

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, NOVEMBER 22, 1894.

[No. 47

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\$15 Men's Tweed Suits for.....	9 90
\$12 B'k Worsted Suits for.....	7 25
\$15 B'k Worsted Suits for.....	9 90
\$18 B'k Worsted Suits for.....	12 00
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\$10 Men's Tweed Ulsters for.....	5 90
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# Canadian Churchman.

TORONTO, THURSDAY, NOV. 22, 1894.

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### TWENTY-SEVENTH SUNDAY AFTER TRINITY:

Holy Communion: 318, 191, 324.  
Processional: 291, 165, 280, 390.  
Offertory: 296, 27, 300.  
Children's Hymns: 242, 231, 338, 339.  
General Hymns: 286, 290, 264, 455, 270.

### FIRST SUNDAY IN ADVENT:

Holy Communion: 193, 309, 319.  
Processional: 47, 48, 463.  
Offertory: 52, 203, 205.  
Children's Hymns: 53, 340, 333.  
General Hymns: 50, 51, 206, 12.

"THE HIDDEN TREASURE" is the title of a new story commenced this week in CANADIAN CHURCHMAN, and no doubt our numerous readers will find it very interesting.

"FOR GOD AND THE CHILDREN," is the very striking motto used by the *Church Times* in connection with its fund for the support of the Church cause in the pending School Board elections. The motto seems to "tell," if one may judge by the returns, which are well up to the present requirements of the fund. It is a wholesome sign when the heart of a people responds so readily to such an appeal—it shows that the core is right, even if some of the outward manifestations are rather eccentric from a strict Church point of view. The trumpet call on behalf of religious education is being nobly sustained.

THE "ITALIAN MISSION" PEOPLE do not like their new soubriquet! The *Church Review* says: "There can be little doubt that nothing we have said against them has ever been so effective as this term. It reduces them at once to the level

of the sects, and throws over them the disadvantage—always great in an Englishman's estimation—of being of foreign growth. We are sure that the time has gone by for letting any religious weapon rust in the scabbard." With such an unscrupulous enemy it is, indeed, folly to be squeamish in the choice of weapons. Even "calling names" may be justifiable if the names are well-chosen, like this favourite one of Archbishop Benson's endorsement.

"UNDER, RATHER THAN OVERPAID," is the verdict which *Church Bells* pronounces after a review of the tables of ministerial salaries in America, especially with reference to those of Bishops—comparing these with those of college presidents, which range from \$5,000 upwards. The comparison is a modest one—college presidents hardly rank so high as Bishops, and yet they are better paid. As a general thing, it may be safely said that those who are content with small salaries as clergymen could gain much larger ones by following some other occupation. But they are not after money—at least those of the Church of England cannot be suspected of any leanings that way.

"THE RUDENESS OF THE AUTHORIZED VERSION" has been made the excuse for a new translation of the Bible into "refined modern English." The wisdom of such a proceeding is very gravely questioned by *Church Bells*: "The phrases of the Bible, just because they are not 'up-to-date,' have a certain majesty of sound and an impressiveness of the highest value." Against the retort that this argument is mere "sentiment," *Church Bells* well says, "Sentiment plays a great part in life, and is not to be ignored without most urgent reason."

"BY THE READING OF GOD'S WORD, and the failure to find in it any warrant for the leading doctrines of their Church, every Roman Catholic converted to Protestantism, so far as his experience went, had been convinced!" Such is the conclusion attributed to Cardinal Wiseman in a recent number of the *Rock*, apropos of late utterances of the Pope and others on the subject of the Scriptures and their use. No wonder they are disposed to take the words of Scripture "with a grain of (Roman) salt." Their fancy for adding to the articles of the Creed receives no support there; neither is there any support for the practice of adding to the Commandments—"thou shalt not smoke, thou shalt not dance, thou shalt not play cards, thou shalt not drink stimulants, thou shalt not go to the theatre," etc.

"FELT HE COULD DO MORE AS A LAYMAN," is the reason given why a certain Boston gentleman, after being educated at Oxford and the General Theological Seminary, and after practising law, decided not to be ordained, and has become—under Bishop Potter—the founder of the lay order of "Brothers of the Church." The order is to devote itself to the promotion of such works as a night school for boys, entertainments for the poor, a free reading-room, etc. They take the "three-fold vow" for five years, renewable at their own pleasure. They wear a brown cassock with black cross and girdle, overcoat marked with the sacred sign on the right arm. Their ambition seems to be to emulate the work of the famous

"Kilburn Sisters"—called "Sisters of the Church"—looking after boys and men, as the others do after their own sex.

