter my youngest daughter was seized with a heavy cold, which eventually turned into inflammation in her lungs. She was so ill at one time that I became doubtful of her recovery; but God, in His great mercy, restored her to health, and she has been quite well from that time. All the members of my family have, more or less, been troubled with la grippe. Last April I suddenly took this disease, but when the doctor from Chapleau arrived he said I also had pleurisy. This, with a mild attack of inflammation on the lungs, caused me to think I could not recover; but with careful treatment and diligent use of simple medical means, which God, in His great mercy, wonderfully blessed, I was spared, and in due time good health returned again. I have been remarkably well throughout the summer. While making my usual long journeys in my district, I could paddle my canoe and make the portages with nearly the same ease as before. While God has shown His mercy in this marked manner, He has, in His wisdom and good will, sent a trial in the form of bereavement by removing both of my parents and two of my brothers out of this temporal existence. The number of deaths among my Indian brethren this year is rather large, but my baptismal register shows the population about the same. The last death of our people was a young man you met, and who attended your English services in Chapleau. He was well liked among his neighbours, and because he was a devoted Christian his friends, with my approval, elected him last June to lead in their regular services during my absence. He was one of the nine Indians that Bishop Newham confirmed in August. I saw him at different times during his illness, and to the very last his faith was firm in Jesus. His poor widowed mother feels the loss very keenly, but believes her son is with our Saviour.

The Indians, particularly in my district, have experienced a hard year. I do not mean that any one has really starved to death, but they have frequently been cold and hungry. Poor creatures, it is becoming difficult to obtain fur, as the animals are so scarce. An Indian who hunted one hundred dollars worth of furs in a winter was considered a very poor hunter only five years ago, but last spring when they returned to the posts only a few of the best men had arrived at that mark. Therefore this explains, for one thing, why this year's church collection from them has been so small. It is not on account of backwardness in giving, but only poverty. There are twenty-three poor widows and as many poor fatherless children in my district at present, besides those I meet who are not in the diocese of Moosonee. My Indians have hitherto been able to help the widows and orphans out of the worst state of poverty; but under the present state of affairs, I fear they can only do this partially, and I pray "that it may please God to provide for the fatherless children and widows." The sentiment of this prayer, I can happily testify, has been answered in a marked degree, especially this year, as quite a large quantity of clothing has been sent to me from different auxiliaries in Ontario, and also some from the M.L.A. in England. Thus I was enabled to reach many of the poorest, and they realize the words of Jesus, "I was naked, and ye clothed me"; and although it is 47 degrees below zero, we have not suffered as yet. It is a blessed thing for the poor recipient; but our Lord says, "It is more blessed to give than to receive." Therefore all those who have given for the Lord's sake may feel rewarded, and may also reasonably expect a blessing. I have some clothing left, but intend to give some to James Omahishekeko.

I introduced him to you last June in Missanabie, when the Indians had returned from their winter's chase. His torn and tattered appearance caused me to say at once, "Quahe nechie," "What has happened to you, that you are so ragged?" He soon told me a pitiful tale, and how an axe he had purchased from the Hudson's Bay Company had broken when he first used it, and he was compelled to use his small hatchet.

The little church that I am putting up at Missanabie is not completed, as I have no means. The floor and windows are all I need to finish before holding services in it. The roof at Flying Post is very bad and leaky. There are many things I would like to do in my mission; but to follow this desire money is required; and money is a thing that moves slowly and seldom in my way, and too often I find it does not come at all, consequently the work is left undone. I often wonder if the rich people you told me about last summer ever think of the

man unde I s able you and next stove organ that. to th Mr atten As many in the some of our done Mast wand Ask mysel  
Pali long. A F and fe In 1 agains devil's Eng Corr lieved he had The appoin The that be lated in In 18 volume in Euro The Tri Oswa made 1 commo One c Museum pairs of Jupit to be a 1 The f offerd t and Dut Iron r smoothn with sal One of for out c abstinait A 17-y feet thr pounds. Accord for 1893-4 universit The Re presentec bers of hi Many p They fell knew not The Ru Nova Scot land miss ment is m Paper h from asbe ible by fir every kin The Rev. R signed his has accept The Mo Protestant ceed the la of Armagh Jan. 3rd, at Armagh. Few Am a clergym David's sin the English



many hardships and inconveniences we have to undergo because we have so little money.

I am thankful for the little church we have been able to build through your exertions, and the support you received from travellers and friends in Montreal and Toronto. There is considerable I hope to do next summer in completing it, but the splendid stove the auxiliary at Calumet sent me, and the organ you purchased, and the beautiful table cover that I received from England, together add materially to the looks and comfort of the church.

Mrs. Sanders conducts the day school, and the attendance is encouraging.

As my letter is becoming long, I must pass over many thoughts that I should like to mention; but, in the meantime, I trust this information will show something of what is going on in this particular part of our Lord's vineyard. How much there is to be done for Christ and His Church! but it is only the Master Himself who knows how many of the poor wandering sheep have been brought into His fold.

Asking your prayers and sympathy on behalf of myself and mission, I ever remain,

Yours sincerely in Christ,

JOHN SANDERS.

**BRIEF MENTION.**

Palm leaves on the Amazon are from 30 to 50 feet long.

A Frenchman has produced leather which looks and feels like velvet.

In 1583 Philip Stubbes inveighed with great energy against the use of starch, which he called "the devil's liquor."

English railway porters are tipped \$300,000 a year.

Corneille died in the most bitter poverty, unrelieved by many whom during his days of prosperity he had benefited.

The Rev. C. E. Belt, M. A., of Harriston, has been appointed rector of Bartonville and Stony Creek.

The Emperor Hadrian, when dying, composed that beautiful address to his soul, which Pope translated into English.

In 1864 the Royal Library of France contained 20 volumes and was the largest possessed by any King in Europe.

The Rev. F. H. Fatt has resigned the rectorship of the Trivett Memorial Church, Exeter.

Oswaldus Norhogens, the artist, is said to have made 1,400 dishes that could all be stored away in a common thimble.

One of the prize curiosities of the old Mechlin Museum was a cherry stone basket containing 14 pairs of ivory dice.

Jupiter's red spot is believed by some astronomers to be a floating island 30 miles long.

The Rev. M. G. Freeman, of St. Thomas, has been offered the incumbency of Burwell Park, Tyrconnel, and Dutton.

Iron rust stains may be removed from clothing by smoothing the affected spot over a board, curing it with salt and squeezing on lemon juice.

One of the towers of Rouen Cathedral was paid for out of the savings which the people effected by abstaining for a whole season from the use of butter.

A 17-year-old giant in Australia measures eight feet three and a quarter inches, and weighs 300 pounds.

