

# Canadian Churchman

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

Vol. 22.] TORONTO, CANADA, THURSDAY FEBRUARY 6, 1896. [No. 6.

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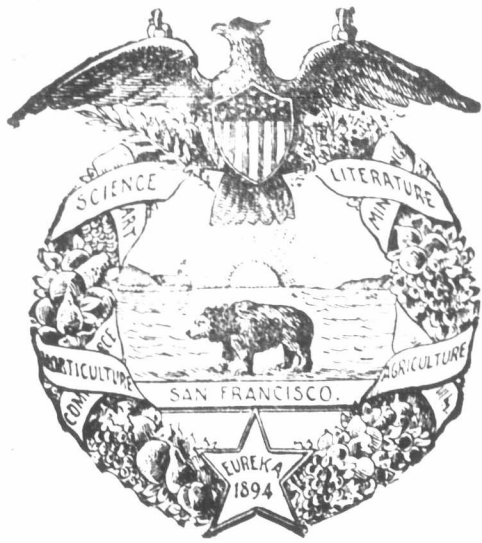
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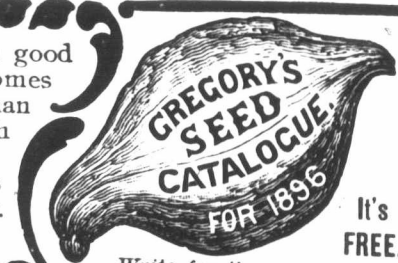
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## Lessons for Sundays and Holy Days.

February 9.—SEXAGESIMA.  
Morning.—Gen. 3. Mat. 22, v. 15 to v. 41.  
Evening.—Gen. 6, or 8. Acts 24.

APPROPRIATE HYMNS for Sexagesima and Quinquagesima Sunday, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals :

### SEXAGESIMA SUNDAY.

Holy Communion : 260, 310, 312, 554.  
Processional : 33, 281, 292, 297.  
Offertory : 36, 167, 172, 293, 530.  
Children's Hymns : 298, 380, 384, 573.  
General Hymns : 12, 169, 170, 227, 533, 544.

### QUINQUAGESIMA SUNDAY.

Holy Communion : 259, 310, 315, 552.  
Processional : 35, 224, 236, 393.  
Offertory : 168, 295, 296, 365.  
Children's Hymns : 210, 387, 389, 571.  
General Hymns : 37, 196, 210, 229, 262, 547.

### SEXAGESIMA SUNDAY.

#### TRUST IN GOD'S POWER ONLY.

We say here that we do not put our trust in anything that we do ; we plead with God to help us just because we do not trust in ourselves. Of course, we may do our best to defend ourselves against adversity ; it is right that we should at all times try our very utmost to help ourselves. But our efforts—which we are bound to make—are useless without God's blessing, although it is by sending His blessing upon such efforts that He chiefly vouchsafes to help and defend us, both in the struggle against sin, and "in all adversity." We must try, we must struggle, we must be up and doing. St. Paul, who in to-day's Epistle recounts so much that he has done, sets us the example ; but we must not "trust" to our doings. All our efforts must be joined with earnest prayer to our Father, that He "by His power" would mercifully defend us ; to that we may safely trust, but to that

## GOOD WORDS.

Another archdeacon from Ottawa writes : "I consider the CANADIAN CHURCHMAN an excellent paper, which should be extensively circulated among our people."

A clergyman from Huron Diocese writes : "Still loyal to the old reliable Church paper. I always hear the CANADIAN CHURCHMAN spoken well of and trust it may continue to prosper."

A clergyman from Ontario Diocese writes : "I am glad you have hoisted your flag—'No Surrender.'"

## TAKING OURSELVES AT OUR BEST.

Of the dead, it is a well-settled rule that we are to think and speak as they were at their best. The living do not fare so well at our hands. We insist upon judging them, if not at their worst, at least at no better than their average. With severe impartiality, we are reluctant to take even ourselves at our best. We shrink from holding to the convictions arrived at when our thought is clearest, and incline to those which are the product of confused and groping moments. The emotions which rise within us when we are most responsive, we are tempted to let go for those which come to us when we are dull and unstrung. So of those resolves and plans of life which are the birth of our better selves ; we will not see how a true philosophy lies in testing ourselves and bracing ourselves by them, instead of looking preferably at the flaws in the work and the strain of the stuff in actual achievement. It might almost be said that the essential difference between a theist and an agnostic is that the former falls back on the testimony of his best moments, while the latter puts the emphasis on his worst. Professor William Knight, in his recent book on "Aspects of Theism," frankly declares, what most candid men will admit to be the fact, that "theistic evidence comes and goes." This agrees with Darwin's saying that his judgment "fluctuated" ; that sometimes the theistic conviction would force itself upon him with irresistible power, while sometimes it would escape his efforts to grasp it. But why should any man hesitate over the choice between his faculties at their flood and at their ebb ? If he can sell pig iron, or write letters, or make a speech, or paint a picture better in some moods than in others, why not acknowledge that he can judge better of the deep things of God at some times than at others, and why not choose the best times for the latter as well as for the former ? In the sphere of the emotive life we often fail to give their full evidential value to our most impressionable states. Immortality seems very real and necessary when death snatches away our best and leaves a chasm at our feet. Why should not the memory of such experiences weigh as much with us as the dulling of belief in the life beyond which the daily round and irresponsive man and nature bring ? The social nature of religion is borne in upon us overwhelmingly when, with the great congregation, we are lifted upon the swell of a mighty hymn. Surely that fact is as good to plant our feet upon as the sense of individual isolation before God which comes at other times. In any view of the case, emotion plays a great part in life, and it may well be that we need more boldness and confidence in taking our emotions at their best. Matthew Arnold struck deep into human experience when he wrote :

"Yet tasks in hours of insight willed  
May be in hours of gloom fulfilled."

Here, above all—in the executive part of life—we must hold fast to the principle of taking ourselves at our best. And the best here often means, not the day's actual work, which may be worthless enough, but the dominating motive with which we have taken up the whole of life's task. What drudgery ! what pettiness ! what failure ! we often cry, when, if we would but look back to the original resolution with which we set out, we might again see it to be heroic, and the drudgery and pettiness and failure to be only the dust along the road where a radiant purpose is marching on to its goal.

## ST. ALBAN'S CATHEDRAL, TORONTO.

### A STEADY FLOW OF CONTRIBUTIONS.

Our appeal for funds in aid of the debt which hangs over St. Alban's Cathedral has not been in vain. Again we express our faith in the Cathedral scheme, and urge our friends to give us their financial support in carrying out our plans with regard to it. We have received between \$200 and \$300. This sum will be applied to paying a part of the floating debt upon the building. There is much evidence of a desire on the part of very many to personally interest themselves in this undertaking—to do all that is possible to aid in removing the burden, and save this valuable property to the Church. Our contributions have been sent from all parts of the Dominion, and the fact that out of over eighty contributors nearly twenty have been Church people outside of the diocese, shows that interest in this grand work is wide-spread, and by no means confined to the limits of the Diocese of Toronto. Very acceptable, indeed, have been the expressions of good-will and of earnest hopes for success which have reached us. The manner in which the contributions have been sent in, frequently one for each member or communicant in a family, has been most gratifying. It quite justifies the reasonableness and feasibility of our suggestion that if every communicant of the Diocese of Toronto would send a contribution, even if it were no more than one dollar, the debt would be wiped off. A legal friend who is greatly interested in our efforts, and who has great faith in the liberality of Church people, has urged us to make another suggestion, viz., that in every parish a churchwarden or sidesman, or some lady, make it a business to see that an amount at least equal to a dollar for each communicant be forwarded for this purpose. We think his idea an excellent one. Of course it would be carried out with the full consent of the clergyman of the parish. That there are great numbers of people who would give if the matter were put before them, we have no doubt, and for the encouragement of people who may take this active interest in the matter, and to impart to them some idea of the sort of feeling they may find reveal itself when Churchmen are approached, we give a few words, almost taken at random, from our large number of letters. One gentleman, who sends a liberal subscription, writes : "I think your suggestion for a dollar subscription from communicants a good one, and I have pleasure in sending you subscriptions from all my household." Another, from a distance, writes : "Your appeal for the Cathedral Church of St. Alban's, Toronto, is so laudable a one that I hope it will be responded to by your readers."



Two communicants send in their \$2 and say: "Sorry I cannot give more; I sincerely hope you will have good success. May it please God to put it into the hearts of our Churchpeople to give liberally towards both paying off the debt and completing a building so necessary for the welfare of the Church." A gentleman engaged in business in Toronto says: "Enclosed please find \$5 for St. Alban's, hoping that your fund will swell out until it is big enough to wipe out the entire debt." We might go on and fill our paper with such evidences of interest and sympathy. We give but one more: "Am glad to see your characteristic enterprise in taking up the St. Alban's Cathedral Fund so bravely and perseveringly. Please accept my drop in the bucket, with the best wishes for the fund's happy New Year." We believe these quotations from letters, received from different parts of the country, represent the feeling of a very large number of Churchpeople. We beg to remind our readers that having made this good beginning, we intend to continue. The work may take a considerable time, but our experience in other affairs has taught us that large results are attained by dogged, persistent effort. We are prepared to work and wait. Moreover, we have this further to say, that we never know what God may have in store for us. He often brings relief and blessing when we least expect it, and in a manner never dreamed of, and should some one possessed of wealth be moved to take a large interest in St. Alban's Cathedral and give a liberal donation for the paying off of its debt, or of even completing it, we should not be altogether overwhelmed with surprise. There are men amongst us who could do it, and we feel assured they would do it if they would only give the matter sufficient consideration. They are not ungenerous men, only this particular work has not yet gained their interest. In the meantime, we urge the claims of the fund with all our might, and we most earnestly invite, for the sake of the Church and the glory of God, the zealous co-operation of every reader of the CANADIAN CHURCHMAN. At our office we shall be glad to give any one desiring, any information at our disposal. Money is immediately placed in the bank—all letters are carefully preserved, a book is accurately kept, and everything is open for inspection, so that any one anxious to have reliable knowledge of the fund, in order that he may give intelligent aid or co-operation, may have it, and he may feel assured that it will be given gladly. In this number we give an illustration of a suggested design of the Cathedral, as it is supposed to be when completed, but no definite plan, we understand, has yet been adopted by the Chapter.

#### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve

the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

#### SUBSCRIPTIONS RECEIVED.

The Bishop of Quebec .....	\$ 5 00
Mr. Preston Hallen .....	20 00
"From a family of six Communicants" .....	6 00
"A Friend" .....	1 00
Mrs. E. J. Clougher .....	2 00
"Family of three Communicants" .....	3 00
Mr. C. J. Campbell .....	1 00
Miss Mary Campbell .....	1 00
Mr. C. J. Blomfield .....	1 00
Mr. J. G. Dykes, Galt .....	5 00
Mr. G. S. Holmsted .....	1 00
Edith M. " .....	1 00
Mary " .....	1 00
Selwyn " .....	1 00
B. Sollis .....	1 00
Mrs. Emma Matson .....	2 00
Miss Elizabeth Chew .....	1 00
Miss Emma " .....	1 00
Mr. Chas. Jenkins, Petrolea .....	5 00
G. R. " .....	5 00
Member of St. Mark's, Tor. Junction .....	0 60
Mrs. Elizabeth Wilkie, Edinburgh .....	2 00
A would-be Christian .....	7 00
Mrs. P. H. Drayton .....	3 00
Three Barrie Friends .....	15 00
Sister Sarah .....	1 00
Archdeacon Jones, Brockville .....	5 00
J. E. W. T. .....	5 00
K. E. D. .....	1 00
5 Communicants from Church of Good Shepherd, Stayner .....	5 00
Churchman, Port Hope .....	5 00
F. A. .....	0 50
Mrs. E. S. Carry .....	1 00
2 Communicants of St. Mark's, Parkdale .....	2 00
A Church Member .....	1 00
A Friend .....	5 00
J. F. Roberts, Parkhill .....	2 00
From an Irish friend, Ireland .....	1 00
From two Communicants, Kingston .....	2 00
Dr. and Mrs. Montizambert .....	20 00
Mrs. Rooney .....	1 00
Rev. J. Fletcher .....	1 00
E. N. O. .....	2 00
From a subscriber .....	2 00
Thank offering for a dear friend ordained at St. Alban's Cathedral, Niagara .....	1 00
H. G. .....	1 00
James Luck .....	1 00
A. Clubb .....	5 00
C. J. Agar .....	5 00
A Friend, Toronto Junction .....	1 00
Rev. W. T. Lipton, Wolfe Island .....	1 00
Communicant, Church of the Ascension, Port Perry .....	1 00
W. H. Tippet .....	5 00
Miss Tippet .....	5 00
Miss Alice O. Tippet .....	5 00
Miss E. M. Myers, Castlemore .....	1 00
Mrs. G. Bland, " .....	1 00
J. Walker, Montreal .....	5 00
Two Communicants, Burwell Road .....	2 00
J. W. Owen, Oshawa .....	1 00
Mrs. McGill, Oakville .....	1 00
Rev. J. Hugh Jones, Streetsville .....	5 00

Mrs. Hallen, Waresley, Orillia ..... 9 00 || Mrs. C. Campbell, Campbellcroft ..... | 1 00 |
| From "Not a Churchman" ..... | 25 00 |

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN.—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

#### REVIEWS.

THE GREAT MEANING OF METANOIA.—An Undeveloped Chapter in the Life and Teaching of Christ. A New Edition, with a Supplementary Essay, by Treadwell Walden, pp. xx., 169. \$1.00. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

It is rarely our fortune to meet with a book so suggestive and satisfactory. It confirms the opinion often expressed in these pages, that we do not enter into half the fullness of Scripture, because we can never look at what the Scriptures themselves say, but only at what the commentators say the Scripture say. *Metanoia* and *Repentance* are radically unlike, and yet even the Revised Version has treated them as synonymous to the entire misrepresentation of the Gospel summons that was given by Christ and the Baptist. The central idea in *Metanoia* and the cognate words is *change of mind* in its deepest and strongest sense, not merely moral and emotional, but "a general change of mind, which becomes in its fullest development an intellectual and moral regeneration" (p. 151). Our essayist traces with great care and fullness the process by which the alliance between the unlike words was formed, and has so persistently continued, and lays the blame upon the Latin *penitentia's* having once been adopted from the old Latin in North Africa, and then continued in the Roman and Protestant theology. This has given a gloomy and sombre aspect to most of our religious ideas, as well as a shade of unreality in always looking out for *repentance*. The volume is a beautiful sample of the publisher's skill, but the contents will seem like a revelation to most of the clergy.