THE DUKE OF NEWCASTLE—put forward by the Church party in the London School Board election—gets high commendation from the *Guardian*: "A deserved compliment to a nobleman of stainless character, zealous in every charitable and religious cause, who has, indeed, gone far to realize the ideal of 'The Heir of Redclyffe.'" It were to be wished that the same could be said of many more English noblemen—we should not hear so much vigorous denunciation of the House of Lords. Still it is curious to note how the grip of religious bigotry fastens upon him because he happens to be what some people call "an extreme High Churchman." Rather than elect a better or "higher" Churchman than themselves, they will vote for some inferior man, less qualified, and even hostile to Church principles. Others will risk ruining the cause by putting up an opposition candidate and split the vote.

"NEC TALI AUXILIO"—"not with such assistance"—may the true defenders of the integrity of the Bible exclaim with regard to many of those who enter the fray with "more zeal than discretion." Even so zealous and talented a writer as the Bishop of Colchester, while deprecating the too great readiness of some others (as Professor Sayce) to give up too easily points of defence which are attacked by self-constituted critics, himself falls into the very same condemnation. He is staggered by the statement (in one of the books of Kings) that a certain wall fell and slew 27,000 people. The number seems too large for his imagination—and that with daily newspaper accounts of "wholesale" loss of life by earthquake and otherwise. He even shrinks at justifying one-tenth that number! He admits this is a "blemish," and "an extraordinary exaggeration"; it is surely impossible to suppose that anyone will maintain the destruction of 27,000 men by a wall to be an historical fact. Well, it depends on the extent of the wall and the acquaintance of the critic with the facts of modern newspapers. This seems to have been the wall of a large city—Aphek. Besides the Israelites—described as like "two little flocks of kids," compared with the crowded hosts of Syrians—had just slain 100,000 of their enemies. Do our modern critics need to be reminded that God had promised, "One of you shall chase a thousand?" Whether He uses a hailstone, a mountain or a sea need not trouble us; that is emphatically "His business."

"THE CZAR IS DEAD."—How soon these wounds in the body politic are healed. The higher the position, the more quickly it is filled; there must be no break at such a point—a break may leave room for various impertinent suggestions. So "prompt" is the word. Again we have illustration of the oft-repeated remark that people will not acknowledge a man's goodness till he is dead. Who ever expected—a month ago—the fulsome (as it seems) eulogy of Lord Salisbury, or the posthumous demonstrations of passionate attachment to the last Czar which we see now on the part of his people. Until quite recently, few would have anticipated a national monument to "Alexander the peace maker."



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rance on Court St.

**SILKWORMS AND INFIDELS.**—An English gentleman who had devoted much attention to the rearing and use of silkworms, noticed as a matter of experiment, that the dry remains of the worm might be reduced to a powder between the fingers, so that all possible resemblance to its former shape and condition must be completely obliterated and destroyed; and yet the moth or butterfly would arise from the dust of its former being as quickly and easily as if the form and material had been left intact. Arguing with an infidel acquaintance one day, he mentioned the curious and interesting fact, and the infidel at once challenged him to ocular demonstration. The latter was promptly supplied with a lot of the worms, treated them as directed, himself personally—and was converted to belief in the resurrection as a dogma of faith and reason.

**"REVERENDS" AND OTHERS.**—What a curious condition of mind is evidenced by the fancy, so common nowadays, for running after "non-professional" empirics. A "professional" anything is looked upon with suspicion, as if he, most likely, will prove merely a mercenary time-server. Any self-dubbed doctor has a better chance than an ordinary "regular practitioner" with the stupid public, because so many have claimed recognition under new systems of physic, rivaling one another, that individual brass is the only really popular thing. From the ancient Latin saying, "*populus vult decipi*," to Barnum's "the American people love to be humbugged," is a long stretch of time, but human nature keeps much the same. So with the clerical profession. A regular parson is liable to suspicion, as acting from "professional motives;" a "lay evangelist" may talk utter nonsense, and "*populus*" is ready to swallow it wholesale—because they don't see his *well-hidden* self-interest in the "proceeds"; their sight is bad!