According to the Harvard University catalogue for 1893-94, there are 1,656 students attending the university this year, against 1,598 last year.

The Rev. George Elliott, of Comber, was recently presented with a fine Portland cutter by the members of his church.

Many poems of Grey were lost after his death. They fell into the hands of careless persons who knew nothing of their value.

The Rev. Edward Lawlor, late of Dartmouth, Nova Scotia, has taken charge of the Church of England mission in Sudbury until a regular appointment is made.

Paper has been made from hair, fur and wool, from asbestos, which furnishes an article indestructible by fire, from hop plants, from husks of any and every kind of grain.

The Rev. W. Magnan, of Thessalon, son-in-law of the Rev. Rural Dean Llwyd, of Huntsville, has resigned his charge, and gone to Milwaukee, where he has accepted a rectorship.

The Most Rev. Samuel Gregg, D. D., formerly Protestant Bishop of Cork, who was elected to succeed the late Most Rev. Robert Knox, as Archbishop of Armagh and Primate of all Ireland, was enthroned Jan. 3rd, at the Cathedral Church of St. Patrick, Armagh.

Few Americans are aware that Queen Victoria is a clergyman. She has been prebendary of St. David's since 1837, and is the senior prebendary of the English Church.

It was required of every father in Athens to teach his sons to read and to swim, and to also compel them to learn a trade. If he neglected the duty last named, a son was not expected to support his father in his old age.

Trees are felled by electricity in the great forests of Galicia. For cutting comparatively soft wood the tool is in the form of an auger, which is mounted on a carriage and is moved to and fro and revolved at the same time by a small electric motor.

**British and Foreign.**

CONNECTICUT.—The Standing Committee have given consent to the consecration of the Rev. A. C. A. Hall as Bishop of Vermont.

A slave dhow has been seized and destroyed off the south end of Zanzibar Island, and a number of slaves liberated, by the cruiser *Raccoon*.

The American papers announce that Mr. Sankey, the well-known evangelist, is about to pay an extended visit to England.

Canon Dundas and the Rev. J. Allen Bell have consented to act as joint commissaries to the Bishop of Columbia. The connection of the elder with the old undivided diocese of Columbia dates back to the beginning of Church work in 1859, when the present Bishop of Norwich and he were the first to offer themselves to Bishop Hill.

A Phillips Brooks Memorial is to be erected in St. Margaret's, Westminster. Archdeacon Farrar has received all but £30 of the sum needed to carry a modest but beautiful design into effect.

The Rev. Harry Drew will leave Hawarden in January to take temporary charge of the parish of Claremont, about six miles from Capetown, until the appointment and consecration of the Coadjutor-Bishop, who will also be rector of Claremont. Mrs. Drew and her infant daughter will remain for a time with Mr. and Mrs. Gladstone.

F. Marion Crawford, in a recent article on the Pope, remarks that in the matter of physique there is a close resemblance between Leo XIII., President Lincoln and Mr. Gladstone—lean, sound mind, of a bony constitution, indomitable vitality, large skull, high cheek bones and energetic jaws, each possessing profound capacity for study, and of melancholy disposition and unusual eloquence.

By St. George's Church, the Rev. Dr. Wm. S. Rainsford, rector, a coal cellar has been rented in 14th st. for the special sale of coal cheap to the needy poor, during this hard winter. At the recent choir festival, Gaul's "Holy City" was finely rendered. Gaul's "Ten Virgins" will be sung in Lent.

The Rev. Father Benson, of the mission Church of St. John the Evangelist, Boston, has just returned from Nassau, having gone there in order to conduct some mission services, and especially a retreat for the clergy. It was a pleasure to Father Benson to find, in this far away diocese, several more churches than when he visited it twenty-two years ago.

There is a wholesome dread in the United States of Jesuitical intrigue for the advancement of the Roman Church in that country. The *Hartford Herald* remarks: "Some writers wax eloquent in their eulogies of the devotion of the early Jesuits, as though their supposed sincerity sanctified the methods of deception to which they resorted, and their juggling with the principles of morality to make what is wrong appear right. But how a person's morality can be excused, who 'does evil that good may come,' who resorts to equivocation for the sake of gaining converts to what he calls Christianity, is a problem that simple, straightforward people cannot solve. We confess to a disgust for that specious rhetoric which would make the worse appear the better reason."

The Parish Councils Bill does not seem to grow in favour either with the friends or foes of the Government. At first it seemed as if it were likely to pass into law without meeting much obstruction. But as its provisions become better understood they do not commend themselves to either party in the House. Without going into minute criticism of the amendments proposed and carried already, there seems to us to be certain very strong objections to the Bill, regarded from a friendly point of view. The first we take to be its ambiguities. No one seems really to know the amount of money at stake, the charities which will or will not come within its scope, the changes it will render necessary in administering those which will certainly be affected by it.

NEBRASKA.—A pre-Advent "mission" has recently been held in Christ Church, Beatrice. The energetic rector, the Rev. J. O. Davis, with the assistance of a band of faithful workers, had for many weeks prepared his parishioners for the mission services, and on Friday evening, Nov. 17th, there was a large gathering of people in the church to witness the institution of the missioner, the Rev. A. W. Macnab, of Omaha, and to hear his opening address from the pulpit—and throughout the following ten days there was no decrease in the zealous interest of the people nor abatement in the loving urgency of the missioner's words. Every night the church was well filled.

**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.

**Abolish Tax Exemptions.**

SIR,—When is the Church of England in Canada going to take action on the momentous question of abolishing tax exemptions? In view of the enormous wealth which a certain church has obtained in the neighbouring province of Quebec, as well as in Ontario, largely through exemption from taxation, it is little wonder that the cry for the abolition of exemptions gains force as the years go by. It looks as though the deliverance of Canada from the grasp of a foreign Church lies in the entire separation of Church and State. The exemption of Church property from taxation is neither more nor less than a sort of union of Church and State, and to root out the one we must abolish the other. This is all the easier seeing that no injustice will be done to any person or sect. I admire the attitude taken on this question by the Jarvis street Baptist Church in Toronto. Some may say I must be a poor Churchman for doing so. But don't let us get hot-headed over discussing this matter. Rather let us discuss it calmly, in the light of reason and in the spirit of true Christianity. The agitation for it is so strong, and in view of recent events will probably grow so much stronger, that it is useless for the Church to shut her eyes to the discussion. Discussion aids a good cause not a bad one. Those who have not given the subject sufficient thought to be able to discuss it intelligently, will do well to read up on it, as it is one of the great questions which will give the politicians trouble at an early day. For the information of some let me add that the poorly paid clergy would not suffer if exemptions were abolished, as incomes under \$700 are exempt, only those receiving above that amount being called on to contribute to the revenue.