Archbishop Machray will probably attend the centenary celebration of Sidney Sussex College, Cambridge, on June 24th, which date will also be the thirty-first anniversary of His Grace's consecration as bishop.



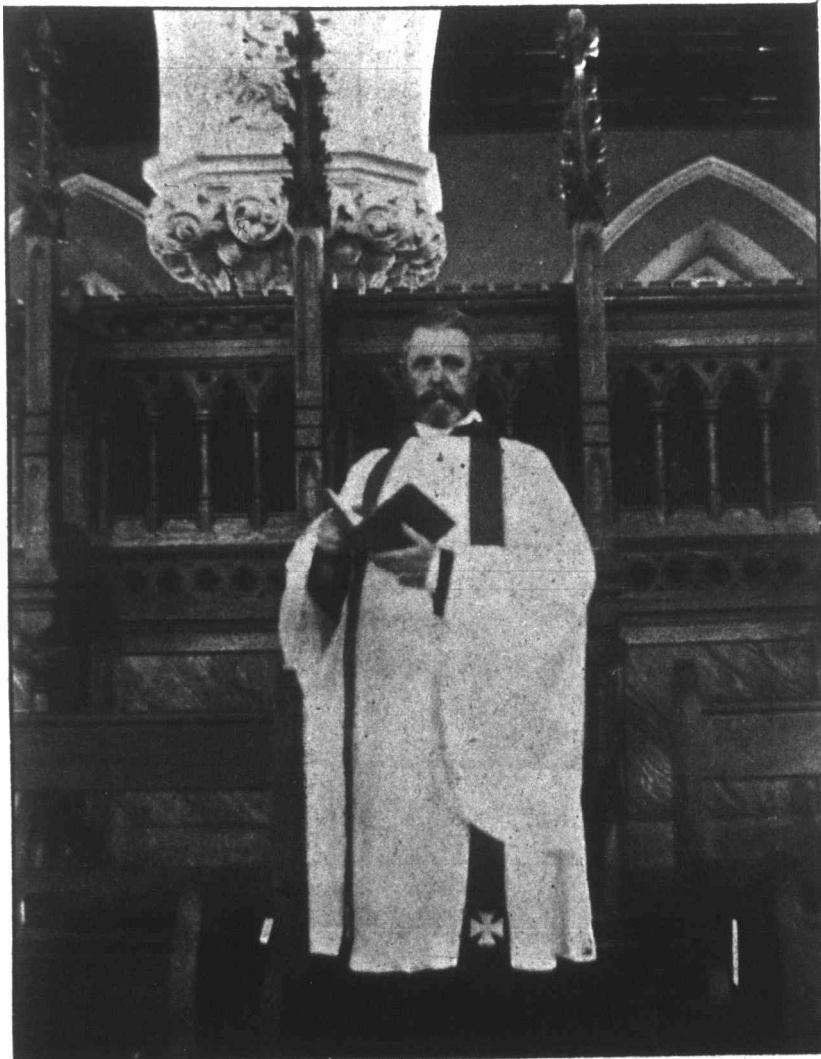
## THE CANON MISSIONER OF ST. ALBAN'S.

We present our readers with a photograph, taken in one of the stalls of the Cathedral, of the Diocesan Missioner, Rev. Alex. W. Macnab, the first to occupy the stall of the Missioner in St. Alban's Cathedral, and, so far as we know, the first incumbent of the office in Canada. Toronto, in this respect, is following the example set by several of the English dioceses, in which such missioners as Canon Body, Canon Carter, Canon Mason and others have rendered the Church efficient service in the administration of their office. Canon Macnab has been connected with the Niagara Diocese for nearly twenty years. Ordained in St. James' Cathedral, Toronto, he was licensed by the late Bishop Bethune to the curacy of St. George's Church, St. Catharines, and when St. Barnabas, in that city, was created a parish, he became its first rector. In 1890, he was appointed by the Bishop of Nebraska to take charge of the beautiful Church of St. Matthias', in Omaha, where he laboured with much acceptance until last June, when he accepted the important office of Canon Missioner of St. Alban's Cathedral, Toronto. During the last eight or nine years Mr. Macnab has conducted parochial missions in Toronto, Hamilton, Winnipeg, Mount Forest, Grand Valley, and in several parishes of the Nebraska Diocese. In this work he has been very successful, and gained much experience; his mission addresses are characterized, by those who have heard them, as exceedingly practical and helpful in the deepening of the spiritual life. We hope that many of the parishes of the Toronto Diocese will avail themselves of the Missioner's office. In connection with his spiritual work, Canon Macnab has also undertaken to advocate the claims of St. Alban's Cathedral upon Diocesan support. He has already preached on the subject in many of the city churches, and awakened interest in Cathedral affairs, but there is much still to be done if St. Alban's is to be saved from financial ruin, and the diocese from the shame of allowing such a thing to happen. We therefore earnestly ask the clergy of the city and country parishes to give Canon Macnab an opportunity of addressing their people on this most important matter, and give him every assistance in collecting the funds, for we are convinced that the future efficiency and prosperity of the diocese is in great measure dependent upon the successful establishment of the Cathedral system.

## THE NEW CATHEDRAL AT WASHINGTON.

The newly created Episcopal Diocese of the District of Columbia, of which the Rev. Dr. Henry Y. Satterlee, rector of Calvary Church in New York, has been elected bishop, is preparing to build a handsome Cathedral, to be known as the Cathedral of St. Peter and St. Paul. Twenty acres of land in Woodley, one of the near-by suburbs of Washington, has been acquired as a site. This is upon high ground, and commands an extensive view of the city and its surroundings. It faces the Woodley Road, and plans have already been prepared greatly to improve this thoroughfare, and to change its name to Cathedral Avenue. Besides the Cathedral proper, which is to cost nearly three million dollars, there have been planned a

residence for the bishop, the deanery, chapter-house, and residences for the canons; a theological seminary, and schools for boys and girls; two chapels, and a diocesan convention hall, with lodgings for the delegates. The new Cathedral will be an imposing structure. Its central dome will rise 280 feet into the air, while at each of its four corners there will be a tower 196 feet in height. Each of these towers will be ornamented with statuary, and surmounted by a lantern and finial cross. The main dome will rest on a drum divided into twelve bays by coupled columns standing upon a massive basement. Each of these columns will bear a statue of heroic size, the series representing the twelve apostles and the twelve children of Jacob. The outer shell of the dome will be ribbed, the spaces between the ribs being pierced so as to give the effect of open-work. The lantern at its top will be surmounted by a ball and cross, and enriched with columns and finials. The end of the nave will terminate in a great



CANON MACNAB, MISSIONER, AND STALL—ST. ALBAN'S CATHEDRAL.

semi-circular niche 80 feet in width, over which will be a pediment containing a group of statuary representing Christ in Mercy. The main entrance will be within this niche, where a series of doorways will be ranged in a semi-circle under a dome lined with mosaics, and supported by Corinthian columns 40 feet in height. At either side of this main entrance, in smaller niches, will stand statues of St. Peter and St. Paul. Once inside the great church, the effect will be even grander than from without. There will be accommodations for over 3,500 people within the range of the preacher's voice, while every one within the cruciform interior will have an unobstructed view, for it will be entirely free from supporting columns. The inside length of the structure through the nave and choir will be 224 feet, while its width through the transepts will be 176 feet. Each of the four arms of the cross will be 88 feet in breadth. The central dome will arch 208 feet above the aisles of the church. The cathedral will be lighted by three great semi-circular windows of stained-glass at the ends of the transepts and nave. In the upper

part of the rotunda there will be twelve smaller windows in the drum of the dome, while light will also be admitted through a circular aperture in the inner dome directly below the lantern. Upon the altar in the centre of the apse a bright light will be thrown from a semi-circular skylight pierced in the vault directly over it, but which cannot be seen from the nave and rotunda. It is proposed to build the cathedral of white marble, and the surrounding buildings of yellow brick trimmed with marble. The interior of the church will be decorated in fresco, except the vault, which will be lined with mosaics. The design is of the modern French Renaissance school, and its architect was educated at the famous Ecole des Beaux-Arts in Paris.—*Harper's*.

## WILL PROTESTANT ENGLAND BECOME ROMAN?

Was the late Bishop Durnford right in thinking that the Roman Church is making successful progress through the defections of Anglicans? The Swiss newspaper, *Der Catholic*, asks the question, "Will Protestant England become Roman?" and answers it in these words: "In the year 1884 a list was published of Protestant converts who had gone over to the Roman faith. It embraced the period of a hundred years, and produced in evidence only about 3,000 names, amongst them, moreover, being included Russians, Germans and Americans. On the other hand, quite a string of Catholic proofs are to hand, which tell against the assertion respecting progress made by the Roman creed. The Roman Catholic periodical, the *Tablet*, is much provoked at the large leakages which the Roman Catholic body has sustained in England, and in the *Dublin Review*, a Catholic publisher analyzes the grounds for the Romanizing of England being so profound a fiasco as it is, and lays the blame on the mechanical performance of exercises belonging to Divine service and the deficient intelligence of the Romish clergy." Hence, according to *The Catholic*, Bishop Durnford was an alarmist, who put the boot on the wrong foot.

## BROTHERHOOD OF ST. ANDREW.

The reports received from the Chapter generally throughout the Dominion, show considerable life and work, especially so in the work of Bible classes held under the auspices of the Brotherhood, the attendance of which shows a marked increase. Much interest is being developed in the proposed International Convention to be held probably in August, 1897, at Buffalo, at which it is hoped representatives will be present from England, Scotland and Australia. The arrangements for this are in the hands of a joint committee appointed by the Councils in the United States and in Canada. The following new Chapters have been lately formed: St. George's, Montreal; All Saints', Toronto; Trinity, Barrie, Ont.; St. George's, Granby, Quebec; St. John Baptist, St. John, N.B.

—We can be truest and best blessings to others only when we live victoriously ourselves. We owe it, therefore, to the needy, sorrowing, tempted world about us to keep our inner life calm, quiet, strong, restful, and full of sweet love, in whatsoever outer turbulence, trial or opposition we must live. The one secret is to abide in Christ.



## MONTREAL.

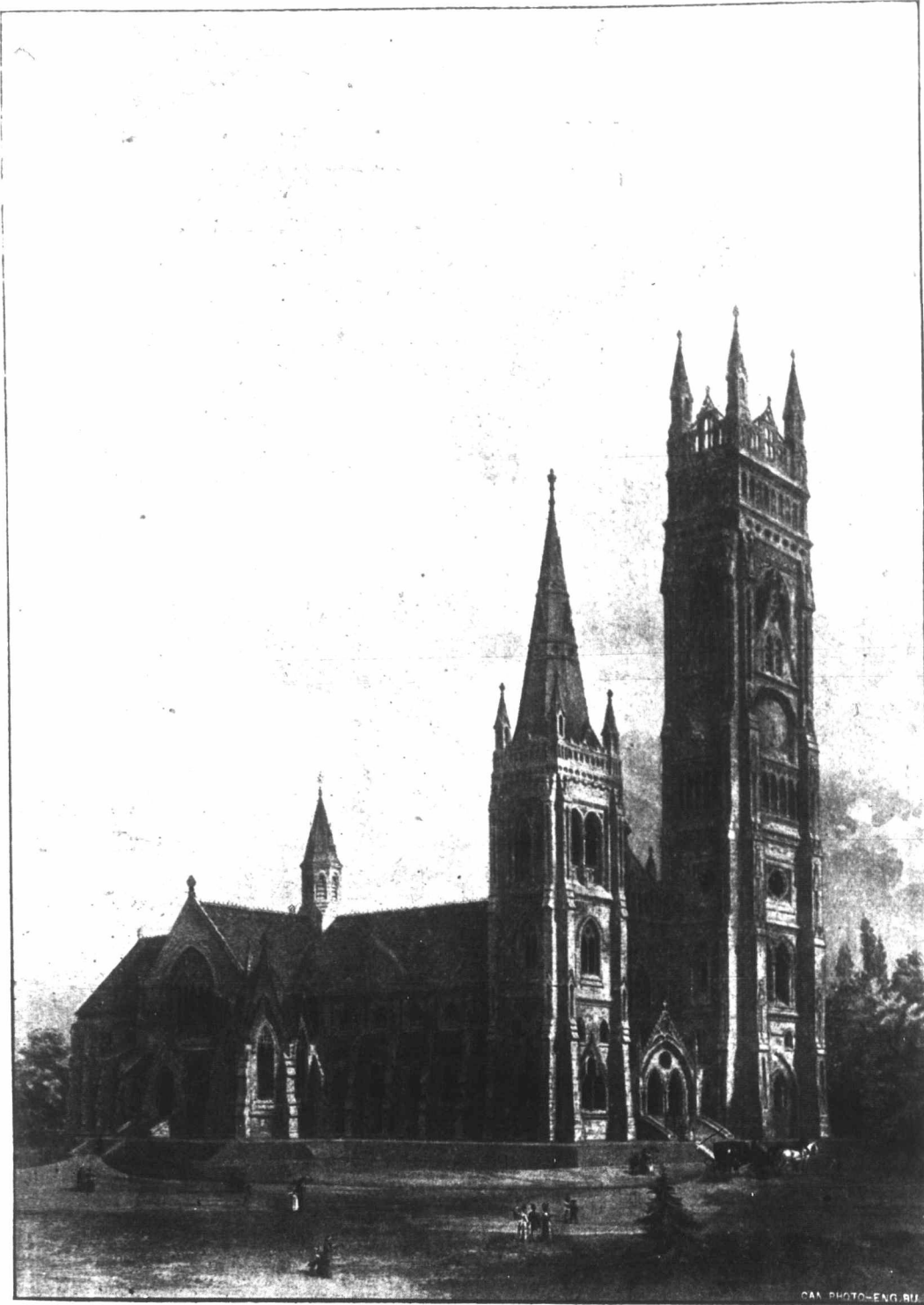
WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—The Diocesan Synod met in session for the thirty-seventh time, Tuesday, January 21st, when the proceedings opened with the celebration of the Holy Communion and the charge of His Lordship Bishop Bond.