**A SYNOD, ALGOMA'S FIRST NEED.**—The *Algoma Missionary News*, the official organ of the Church of England in that diocese, states that the Standing Committee of the diocese, at its recent meeting, unanimously adopted the following: "That the matter of most vital importance to the well-being and effective working of the Diocese of Algoma is her incorporation with a synod having all the privileges and powers belonging to the synods of sister dioceses in this province; relieving, thereby, the Bishop of the financial burdens of the diocese, and, at the same time, securing to the laity their rights and privileges of sympathy and more hearty co-operation in the work of the Church in Algoma."

#### THE TERM ANGLICAN COMMUNION.

The *Church Missionary Gleaner* has some well chosen words on the new use of the term "Anglican Communion": "Some friends not well versed in ecclesiastical matters have been asking, What is the Anglican Communion, in connection with which the recent missionary conference was held? and some have added, If you mean the Church of England, why don't you say Church of England? The answer is this: There are several Churches which are independent of the Church of England, and yet have not only the same Creeds, but substantially the same formularies, and are in communion with her, which practically means that the clergy of one can minister in the churches of another, subject to the due authority of the Bishop. For example, there is the Church of Ireland, which is not part of the Church of England, but is part of the Anglican Communion. So, again,

there is the Protestant Episcopal Church of America, which is quite separate from the national English Church, and yet which has no objection to be classed under the ecclesiastical term Anglican. Then there are the Colonial Churches, daughters of the Church of England. Some dioceses in the colonies are really outlying dioceses of the Church of England itself; but others belong to Churches which, though closely linked with us, have their independent constitution; for example, the Church in New Zealand. In fact there are many varieties, and the Anglican Communion is just a convenient phrase to denote the aggregate of these Churches."

#### MISSIONARY MEETINGS.

BY LEX.

At this season of our Church's year every congregation in Canada may expect to undergo the usual experience of a "missionary meeting." The question naturally suggests itself, Is this meeting to be, as usual, an extra service held on Sunday, if possible (in order to ensure an audience)? or is it to be a meeting of the missionaries of the Church—that is, a meeting for and by every baptized Christian? I think here lies the secret of the whole matter: Are the laity to submit to a number of sermons on giving of their money (all well enough)? or are the members of the Church—men, women and children—to meet together and hold "*council of war*" for the overthrow of the kingdom of the devil, and the spread of the Kingdom of Christ? We laymen have too long slept the sleep of indifference, and think we are doing God's work because we are giving a few cents towards the salary of men sent by the Church to do *all* the work, *all* the self-denial, *all* the feeding, clothing, and visiting the sick and imprisoned of "the least these my brethren." How shall we of the laity be able to meet the Great Judge and say, "Lord, we did all these important things, for we gave about ten cents a week *per family* to half pay a poor priest whose *duty* it was to take *all* the spiritual care of the least and greatest of God's creatures. True, Lord, we were our brothers' keepers! True, Lord, we owed you, as our King, true service; true, Lord, you gave us more than enough of your wealth and power, but we spent it all upon one of your creatures—ourselves—and upon our comfort in worshipping Thee as becomes your glory, and our—well, our glory also." Stay, brother Churchman! look this question straight in the face: Am I robbing God by doing to the way-faring traveller going down to Jericho what the robbers did to him, "took all his money and even his coat or cloak," and left him to perish on the cold mountain side? Hard words! but are they not true? Have we not taken from God's hands all we possess, and taken from His body—the Church—the cloak of Christ (Holy Baptism), and left the greater portion of Christ's members or parts of Christ's body naked, hungry, sick and in prison, spiritually? What is that to you, all ye who pass by the subject? It is, brother, the ground of the final judgment; it is the one supreme gift; it is that charity before which all things else pale and become as the stars before the light of the sun. Now what are you, my reader, doing as God's missionary? Are you doing anything? Do you propose still continuing in the old way—25 cents at meeting, \$1 on card by head of family—and feel happy over your great generosity with God's wealth, loaned to you for use in this world. Is it all for self-glory and nothing for God's glory? Now one

word to our clergy, if I may be permitted: Why do you not stand more in the back-ground at those meetings, and call upon laymen of experience and ability, of whom the Church has not a few, to deal with this financial question? You are too modest in your demands, and the laity are so accustomed to hearing you that they simply submit to your address and that is the end of it. I believe that if these meetings were taken out of the church altogether, held in some hall or school-room, where laymen would feel free to speak, and they consisted of more business and less lecturing, our laymen would feel more that they had a part and lot in it. It is an acknowledged fact that missionary meetings, as now conducted, are a spiritual and financial failure; and it behooves every man, woman and child of Christ's Kingdom to put forth every energy to make our Church Christ's treasure-house, and not have our missions poor asylums where one poor priest is the only inmate and receiver of the meagre charity of grudging fellow-Churchmen.