JUSTICE.

**Religious Instruction in Schools.**

SIR,—The writer has from time to time pressed in your columns the view that advantage should be taken of the existing regulations to introduce, more than is done at present, religious instruction in the public schools. To this end he has advocated so far as possible united action with other bodies, and the co-operation of the staff of teachers and such volunteers as would be willing and able to assume the duty. The need of such instruction is much discussed in English papers, which are at last admitting that as Board Schools must always be the schools in the larger towns, something must be done to improve the present faulty system. In the course of a discussion in the *Church Times* between Mr. Athelstan Riley and a "Board Schoolmaster," the latter has a letter in the issue of the 8th Dec., unfortunately too long for your columns, but I append extracts which are to my mind of general interest "W."

"I, myself, out of a long experience as a Church-schoolmaster and a Board school master, am just completing an "Undenominational Primer of Religious Instruction" for use in Board and private schools as my attempt to establish a practicable solution of the religious difficulty satisfactory to men like Mr. Riley, and at the same time cordially acceptable to Nonconformists; and I mention the fact here to show that I, too, worthily or unworthily am doing what I can in the same work as he has taken up, and that my letters to you are intended to remove, and not make, difficulties.

"It is quite true that no Churchman can accept 'undenominational religion.' I, myself, hate it, and that is not what is meant for Board schools. The religious teaching in Board schools is not mean

to be final or exhaustive. But it can go far. It can teach prayer to Almighty God through our Lord Jesus Christ and trust in His daily providence. It can include the fullest course of Scripture history and Bible literature. It can teach and explain the Ten Commandments and the Lord's Prayer and it can accept all the doctrines of the Apostle's Creed. Space prevents my showing how much these points cover, but I would ask, as the question is so important, to be allowed to mention what is taught in my own school and with hearty acceptance by Nonconformists. (1) Simple prayers for opening, and closing school with hymns. (2) Private prayers for morning and evening use. (3) Grace before and after meal. (4) The Ten Commandments with fullest explanation. (5) The Lord's Prayer with explanation. (6) Doctrinal texts (asserting each doctrine of the Apostles' Creed). (7) Additional texts, showing (i.) that we should seek God; that we should serve Him truly and without ostentation; and that we should seek by penitence to avoid estrangement from Him. (ii.) That we should love, help, forgive, and pray for our fellow-creatures. (8) A list of words used in religion, with meaning. (9) A course of Scriptural narrative. This is not a complete religion; it is never taught as a complete religion, but only as an instalment; and when 90 per cent. of the children go to Sunday-schools it forms a valuable foundation, which Sunday-schools, efficiently worked, can find time to complete. Nonconformists with whom I have consulted welcome it as a great relief to their position of apparent hostility, which, they say, has been caused not by opposition to religious teaching, but only through a desire for fairness to others."

#### Methodist Development.

SIR.—A few years ago, some one, drawing conclusions from the constant change which has been, and is, so marked a feature of Methodism, ventured to forecast that the future of the Methodist body would be a great separation into two parts, one of which would return to the Church, and the other lapse into infidelity. No doubt many believed this to be altogether probable, but it is not likely that anyone supposed it would come to pass until after a long lapse of time. Events in these days, however, come about with amazing rapidity, and though there may not be any signs of the cleavage, or any general movement towards returning to the Church visible, we have been brought with startling suddenness, face to face with the other part of the prophecy, the apostasy, when we have seen leaders among the Methodists, with the seeming acquiescence of their brethren, practically throwing the Bible away as having been "written 2,000 years ago," and unsuited for the "changed circumstances" and great developments of this nineteenth *fin de siècle*. The "Methodist Church," as it is now called, the name "Wesleyan" being no longer used, exists in open defiance of St. Paul's teaching, consequently we are informed that St. Paul "never discussed" the now existing "situation," "because he never foresaw it." In other words the inspiration of the Holy Scriptures is set aside and denied because it is not in accordance with the inspiration which is openly claimed for the "saints," as it seems we are now expected to call them, who make Methodism a schism.

M.

#### Notes and Queries.

SIR.—It is often asserted that in the Holy Eucharist we continually show forth the Death and Resurrection of our Blessed Lord. Now it is very easy to see how we show (forth) the Lord's Death in this holy service. The broken Bread, the outpoured Wine suggest at once the Body and Blood of Christ. But if the Eucharist be the Christian Passover, it must also set forth the Resurrection of Christ of which the Passover was the type and prophecy. But I have never been able to understand distinctly, and in such a manner as to be able to explain to others, how we show forth the Lord's Resurrection in the Blessed Sacrament. Will you be so good as to give some explanation of this in a manner "understood of the people?"

A PUZZLED BERAEAN.

Ans.—The Passover had a twofold aspect, the sprinkling of blood whereby they were delivered from Egypt, and the feast upon the lamb whereby they were to be prepared for the journey in the morning. The same idea runs through the whole of our Lord's instituting the Holy Sacrament and every later celebration. As the memorial of a death, however meritorious, the rite is meaningless, but co-ordinate the second part and it is full of power because it carries us into a new life; it is the commemoration of a death conquered by life, and is the means of conveying to us that same new life. The Christian hope cannot always live in the tomb, but must partake in the resurrection and in the life of

the world to come. It is interesting to follow the current of our Lord's thought of life through death, and construction through dissolution, of pardon through the atoning blood, and of the feeding on the Bread which is His Flesh for the life of the world. Jesus knew that He was approaching to Calvary, yet His exodus was but a going to the Father, to the home of many mansions, and to the place to be prepared for His people. S. Ignatius puts it in few words: "Christ suffered for us that we might be saved," but we are many days in a state of salvation and going on to perfection. If the bread and wine are only to be suggestive of certain facts, it is a mean way of showing forth the Lord's death till He come, and many things would be more realistic, e.g., a highly tintured crucifix.

#### Family Reading.

##### Good-by, Old Year, Good-by.

"Good-by, old year, good-by."  
We've had good times together;  
You gave us many a bright blue sky,  
And sometimes stormy weather.

But we've had lots of fun—  
We've skated, fished and boated;  
And now just as the year is done,  
In school we've been promoted.

Old year, be brave and proud;  
With banners floating o'er you,  
You join the shadowy crowd  
Of years that went before you.

Good-by, old year, good-by;  
With "finis" to your story.  
The stars shine out on high  
To light your way with glory.

—Margaret E. Sangster, in Harper's Young People.

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

NUMBER 11—CONTINUED.

"And stranger still that the little lady should remain, through it all, so perfectly child-like and unspoiled!" mused the rector, as, after bestowing on the man the gratuity Stella had not forgotten to administer, he returned his parting salutation, and pursued his walk homeward.