After devotional exercises, which were conducted by Rev. Dean Naylor, the Rev. Mr. Smith, Ven. Archdeacon Lindsay, and Rev. W. A. Kaneen, His Lordship rose to deliver his annual charge. He took as his text Romans xiii. chapter and 14th verse, "Put ye on the Lord Jesus Christ." He said: "The Apostle Paul here exhorts the Christians, who dwelt in the city of Rome, to 'put on' Christ. They were to be clothed with His likeness, as men wrap garments around them; they were to clothe themselves with His virtues, habits, manner of thought and speech, so that they might realize in themselves, and show to other men, the dignity, truth and usefulness of the Christlike character. The context teaches us definitely what manner of garments these Christian garments are. These are garments of spiritual beauty, purity, simplicity. They transform the man by the renewing of the mind. He becomes a new creature in Christ Jesus, and proves in himself what is that good, acceptable and perfect will of God. Very practical is this renewing of the mind. As seen in the 12th and 13th chapters, it requires a daily, constant watchfulness of thought and action, in little things and in great. Religion is not one thing and business another where the Christian character is concerned. There is to be humility, but not meanness; strength and power combined with patience, love and helpfulness, cheerfulness and hope, in company with sympathy and self-restraint.

"The Christian character is to be honourable in the sight of all men, peaceable, forgiving, law-abiding, honest and highly moral. No man can read these chapters and doubt what the Apostle meant; that the believer should aim to possess the mental and spiritual characteristics of the Lord Jesus, when he wrote, 'Put on Christ.' While I never dissociate the laity and clergy as complementary, the one to the other, in the Church body, in every work touching Christian character and usefulness, the circumstances of the occasion require me for a few moments to dwell upon the education and character of our clergy in particular. It is the bounden duty of men to be prepared, and prepare themselves for their chosen occupation and profession in life, and this is peculiarly necessary in the case of those who aspire to be leaders and teachers of the Christian community; I feel, therefore, in announcing to this Synod the munificent gift to the Church, in the Diocese of Montreal, of complete college buildings with a very handsome partial endowment of the college (the gift of my dear, valued and life-long friend, Mr. A. F. Gault), I feel (in making the announcement) that there is in each heart full and deep gratitude to Mr. Gault, but I feel, also, that there must be with the Church a sense of responsibility and obligation, which the gift entails, and which ought not—must not be lost to sight either by laity or clergy. In a few months the handsome college, thoroughly equipped for all the demands of an efficient Theological College (including chapel and principal's residence) will be ready to receive the company of young men gathered together in this city for special theological instruction, and study in the doctrines and ritual of the Church of England. What sort of men should they be whom you send and we receive for this dignified and high profession? Of course, young men who already show mental aptitude for learning, but, also, without any doubt, men, who, in their youthful thought and habit, already make an effort to 'put on the Lord Jesus Christ,' to clothe themselves with that likeness to Christ, the work of the Holy Spirit, the Holy Spirit working with our honest endeavour and desire. Confidence and strength belong to honourable and earnest youth. We, who are older, must look, we ought to look, with great affection and hope upon our students and younger clergy." After referring to the early life of Christ, and the lessons to be drawn from His earnestness, His Lordship said:

"I am an old man, but, by the mercy of God, I have not lost touch and interest with the generations coming after me. I hope I may be permitted to see this college building opened for God's service, and the students at their work therein—these buildings, which are to be the 'Alma Mater' of the future clergy of our Church. We, who in the past have wrestled, and struggled, to obtain what little learning was possible to us in our youth, stand astonished at the privileges and opportunities of the present day. In the Montreal Diocesan Theological College there is made ready for the students a comfortable, liberal Christian home, with leisure and quiet, such as students need, side by side with the lively variety of McGill, its scientific and classical learning, so that the man of God may be thoroughly furnished in all those things which belong alike to his own peace, and the peace and usefulness of the Church. I find plenty of matter for reflection and argument so far as the clergy are concerned, but I find myself unable to express the feeling of gratitude which dwells in me, as I consider what Mr. Gault has done for the Church. I know he will not value high laudation. I know his dislike thereof, and I know also that he



ST. ALBAN'S CATHEDRAL, TORONTO (WHEN COMPLETE).

will believe in the depth and warmth of my personal gratitude; but I am not myself content with the silence which oppresses me. I offer him the thanks and blessing of his aged bishop, and I fervently pray that the good God and Father of all may ratify these prayers and make them valuable to the comfort and peace of his own soul. It is right that I should point out to you that the great generosity of Mr. Gault does not absolve the Church from doing its utmost to make the college fully representative of our body in all that pertains to varied religious learning and Christian culture. The institution will need a considerable amount of annual subscriptions and donations, with a view to further development, and to keep pace with the anticipated efficiency of the commodious buildings. On the 6th of March, 1895, I appealed to the Churchmen and Churchwomen of our diocese to provide \$40,000 more in order to complete the Endowment Fund of the college. Among the benefactors were Mr. Hague, Mr. Garth, Mr. A. P. Willis, Mr. G. F. C. Smith, Mr. R. R. Stevenson and Mr. R. L. Gault, whose sudden and untimely loss his family and the Church still mourn. I have reason to believe, if only in appreciation of that

which is already accomplished, you will give willingly to the promotion of the growth of this great work. This duty is laid upon both clergy and laity. I do expect that all will show their warm sympathy by being present at the formal opening, D.V., in September next. I venture to suggest that a good picture of the new college, with the inscription as found on the building, should form the frontispiece of the Synod report for 1896. Before I leave the subject of the benefactions and benefactors of the Church, I must inform you of the great and useful charities which have come to us by the will of our late fellow-citizen, Henry Ogden Andrews. Through his trustees and executors, Colonel Forsyth, A. F. Gault and F. Wolferstan Thomas, acting with me—kindly aiding and advising me, with much time and painstaking, these gentlemen have, with your bishop, established two separate and distinct charities; one for emigrants and kindred uses, and one for aged ladies in reduced circumstances. I ought, perhaps, not to say that this last charity has been established. It has been partially endowed, and established, in that sense of the word, after forty years of struggle and vicissitude. It is an institution with whose history you are already acquainted, and I need not occupy the short time at my disposal with more than a few words on the subject. Provision has been made for freeing the property from debt, and permanently endowing the institution with an income of about \$1,500, at most. It leaves, therefore, something for the Church yet to do for our aged friends; it leaves room for the gifts and comforts which they naturally require, and I hope you will continue to the Church Home the loving and warm assistance which you have been wont to bestow. Since our charities (like our churches) are dedicated to the glory of God, we should not grudge them something of the beauty and liberality with which we adorn and make personally comfortable our places of worship. Church restoration has been a feature of the religious work of the present century; purely philanthropic work should follow, and does follow almost as a matter of course." His Lordship also referred to the Robert Jones' Convalescent Home, which was most beneficent in design, seeking to benefit the sick children of the poor.

"Too much cannot be said in praise of the Ladies' Committee who administer it, with unremitting attention, and with the wisdom and tenderness of their sex, dealing with the troubles and weaknesses of convalescent infancy and childhood." His Lordship regretted that the contributions to the Mission Fund had not been more generally liberal. Continuing, he said, "I have read, with deep concern, the report of 'the state of the Church,' signed by the convener, presented to the Provincial Synod at its last meeting. If the state of the Church, generally, is as there represented, I can only say it is most deplorable, and a fit subject for humiliation on the part, both of laity and clergy. But I hope better things. So far as the Diocese of Montreal is concerned, error has crept into the report, and I cannot forbear to express surprise that our own delegates allowed it to pass unchallenged. I find no way to verify the statistics. Our diocesan reports since 1890-91 follow the calendar year, and we have, therefore, no published reports to correspond with dates selected for comparison. Going over our Synod reports for a period covering six years, (that is, for a period contained between three meetings of Provincial Synod, ending 1895), I have satisfied myself that steady reasonable progress has been made in every branch, and all branches, of our Church work capable of tabulation, or report of any kind. I cannot discover how the Provincial Committee arrived at its conclusions, so far as this diocese is concerned. It seems to me that, before figures so important are circulated throughout the length and breadth of the Dominion, care should be taken to have them exact and authentic; these are not. The other matters to which the same report adverts fill me with astonishment. I cannot help hoping that general error has crept in here also. Certainly we cannot plead guilty, in this diocese, to the inertness and incapacity with which the whole Church in the province is charged. We have no difficulty in gathering in our humbler brethren of the laity. Our mission churches and school-rooms bear testimony to a most hearty appreciation of our

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efforts in this direction. I should be ungrateful to God as well as unfaithful to you, if I did not publicly testify to your untiring efforts on behalf of the poor and dependent church members. Our charities, schools and colleges, and beneficent organizations of all kinds, endowed and unendowed, testify abundantly to the truth of what I say, but I regret that such testimony should be needed at the present time.

*Departed Brethren.*—We mourn the loss of three members of the Synod, the Rev. Canon Fulton, the Rev. W. A. Mervyn, Mr. R. W. Shepherd, senior, and Mr. R. L. Gault, each respected and beloved. Through the infinite mercy and longsuffering of God, I have been enabled to hold 87 confirmation services (the largest number of confirmation visits since I was bishop); confirmed 951 persons, 438 males and 513 females; 105 parishes and out-posts have been visited; four new churches and four burying grounds consecrated; one new church opened, and one baptistry dedicated. His Lordship closed with these words: "God bless you in your individual souls and bodies, and in all your work for Christ and His Church."

*The Afternoon Session.*—The afternoon session was an exceedingly important one. The roll call, which began as soon as His Lordship had taken the chair, showed that both the lay and clerical representations were considerable. The selection of officers then took place, resulting in the naming of Rev. Canon Empson and Mr. Richard White, as clerical and lay secretaries respectively, and Mr. Charles Garth as treasurer of Synod. The auditors who acted last year were also chosen, and Bishop Bond said:—"It being my duty to name a Church advocate, I appoint Dr. L. H. Davidson to the position." His Lordship asked the assistance of the Synod in selecting the special and standing committees. The minutes of the last meeting being taken as read, the following message was transmitted to the House: "That the Bishop of Montreal be requested to inform the Synod of the Diocese of Montreal that the House of Bishops has received their memorial concerning some proposed change in the existing Provincial system, and has concurred in the prayer of the memorial that no change be made in the present session of the Provincial Synod." The scrutineers for the Provincial and General Synod being then appointed, the reading of reports and memorials was begun. Rev. C. G. Rollit, of Stanbridge, read a memorial from the clergy of the Eastern Townships, setting forth the disadvantage under which the clergy of the Church of England are said to labour respecting marriage licenses. This was followed by the Rev. Canon Anderson presenting the report of the committee appointed to consider the better observance of the Lord's Day. The document lauded the efforts of Mr. John Charlton, M.P., for North Norfolk, and had a good word, also, for the late Sir John Thompson and the Hon. Mr. Laurier. It was deplored, however, that the Dominion Parliament, in spite of the fact that a God-fearing man is at the head of the Government, had not done more, and that the question was still treated as one beyond the pale of Federal jurisdiction. Montreal, with all her splendid charities and philanthropists, is, the report contends, tarnished by a Sohier Park, and her greedy and godless corporations. The report concluded by an eloquent appeal to the Synod to do all in its power to bring about the sanctification of the Lord's day. Rev. Rural Dean Loughurst read the report of the Dunham Ladies' College Committee, which represented that institution in a very flourishing condition. The last year's operations of the College revealed a deficit of \$650, but the Committee hopes that all who have the success of this institution at heart will liberally come to its assistance. A very interesting report was that presented by Rev. Mr. Lariviere on French work. Sabrevois School was prosperous, there being 59 boarders and 41 day pupils. Boys from this institution had taken high places in the higher educational establishments of the country. The reverend gentleman said that it was most necessary that the clergy should speak both French and English, and special attention was given to the study of the two languages in the school. The report contained sub-reports from pastors and missionaries throughout the Province, and showed a fairly healthy state of affairs. It was generally held that there was a great awakening amongst the French-speaking people of Quebec Province, and Rev. Mr. Benoit was also reported to be doing fine work in the sister Province of Ontario. Rev. T. E. Cunningham read the report of the Council of the Church of England Temperance Society, which urged the establishment of total abstinence societies, and advocated that the second Sun-

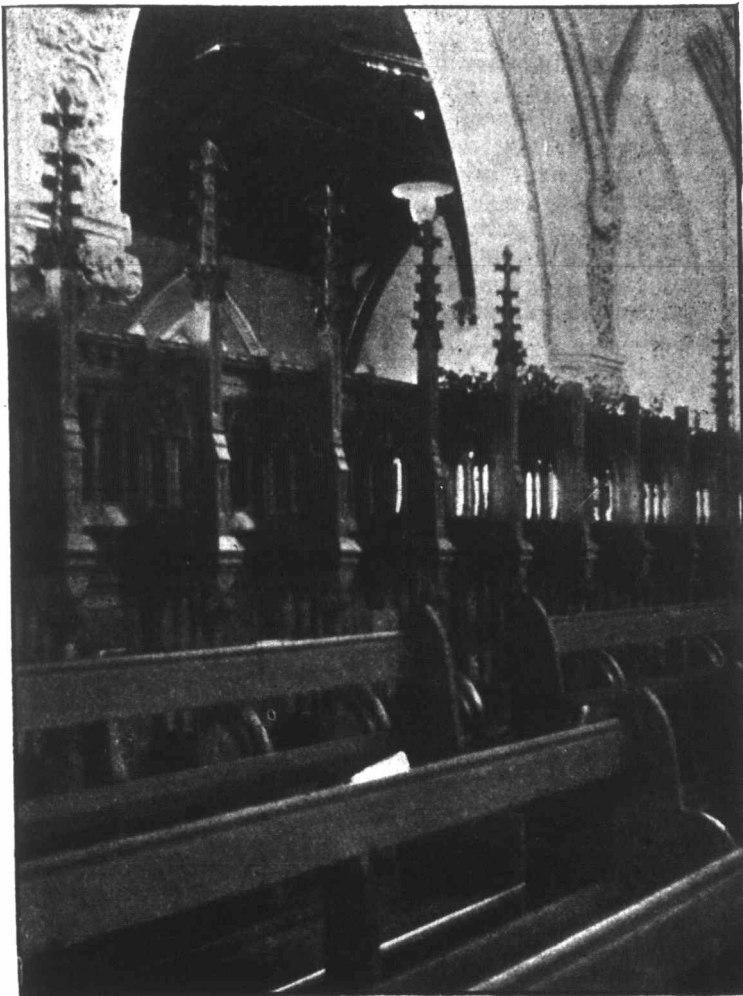
day of each year be fixed as Temperance Sunday. The opportunity was an admirable one for impressing temperance ideas upon the people. The following are the officers of the society: president, the Bishop of Montreal; first clerical vice-president, the Dean of Montreal; second clerical vice-president, Rev. Rural Dean Lindsay; first lay vice president, Dr. L. H. Davidson; second lay vice president, Major E. L. Bond; treasurer, R. H. Buchanan.