#### HYMNS AND HYMN WRITERS.

Beneath every estimate of a hymn lies the question, What is the criterion of a good hymn? or, more simply, How ought a hymn to be defined? St. Augustine's well known definition is obviously too narrow. "A hymn," he says, "is a song with praise of God." That a composition that is not adapted for being sung is not a hymn, is clear; but the limitation of the subject to the praise of God is a pedantic and arbitrary dictum, which experience has amply refuted. Many of our best hymns are in substance prayers; others are confessions of our faith, others the utterances of our desires or hopes. Some are grateful commemorations of blessings; others the voice of self-dedication; others stirring exhortations of mutual encouragement to perseverance in the Christian life and conflict. In fact, there is no religious emotion common to the members of the body of Christ which has been, or may not fitly be, expressed in lyrical measures and made the burden of some song of the sanctuary. We say confidently, then, the limitation of the subject of hymns must be found elsewhere than in St. Augustine's narrow definition. That there are limitations is obvious. A hymn is poetry, not prose; a lyrical expression of emotion, not a versified fragment of dogmatic or moral-instruction. Cutting up a didactic exhortation into metrical lines does not transform it into a hymn. Neither rhythm nor rhyme could make the Thirty-one Articles proper to be sung to the glory of God. Of the fault of ingenious obscurity instances may be found in the painfully laboured visions of ancient dogmatic hymns; as in the verbal puzzle of the following lines, taken from the translation in "Hymns Ancient and Modern" of the "*Pange lingua*" of St. Thomas Aquinas:

"Word made-Flesh true bread he maketh  
By His Word His Flesh to be."

Other versions of mediæval sequences even more unsuitable for congregational use might be adduced, pointing an apothegm which we have met with somewhere, to the effect that the dearest of all dead things is a hymn that has sprung out of dead theology. An additional limitation of the subject matter of hymns arises from the fact that they are compositions for congregational use. By this they are distinguished from the sacred poetry which is suitable for private reading and devotion. Hymns must express feelings which may be, and ought to be, common to a whole assembly of Christian worshippers. A hymn which utters what only 1 per cent. of the congregation is likely to be feeling, is self-condemned. The spiritual experiences which are peculiar to a few, the confessions of inward struggles which ought to be held sacred between God and the soul, have no legitimate business in the songs of the sanctuary; still less unreal, unhealthy, pessimistic trains of thought or sentiment. Even Bonar's popular and in some respects touching hymn, "I was a wandering

sheep," sounds odd and incongruous when rolled forth from the lips of a large mixed congregation of old and young. Much worse is it to put phrases full of contempt for a man's mortal state, and for the world in which God has placed him, and of the unnatural longing for death, into mouths which just before have been thanking God for mercies temporal as well as spiritual, celebrating His glory in His works, and asking to be preserved and strengthened for His service. Is it not a libel on the Divine fashioner of our environment to sing with Watts:

"Lord! what a wretched land is this,  
That yields us no supply;  
No cheering fruits, no wholesome trees,  
Nor streams of living joy!  
Yet the dear path to thine abode  
Lies through this horrid land," etc.

And is it not equally shocking to invite the children of the great Father, their ears perhaps tingling with the bright injunction, "Rejoice in the Lord always," to sing again from Watts the odious strain:

"My thoughts on awful subjects roll,  
Damnation and the dead."

What must a Scotch congregation have felt, in the days when each line was read out and sung separately, at being first summoned to lift up their voices in the self-contradicting assertion, "Our God shall come and He shall not," and then staggered by the equally paradoxical challenge, "Keep silence, but speak out?" But while we have reason for thankfulness that our modern hymn books are for the most part purged from gross faults of this kind, for which the perpetrators were less to blame personally than the raw taste of their age, it is a matter for serious reflection that there is still large room for improvement in the quality of the hymns that are offered as vehicles for the devotions of the congregation. As we turn over the pages of even the best of our manuals with a critical eye to the merits of the compositions gathered into them from far and wide, what a distressing number we meet with to which their lack of spontaneity and fervor, their prosiness, flatness and literary baldness—in a word, to borrow Dean Stanley's phrase, their "pedestrian style"—give the look of being merely rhymed common-places and platitudes written to order, and certainly without any impulse of that "divine afflatus" which is the life of sacred as of all other poetry! Could any competent and impartial critic, we ask, exempt any one of our three great collections from the judgment that it would gain rather than lose by the excision of half of its contents?—*Quarterly Review*.