He smiled at himself that he, the least interested, the most unmoved individual in the parish as regarded the coming of the great "family," should have been the first to break the ice with respect to any one member of it. In walking up the gravel drive towards his house he overtook Miss Fridell.

She had been spending her afternoon at the Sunday-school with the smaller children, who were considered too young to attend a second public service, and, as her custom had always been, had now come to the rectory for the remainder of the day.

"You have been preaching too long, doctor; for I am late," was her first greeting.

Dr. Lyon looked at his watch, but said nothing in excuse.

"The afternoons draw in, and remind us that we are nearing the shortest day," was his reply.

"The shorter day, the harder work," remarked the lady.

"And the sweeter home," Dr. Lyon continued, as he ran up the steps, and gave the long low rap; for which Mary, within, had been some time waiting. Her over-anxious father had adjudged her to the house for that one more Sunday, though in reality there was but little the matter with her now.

"And how about 'the family'?" Mary asked, when satisfactory accounts of school-work and humble friends had been duly rendered; and they were sitting, the three together, round the tea-table. "As it was you who excited my curiosity, dear friend, it is only fit that you should satisfy it."

"I daresay your papa has told you all about them," Miss Fridell replied, but with the tone of one who would be quite willing to communicate additional information, were such desired.

"I daresay no such thing. Papa never sees or notices any one. He said they were at church, and that was all; and, though it is Sunday, and I really do not wish to be over-curious, yet I should like to hear just a little about them—if it is not

wrong, dear," Mary continued, apologetically, to her father.

"O no, darling, not wrong." Dr. Lyon was thinking of Stella, her sweet mournful face and hidden sorrows, wondering what they might be, and whether Mary might not help some day to soothe them. "Tell her, please, all you can about them."

And, not altogether unwillingly, Miss Fridell began:

"Well, dear Mary, there was one lady who appeared to be the mother, or at any rate the head of the family, for there was no father; a handsome woman of fifty or thereabout, rather stately, very splendid in dress, but affable and pleasant enough, I daresay. Whether she may be the mother of the bride or bridegroom, I cannot say; but she was not much like either. The bride (I am going on the latest Croombe theory, remember, Mary) was the most beautiful creature I ever saw—far more beautiful than you, my dear—a kind of face you could look upon all day, and never tire. But, if I mistake not, she has the pride and self-consciousness of her ancestor Lady Lora."

The bridegroom was, as is often the case, somewhat like his lady-love in countenance, but intensely haughty and indifferent. I do not think his eyes moved from the four evangelists (I mean, of course, those on the east window) during the whole of the lessons or sermon. This it was impossible for me to help observing, as his profile was exactly before me the whole time, and that compartment of the window straight before him, only one would think too lofty for the gaze of most. His features appeared to me to be faultless; and yet I could not altogether say I admired the young man. He must, however, possess admirable qualities to have won the love of so fair a creature. I only hope he will make her happy."

"I am sure I hope he will. But those were not all?" said Mary; for Miss Fridell paused a moment, after giving utterance to the last benevolent sentiment.

"No, not all. There were two others. A gentleman, something of the height and bearing of the bridegroom, only more approachable."

"Perhaps—I almost hope he was the bridegroom," again interrupted Mary; for I do not like your description of the first."

"No such thing, my love. He was less conspicuous and marked in his attentions; no lover air at all about him. I saw it all very clearly, even as they came up the aisle; for I did not think much about them afterwards; and I could understand and personate them all pretty distinctly even in that short time. You can judge a great deal from a little, occasionally, you know, Mary."

Dr. Lyon smiled. Miss Fridell was sufficiently quick-sighted ordinarily; but report had led her sadly astray this time. Besides, Dr. Lyon knew quite well that she spoke truthfully when she said that the family had occupied but little of her attention after the commencement of the service. Miss Fridell could control her thoughts, if not always the expression of them. "And the other?" continued Mary, "there was one more in the family, you said."

"Yes, a young girl, younger than you. She looked pale, I fancy, and downcast, but beautiful. I imagined her the bridegroom's sister."

"Then for once the Croombe folks have been correct in their surmises," said Mary, who had listened to her friend's recital with considerable interest.

"Or, rather, for the twentieth time they have been incorrect," replied her father gravely. "It seems almost unkind to mar by counter-evidence the effect of your well-told story, my friend; but I am sorry to say you have set out under false premises altogether. There is no bride, no bridegroom. The 'family' consists of an aunt, two sisters, and a brother, with a friend (Captain Flamank is the name, I think), who is visiting them."

"Papa!" interrupted Mary, credulously. "But who told you?"

"I have it from very good authority, the younger of the two sisters herself. And I suppose she knows."

"But have you spoken to her? She did not go through it all like that, did she, papa?"

"Not exactly, darling. Only from what she did say, I gathered it. But I suppose you will

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like to hear all;" and Dr. Lyon related to very at-  
tentive and interested ears his interview with  
Stella. "And now, dear, let us go into the library  
and have our hymns and reading, for the time is  
passing," he added after a few minutes' silence.

(To be continued.)

Contentment.

When fields are bleak and skies are dun,  
And winds are moaning in their sadness,  
Some spot, I know, lies in the sun,  
All light and gladness.

When black clouds float athwart the moon,  
When sullen rains come pouring after,  
'Tis somewhere, I am sure, high noon—  
All life and laughter.

When trees grow rigid with the rime  
And chilling gusts of grey December,  
Somewhere the flowers are in their prime,  
I then remember.

So let us learn to bear our woe—  
The morn will always follow even:  
And, though our lot's to toil below,  
There's rest in heaven.

—Selected.

Life is Misery

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

Hood's Pills cure all liver ills.

Help.

Help was the name of Doctor Brown's dog, and  
a capital name it was, for it exactly described his  
character. Help was never so happy as when he  
was helping somebody. He loved to be useful.  
Doctor Brown taught him to carry a basket, or  
sometimes his umbrella, in his mouth, and to give  
it up when he was called.

One day the servant tied up two of Doctor  
Brown's umbrellas with the carriage umbrella,  
ready to be taken to the train; for the family were  
going for a holiday. Just as all were getting into  
the carriage, the umbrellas were missing. Where  
could they be?

"Depend upon it, Help has got them," said the  
doctor.

And as the carriage drove off, there was Help  
trotting down the road with his package of um-  
brellas in his mouth. He wagged his tail as he  
saw his friends, but did not drop his burden till  
he reached the station, when he received many  
caresses for his faithfulness.

The great value of Hood's Sarsaparilla as a  
remedy for catarrh is vouched for by thousands of  
people whom it has cured.

Little May.

Little May has been naughty! Instead of going  
to school she stopped to paddle in the brook, which  
certainly looked very cool and inviting to little  
tired dusty feet.