*The Bible in the Schools.*—Mr. J. W. Tucker then gave the report on education, which expressed the belief that the Bible was not sufficiently taught in the schools. In some schools, in fact, the teaching was very inferior, owing to the ignorance of the teachers. The committee stated that the Bible should be thoroughly taught in the day schools by competent teachers. Teachers of an ungodly character should be debarred from occupying positions in the schools of our land, and the Church herself must see to it that the Bible remains in the school, and that a closer union be established between the Church and the school. Loyalty to the Church and the State should also be taught in the schools, the report declared in conclusion, and the sentiment was cheered to the echo. Rev. H. J. Evans reported on the Church Homes and Works of Mercy, but, before doing so, he had to put on his gown, as Rev. Mr. Clayton expressed his objection to a man getting up in Synod without a gown, and, perhaps, in white

*A French Summer School.*—"Unfinished business," said His Lordship, and Rev. D. Lariviere moved, seconded by Rev. Rural Dean Sanders: "That an effort should be made to establish a French summer school for our theological students and any of the clergy who might desire to attend the same." The mover made an able speech in support of the motion. He showed that for a century the English and French had been living side by side, and yet they did not know each other, and this was because they did not understand each other's language. If the Church wished to bring French Canada to the Gospel of Christ, the clergy must master the French tongue, as the French had come to stay in this Province. Rev. Mr. Lariviere was cheered quite heartily, followed by loud laughter, when, turning to his English-speaking confreres, he said: "We French-Canadians need you here and we want you to stay. We are all Canadians," said the rev. gentleman, "and we all should learn to speak the two languages." The resolution was carried unanimously. Rev. Canon Anderson's Sunday observance report was adopted without discussion, as was a resolution expressing the Synod's gratitude for the possession of the St. Andrew's Home, and the following committee was named: A. F. Gault, Charles Garth, Dr. Leo Davidson, Rev. J. F. Renaud, the Dean of Montreal, Rev. Canon Evans, Rev. Canon Mills, Major Bond, George Hague, F. Wolferstan Thomas, Richard White, George Prowse, R. Evans, J. C. Cleghorn, G. F. C. Smith and Walter Drake. The report on French work was also adopted and the Synod adjourned.

*The Musical Services.*—The evening service in the cathedral, which was largely of a musical character, was well attended. The sermon, which was a very eloquent effort, was preached by Rev. John Ker, D.D., of Grace Church, who took for his text the words to be found in the Epistle of Paul to the Romans, chap. i., part of verse 7, "To all that be in Rome, beloved of God, called to be Saints." The second day of the Synod opened at 10 a.m., with a good attendance, His Lordship in the chair. After prayer, the minutes of the previous meeting were approved of, and changes made in the complexion of the special and standing committees. Rev. A. A. Allen asked that the members of Synod should be excused from wearing gowns while speaking, but Rev. Mr. Clayton objected, and the objection was maintained by the chair.

*Marriage License Question.*—The following is the interesting memorial presented by the clergy of the Eastern Townships, relative to marriage licenses:—"A memorial of the undersigned to the Bishop, Clergy and Lay Delegates, of the Diocese of Montreal, in Synod assembled, sheweth: "I. That a learned and eminent jurist of this Province, in the year 1890, closed an exhaustive published review of the Marriage Laws in the Province of Quebec, as follows: It will, therefore, be seen that the law in this Province, in regard to marriage, is not intended to favour one portion of the community to the detriment of another. Nor is it intended to grant privileges to those professing one religious belief which it does not grant to others of a different religious belief. Nor is there any ground for the pretension that the Roman Catholic clergy have, by law, any rights and privileges that are not granted to Protestant ministers in this Province. The law recognizes all and gives no right to one that it denies to another. (1) Your memorialists would regard this carefully drawn legal conclusion as expressive of the charter of liberties belonging to each and all classes of Her Majesty's subjects. (2) That they understand the deductions therefrom as self evident, viz. (a), that it asserts privileges to be enjoyed, and, (b), that it embodies rights jealously to be guarded, and, hence, as a lineal branch of the great Catholic and historic Church of England, your memorialists believe that the Church of England in Canada is called upon, in the interests of her faithful children, to exercise and enjoy her birthright privileges, and to relieve them from every unfavourable discrimination, disability or imposition. II. That your memorialists are impressed with the fact that the provisions of the law of the Province are but partially enjoyed and secured by reason (a), of the defective grasping of our legal privileges; (b), of existent Rubrics and ecclesiastical requirements, which operate to the prejudice of the members of the Church of England in this Province. III. That your memorialists would particularly specify (a) the practical divestment of the Bishop of this Diocese of the inherent prerogative of his Apostolic office (in common with all other chief pastors of the Church of God) in the diverting of Episcopal authority to the civil head of the pro-



ST. ALBAN'S CATHEDRAL.—SOUTH SIDE OF CHANCEL.

breeches. Rev. E. McMannus reported in the Missionary work, and the number of visits paid to the different homes, hospitals, etc. He had made 1,241 visits to families, and had performed the rite of baptism 164 times. The immigration report was read by Rev. Mr. Renaud, who rejoiced at the completion of St. Andrew's Home, and the good work it was destined to do. There was now an opportunity of Church of England immigrants falling into the hands of the Church of England upon their arrival on the shores of Canada. During the past year 1,430 persons had passed through their hands, and thanks were returned to Mr. Hoolohan, the Dominion Immigration agent at this port, and the English press of the city. Rev. Mr. Renaud, in conclusion, announced that the Andrew's Home, Belmont Park, would be formally opened at 2:30 p.m. Thursday next, His Lordship and the clergy taking part. Dr. Louis H. Davidson then gave several notices of motion, and Rev. C. C. Walker read the report of the Montreal Diocesan Sunday-School Association, which embraced 108 schools and 7,969 pupils, 3,900 males and 4,069 females. Rev. Rural Dean Sanders then moved that the rules of order be suspended, in order that a committee be appointed to consider the bishop's charge. This was carried, and the committee, composed of Rev. Messrs. Fowler, Lindsay and Sanders, was at once appointed. The following notices of motion were then presented: Rev. Dr. Ker, referring to the Widows' and Orphans' Fund; Rev. Mr. Rollit, committee to consider legislation with a view to a general thanksgiving day.



vince—an authority for the most part exercised by a functionary alien to our ancient and reformed Communion, and, further (b) that in the publication of banns, according to our own ecclesiastical law, the requirement of publication on three successive Sundays, without qualification, is restrictive, as compared with elasticity of application and action exercised by others. IV. That your memorialists desire most earnestly to call the attention of the Synod to the singular, impolitic and oppressive discrimination against all non-Roman Catholic bodies, and more definitely this branch in Canada of the Primitive and Venerable Church of England—in the fact that, while sanction of Divine authority in holy matrimony, by dispensation of banns, is available among Roman Catholics for dollars, like sanction, actually foreign to religion, is attended with an unjust, unequal and onerous imposition of a civil license fee of eight dollars, exclusive of 'the accustomed duty to the priest'—exactd from members of the Church of England in Canada, and others.

(To be continued.)

#### ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

**BELLEVILLE.**—*St. Thomas' Church.*—The annual Diocesan Missionary Meeting was held in this church last Sunday evening, 26th ult. After evensong, Rev. Albert Geen delivered a very earnest address on "Missionary Work." He was followed by the Ven. Canon, who gave an interesting account of the missions recently visited by him, on the Hastings Road, in the northern part of this county, and North Addington, where a new mission has been opened under Rev. Mr. Spencer. The offerings were very satisfactory, being a considerable increase on last year.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

We are greatly pleased to hear that the Rev. Canon Logan is gradually improving in health, and hope soon to hear of his complete recovery.

*All Saints.*—Last Thursday evening, the rector, Rev. A. H. Baldwin, held an "At Home" in the schoolhouse; about five hundred members of the congregation were present, and a thoroughly enjoyable time was spent.

*All Saints.*—Under the auspices of the branch of the Women's Auxiliary in the schoolhouse last Monday evening, Mr. Herbert A. Benn-Oliel, a Christianized Hebrew, delivered a lecture on "Jerusalem, with Glances of Palestine Life." Twelve characters in Oriental costumes were used to illustrate the address, which proved very interesting. Rev. A. H. Baldwin, the pastor, occupied the chair.

*Church of the Messiah.*—A free entertainment was given at this church last Monday night, the chief feature of which was a series of lantern views of old London, shown by Rev. H. C. Dixon. Rev. Mr. Gillespie being absent in Ottawa, Mr. Grant Helliwell, the superintendent of the Sunday-school, occupied the chair. The entertainment was a great success, every available seat being taken and many were turned away from the doors.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$11.74 from St. George's Sunday-school, Owen Sound, for Rev. H. Robinson, Peace River Mission, Athabasca, N.W.T.

*St. Stephen's.*—An interesting and enjoyable evening was spent a week ago Monday last by the members of the Young People's Association. The programme consisted of selections from the work of the great Poet Laureate. At the close of the programme refreshments were served, and a very pleasant and instructive evening closed by singing the national anthem.

*St. Anne's.*—An entertainment was given in the schoolroom on Wednesday evening, under the auspices of Company 21 of the Church Boys' Brigade. The members of the company rendered several plantation songs and performed in other ways. The principal part of the programme was provided by Mr. H. Simpson, whose ventriloquist performances created endless fun.

Rev. Robert Renison, B.A., who will be remembered as having been for about a year assistant minister at the Church of the Ascension, but who, with that exception, has laboured for the past fifteen years, in the Diocese of Algoma, is now in the city. He is prosecuting a collecting tour to get a balance of funds needed for alterations and improvements to his Church of St. Luke at the Sault. Mr. Renison is one of the most valued of the pioneer workers of

the English Church, and his rural deanery extends from Sault Ste. Marie to Sudbury, and embraces a large number of churches in that newly-settled region. Back of this district are timber limits in which about 1,000 lumbermen are employed, and one of the objects Mr. Renison has at heart is to be able to put a missionary to work among them. St. Luke's Church at the Sault, where Mr. Renison now ministers, has become too small, and the project on foot is to enlarge it by transepts and a chancel. His people have raised all they can, and their pastor is now endeavouring to collect the balance. Amounts may be sent to Mr. Renison, Sault Ste. Marie, Ont.

*St. Thomas.*—On Sunday last, in this church, Rev. Canon Macnab preached a very powerful sermon in behalf of St. Alban's Cathedral—earnestly advocating its claims to the support of all Churchmen in the Diocese, on the ground of the absolute need of the Cathedral system to enable the Church to more efficiently fulfil her mission. The preacher showed how the Church had lost ground in this country by depending entirely upon the parochial system—a system which, though admirable and necessary, too often engenders a spirit of independent congregationism—and this ground can only be recovered by the establishment of a unifying system, a truer principle of interdependence which shall knit together all the parochial forces of the Church, deriving strength from, and distributing help to, every part of the Diocese. It was also pointed out that the Cathedral system, as contemplated in the statutes of St. Alban's, was the best way, and the surest means of preserving, in their true proportions, the prerogative of the bishop, the loyalty of the clergy, the rights of the laity, and the unity of the whole body of the faithful. The parishes do noble work; they are strongholds of Church life and activity, local centres for the maintenance of the faith, but the warfare, aggressive and defensive, to which the Church is pledged, can never be accomplished by merely strengthening the outposts. There must needs be a citadel, a cathedral system, or centralizing power, to enable her to preserve the faith, and present an unbroken front to the enemies of God and man.

*URSA, HALIBURTON CO.*—The residents of this locality, at least those belonging to the English Church, were much gratified by receiving a lecture, in polished ash and oak, for their church, an article much needed there; for through lack of funds the seating and interior work of this pretty church is not yet done, temporary seats only being in use. We are not told the donor's name, save that it is a lady, who, having a small sum to expend in God's service, and knowing the Rev. H. Bourne had a struggling mission, allowed him to apply it where he thought fit. Many thanks for this lady's kind deed.

*MOUNT ALBERT.*—On Wednesday evening, the 29th ult., the weather being all that could be desired, the choirs of Sharon and Howard Landing drove over to Mount Albert and very ably rendered an amusing and entertaining programme for the benefit of the church's mission. The concert was held in the quondam S. A. barracks, which, beside being put to other uses, is utilized for public worship by the Church on Sunday afternoons, there being no church building whatever in this village of 700 inhabitants. The chair was taken by Rev. H. W. Little at 8 p.m., the hall being comfortably filled. Solos were rendered by Messrs. Reg. Tate and Martin; duets by Miss Taylor and Mr. Tate, Messrs. Wayling and Wilson. Two of the chief features of the programme were a pantomime, "Cupid in the Kitchen," and a three-act play entitled "A Set of Muffs," which were rendered by the choir of Holland Landing. All were well pleased with the evening's entertainment, which concluded with a supper for the performers, generously provided by a few members of the mission. We have to thank our kind friends who thought so well of us as to drive so far, some of them, to encourage us by their presence and goodwill.

*BRADFORD.*—The quarterly meeting of the Deanery of South Simcoe convened in Trinity Church on Tuesday morning, the 14th ult. Proceedings were opened by celebration of the Holy Communion, the Rev. E. Chilcott, the Incumbent, being the celebrant, and the Rev. W. E. Carroll assisting. The business meeting was opened with prayer by the Rural Dean. Members present: the Revs. W. E. Carroll, E. W. Murphy, Geo. Scott, F. J. Lynch, W. G. G. Dreyer, W. E. White and E. Chilcott. The minutes of the previous meeting were read and adopted. The chief object of the meeting was in obedience to a request from the bishop to enquire into the financial standing of the different missions in the Deanery, with a view to a re-adjustment of the grants now being given. From the facts obtained the Rural Dean will send in his report to the Mission Board. On invitation of Mr. Dreyer the Deanery agreed to meet next in Ivy, on the 4th and 5th of May. A

motion of regret was passed at the removal of the Rev. Mr. W. White, who has resigned his charge at Reuten and Tottenham, and intends leaving the Deanery. The meeting closed with the benediction by the Rev. Canon Murphy.

#### NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

**HAMILTON.**—The Right Rev. Dr. Burn, Bishop of Qu'Appelle, has been giving to St. Matthew's a five days' mission. There were celebrations of the Holy Communion at 6 and 7.30 a.m. daily, an address after matins, an address after evensong, and the mission service and sermon in the evening. The mission sermon was followed by an after-meeting, when the bishop-missioner coming down from the pulpit among the people, enforced, in his earnest and intensely practical way, the lessons which the sermon had presented. The addresses, exhortations, and instructions were of the most helpful kind—full of fervour, yet so simple that the children were fully interested; and the grown people, who attended in large numbers and with great regularity, have realized more help than can be uttered, from his fatherly counsels. The parish is deeply thankful for his visit, and the blessing to its people in the quickening of the spiritual life amongst them, will, the writer is very confident, last long after the missioner has gone to carry his loving Gospel ministrations to other parts and peoples.

#### HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Next month the Bishop of Huron will be in Algoma for three or four weeks attending to the Episcopal duties of that diocese during Bishop Sullivan's absence.

**HANOVER.**—The Young People's Guild met on Wednesday evening last to elect their officers for 1896, and transact the business on hand. The following officers were elected: President, Rev. E. C. Jennings; vice-pres., Mr. A. Cook; secretary, Miss F. Coppinger; treasurer, Miss C. Flynn. Our faithful and efficient organist, Miss Coppinger, supplies the Guild with music, as well as fulfilling her own important duties in the Church service. After the business part was over there followed an interesting debate—subject: "Resolved that Sprinkling is the most Scriptural Mode of Baptizing." The affirmative won by 8 points; the papers were well prepared and the subject ably discussed. The following took part in the debate: Misses Coppinger, Flynn and Cook; also Miss Coppinger, Mr. A. Cook, H. Cook and Mr. Spotton Bart. The meeting closed in the usual manner, all feeling that the discussion was profitable, and the subject better understood.

Rev. W. Lowe and wife are now comfortably settled in the rectory at Wingham, and are giving evidence that the parish has made a good choice in the selection of a successor to Rev. Mr. Wood, removed to Toronto.

**BRUSSELS.**—On Thursday, the 23rd ult., Rev. J. O. Stringer, returned Missionary from the Esquimaux, gave a very interesting lecture in St. John's Church, on the manners and customs of these people, illustrating his remarks by many curious articles in use among these people of the north. Rev. J. O. Stringer will spend a couple of months here, and on his return will take with him a young lady from near Kincardine to share his joys among the icebergs of the frozen north.

**GORRIE.**—On Sunday, 26th ult., the annual missionary services were held in this parish, when able and eloquent addresses were delivered to large congregations by the Rev. Rural Dean Hodgins, of Seaforth. The needs of the diocese and the requirements under the new Canon were very practically and forcibly presented, and we believe, when the envelopes are all in, the returns will be such as to encourage our rector and do credit to the deputation whom he selected this year to press the claims of mission work. This is a large country parish, and the church is zealous and prosperous.

**KINCARDINE.**—A well attended vestry meeting was held in the Church of the Messiah, Kincardine, on Monday, January the 20th. As the rector was not in attendance, A. M. Smith, Esq., manager of the Merchants' Bank, was called to the chair. The first business considered was the rector's resignation, which on motion of Messrs. James Gibbs and E. Fox, the vestry decided to accept. Resolution of Regret.—Moved by Mr. F. C. Bowell, seconded by Mr. Robt. Baird, that we, the members of the Church of the Messiah, in vestry assembled, desire to place on record our sincere regret at losing from our church and parish the able and efficient ministrations of our present rector, Rev.



James Thompson; and further, to bear our willing testimony to the excellent work done by him during the three years of his rectorship: we would especially express our approval of his unique rendering of the Litany, Creeds and other parts of our Church service, and also of his eloquent and inspiring sermons. We wish him and Mrs. Thompson health and happiness, and hope that his intended college course, which now causes us to lose him as our spiritual adviser and guide, may add to his usefulness and success in the work of the Great Master. All present concurred in the sentiments of the resolution, and the mover and seconder spoke in strong terms of the many kind and charitable acts of Mr. Thompson during his incumbency, and also emphasized the points named in their resolution.

WATERLOO.—On the third Sunday after Epiphany, being the anniversary of the commencement of Church services in the town, the Rev. F. J. Steen, rector of Berlin, made a few remarks appropriate to the day. He said that there was great reason for thankfulness in looking back on the events of the year. Notwithstanding the recent epidemic, there had been no deaths in the congregation, all the sufferers being now restored to health; the services had been well attended; and the congregation's contributions to missions had been very creditable, much above the average in the diocese. He must, however, add that no great progress could be expected until a church is built, and that it would be wise to begin preparing for this necessary work without delay. It may here be remarked that the congregation, though small compared with the population of the town, is thoroughly united, and values very highly Mr. Steen's zealous and able services. It is hoped that Waterloo will soon have its church. Mrs. H. J. Grasset has kindly given the use of her house for the annual Sunday-school treat, postponed till now on account of the prevalence of illness among the children.

#### ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

The Sunday-school Xmas entertainment of St. James', Eberston, was held on January 16th, 1896, when a most delightful time was spent by the thorough enjoyment of the children. A good tea was provided by the parents, who assembled with their children in Mr. Metcalfe's house. After singing was ended for a time, in which all took part, the attendance was read out by the incumbent, which spoke well for very many. The gifts were distributed according to merit. Then began again the singing, in which all joined, making a most enjoyable evening, which was largely augmented by the presence and talent of the Rev. F. C. H. Ulbricht, of Huntsville, who, in his usual manner, sang some lovely songs, which pleased the whole assembly. We hope he will frequently visit the mission. And here would we offer our most hearty thanks to those branches of the C.W.A. who contributed by gifts of various kinds to the mission.

### British and Foreign.

Canon Gore gave a long address at Hackney, on "Our National Responsibilities in Regard to Armenia."

The Rev. R. W. R. Dolling was presented with a cheque for £175 on his resignation of the Portsmouth Mission.

The news has reached England, by telegram, of the death, at Bloemfontein, of the Rev. Alfred B. Stanford.

A vessel, the "Elizabeth Phillis," belonging to the North Sea Church Mission, has been on fire; damage, £100.

There are only four celibate prelates in England, viz.: The Bishops of Lincoln, Bangor, St Alban's, and the new Bishop of Newcastle.

Canon Jacob, of Portsea, was presented with cheques to the amount of £450, and an address from the parishioners, as an expression of goodwill.

Both in England and on the Continent, the deepest regret is felt at the death of Bishop Reinkens. The Old Catholic party will miss him sorely.

Mr. W. Gibson, of Castle Place, Belfast, has offered £2,000 to provide a peal of bells for the proposed Cathedral of Belfast. Such an offer ought to encourage Church people of the Diocese of Down, Connor and Dromore, to continue vigorously their efforts to raise funds for the contemplated mother church for the diocese.

Archdeacon Cooper (Westmoreland) has resigned the vicarage of Kendal, owing to increasing years. The living is in the gift of Trinity College, Cambridge.

The mission church of the Good Shepherd, connected with the parish church of Halifax, was consecrated by the Bishop of Wakefield on the Feast of the Epiphany.

The two hundred and thirty-fifth anniversary of the consecration of St. Katharine Cree Church by Archbishop Laud, then Bishop of London, was celebrated a week ago.

An article on "Church Defence and Church Reform," in the current number of the *Nineteenth Century*, by Dr. Jessop, is said to deserve the earnest attention of Churchmen.

Eighty-five of the agents of the Church of England Scripture Readers' Association, assembled at St. Martin's-in-the-Fields for a quiet morning of prayer, meditation and communion.

A memorial of 226 ministers in and around Liverpool, including the bishop, has been forwarded to Lord Salisbury, praying active interference in the outrages and massacres in Armenia.

The Archbishop of York has addressed a long letter to the members of "The Pastoral Order of the Holy Ghost," for the higher fulfilment of the office and work of a priest in the Church of God.

*The New Calendar.*—The invasion of the Church's calendar is a serious matter. In Bristol they have lately had a Life-Boat Sunday, an Anti-Opium Sunday, a Peace Sunday and a Temperance Sunday.

The Bishop of Truro has appointed the Rev. Loraine Estridge, of New College, Oxon, to be sub-Dean of Truro and rector of St. Mary's, in the place of Canon Cecil Bourke, the new Archdeacon of Buckingham.

The annual service of the C.W.A. will be held in St. Mary's Cathedral, Edinburgh, on March 19. The Rev. F. Glauvill, Organizing Secretary of the Church Missionary Society in Durham, will be the special preacher.

It is stated that the Rev. Victor H. Hodson, whose conversion to the Church of Rome was announced last year, has been received back into the communion of the English Church by the vicar of St. Paul's, Oxford.

At the opening session of the Islington Conference the general subject brought forward for discussion was "The Prayer Book and Articles of the Church of England." A more profitable topic could scarcely have been chosen.

The offer of the S.P.G. to provide a stipend for a bishop in Osaka, Japan, leaving the appointment to the Archbishop of Canterbury, has resulted in the acceptance of the office by Dr. Awdry, the Suffragan Bishop of Southampton.

At the Church Congress the Dean of Norwich advocated a new Church of England Sustentation Fund. His proposition is the collection of a penny a week from each church-goer, which would realize about £1,000,000 per annum.

A missionary working at Bristol among sailors says that out of 30 ships which in one year left Bristol for trade on the coast of Africa, the cargoes of 25, for the purposes of commercial exchange, were confined to gunpowder and rum.

The sudden death of the Primate of All Ireland was a great shock. Dr. Gregg was greatly esteemed, and his wise counsels in the General Synod, or wherever he was in evidence on behalf of the welfare of his Church, will be sadly missed.

The Bishop of Edinburgh, kindly acting for the Bishop of St. Andrews, lately confirmed 28 persons (twelve males and fourteen females) in St. Serf's Church, Brrntisland. The ages of the candidates ranged from fourteen to forty-four.

The Rev. Pressly Smith, of the Episcopal Church, one of the most advanced ritualists in Edinburgh, has been appointed to the charge of the Scottish Episcopal Church in Oban, in the Diocese of Dr. Chinery Haldane, Bishop of Argyle.

The Bishop of London, speaking at a meeting in connection with the Church of England Temperance Society the other day, thought they might look forward, at any rate within the next two or three years, to a great deal of temperance legislation.

The Rev. James Masters Carrack, Independent minister, Manchester, has decided to sever his connection with the Congregational body, and hopes to be ordained deacon in the Church of England by the Bishop of Rochester at the Lent ordination.

The Bishop of Carlisle has written a letter to the clergy in the diocese, enclosing a form of prayer for use during "the present anxieties," and suggesting that collections on behalf of the Armenians should be made in churches throughout the diocese.

A short time ago, a certain Parish Council in a purely agricultural district in North-West Durham, made a solemn demand upon the vicar to give up to the Council the revenue he derived from the tithes, on the ground that they represented a public charity.

By the death of the Rev. Allen William Chatfield, M.A., vicar of Much Marcle, Herefordshire, which occurred a week ago, the Diocese of Hereford (says the *Times*) loses one of the oldest of its clergy, for he was in his eighty-eighth year, and one of its most eminent scholars.

The clerical obituary of the last few days includes the Ven. William Evan James, Archdeacon of Carmarthen; the Ven. William Crawley, forty years Archdeacon of Monmouth, and the Rev. Allen William Chatfield, vicar of Much Marcle, Herefordshire, for nearly half a century.

The game of Follow-my-leader is likely to be played in the sacred precincts of St. Margaret's, Westminster, whether Canon Eyton has been transferred from Holy Trinity Church, Sloan Square. Many of his former congregation are desirous of following the Canon to his new pulpit.

The Bishop-elect of Newcastle has been publicly presented with an illuminated address by the members of the Portsmouth Auxiliary of the British and Foreign Bible Society, and with a silver-gilt communion service, for use in his private chapel at Newcastle, by the scholars of the Sunday-schools in his parish.

In the parish church, at Swineshead, in Lincolnshire, just before Morning Prayer on Christmas Day, a beautiful new altar cloth, with a handsome sanctuary carpet, and service books for the altar, were dedicated to the honour and glory of God, and for use in the church, with a special service by the vicar, Canon Holmes, in the presence of a large congregation.

One of the greatest additions which have yet been made to the Denstone College Chapel has just been completed. At a cost of £1,000, a bequest from the late Canon Heron, the whole of the oak panelling of the stalls has been finished. The effect is very fine, and already one is able to form some idea of the real dignity which will mark the chapel when the rest of the fittings are added.

The Bishop of Gloucester and Bristol is senior prelate in date of consecration. Of the 33 archbishops and bishops, no fewer than twelve have been consecrated since 1890 began. Only seven prelates now go back beyond the eighties, and only two further back than the seventies. Never perhaps before (in modern times) has the bench included so large a proportion of men in the prime of life.

Religious reunion of another kind has just been seen in Manchester. Under the auspices of the Manchester Central Lodge of the National Protestant League, a united prayer meeting was held on January 7th, in the Religious Institute. The chair was taken by the Rev. C. F. Ward, rector of Albert Memorial Church, and the Rev. T. Wigley (Congregational) and the Rev. G. E. Cutting (Wesleyan) gave addresses.

A new east window has been erected in All Saints' Church, Micklehurst, Cheshire. The subject is "Our Saviour being led away to be crucified." The striking feature of the window (which has been erected by Jones & Willis, of Birmingham, London and Liverpool) consists of the enormous number of figures introduced. The tracery portion is filled with representations of SS. Peter and Paul, Augustine of Canterbury, and Wilfrid of York, with S.S. Alban and Chad.

The Archbishop of Dublin, presiding in Dublin at a meeting of the Evangelical Alliance, said there could be no heart there in which fears and forebodings did not find place. Men's hearts were failing them for fear as to what might take place upon the earth, and as to what might await their own British Empire. They would be sorry to see the honour of their country and the honour of the Empire tarnished, but while their hearts were bold they should keep their heads cool, and earnestly appeal to Him Who alone could bring about safe deliverance.



St. Luke's Church, Kingston-on-Thames, has just been enriched by a new pulpit to the memory of Mr. Gibbons, who some time ago gave the brass lectern. The work was placed with Messrs. Jones and Willis, of London and Birmingham. It is designed in the early gothic character, to correspond with the church, and is of Caen stone, marble, and alabaster, the whole being circular on plan. The floor of the pulpit is carried by polished marble columns, with carved caps. The body of the pulpit has several panels of tracery work, with a carved figure of St. Luke in the centre one.