REVIEWS.

LABOUR AND SORROW. Sermons preached on various occasions. By Rev. Canon Knox Little, M.A. 8vo., pp. 336. \$1.50. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Sermons, like other forms of literature, have their peculiar caste, and can be classified according to their aim. Some are simply hortatory: some dogmatic; some controversial; some try to meet and solve the difficulties of life. Of the last class are these sermons, and the Canon is a strong, clear and effective teacher, giving us a volume of such interest and value that it must be read through before it is laid down. His topics are those that come nearest to our anxieties in spiritual experience, and anyone will feel morally strengthened by the careful study of such discourses as "The teaching of disciplined thought" and "The soul and its perplexities." The language employed is graphic and chaste: the whole tone is that of the scholar. The publisher has done justice to the collection of the famous preacher, and the volume is a pleasure to peruse. We admire the calm dignity and reverence with which the most difficult questions are discussed, and commend the collection of thoughts first to the clergyman's study and then to the hearts of the people.

ST. CHRYSOSTOM AND ST. AUGUSTINE. Studies in Christian Biography. By Phillip Schaff, D.D. 8vo., pp. 158. 25c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

No better choice could have been made for these biographies, than the late Dr. Schaff on these two famous men. Dr. Schaff, when he wrote, was full of his subject, and nothing can be more beautiful than his account of St. Augustine, based on the saint's own autobiography. No teacher has had greater influence in the shaping of Western theology, and no other cleric or layman has so unreservedly laid open his secret motives and spiritual history. Dr. Schaff has compiled both biographies with the closest fidelity to contemporary history, and given us portraits which we feel to be true. They are issued in a cheap form, as part of "Whittaker's Library," and even the Sunday-school library should possess the volume. The paper and type are excellent.

THE OBLATION AND THE INVOCATION, being an inquiry into their history and purpose. By Dr. R. B. Fairbairn, Warden of St. Stephen's College, Annandale, New York. 8vo., pp. 164. \$1. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

While this is an American study rather than a Canadian, there is very much to interest anyone in the history of the Eucharistic service. Dr. Fairbairn's aim is to find in the Church's office, ancient and modern, the interpretation of her ceremonial acts, and particularly to see what is meant by the Oblation and Invocation in the service for Holy Communion. The primary object is to hear what the office itself teaches, and then to illustrate it by the writings of contemporary divines. The enquiry is careful, impartial and thorough, and the only departure from the one issue is in the last and very important chapter, where the evil is pointed out in the inferences from the medieval speculative theology. As a volume it is all that could be wished, and as a literary study it is entirely satisfactory.

The *Girls' Kalendar* for 1894, prepared by a parochial branch of the "Girls' Friendly Society in America," for the use of members of the society and other girls and young women of the Church. The Kalendar consists of twelve pages, with cover, arranged to hang on the wall. A text is given for every day in the year, and on each page are selections, spiritual and practical, chosen either from their bearing on one of the Church's seasons, or as containing some helpful thought or advice. The pictures are reproduced by a photogravure process, from the paintings of well-known masters.

We have received from the publishers, Messrs. Rowsell & Hutchison, specimen copies of "The Institute Leaflets" for the four Sundays in Advent (Dec. 2nd, 9th, 16th and 23rd), of the present year. Several changes have been made in the style and contents of the Leaflets, all of which are, in our opinion, decided improvements. The Scripture selection is no longer printed in full, but the questions are fuller and clearer; and now that the committee have decided to adopt the principle of only one lesson for each Sunday (following, in this respect, the example of the Church of England S. S. Institute), teachers can no longer complain of having more work set than can be well taught during the time at their disposal. Not only the contents, but also the paper, printing and general appearance of the Leaflets are better than ever before; and it must be by virtue of their large circulation that these useful adjuncts to Sunday-school teaching can be supplied at this very low rate (for either the Lesson or Junior grade) of six cents per annum, at which they justly claim to be "the cheapest S.S. Leaflets in the world."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