But May had been told never to loiter on her  
way to school, so when her mother passed by  
(when going to the market to sell her butter) and  
saw a small pair of shoes on the bank, and May  
splashing about ankle deep in water, she was  
much displeased, took her home, and sent her up  
to her own room to think over her disobedience.

At first, May was sulky, and looked out of her  
window at the pretty flowers lighted up by the  
bright sunshine, saying to herself: "How cross  
mother is, and how unkind to shut me up here  
all by myself on such a lovely day!"

But by-and-by her mother came home and  
talked to May gently and lovingly of her fault,  
and told her how grieved God is when His little  
ones sin.

So May was very sorry, and when she went to  
bed did not forget to ask God's forgiveness. Then

her mother kissed her, and tucked her up very  
comfortably in her cosy little bed, and May was  
soon fast asleep.

All men covet perfect health, but very few have  
it, because of the wide-spread prevalence of dys-  
pepsia. K.D.C. is the cure for dyspepsia. Try it!

Bank of England Notes.

With the Bank of England, the destruction of  
its notes takes place about once a week, and at  
seven p.m. It used to be done in the daytime,  
but made such a smell that the neighbouring  
stockbrokers petitioned the governors to do it in the  
evening. The notes are previously cancelled by  
punching a hole through the amount (in figures)  
and tearing off the signature of the chief cashier.  
The notes are burned in a closed furnace, and the  
only agency employed is shavings and bundles of  
wood. They used to be burned in a cage, the re-  
sult of which was that once a week the city was  
darkened with burned fragments of notes. For  
future purposes of reference, the notes are left for  
five years before being burned.

The number of notes coming into the Bank of  
England every day is about 50,000, and 350,000  
are destroyed every week, or something like 18,-  
000,000 every year.

The stock of paid notes for five years is about  
77,745,000 in number, and they fill 18,400 boxes,  
which, if placed side by side, would reach two and  
one-third miles. If the notes were placed in a  
pile, they would reach to a height of five and two-  
third miles; or, if joined end to end, would form  
a ribbon 12,455 miles long.—*Chambers' Journal.*

Gaiety.

There are two kinds of gaiety; the one arises  
from want of heart, being touched by no pity,  
sympathising with no pain, even of its own caus-  
ing; it shines and glitters like a frost-bound river  
in the gleaming sun. The other springs from  
excess of heart—that is, a heart overflowing with  
kindliness towards all men and all things, and  
suffering under no superadded grief; it is light  
from the happiness which it causes, from the  
happiness which it sees. This may be compared  
to the placid river, sparkling and smiling under  
the sun of summer, and running on to give fer-  
tility and increase to all within, and even to many  
beyond its reach.

False Shame.

The false shame which fears to be detected in  
honest manual employment; which shrinks from  
exposing to the world a necessary and honourable  
economy; which blushes more deeply for a shabby  
attire than for a mean action; and which dreads  
the sneer of the world more than the upbraiding  
of conscience—this false shame will prove the  
ruin of everyone who suffers it to influence his  
thoughts and life.

Daily Toil.

A man's daily labour is the chief element in  
determining his character. It is by this he serves  
and by this he grows. It is substantially his life,  
to be begun and ended, day by day, in the name  
of God. Thus the labour question is in the full-  
est sense a religious question. The workman  
is commonly said to offer his work in the market  
as a commodity. In fact, he offers himself. If  
then the conditions of labour are not such as to  
make a true human life possible for the labourer,  
if he receives as the price of his toil a mutilated  
and impoverished manhood, there can be no last-  
ing peace; there can be no prevailing Christian  
faith. For a true human life the essential exter-  
nal requisites are adequate food, shelter, leisure,  
and provision for incapacity or old age. Are we  
Churchmen—clergy and laity alike—satisfied that,  
speaking generally, these are found among our poor-  
er artisans? Nay rather, is it not too plain that  
they are not found? It is stated on good author-  
ity that only one-third of our population are able  
to live in decent comfort. It is certain that great  
numbers have no reserve of means, and are un-  
able to make adequate provision for incapacity or  
old age.

The Church Catechism.

Did it ever strike you that the simple, noble,  
old Church Catechism, without one word about re-  
wards and punishments, heaven or hell, begins to  
talk to the child like a true English Catechism,  
as it is, about that glorious old English key-word,  
*Duty*? It calls on the child to confess its own  
duty, and teaches it that its duty is something  
most human, simple, every day, *commonplace*, if  
you wish to call it so. And I rejoice in the  
thought that the Church Catechism teaches that  
the child's duty is commonplace. I rejoice that  
in what it says about our duty to God and our  
neighbour, it says not one word about counsels of  
perfections, or those frames and feelings which  
depend, believe me, principally on the state of  
people's bodily health, or the constitution of their  
nerves and the temper of their brain; but that it  
requires nothing except what a little child can do  
as well as a grown person, a labouring man as  
well as a divine, a plain farmer as well as the  
most refined, devout, imaginative lady.—*Kingsley.*

A Day of Preparation.

It is asked by some why Friday, any more than  
any other day of the week, should be selected for  
special observance. The Church honours Friday,  
because by the death of Christ on that day He  
forever hallowed it; and because, in order to pre-  
pare for the weekly Feast of the Resurrection on  
Sunday, we need to watch by the Cross on Friday.

To be sure, the special way in which the day is  
to be marked, whether by absolute abstinence  
from food for a time, or from luxuries merely, is  
left to each individual conscience; but clearly,  
our Mother Church expects her loyal children to  
make it a day of preparation in some way.

By some unhappy fatality, many, even "good  
church people," select Fridays for days of feasting,  
instead of abstinence; accordingly, dinner parties  
and balls, festivals and other things of a similar  
nature, fall on this day as though it were the most  
fitting of all the seven.

Let each thoughtful Christian take this matter  
home to himself; let him abstain from luxuries,  
at least, on that day; and let him use it solemnly,  
as a day for deepening his own spiritual life, and  
for loving meditation on the death and passion of  
Jesus Christ for us.

—The opening and closing services of a Sunday  
School should be selected with a view of familiar-  
izing the children with the Church's service. It  
certainly ought not to be, but just as certainly is  
the case, that to a great many of the children the  
short forms read at Sunday-school are the only  
religious services attended or heard by them.  
Select, therefore, such forms as will enable them  
to recognize our "incomparable liturgy" when-  
ever in after years they may hear it. Use the  
collects, when practicable, from the Prayer Book;  
chant the Apostles' Creed, and follow it with the  
appropriate versicles, select hymns from the  
hymnal, enriched of course with the children's  
hymns and processions from other sources, and  
with the Magnificat and other canticles printed in  
the appendix. Make your services Churchly, and  
enter into them with as much reverence as you  
enter into the regular offices. Then will the  
children receive liturgical instruction of inestim-  
able value.