Bishop Scott has been absent from his headquarters at Peking for nearly three months, travelling in the interior of the Shantung Province. He writes from Pung Yen: "I spent twelve days at Tai Cen and the outstations, confirming 101 persons at six confirmations, and here there have been thirty-four, which is very encouraging. The temporary persecutions of native Christians in this district is, I am glad to say, ended; and we are to build our Chinese church-room in the spring." The tour ended with a dedication of a new permanent church at Chefoo, and a new baptizing font at Tientsin, and it is hoped that the bishop reached Peking by Christmas Day.

## 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.

### "Conversion."

ANOTHER WAY OF LOOKING AT THE QUESTION.

SIR,—It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." This is the clear, definite teaching of the Church of England, and I have never yet found any member of the Church attempting to explain it away. Further, I do not know any set of Christians in the world but will accept this teaching. Some go even further, and claim that "children dying before they commit actual sin are saved, whether they are baptized or not." Without stopping to discuss this claim, let us accept that portion of it which all Christians the world over believe in, viz., that "Infants after baptism are in a state of salvation." Let us follow the life of one such child, using as our guide the light of reason and revelation—two authorities before which all Christians must bow. Here is a baptized infant in a state of salvation—God's child, not the Devil's. What shall we teach him as his young life develops? One will say, "He must be brought into Christ's Kingdom." But we press the question, and say, "We do not know what you mean when you say this baptized child must be brought into Christ's Kingdom." Then we are told, "When He comes to the age of accountability he must be converted." Converted? That is, "turned again." From what, to what? The little fellow (after baptism) is even now God's child—in a state of salvation. And you will teach him from the start that he must be converted! But from what must this child of God turn; to whom can he turn? But we are reminded that it is "When he comes to the age of accountability he must be converted." This statement implies that it is necessary for God's child to lapse from his happy state of salvation into a state of sin. But no such necessity is revealed to us in God's Word, and it is contrary to reason to believe there is such a necessity. Still, God's child may fall into sin; and then, how is he to be re-instated in God's favour? All will agree in answering, "By repentance and faith." Is this "conversion"? If so, the most faithful saints I ever knew were being converted every day—for daily they had to repent of sin and by faith accept God's forgiveness. But this is not the modern notion of "conversion." The prevailing notion seems to be that when a child comes to the age of discretion he is, from necessity, not in a state of salvation; and that he must then by repentance and faith accept the promise of salvation through Christ. But, I ask, what has been the state of that child before God from the time he was baptized till the day he arrived at the age of discretion, or accountability? A child does not arrive at the age of complete accountability at a bound. As soon as he knows a certain act to be wrong he commits sin if he performs that act. What, then, is the state of that child before God at a time, say, between five and fourteen years of age, when he is partly accountable and partly not accountable for his deeds? Do you tell that child "he must be 'converted' or he cannot be saved"? But modern notions on the subject will

not allow him to be "converted," because he has not reached what is called "the age of accountability." Is there no way of escape? If he dies to day must he be consigned to everlasting punishment? Every Christian in the world will revolt from such a conclusion. Yet the irrevocable decree, "Ye must be 'converted' or ye cannot be saved," is hurled broadcast, as though it applied to every soul. While this teaching suits the case of an adult sinner, it breaks down hopelessly when applied to childhood. This partial (therefore imperfect and erroneous) teaching makes no provision for the children from the time they begin to know what sin is till they reach what is called the age of accountability. But some will already be asking what should be taught the little baptized child. It is very simple. Just what the Bible and the Church Catechism teach so clearly that "a wayfaring man, though a fool, need not err therein": My little one, you are God's child, not Satan's." Then teach him to say with meaning and from the bottom of his heart: "And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may (not "be converted," but) continue in the same (state of salvation) unto my life's end." As soon as that child begins to know what sin is, and then commits it, we can, and we should, teach him to repent of that sin and to believe in God's pardon through Christ. Thus are laid at once the foundations of repentance and faith. And so by God's grace and the help of us, His agents, as the child grows in years, his repentance becomes deeper and deeper, and his faith ever stronger and more intelligent, until, when the age of complete accountability is reached, he realizes that his feet are firmly planted upon the Rock of Ages, whether or not he can pronounce the vain, sectarian shibboleth, "I am converted." N. HEWITT.

Manitou, Manitoba, Jan. 16th, 1896.

### The Epistle to the Hebrews.

SIR,—I have lately been reading "Lux Mundi." In Mr. Gore's contribution, "The Holy Spirit and Inspiration," p. 339, I read, in referring to the Epistle to the Hebrews, this passage: "This book is of unknown authorship. If Pauline, it is pretty certainly not St. Paul's. In large part, it is the judgment of the Church which enables us to draw a line between it and St. Clement's Scripture." Now, Blunt (Christian Church p. 53) says, alluding to the Epistle to the Hebrews: "If we consider that Epistle St. Paul's, as there can be little doubt it is." Bengel, in his preface to the Epistle to the Hebrews, says: "Peter wrote both of his Epistles a little before his martyrdom; and in the second praises the Epistles of Paul—this one, the Epistle to the Hebrews—expressly, which was then recently sent, many of the first hearers of the Lord being by this time dead": Hebrews ii. 3. In the office of the visitation of the sick occur these words, under the sanction of the Church: "Take, therefore, in good part the chastisement of the Lord, for (as St. Paul saith in the twelfth chapter to the Hebrews)." I am aware that some think that St. Barnabas, St. Luke, or St. Clement is the author of it; and I am aware that the present mode of announcing the lesson from the Epistle is full of danger—the danger of unsteading the minds of many with regard to the authorship of the Epistles. I place the Church, Bengel and Blunt in opposition to Mr. Gore, and would like some of those who reject the authorship of St. Paul to enlighten me on this point. I want more to overthrow my present opinion that St. Paul is the author of the Epistle to the Hebrews, than Mr. Gore's assertion. J. H. Mc.

### The Epiphany.

SIR,—During the Epiphany season, while the subject of "Christ's Epiphany to the Gentiles" is engaging our attention, it is important to bear in mind that there were two Epiphanies to the Gentiles. The character and importance of the both are beautifully pointed out by Archbishop Trench in his little-book, "The Star of the Wise Men," p. 71, and by Hugh McMillan, in "Two Worlds are Ours," chap. xv. The first was to the Magi, the wise men of the East—the second was to the Greeks, the wise men of the West (John xii. 20-33). "As our Lord's open ministry began and ended with a temptation, began with that of the wilderness and ended with that of the garden, exactly so a manifestation to the Gentiles found place in His cradle and just before His cross. It is indeed curious how slightly we commonly pass over the other and later manifestation of Christ to the Gentiles, which yet St. John relates with so marked an emphasis, which the Lord welcomes with such a solemn gladness, and which is the motive of so deep a discourse of his." Trench, p. 71. I need not quote more, but it will be found deeply instructive to contrast the two in detail, as Hugh McMillan does, and during this season to centre our thoughts on the second as well as on the first. W.

### BRIEF MENTION.

Bishop Penick, formerly Missionary Bishop of Cape Palmas, says that he never saw a deformed native in Africa.

A double track railway is to be built from Peking to Tien Tsin, in China.

The Bishop of Algoma has appointed the Rev. M. C. Kirby, of the mission of Oliver, Rural Dean of Thunder Bay.

Burns' "Cotter's Saturday Night" has been translated into 10 languages, including African-Dutch.

Almost all the gates of Islam are held by Christians, and the majority of Mohammedans are under Christian rule.

Princess Beatrice realizes \$500,000 from Prince Henry's life insurance.

According to modern measurement the ark was 525 feet long, 87 feet wide, and 52 feet deep.

K.D.C. the great Spring remedy.

The Rev. F. H. Fatt has resigned the parish of Merritton, the resignation to take effect at Easter.

Lord Roseberry is said to be engaged on a new book, which will be a striking contrast to his "Life of Pitt."

Probably the most extraordinary journal in the world is published weekly at Athens. Its contents are written entirely in verse, even to the advertisements.

Sir Joseph Barnby, whose death is announced in London, was one of the most eminent of modern English musicians and composers.

Japan is placing orders for ten warships and plants for two dockyards with builders on the Tyne and Clyde.

Trinidad receives from India about 2,000 coolies annually, the total number in the Island at present being 75,000.

The winter is so mild in France this year that daisies are already blooming in the Parisian parks.

The many friends of the Rev. Canon Henderson, Theological College, Montreal, will regret to hear of his continued confinement to the house through illness.

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

Lord Tennyson is going to publish in his life of his father a juvenile tale called "Mungo the American," written by Alfred Tennyson at the age of 14.

The Bishop of Nova Scotia preached in St. Paul's Church, Boston, Mass., before the Massachusetts Church Union, on Epiphany Sunday.

Over 400 diamonds are known to have been recovered from the ruins of Babylon. Many are uncut, but most are polished on one or two sides only.

Six fine marble columns from St. Paul's will be sold shortly. They support a shabby old gallery over the south entrance, which is to be removed as ugly and useless. The columns are monolith shafts of dark Italian marble, with alabaster capitals.

The house in which George III. was born is still standing at the back of the Norfolk house in St. James' Square, London. It is a dwarf Hanoverian building, almost of the cottage type, and has been used for many years as a servants' and stable-house.

The historic church of Paris of Notre Dame des Victoires is to be restored. The church was founded in the early part of the fourteenth century by the Guild of Cross Bowmen. The church is noted for the ancient and historic monuments which it contains, amongst the most notable being the monuments of Counts Egmont and Hoorn, who are represented on their way to execution.

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

There are now 150 missionaries on the Congo. How greatly they are needed will be seen by the fact that, when a chief dies, "from two to fifty of his attendants are put to death."

The Crown Princess Stephanie of Austria is almost as great a universal genius as the German Emperor. Not satisfied with being a fair artist, a poet, an author, an accomplished horsewoman,



skater, tennis player and whip, she has lately taken up singing and bicycling. She sang a service, incognito, in a Vienna church with great success on last Christmas, and she has just apportioned off three weeks of her time in which she intends to learn and master riding the wheel.

#### Weary Not.

Sow with a generous hand;  
Pause not for toil or pain;  
Weary not through the heat of summer,  
Weary not through the cold spring rain;  
But wait till the autumn comes  
For the sheaves of golden grain.

Sow, and look onward, upward,  
Where the starry light appears—  
Where, in spite of the coward's doubting,  
Or your own heart's trembling fears,  
You shall reap in joy the harvest  
You have sown to-day in bitter tears.

—Adelaide Proctor.

#### Sexagesima.

On all three of the Sundays before Lent the Apostle St. Paul is set forth as an illustrious example of self-denial, zeal and suffering for Christ's sake; and on Quinquagesima Sunday his noble words as to the valuelessness of all such discipline and zeal without love, set the true Christian seal upon asceticism in every degree.

The services the Church appoints for the three Sundays which lead us gradually from the joys of Christmastide and its attendant festivals, to the penitential days of Lent, seem all to be chosen with special reference to that self-conquest which the faithful are to strive to attain by their rule of self-discipline. On each of these Sundays the example of the great Apostle St. Paul is set forth. Septuagesima shows us his zeal in running the race, his method of keeping under his body; next is heard the story of that life so full of suffering endured for the Lord Jesus Christ's sake; and then, on the third of these days, are sounded in our ears those soul-thrilling words which speak of the utter worthlessness of all discipline, all so-called good works, which are not the outcome of a heart filled with love, love to God for Himself, and love to man for His sake.

#### A Word with the Discouraged.

We applaud those who in any striking emergency demonstrate that they are masters of the situation, but we do not commonly realize that the situations in which most of us are to demonstrate our mastery are not public and dramatic, but that they arise in the combination of events which make up daily life. Every heart knows its own bitterness. Each one has his peculiar temptations, trials, and limitations. The harness rubs somewhere. The victory that God surely intends that we shall win is on the field in which His providence has placed us.

There is much comfort and inspiration in this. We can imagine some reader glancing over these lines whose personal difficulties seem too great to be borne. At times it seems to him as if he must give up the struggle and own himself defeated. But all are in like circumstances. And this is the situation in which we are to prove our mastery. This is the field on which God intends that we shall win our victory. He does not make any situation too hard for us to master if we keep our faith in Him, and go forth to the work with a steadfast heart.

Do not give up, do not envy those who appear to have an easier time of it; do not give place to gloomy forebodings. Expect to master the situation which God has put you in, and count on His help to enable you to do it.

#### Growing.

It is not easy to realize that every action of every day is capable of being so done as to help or hinder our growth in grace; but such is undoubtedly the fact. We may and should do all things to the glory of God. Our trials should be traced to Him, and our inquiry should be not so much, "Am I getting better of my pain?" as "Am I getting better by it?" Our blessings all, however common, should be received with due ac-

knowledgments to the Giver, and thus they will be doubly sweet. So, whether it be pain or pleasure that comes, we can make it a link to bind us closer to our Lord, and even the humdrum routine may be sanctified. True religion is within the reach of all, whatever their lot in life; that is to say, we may exercise faith and love at all times.

#### The Ministry of Small Things.

Nothing is of more importance, if we would rapidly grow good, than the habit of making all the petty trials, annoyances and griefs of everyday occurrence a means of uniting the will more fully with God's. This is the true mission of trials, and only as we use them to this high end are we using them aright. Alas, most people find it a very long and difficult lesson. Nevertheless it can assuredly be learned. The trifling disappointments and sorrows, the crossings of our will or inclination which come so constantly, may yield, each of them, but a trifling gain; but the total sum shall be glorious indeed. Every time we utter down deep within a hearty "Amen" to any of these minute manifestations of God's will, the union between us and God is made a little closer.

#### Suggestions for Reverent Behaviour in Church.

Unnecessary conversation and all loud talking should be avoided in the church at all times. A buzz of conversation or a clatter of tongues, as soon as the clergyman has retired to the vestry, is most unseemly. Some persons may wish to remain and pray over the words they have heard, or the gift they have received, and their devotions should not be disturbed; and all should depart as quietly as possible. Before service, to be quiet is the best preparation for taking part in the worship.

Kneeling on the knees, not sitting and bending forward, is the proper attitude for prayer. Benches must be made and arranged so as to render this possible.