PORT MORIEN, C. B.—We have just been favoured with a visit from Rev. Dr. Partridge, of St. George's, Halifax, who was appointed the deputation to visit Cape Breton in the interests of the Board of Home Missions. It was a little disappointing to us to learn that the time of his visit was limited, because by this arrangement only two of our six congregations could be addressed on a subject of vital import-

ance to every parishioner. On Tuesday evening, Oct. 30th, after shortened evensong in St. Mary's, Little Glace Bay, the Dr. spoke with great earnestness and clearness on the respective duties of the board and people, and threw out some valuable suggestions in respect of offerings, which, we trust, will be acted upon next year. The offerings, to meet Mrs. Binney's gift, were \$6. On Wednesday evening, Vigil of All Saints, the Dr. addressed the congregation of St. Paul's, Port Morien, the offertory, for the same purpose, being \$10. We are glad to know that the Rev. Dr. was pleased with what he saw and heard of the work of the Church in our midst; and we are not surprised to learn that he has gone back to Halifax fully determined to do his best to secure an additional grant for the purpose of providing us with a curate, in order that the present work may be carried on effectually and new work opened up. Every effort will be made by our people to raise an amount equal to the additional grant which we hope to receive. On All Saints' Day, the usual celebration of Holy Communion was held in the parish church, Port Morien, at which Dr. Partridge was the celebrant. We look upon it as a great favour in having had the learned Dr. as our deputation, and we assure him that his visit to us has confirmed our high opinion, and deepened our great respect which we have always had for him. We are very sorry to hear that he has decided to leave the diocese, foreseeing as we do, the loss which the Church in Halifax (as in the whole diocese) will sustain by his absence.

ANTIGONISH.—This parish (Rev. C. Sydney Goodman, S. A. C., rector) was visited by His Lordship, the Bishop, for confirmation on Friday and Saturday, Nov. 9th and 10th. Arriving on the train from Halifax on Friday, the Bishop consecrated in the church here the following new church furniture: font (very massive, in freestone), brass eagle lectern, prayer desk and alms basin. After a shortened evensong, His Lordship delivered a most instructive address, especially bearing upon the significance of the various articles consecrated. Immediately afterwards, the Bishop set out for Bayfield. Soft snow, which had been falling all the day, much impeded travel, but the confirmation at Bayfield was punctually commenced at the appointed hour. A good congregation attended despite the inclement weather. The service was closed with a remarkably lucid and telling address from the Bishop. After spending the night at the rectory, the 3rd church in this parish was visited. Confirmation was held in the beautiful little church of Linwood on Saturday morning. The loving care and devotion of the Church people had added fresh beauties to the most beautiful little sanctuary in Eastern Nova Scotia. The new altar, a recent gift, was also seen for the first time. It is well designed, panelled in oak and walnut. The largest number of candidates were here presented by the rector for the Apostolic Rite. Great reverence was exhibited by the large congregation, and His Lordship's address was eloquent, loving and most suggestive. Great pleasure was evinced at the Bishop's visit, and several availed themselves of a personal greeting from their genial and inspiring chief shepherd.

CHARLOTTETOWN, P.E.I.—An important advance has lately been made in the work of decorating the interior of the beautiful little Chapel of All Souls—otherwise known as the Hodgson Memorial Chapel—attached to St. Peter's Cathedral in this city. The work just finished almost completes the decoration of half of the north wall of the nave. Our readers will possibly remember that there is a broad band of carved walnut along the uppermost part of the walls, intersected at intervals by the pillars and arches of the roof. Below this the walls are divided into three subjacent parts, each separated from the other by carved walnut bands, which are also carried around the windows as casements and as frames for the adjacent pictures. The uppermost space is now filled with tiles displaying a geometrical and conventional floral design in subdued contrasting colours. Later on, terra cotta medallions are to be placed at regular intervals against this effective background. The lowest part of the walls is finished in panels of dark oak, while the intermediate spaces are occupied by the stained windows by Mr. Kemp, of London, and the paintings by Mr. Robert Harris. One of these last named, representing St. Augustine, has been in position for some time and has already been described in these columns. Two others have lately been added. The former represents St. Athanasius sitting in a chair between the columns of a vestibule and pointing to a scroll lying across his knees, as though giving instructions from it. It is the commanding figure of a vigorous man of mature years, and is full of power and manly dignity. In the second picture we see St. Jerome, the aged and rugged student, in seclusion among rocks and forest, deeply engrossed in his book, a lion crouching at his side, and a cross and a skull at his feet. The third picture brings us to the shore of an eastern bay, where St. Augustine of Hippo, vested in cope and