—The Bishop of Manchester spoke lately upon  
the retention of young people after confirmation.  
In all the glow and freshness of believing youth,  
his Lordship said, they passed from the course of  
happy preparation to the table of the Lord. In  
their first, and it might be in some subsequent  
communions, they gave promise of a life of happy  
piety and loving service: and then insensibly, but  
too surely, many of them grew too slack in their  
attendance at public worship, and, finally, were  
swept out of sight into the whirlpool of frivolous  
gaiety which engulfed so many lives in our great  
cities. These losses would be heart-breaking if  
habit had not dulled our perception of their mean-  
ing and extent.

## A Voice from Afar.

Weep not for me;  
Be blithe as wont, nor tinge with gloom  
The stream of love that circles home,  
Light hearts and free!  
Joy in the gifts Heaven's bounty lends;  
Nor miss my face, dear friends.

I still am near,  
Watching the smiles I prized on earth,  
Your converse mild, your blameless mirth;  
Now, too, I hear  
Of whispered sounds the tale complete,  
Low prayers and musings sweet.

A sea before  
The Throne is spread—its pure, still glass  
Pictures all earth scenes as they pass;  
We, on the shore,  
Share in the bosom of our rest  
God's knowledge, and are blest.

—Cardinal Newman.

## Temptation.

BY HENRY DRUMMOND.

Professor Henry Drummond, addressing the students of Amherst College, Massachusetts, on "Temptation," gave an interesting account of "How one life was saved." A medical student, half through his course of four years in the University of Edinburgh, had worked hard, and had led a selfish life. At last he woke up and said to himself that these were the four best years of his life, and he had not done one stroke to help any other fellow; and then he thought of another fellow from the same town as himself, who was fast drinking himself to death. He had almost reached the lowest depth. He had done no studying for months. He was simply rotting. So he hunted him up, and found him drunk. He said to him that these lodgings were poor ones for such a man, and told him to come to his room. The fellow said that he was in debt and could not leave; but Number One said that was no matter, and he paid the debts and took Number Two with him. The next morning he was sober, and Number One said that he had a contract he thought ought to be signed by both if they were going to live together. The stipulations were that neither were to go out alone; if it were necessary to do so, 20 minutes was to be allowed to get to the University or back, and all extra time was to be accounted for; one hour each day was to be reserved for pleasure, under all and any circumstances; by-gones were to be by-gones. This was signed. One month passed, and it was not broken. Then one night Number Two threw down his book and said that he could not stand it any longer; he wanted to "bust." "All right," was the reply, "then bust here." That it was right Professor Drummond would not say, but Number One brought him what he wanted; and he got drunk and "busted" there. It was not a long debauch, but it tided him over the hour. Another month went by and there was another "bust," but this time it was a very short one. After a while Number Two said that he had noticed the other reading, during the recreation hour, a book that he did not invite Number Two to read with him—the Bible; and that he did not talk religion to him—as if he had not been living the life of Christ before him. He said that he would read the Bible with him; he read two verses and said that was enough.

Number One went out of the University a commonplace man; he took no honours; he was simply commonplace. When the other man left he took the highest honours—he who only a short time before had been picked out of the gutter. The reformed man, the saved man is now holding a high position in London, while the one who redeemed him is known as the Christian doctor of a village in Wales. What is the Christ-life? It is simply a life of self-sacrifice. He "pleased not himself." "He saved others," said the people, "Himself He cannot save." "He that loseth his life shall save it," is the Christly paradox.

"K.D.C. is worth its weight in gold." "Sells like hot cakes." "Is all it is recommended." "An excellent remedy." And "The best dyspepsia remedy ever offered to the public." See testimonials.

## Popular Everywhere.

Beginning with a small local sale in a retail drug-store, the business of Hood's Sarsaparilla has steadily increased until there is scarcely a village or hamlet in the United States where it is unknown.

To-day Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine before the American public, and probably greater than all other sarsaparillas and blood purifiers combined.

Such success proves merit,  
If you are sick, is it not the medicine for you to try? Hood's Sarsaparilla cures.

## The Waiting Time.

No time of seeming inactivity is laid upon you by God without a just reason. It is God calling upon you to do His business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you. The time is coming when you shall be called again to the front of the battle. Let that solemn thought of dread, yet kindling expectancy, fill the cup of your life with the inner work of self-development which will make you ready and prepared when your name is called. The years at Nazareth—what was their result? A few years of action concentrated, intense, infinite; not one word, not one deed, which did not tell, and which will tell upon the universe forever.

Years of silence, and then—the generation of the world accomplished, His Father's business done.

K.D.C. has proved itself The Greatest Dyspepsia Cure of the Age. Try it! Test it!! Prove it for yourself and be convinced of its Great Merits!!!

## I'm as Good as Anybody.

In the neighbourhood of the home of a lad of whom I am about to tell you, there had been from time to time special religious gatherings for the young. Several of his acquaintances were in some way changed; but how that change was brought about this lad could not understand.

One winter's evening he set out with the determination to go and see for himself what these services were like, and what had made his young companions so different.

My young friend was a lad who, from his infancy, had been trained religiously, and who was naturally amiable; so, comparing himself with many lads he knew, he reasoned thus: "It is a good thing for them to be changed; it is very well for them to begin to lead a new life, but with me it is very different. I always read my Bible and pray every day. I have no need of this change. I am as good as anybody."

With these self-righteous thoughts filling his mind, he arrived at his destination. He listened attentively to the preaching of the Word, and sang the hymns with the rest, and then returned to his home with the confirmed idea that he needed no new birth.

The next night he went again, and presently something was said which seemed as if aimed directly at him. The Word of God, "All have sinned and come short of the glory of God," struck into this self-righteous lad's soul. The Holy Spirit revealed to him his lost condition, and he saw himself to be, "though as good as anybody," still, after all, nothing but a poor lost sinner. His heart was broken, and in his shame and grief he besought the Lord to speak peace to his sin-burdened soul.

Henceforth that lad no longer boasted of his own goodness. He looked to Christ for pardon, and is now living to tell others of his Saviour.

Dear young friends, are you saying, "I am as good as anybody;" or, have you cried to God, "I have sinned," and found mercy?—*Faithful Words.*

"The proof of pudding is in the eating." K.D.C. has been tried and tested and has proved itself to be the "King of Medicines," the "Greatest Cure of the Age."

## Hints to Housekeepers.

**CINNAMON CAKE.**—One egg well beaten, quarter cup butter melted, half cup currants, quarter teaspoonful cinnamon, flour to make a stiff dough. Knead it twenty minutes. Let it rise, and when light, shape it into small balls like biscuit. Place them close together in a shallow pan and when risen very high bake in a moderate oven. When done brush them over with a little beaten white of egg mixed with sugar.