At Holy Communion all should remain kneeling, if possible, while others are receiving. Gloves should be removed before going forward to the rail. The Sacramental Bread should be received into the palm of the right hand and then reverently raised to the mouth. The Cup should be taken into the hands of the communicant or at least guided to the lips, though the minister may retain hold to steady it.

At a burial, the congregation, including the mourners, should take part in the service as at other times, responding in the Psalm, and saying *Amen* at the end of the prayers.

So also at a marriage, when all care must be taken to impress upon every one that is present the dignity of the rite:—"The Solemnization of Matrimony." At a marriage the congregation should stand throughout the service—the prayers being said over the bride and bridegroom.

Nothing should at any time be placed upon the Holy Table but what is actually used in the celebration of the Holy Communion. Any ornaments or decorations should be on a shelf behind.

#### A PRAYER ON ENTERING CHURCH.

Lord, I am in Thy holy house. Grant me a spirit of reverence and devotion. Drive from me all vain and evil thoughts. Hear my prayers for myself and for all those for whom I am bound to pray. And grant me a share in the prayers of all Thy faithful people. Through Jesus Christ our Lord. Amen.

#### A PRAYER THAT MAY BE SAID SILENTLY WITH THE CLERGYMAN, BEFORE THE SERVICE BEGINS.

O Lord, graciously accept us drawing near to Thee in this service. Bless Thy servant who leads Thy worship. Help us to worship Thee in spirit and in truth. And pour upon us the abundance of Thy blessing. Through Jesus Christ our Lord. Amen.

#### A PRAYER AFTER SERVICE.

Pardon, O Lord, I beseech Thee, all the imperfections of our service. Grant that what we say with our lips, we may believe in our hearts, and show forth in our lives. Train us by our worship in Thy Church on earth for Thy perfect service hereafter. Through Jesus Christ our Lord. Amen.

#### This Let Me Do.

What can I do to-day?  
Not praise to win, or glory to attain;  
Not gold, or ease, or power, or love to gain,  
Or pleasure gay:  
But to impart  
Joy to some stricken heart,  
To send a heaven-born ray  
Of hope, to some sad, despairing  
Soul to cheer,  
To lift some weighing doubt,  
Make truth more clear,  
Dispel some dwarfing care,  
To lull some pain,  
Bring to the fold again  
Some lamb astray,  
To brighten life for some one,  
Now and here,—  
This let me do to-day.

#### Wise Words.

Sir Thomas Browne never passed beautiful persons in the street without blessing God for the fair sight, and praying Him to enrich them with inward graces corresponding to the outward.

If he saw any deformed persons he asked for them beauty of soul instead of the comeliness of form which they lacked.

Can we not do something of this sort when we meet fair faces, or marred ones? How is it with the rows of childish faces which greet us in our school? Some so fair and innocent looking, like fresh blossoms in God's garden, and some bearing the sad stamp of hereditary depravity, or bodily and mental defect? Alas for that teacher who discerns not the soul within both, equally precious in its Father's sight.

#### The Door of the Lips.

Possibly there are two distinct species of busybodies; some may be heedlessly liable to pass on a piece of spicy news, letting the tongue wag simply from unrestrained habit, but others with a more deliberate purpose to injure. The latter, as a matter of course, fall under the condemnation of all decent people, and would probably be slow to admit themselves to be consciously guilty of such an offence. Yet, even so, they are also not free from censure, just as the consequences of their gossiping may manifest the workings of a poisonous sting. How easily an innocent reputation may be all unknowingly blasted, and without opportunity of defence or reparation, by ugly gossip, based on unfounded rumor. And, if "the costliest treasure mortal times afford is a spotless reputation," how irrevocably—or, at least, for a considerable season—a man may be robbed of the most precious thing he owns!

Pondering upon these things as well as upon the expectation of having to account in the judgment for every idle word, a Christian will surely be "slow to speak."

Nor does this necessitate a cowardly concealment of actual wrongs, the promulgation of which would be the first step to their abatement or correction. There is such a thing as criminal silence, which may make the silent one accessory to the wrong, if not hold him amenable, in a degree only slightly inferior to that attaching to the principles themselves. There is a time to speak, and to speak unequivocally, with a view to effect some betterment. But there is also a time to be silent; and ever and always it is in order to meditate upon, and make use of the prayer, "Set a watch, O Lord, before my mouth, and keep the door of my lips." St. James understood both human nature and ethics when he wrote: "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain."

—The beautiful law of Christian love, life and truth is that the more we give of our own capital, the more that capital increases. The widow's cruse of oil and barrel of meal increased as she distributed them; and a Christian's sunshine and happiness, faith and hope, will be invigorated and multiplied in proportion as he tries to make others hopeful, trustful and happy.



## Grown-up Land.

"Good-morrow, fair maid, with lashes brown,  
Can you tell me the way to Womanhood Town?"

"Oh, this way, and that way, never a stop,  
'Tis picking up stitches grandma will drop,  
'Tis kissing the baby's troubles away,  
'Tis learning that cross words never will pay,  
'Tis helping mother, 'tis sewing up rents,  
'Tis reading and playing, 'tis saving the cents,  
'Tis loving and smiling, forgetting to frown,  
Oh, that is the way to Womanhood Town!"

"Just wait, my brave lad, one moment, I pray,  
Manhood Town lies where? Can you tell the way?"

"Oh, by toiling and trying we reach that land—  
A bit with the head, a bit with the hand!  
'Tis by climbing up the steep hill Work,  
'Tis by keeping out of the wide street Shirk,  
'Tis by always taking the weak one's part,  
'Tis by giving the mother a happy heart,  
'Tis by keeping bad thoughts and actions down,  
Oh, that is the way to Manhood Town!"

And the lad and the maid ran hand in hand  
To their fair estates in Grown up Land.

## The Hidden Treasure.

## CHAPTER XXIV.—CONTINUED.

"It is indeed a heavy cross!" said the old man.  
"The spirit is willing but the flesh is weak. We will pray for and with you, brother, that you may have strength in the evil day!"

The night passed without disturbance, and in the morning came another basket of provisions from home.

"Your father has sent meat and alms to all the prisoners!" said the jailor, "and a handsome present of spices and the like to my wife. He is a kind and liberal man, and it is a pity to see his grief. Truly, you have no cause to thank them who led you into this scrape."

"Nobody led me into it, good Master David!" said Jack. "I thank you for bringing me these things. Do you know if we are to be brought to trial this day?"

"Nay, I am in none of their secrets," growled the jailor, and withdrew.

Jack made haste to examine the provisions. In one loaf he found a short letter from his father full of affection. In another he discovered what amazed him beyond measure. It was a very small book, carefully wrapped up, which, on being opened, proved to be the New Testament lately given him by Arthur Peckham. In the envelope was written in Ann's hand—"Forgive and pray for me. A. L."

Master Dennett had also received a letter from his wife, and while he was absorbed in reading it, Jack took the opportunity to show his book to his uncle. "I know not what to think!" said he. "It is Anne's hand, I am sure. I cannot so much wonder at what she hath written, but that she should have sent me the book passes my comprehension."

"It is indeed strange!" said Thomas. "Can she have repented of what she hath done?"

"I cannot but hope so for her own sake!" replied Jack. "I have all the time thought she was fighting against her own convictions. Poor maid. I forgive her with all my heart. I suppose I had best destroy this paper, though I should love to keep it."

"Aye, and hide your book from our companion!" said the shepherd in a low tone. "He is not to be trusted. The world is over strong with him. I fear he will deny the faith. Come, Master Dennett, let us eat our breakfast while we may!" he added, turning to their companion, who was still absorbed in his letter. "Something tells me we shall not long be left undisturbed. Truly, if good fare could make amends for imprisonment, we should be well off."

They had scarce finished their breakfast when the door of the cell was again unlocked, and the jailor entered, followed by Brother Joseph.

"Come old father, you are wanted, and Master Dennett too!" said the jailor gruffly. "You are to come before the council."

"Nay not you, young sir!" said Brother Joseph, as Jack arose. "Be not in haste. Your turn will come soon enough—sooner than you are ready for it, mayhap. What! This is not so

pleasant a place to talk heresy as the hillside yonder."

Jack deigned him no reply, but busied himself in putting on his uncle's cloak and arranging his dress for him. He then knelt down and asked the old man's blessing.

"Thou hast it, dearest son!" said the shepherd. "The God of our fathers bless thee and give thee strength for all that lies before thee. Pray thou for us this day. Come, Master Dennett, we must now play the men for our Master. Once more farewell, my dearest lad. Pray earnestly for me, but have no fears. I am not alone in this matter, but One goes with me who will not suffer me to fail."

"Enough of these blasphemies!" said Brother Joseph rudely. "Spare your breath to cool your own pottage. You will find it hot enough to need it all. As for you, youngster, bethink you well, for I tell you unless you wholly recant, and confess who were your movers in this thing, not all your Greek or Latin can save you from the fires, here or hereafter."

"You do but throw away your words!" returned Jack. "I would rather be in my place than yours."

The whole of that day Jack was left alone. It was the longest day of his life. The little book Anne had sent him was his greatest comfort, and he read till his eyes ached so with the dim light that he could see no more. Finally he found some loose bits of wood which had formed part of a rude bench, and busied himself in carving therefrom some crosses, to be sent as farewell gifts to his father and friends. He was still so engaged when the jailor came to pay his evening visit.

"What of mine uncle, and Master Dennett?" was Jack's first question.

"Ask me no questions, you will know soon enough!" was the gruff answer.

"I pray you, Master David, tell me how it has fared with mine uncle!" said Jack, in some agitation. "Hath he been condemned?"

"Yes, if you must needs know!" returned the jailor. "There was no chance for him. They say he was respited once before—that his father was burned for a Lollard, while he was pardoned for his youth, and at the intercession of the old Knight of Holford. Brother Joseph, as they call him, testified that he had overheard the old man instructing you in heresy, and that you both had read the Lutheran books. He was especially bitter against yourself. Then they went about with the old man to learn who had purveyed him the books; but they could get no satisfaction from him; I promise you he answered them roundly. Well, the end of all is the poor old father is to be burned to-morrow, and you are to be carried to see the show. So there! It is a shame, I care not who hears me say it, and he like a father to you. So said one of the priests, 'Tis a seething a kid in his mother's milk!' said he, and old Thomas, who disdained to say a word for himself, pleaded earnestly for you, that you might be spared the sight, but they said it was for your soul's sake, and they would not hear him. What now! Keep up like a man! I have more for you to hear. See, drink this!" said the jailor, with rough kindness, holding a cup to Jack's lips. "I have a message for you!"

Jack made an effort to overcome the faintness which was stealing over him, and roused himself to hear the end.

"The old man bade me tell you to be of good courage, and care not what was to happen to him, for says he, 'my pains will be but short and my happiness eternal, and so will yours be, so you be but faithful.' There, I had no business to tell it you, but I am not one to refuse a request to a dying man."

"Master Dennett?" asked Jack.

"Oh, he hath recanted and confessed all!" answered the jailor with a taunt of scorn. "He is a cork of another sort, I promise you. He is to do penance to-morrow in face of the people and to suffer some fine. But I pray you consider well what you are about, for this monk is in fiery earnest, and it were a pity of your father's son to suffer such a death."

"Will you not let me see my uncle once more?" Jack asked.

"I would if I could!" replied the jailor, "but

the old man is not here. He is confined in the convent prison over yonder. Fare you well."

(To be continued.)

## A Season of Preparation.

The gladness of Christmas and of Epiphany are soon to give place to the penitential days, when the Church follows her Divine Master into the wilderness, there to share His fast, until His sorrows reach their climax in the awful days of Holy Week. But that the transition may not be too great for human infirmity to bear, the wise Mother leads her children through the shaded path of the three Sundays before Lent, teaching them by the way lessons of self-mastery.

## Hints to Housekeepers.

Never use soap on oil-cloth, as it fades the colours. When the colours have become dim from constant using, it may be beautifully brightened by giving it a thin coat of copal varnish.

Mildew may be removed from a piece of goods by putting a spoonful of chloride of lime in a quart of water, strain, and dip the mildewed piece in it. Repeat if necessary.

SOFT COOKIES.—One heaping cup butter, one and one-half cups sugar, two eggs, whites and yolks beaten separately, three tablespoonfuls sour milk, one small teaspoonful soda (dissolved), and as little flour as will make them stiff enough to roll. Sprinkle with sugar and grated nutmeg before cutting, pass over roller, cut, and bake a light brown.

K.D.C. imparts strength to the whole system.

MUSTARD.—Take two tablespoons of ground mustard, add a teaspoonful of sugar and half a teaspoonful of salt; stir to a smooth paste with vinegar and cook till it thickens like paste. Add vinegar, and stir until of the consistency desired.

LEMON CREAM.—Make a syrup of three-quarters of a pound of sugar and a cup of water; to this add the strained juice of two lemons and the grated rind of one. Beat four yolks lightly and add to the syrup, stirring over the fire until it thickens. Withdraw from the fire, and when cold mix with a quart of cream. If not sweet enough, add more sugar.

Rice boiled and roasted until the surface is charred, is an excellent remedy for a sour stomach, and is as useful as the charcoal taken by so many people troubled in this way, besides being far more palatable. Rice needs to be washed several times, and the best way to do it is to put it into a strainer and let the water run through from the cold faucet until it is perfectly clean. Then put it into cold water and let it boil furiously. A cup of rice will cook in thirty minutes.


To brighten the carpet, dip the broom in water in which has been sprinkled ammonia; shake the broom off well and apply to the carpet.

Drinkable coffee will clean cream-coloured lace beautifully.

Broad bean soup comes in at this time of the year when the beans are getting hard and old. Boil about two pounds of beans till tender, then remove all the skins carefully, or they will spoil the colour of the soup. Warm the beans in a little stock, and then pass through a fine hair sieve and return to the saucepan. If required, add more stock to thin the soup to the desired consistency, and season it with pepper, salt, and a little chopped onion. Boil whilst stirring, and serve with a dusting of parsley strewn over in the tureen. The stock used in this recipe should be well flavoured with the usual soup vegetables, and be carefully freed from fat.

A CLEANSING SPONGE BATH.—Into a quart bottle put a cup of sea salt, two ounces of camphor, and two ounces of ammonia, filling the bottle with hot water. Let it stand over night, shake it well in the morning, pour into your basin a cupful of the mixture and a cupful of water; in other words, enough for your sponge to catch, and thoroughly bathe from the top of your head to the soles of your feet. The water will be as black as your shoe, and you, cleansed and rejuvenated, will thank the Giver of every good and perfect gift for brains.