mitre, and bearing his pastoral staff, stands with an open book in his hand, his kindly eyes uplifted, as though seeking inspiration as he writes. The three pictures, so different in subject, agree in beauty of conception, vigour of execution, faithfulness of representation, and subtlety of beautifully-blended colours. They are executed in the style of frescoes, with the advantage that, while neither dull of surface, as are many other styles of mural painting, nor shining like ordinary oil paintings, they may be viewed with equal pleasure and advantage from any standpoint. They display in the artist the student of his subject as well as the master of his art. The new work is in memory of the father and mother of the Rev. W. B. King, and Mrs. Carbonell. The wood-work is from the factory of Messrs. Lowe Bros.; the carving is the creditable work of Mr. W. C. Whitlock, all from the design of Mr. W. C. Harris, A.R.C.A. The whole decoration is most artistic and effective, and, withal, most pleasing in its wealth of beautiful subdued colouring. This little chapel is already one of the most beautiful places of worship in Canada.

#### ONTARIO.

**SOUTH MARCH.**—On Sunday, Nov. 4th, St. John's Church was re-opened after undergoing complete restoration. The church is a stone structure and is one of the old land marks of the county, being built about 1840. The church has been re-roofed, the stone-work pointed with black mortar, the wood-work painted an Indian red, a handsome porch and platform completing the exterior. The interior decorations reflect much credit on those who did the work. The walls are painted a terra cotta, relieved by a border of white lilies running above a high ash wainscot finished in oil. The walls of the sanctuary are decorated with designs in gold and passion flowers which, seen through the massive rood screen, give the sanctuary a dignified appearance. The texts on the sanctuary walls all inculcate Eucharistic teaching. The altar cloth, a beautiful specimen of ecclesiastical art, was a gift from England. All the windows are stained glass, the work of J. C. Spence & Sons, and add much to the beauty of the interior, by the excellence of the designs and by subduing the light, the windows being very large. At 10.30, at the choral celebration, the rector was celebrant, the preacher being the Venerable Archdeacon of Ottawa, who took as his text Hebrews vi. 10. There were 91 communicants, and at evensong the Rev. Rural Dean Pollard preached from Ecclesiastes iii. 11-13. We noticed the church was well lighted, rather a rare thing for a country church. The offertories were liberal, amounting to \$85.77. The total cost of the restoration was \$1,000, of which all has been paid except a few dollars. When it is remembered that the farmers of South March are anything but wealthy, the thorough way in which they have given an originally hideous old building the appearance a Catholic church should have, says much for the loyalty of the people and the earnestness and self-sacrifice of the parish priest, the Rev. W. H. Stiles.

**RURAL DEANERY OF LENNOX AND ADDINGTON.**—The regular meeting of the Ruri-decanal Chapter of Lennox and Addington was held at Napanee on Tuesday, Oct. 30th. All the clergy in the jurisdiction were present. At 10.30 there was a celebration of the Holy Eucharist in St. Mary Magdalene's Church, Rural Dean Baker, celebrant. At 11.30 the Chapter met in the guild room for the discharge of routine business.

After lunch the question of extending qualification for membership in the Deanery Conference, thus including all church workers, was fully discussed, and decided in the affirmative.

The chief business disposed of was the formulation of a scheme of missionary meetings for the year, and the consideration of the report of a deputation appointed at the last meeting to visit the townships in the rear of Addington, with the view to the opening up of a mission in that much neglected district. Messrs. Serson and Woodcock, the deputation, did their work thoroughly and well, and presented a mass of statistical information which will greatly facilitate the projected movement. A resolution was then passed requesting the Rural Dean to urge upon the mission board the necessity of taking immediate action for the erection of a permanent mission and making liberal provision for its maintenance.

The prospects of the different parishes and missions were then discussed, and various suggestions made for the promotion of the Church's interests and her well being in the deanery. A resolution was also passed expressing satisfaction with the efforts of the Rev. Arthur Jarvis, rector of Napanee, for the defence of Church principles in the course of late controversies in the local press and elsewhere.

At 7.30 choral evensong was sung in St. Mary Magdalene's Church, the Rev. S. Tighe, secretary of the Chapter, preacher. The service was well sustained throughout, reflecting great credit upon the choir and organist.

On Wednesday there was held a conference of lay workers, invited to meet the clergy and take counsel together for the advancement of the Church and her work in the community. The day began with a celebration at 7.30 a.m., the Rural Dean again being celebrant.