**SANDWICH ROLLS.**—Roll the dough as thin as possible, cut with a round cutter, spread half the rounds with a thin coating of melted butter, cover with the remaining half and press the two rounds together. Rise and bake as usual, and when ready to use, pull them apart and spread with butter and any sandwich preparation.

**ROAST TURKEY.**—From two and a half to three hours should be allowed for a common-sized turkey; a large one requires from three and a half to four hours. It should be prepared for the oven the day before it is roasted. Fill it with a stuffing made of a loaf of soaked white bread, a little pepper, sage or summer-savory, a minced onion if one likes, salt and a large lump of butter, or a small cupful of chopped salt pork, and two raw eggs. Before placing it in the oven, lay thin slices of salt pork on top, baste it with salted water and sprinkle over it flour and pepper. Let it rest upon a tin or grate, so as not to be stewed in the water that must be poured in the roasting pan. Baste it half a dozen times an hour at least. Much of its perfection will depend upon thorough cooking and frequent basting. It may be served with a gravy made from the drippings, after the turkey is removed from the oven, using the water in which the liver and heart of the fowl has been boiled.

**RABBIT AND ONION.**—Joint and stew in salted water. Boil one pint of sliced onions in salted water, add to white sauce made of one tablespoonful of braided flour and one half pint of rabbit stock. Season, add juice of one lemon and serve.

**RICE GEMS.**—A good way to use a cupful of cold boiled rice is to put it into gems for luncheon. Separate the yolks from the whites of three eggs, beat the yolks light, and add to them a pint of sweet milk and three cupfuls of flour. Mix thoroughly, then add a tablespoonful of butter melted (which is not one tablespoonful of melted butter), a teaspoonful of salt, and the cupful of boiled rice. Beat vigorously, then add two teaspoonfuls of baking powder, and the well-beaten whites of the eggs. Grease the gem-pans thoroughly and bake 20 minutes in a quick oven.

**TO REMOVE ACID SPOTS FROM STEEL.**—The application of rotten stone and oil will generally remove acid spots from steel. It will also remove rust, and bath brick will give the metal the desired polish. The brilliancy of steel may be retained indefinitely if, after final polishing, it be washed in hot suds and rinsed in clear hot water.

**TORONTO TESTIMONY.**—Dear Sirs,—Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters, and can truly recommend it to any suffering from this complaint. Mrs. Charles Brown, Toronto.

**SORE THROAT CURED.**—Dear Sirs,—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup, which I tried with great success. I think it a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles. Maria Middleson, Bobcaygeon, Ont.

**PERFECTLY CURED.**—Sirs,—I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1893), I am perfectly cured. Hugh Drain, Norwood, Ont.

—Where education has been entirely neglected or improperly managed, we see the worst passions ruling with uncontrolled and incessant sway. Good sense degenerates into craft, and anger rankles into malignity. Restraint, which is thought most salutary, comes too late, and the most judicious admonitions are urged in vain.—*Parr.*

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### Children's Department.

#### A Dropped Stitch.

Though Greta was only a little girl, she had already learned to knit very nicely, and, after the German fashion, her grandmother had given her a large ball of yarn to knit into stockings, telling her that when she reached the end of the ball she would find a little gift hidden in the centre.

The stockings which Greta had ambitiously begun as a Christmas present to her father, progressed slowly but steadily every day, and she was daily nearer to the coveted treasure hidden in the ball.

One day, however, she brought her knitting to grandma with a troubled face.

"See, grandmother, it is all wrong, and I cannot make it come right," she said sorrowfully.

Grandmother put on her spectacles and examined the little girl's work.

"See, my little Gretchen, thy mistake is here. Thou hast dropped a stitch, and so all the rest of the work is wrong."

"Must I ravel it out?" asked Greta sadly.

"There is no other way," grandmother answered as she ravelled the stitches while Greta wound the yarn again upon the ball until the missing stitch was reached.

Then grandmother took it up on the needles and knitted two or three rows for the little girl, talking to her meanwhile.

"This is but a small matter, little Gretchen, though thou look so sorrowful over it, for we can go back and take up a dropped stitch, and then go on with the work again; but there are other dropped stitches that thou canst not take up."

"Where, grandmother?" and Greta looked up it surprise.



Mr. Chas. N. Hauer

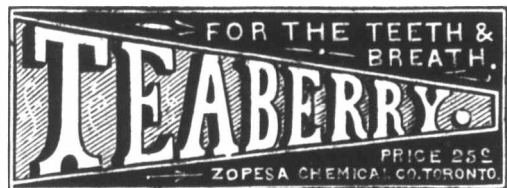
Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

#### Hood's Sarsaparilla

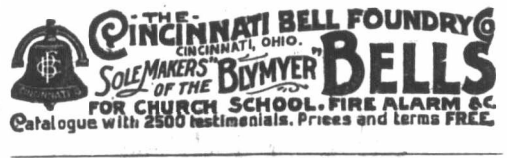
which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent all who address

C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are the best after-dinner Pills. assist digestion, cure headache and biliousness



**AGENTS WANTED,** male and female. To sell our new Kettle Cleaner. Entirely new; sells to every housekeeper. Also our Bread, Cake and Pastry Knife, Carver, and Knife and Scissors sharpener. No capital required. Easy sellers, big profits. CLAUS SHEAR CO., Lock Box 324, Toronto, Ont.



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### M. McCABE,

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"When duties are left undone they are dropped stitches that cannot be picked up," grandmother answered.

"There is a time for everything; and if thou dost not perform the duties that fall to thee at the right time, thou canst not go back again to do them, for then the time is gone. Thy life is like this stocking, Gretchen: one dropped stitch, one duty undone, may make it all imperfect; and the only way to make it even and beautiful is to take each stitch as it comes, and do each duty in its own time and place, and then there will be no dropped stitches to make the rest of the work crooked. If thou shouldst learn this lesson well from this dropped stitch, then the morning is well spent, even though thy stocking is no longer than it was when thou began thy work."

Greta went back to her knitting, pondering over grandmother's words in her childish way, and she resolved that she would try hard to have no dropped stitches either in her knitting or her life, since they made the rest of the work crooked and imperfect.