# COTTOLENE COOKS

Should remember to use only two-thirds as much Cottolene as they formerly used of lard or butter. With two-thirds the quantity they will get better results at less cost than it is possible to get with lard or butter. When Cottolene is used for frying articles that are to be immersed, a bit of bread should be dropped into it to ascertain if it is at the right heat. When the bread browns in half a minute the Cottolene is ready. Never let Cottolene get hot enough to smoke.

THREE IMPORTANT POINTS: The frying pan should be cold when the Cottolene is put in. Cottolene heats to the cooking point sooner than lard. It never splutters when hot. The Cottolene trade-marks are "Cottolene" and a steer's head in cotton-plant wreath.

THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

## Children's Department.

### Earnings.

"There's no reason why the child shouldn't go, if she wants to," Uncle Amos said, as he threw half a dozen baskets into his wagon and prepared to follow them. "She can stay right with the team while we're pickin'. There can't any harm come to her—we'll always be within call."

Little lame Sylvia looked at him gratefully. Her brothers, Dick and Ben, were going into the country to pick berries; and the little girl—who, though very patient, could not help wearying, sometimes, of the close little room in which she sat all day—had begged to be allowed to accompany them.

"Oh, she's sure to make trouble!" said Ben, crossly. "She'll get tired of staying alone."

"Oh, no!" cried Sylvia, eagerly. "I can see the flowers and the trees. I'll never get tired."

"I'll take care of her, mother,"

# Headache

## Horsford's Acid Phosphate.

This preparation, by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

DR. F. A. ROBERTS, Waterville, Maine, says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

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said Dick, good-naturedly. "Where's her hat?"

Sylvia's little white face flushed with delight, as her mother settled her comfortably in the big wagon-box. Mrs. Ray was almost as pleased as the child.

"It'll be a grand holiday for Sylvy," she said. "Here's a nice little lunch for you, dear."

Sylvia was glad to leave the close, narrow street for those which were wider and pleasanter, but better still, she thought, were the long avenues where the houses stood apart, with trees around them; and best of all the quiet country road, with no houses at all—only trees and flowers and graceful, trailing vines.

Uncle Amos drew up in the shade cast by a great elm, and then he and the boys went off to pick berries, while Sylvia leaned back among the pillows her mother's thoughtful care had provided and watched the birds and butterflies with delighted, wondering eyes. The air was full of sweet summer sounds—bird music, and the hum of bees, and the ripple of a brook near by. But it seemed very quiet to the little girl, after the loud discordant noises of the crowded street.

"I guess you're having a pretty good time," Dick said, when he and Ben came with full baskets to the wagon. "Would you like some berries, Sylvy?"

"Don't touch mine, Sylvy," said Ben, sharply. And then both boys went off to the berry-patch again.

Sylvia ate a few of the ripe raspberries and then she began to pick out the dead leaves and tiny twigs that had fallen into the basket as Dick moved around among the bushes. Some tall raspberry canes grew near and she plucked some of the fresh green leaves, and made a border for the bright red berries. She thought they looked very pretty; and so did a lady who was driving by and stopped to speak to her.

"Are the berries for sale?" asked the lady.

"Yes, ma'am," said Ben, hurrying towards her, "that's what we're picking 'em for, 'n we'd as lief sell 'em here, as anywhere. Nice, ripe berries, ma'am; ten cents a quart; three for a quarter."

The lady looked at his basket, and shook her head. Ben's mother often said that he never did anything well. There were not only leaves and twigs in his basket, but some withered berries and even an unsightly caterpillar.

"I cannot take these—they are not ready for use, and I have not time to

prepare them," the lady said. "But I will give you half a dollar for the other basket, if I may take it just as it is."

Dick, who had just returned with Uncle Amos, laughed as he tossed the money into Sylvia's lap. "We're partners now—you and I," he said.

"I think you might have picked mine over, too," growled Ben.

"You told me not to touch them!" said Sylvia, opening her brown eyes.

"Then you were quite right in leaving them alone," chuckled Uncle Amos, as he got into the wagon. "Jump in, boys!"

Sylvia enjoyed the ride home in the cool evening air; but she did not look at the trees and flowers, all the time, as she had done in the morning. She looked often at the bright silver coin in her hand, and at Dick's happy face, as he sat smiling at her.

"Some people have all the luck," said Ben, sullenly, when they reached home. "Dick got more for one basket than I got for two. That man at the store wouldn't give me but forty cents for both mine—said he'd rather pay for the trash if I'd bring it in a separate basket!"

"I guess you got what you earned—as folks generally do," remarked Uncle Amos. "But Dick got more than money for his afternoon's work. He has the satisfaction of well-doing."

Ben looked at his brother. He had little Sylvia on his knee; and his eyes shone almost as much as the child's, while she told her mother what a happy day she had passed.

"Your a good brother to your little sister," Mrs. Ray said, laying her hand on Dick's head. "You'll have your reward some time, my boy."

"Seems like Dick's getting some of it now," said Uncle Amos. "What do you think, Ben?"

But Ben only flushed, and was silent.

### The King of D. C.

Rev. T. Leishman, Angus, Ont., writes: "It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia. I have recommended it here widely, and in every case it has proved successful. It is the very best remedy for that frightful trouble that I know of, and never fails to help or cure when used as you direct. It deserves the name 'King of Dyspepsia Cures.'"

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### The Turkey's Mistake.

The day after Thanksgiving, Red Cap, the gobbler, called a meeting. Red Cap sat on the fence, and acted as

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chairman. Wiping his eyes with one wing he said: "Dear turkeys, ducks and chickens, we meet as a company of mourners. Only one week ago my father and mother were with us; now they are gone! Dickey Daddle's beautiful sisters are gone! Speckle,

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the rooster, and his three wives, Chick, Scratch and Cackle, are gone? My friends, why is this? You all know. Thanksgiving dinner! The day is terrible, but even in our sorrow we must think of ourselves. Thanksgiving time is bad; but Christmas is worse. We must do something to protect ourselves, or we are lost."

Top Knot, the drake arose. "I am not a coward," he said, "but I agree with Red Cap. Something must be done. I should like to hear what Mother Gray thinks about it."

Mother Gray was the oldest hen in the yard. With a little cackle, she flew to the fence.

"My dear companions, as Top Knot says, something must be done. I can think of but one thing. If we do not wish to be killed and eaten, we must flee to the woods."

Dickey Daddles, a young duckling, whispered to his companion, Henry Penny: "Old Mother Gray need not flee. Nobody'll eat her; she's too tough." An ancient goose heard this naughty speech and hissed sharply.

"I am of the notion," said Red Legs, who was the son of old Speckle, the rooster, "That Mother Gray's advice is good. Now if any one can tell when Christmas time is, I move we stay here in our comfortable quarters until the day before, and then flee."

"Good! good!" gobbled the turkey. "I can tell when Christmas time comes and I will give you warning."

The hens cackled assent and the ducks joined them; but Miss Goose asked Red Top how he knew when Christmas time came. Red Top was angry because Miss Goose thought he did not know. He said he heard Tommy, who lived at the house, say it came on the twenty-fifth of the month. This settled the matter and the company dispersed with the understanding that all were to remain in peace until Red Top told them it was time to go.

Time passed. Night after night all the fowls went to sleep in their comfortable quarters. No one worried about Christmas, for the gobbler knew and would tell them in time to escape. One day—it was nearly a month after the meeting—there was a great snow storm. The fowls stayed in the hen-house. Night came early. All tucked their heads under wings and went to sleep;—no not all. Red Top was awake. His mind was troubled. He could not sleep. All day he had noticed an unusual stir about the house. Suddenly a terrible thought came to him. Quickly jumping off his perch, he ran to a corner, where he had hidden kernels of corn, one for each day since Thanksgiving. They were all gone. With a wild gobble he awoke his friends, "Save yourselves! Save yourselves!" Just then two boys entered with a lantern.

"We are lost! We are lost!" cried the poor turkey. It was true: Red Cap, Dickey Daddles, and five hens were carried off and eaten for Christmas dinner. Poor Red Cap made a mistake.

#### Effectual Prayer.

When Moses was sent to deliver and lead the children of Israel out of Egypt, he was afraid the people would not believe that God had sent him. He therefore took with him his rod, which he stretched forth whenever he was asked to show that God was really with him, and had promised always to help and defend His people if they

trusted in Him. This wonderful rod was used in the plagues of Egypt, in the dividing of the Red Sea, also when they had no water in Rephidim, to strike the rock in Horeb, and water gushed out in abundance for them to drink.

Now when they were in Horeb, a neighbouring people, who did not want them to pass through their land, came down to fight and destroy them. Moses said to Joshua, the captain of the host, "Choose us some men, and go fight Amalek, and to-morrow I will go and stand on the top of the hill, with the rod of God in my hand." So he did, and Aaron and Hur went with him. All the day was the battle raging, but as long as Moses pleaded God's own promise to help and deliver by holding up the rod, the Israelites succeeded; but when he got tired, and let down his hands, then Amalek prevailed. It was not want of faith in God that made Moses tired; but if you try you will find it hard work to hold up your arm for only a very short time. However, when he did get tired, Aaron and Hur helped him to hold up the rod, and when the sun went down, the God whom they had trusted gave Israel the victory over their enemies.

Now when we pray, and have to wait sometimes longer than we like before we get the answer, we must not get tired and let down our hands, but go on trusting and pleading God's own loving promise to help, just as Moses kept on holding up the rod the whole day; and we shall soon find, in God's good time, that He meant what He said: "Whatever ye shall ask in My name, I will do it"; "What things soever ye desire, when ye pray, believe that ye receive, and ye shall have."

#### Rheumatism Runs Riot

When there is lactic acid in the blood. Liniments and lotions will be of no permanent benefit. A cure can be accomplished only by neutralizing this acid, and for this purpose Hood's Sarsaparilla is the best medicine because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye.

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#### Florence Nightingale's First Patient.

There is a beautiful incident related of Florence Nightingale, when she was a child. It shows that God had already planted within her the germ which was to develop so beautifully in after days.

Her first wounded patient was a Scotch shepherd dog. Some boys had hurt and apparently broken its leg by throwing stones, and it had been decided to hang it to put it out of its misery.

The little girl went fearlessly up to where he lay, saying in a soft, caring tone, "Poor Cap, poor Cap." It was enough. He looked up with his speaking brown eyes, now bloodshot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked with her little ungloved hand the large, intelligent head.

To the vicar he was rather less amenable, but by dint of coaxing he at last allowed him to touch and examine the wounded leg, Florence persuasively telling him that it was "all right." Indeed, she was on the floor beside him, with his head on her lap, keeping up a continuous murmur, much as a mother does over a sick child. "Well," said the vicar, rising from his examination, "as far as I can tell, there are no bones broken; the leg is badly bruised. It ought to be fomented to take the inflammation and swelling down." "How do you foment?" asked Florence. "With hot cloths dipped in boiling water," answered the vicar. "Then that's quite easy. I'll stay and do it. Now, Jimmy, get sticks and make the kettle boil."

There was no hesitation in the child's manner; she was told what ought to be done, and she set about doing it as a simple matter of course. "But they will be expecting you at home," said the vicar. "Not if you tell them I'm here," answered Florence; "and my sister and one of the maids can come and take me home in time for tea, and," she hesitated, "they had better bring some old flannel and cloths; there does not seem to be much here. But you will wait and show me how to foment, won't you?" "Well, yes," said the vicar, carried away by the quick energy of the little girl. And soon the fire was lit and the water boiling. An old smock frock of the shepherd's had been discovered in a corner, which Florence had deliberately torn in pieces, and to the vicar's remark, "What will Roger say?" she answered, "We'll get him another." And so Florence Nightingale made her first compress and spent all that bright spring day in nursing her first patient—the shepherd's dog.

#### Something for You.

"You should be thankful, darling, that you have a mother strong enough to deny you many things you want," said my mother to me one day when I was but a little girl. That was many years ago, but my mother's manner made such an impression on me that I have never forgotten her words: 'Strong enough to deny you.' I saw as I had never seen before, how much it cost my mother to deny me many things that I wanted. But cheerful submission to my mother was only part of the lesson I was taught that

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day. God, in His wisdom, has denied me many things I have wanted, but when I am tempted to repine I think of mother's words. They have taught me a wonderful lesson."

Such was the experience of a sister in our class-meeting a few Sundays ago. There are two lessons in it. Oh, mothers, be strong! None but yourselves and God know how much you need strength. More depends on your firmness than on the father's. I believe God accomplishes more through a mother's place of secret prayer, than by any other means of grace through which human souls draw strength from Him.

When I heard the little incident I said, "Yes, I am thankful that my heavenly Father is strong enough to deny me many things I wish for." God help us to say that always, not through a sense of duty, but from a heart overflowing with love to Him.

"Thou God Seest Me."

(GEN. xvi. 13.)

I once read of a father who wanted his son to carry a parcel to a certain place on Sunday, and being told to carry it in his pocket where it could not be seen, the little fellow replied, "God can see in my pocket." "Johnny," said a man, winking slyly to a boy who was tending his father's store, "you must give me good measure; your master is not in." Johnny looked solemnly into the man's face and replied: "My Master is always in." Johnny's Master was the all-seeing God. Let every one of my little friends, when tempted, adopt his motto, "My Master is always in." It will save you from falling into many sins. "Thou God seest me;" don't forget that. Do you know about Lafayette, that great man who was the friend of Washington? He tells us that he was once shut up in a little room in a gloomy prison for a great while. In the door of his cell was a very small hole cut, through which a soldier watched him day and night. All he could see was the soldier's eye; but that eye was always there. So, no matter where you are, God's eye sees you. If you sin, how dreadful is that eye; if you are good, how blessed.

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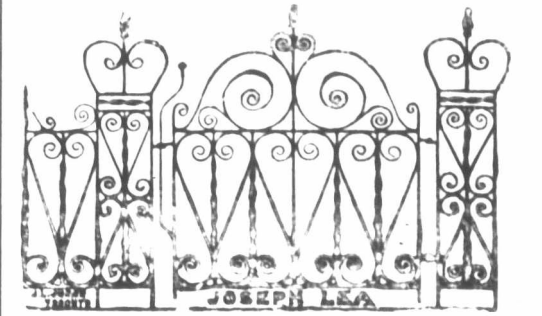
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