#### Patty's Faith.

It was a cold winter's day, and Patty Lee pressing her nose against the window-pane from which the sun was slowly melting its icy covering, blew with her warm breath, the better to aid the dissolving process. Patty had not much to do that morning. Baby Ned was fast asleep in his basket-cradle beside the stove, and Towser was posted sentinel at his side. The mother had gone to her work of scrubbing office floors at six o'clock and would be back by eleven, the dishes were washed and put in place, the floors swept, the two small rooms well tidied, and yet it was only nine o'clock. Patty wondered what she could do until it was time to begin getting the meal ready against her mother's return. Almost at once the thought had come to her that she would look out of the window and watch the cable-cars run by—that was an occupation Patty seldom tired of. She liked to think where the people on the seats had been, or where they were going; whether they were rich or poor. And now, as a space large enough had been thawed to admit of Patty's looking out with comfort, she brought a stool to the window-side and settled herself there.

"How nice it must be to have plenty of warm clothes!" the girl thought to herself, as a car slackened in front of the window and she saw seated therein a lady enveloped in furs. "Wouldn't mother look so nice in a coat like that? Poor mother!" And then the little watcher fell to thinking of the hard times that had come to the small household since her father had been taken from them and only her mother's earnings were left to support all. "It's an awful hard world to get along in," the thinker mused with a wise shake of her head learned from her mother.

"If He cares for a sparrow, as teacher says He does, I'd like to know what for He's letting my mother go out scrubbing for Neddie and me, when she's got a cough, and a pain in her back 'most all the time. He ought to think more of people than of just a bird."

Then Patty stared thoughtfully out for a few moments, not thinking of anything in particular, and everything in general. At last she arose and crossing the room, took from a shelf within reach a starch box, and open-

**HE LOVED** good bread, pie, and pastry, but his stomach was delicate. **SHE LOVED** to cook, but was tired and sick of the taste and smell of lard. She bought Cottolene, (the new shortening) and **THEY LOVED** more than ever, because she made better food, and he could eat it without any unpleasant after effect. Now **THEY ARE HAPPY**, in having found the BEST, and most healthful shortening ever made — **COTTOLENE.**

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## Children

who are thin, hollow-chested, or growing too fast, are made Strong, Robust and Healthy by

## Scott's Emulsion

the Cream of Cod-liver Oil. It contains material for making healthy Flesh and Bones. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

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Rumford Chemical Works, Providence, R.I.

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ing it on the table, began to spread out its contents. They were mostly Sunday-school text cards and small papers. But before she had finished emptying the box, Master Ned stretched himself with a smile and held his rosy hands to be taken.

"Yes, I'll take you, darling," Patty said lovingly, "but when it's time to get mother's lunch ready you'll have to go back in your cradle."

Then in a womanly way that was as quaint as it was sweet, the motherly little body drew an old rocking chair beside the stove and taking the baby on her lap, began playing with him.

While she was thus engaged, there came a sharp, imperative rap on the door, and without waiting for permission to enter, a man stepped forward asking:

"Is your mother in, child?"  
"No, sir, she's gone to work, but she will be here at eleven."

"She didn't leave any money, I suppose?"

"No, sir," Patty answered tremblingly. "We had to have the coal this week, and mother was so sick, she had to go to the doctor's, and she couldn't manage the rent too; but she said she'd have it early next week;" and the speaker's voice grew almost womanly as she pleaded her mother's cause.

"Stuff and nonsense!" said the man irately. "You tell your mother from me that I want my rent every Saturday morning as regular as the day comes. I've been cheated out of too many dollars to put trust in any more of you."

"My mother isn't that kind, please, sir," Patty hastened to say with gentle dignity. "But she couldn't make the money go all the way round, and next week there won't be the coal or the doctor, you know, so you'll have your money all right."

"Well, you tell her what I say," growled the man as he slammed the door after him.

Patty sat gazing at the stove with a wistful look in her eyes and a troubled look on her face that ill became so young a child. At last she said, as big tears rolled down her cheeks;

"He don't care. He don't. He'd never let father have died if He had, and left poor mother all the trouble." And she turned from the stove, and rising, laid the baby in his cradle and began to clear her cards off the table. As she did so her glance was attracted to a brightly-coloured text: Trust in the Lord." "That's what teacher is always telling us to do, but I guess she don't have to go hungry sometimes, and have a hard man to worry her life out about the rent," she murmured.

Then her eyes lighted on another text—"He careth for all." And as she read the words, Baby Ned crowded and laughed at her, and like a flash there came the thought to her: "Didn't He leave me mother and Ned? He didn't do that much for Betsy Sudgeon." And somehow Patty was comforted, so that she continued her work with a brighter face. "When I'm a bit older I can go out and work for mother; and there's Ned—he'll be growing all the time, and—and—"

The next moment Patty was singing a verse she had learned in Sunday-school, and it was thus Mrs. Lee found her when she herself came home with a brighter face than she had worn for many a week.

Now Patty had made up her mind that not a word should her mother hear of the landlord's visit until after

the scant luncheon had been eaten. So it was not until the last vestige of bread had disappeared that Patty said gently:

"Mr. Slocum was here this morning, mother."

"Let him come, Patty; let any one of them come. You and I won't care any more, deary," said Mrs. Lee, snatching the child to her. "I've got such good news for you as you never ever dreamed of. See!" and the mother held out her purse, that was fuller than Patty had ever seen it before. "It is all ours, and plenty more where that came from."

And then Mrs. Lee explained how that morning, when Mr. Swift, a gentleman whose office she cleaned, had come to town, he had flung himself into a chair just as the widow was closing the door, and calling to her, had asked her if she knew anyone who for love or money could be gotten to go out to his suburban home to help in his household. And it had all finally ended in Mrs. Lee's being engaged for the position. The coachman was a young man who had kept bachelor's hall and would be glad to board with anyone taking up an abode in the coachman's quarters. Mr. Swift had advanced two weeks' wages, and wanted Mrs. Lee to remove to her new home as soon as possible.

It all seemed like a beautiful dream to Patty. She had always longed to live where she could have the blue sky over head and the green grass under foot in summer-time, and now her wish was about to be realized she could hardly restrain herself.

"He does care, and I'm glad I thought so before mother came home," she said to herself that night when she went to bed. "And after this I'm never going to say again He cares more for the birds than He does for people." And then she fell fast asleep, with a last waking thought of how she would try in the days to come to show Him that she did believe "He careth for all."

—Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and

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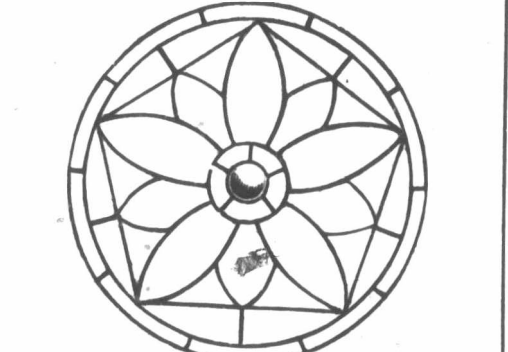
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