At 9.30 the Conference opened. The day selected was a most unfortunate one, not only on account of the inclemency of the weather, but it happened to be the one day of the year on which several of our most active laymen could not possibly attend, consequently only a small portion of those invited were present.

A paper on "The Parson's Ideal Layman" was read by the Rev. A. Jarvis. Later in the day a resolution was passed asking the Rural Dean to use his influence to have this paper read before the Annual Conference held at Kingston during synod week. The discussion of the paper occupied the rest of the morning, and the Conference adjourned for lunch at 12.30. Tables were laid by the ladies of the parish in the school room. The lunch proved a most enjoyable affair, giving opportunity for much pleasant interchange of happy felicitations among those present. Some good speeches were made in response to the numerous toasts.

The afternoon session was opened by the Rural Dean delivering his charge. This was a very valuable and comprehensive resume of Church work for the year past, and an outline of the course to be pursued in the immediate future.

G. W. Dawson, Esq., M.P., was then called upon to address the meeting in reference to that part of the charge affecting North Addington. He showed himself thoroughly conversant with the situation, and justified the action of the deanery in taking the initiative for the establishment of a mission in these parts.

G. F. Ruttan's address upon "Some aspects of lay work in the church," was most enthusiastically received, and the debate upon it occupied the rest of the afternoon. Rural Dean Carey intimated that in all probability this address too would be heard again before the Diocesan Conference in June. At the close of the meeting resolutions were passed thanking the ladies of the congregation for the hospitality extended to the clergy and members of the conference, and also to Mr. G. W. Dawson for his kindness in coming so far and at such a sacrifice of his time and convenience to help the work of the deanery, though not a resident within its limits, and therefore not directly interested in its affairs. A similar expression of feeling towards the Rural Dean of Frontenac, Rev. W. B. Carey, an old time Napanee citizen, was also well received.

In the evening choral litany was sung in the parish church, followed by three addresses. Rev. R. Atkinson dealt with "Religion in the family." Rev. F. T. Dibb's subject was "Tithes," and Rural Dean Carey spoke with great earnestness and eloquence upon "The present needs of the Church."

#### TORONTO.

**Trinity Convocation.**—The annual convocation sermon was preached by Bishop Baldwin. He said he deplored the tendency of the present age to scepticism. He said he was proud and glad of the work being carried on by Trinity University. The discoveries of science, he said, would be found ultimately to be in perfect harmony with the work of God. The power of the Church of England, he said, did not lie in her wealth, but in her adherence to the true principles of Christianity. The annual dinner was held in Convocation Hall. The company was a large one, over 100 guests being assembled around the festive board. As is usual with Trinity dinners, the menu was excellent. There was the usual gathering of distinguished guests, and some of the most brilliant of Trinity's sons graced the proceedings with their presence. At the annual general meeting of the corporation of Trinity University, held Wednesday, 14th inst., standing committees and the officers for the year were appointed, and the following reports presented: The report of the Land and Finance Committee, the Committee of Convocation and the Executive Committee, recommending examiners in the various faculties for 1895. Certain changes in the subjects for honours in physical and natural sciences were recommended, as well as the removing of Italian from the subjects for matriculation after 1895, and that the matriculation in dentistry be the same as that in medicine. The financial report for the year ending Sept. 30 was presented and adopted. The estimates for the year 1895 were also presented. A change was made in the university status to the effect that a degree in pharmacy from any reputable university in Canada be accepted as equivalent to the matriculation examination in medicine. Notices of motion were given respecting certain changes in the statutes of the college and the university. The new wing of the university, which has been completed, was reported entirely filled with students. No communication has as yet been received from

the Archbishop of Canterbury in regard to the appointment of a successor to Provost Body.

**Toronto Church of England Sunday-School Association.**—The first regular monthly meeting of the association was held in St. Margaret's School-house, on Thursday evening, the 15th inst. The attendance of teachers was very large, numbering about 250 and representing 25 Sunday-schools. The Rev. J. C. Roper, M.A., gave a very interesting address on the "Early Liturgies of the Church." "The Teacher in the Study" was the title of a paper read by Mr. C. R. W. Biggar. The "Model Lesson" was ably set before the meeting by Rev. A. H. Baldwin, M.A. Fresh life and interest is being manifested in this work, and much good is looked for as a result. The next meeting will be held in the third week in December.

#### NIAGARA.

**ORANGEVILLE.**—A beautiful memorial window has been placed in the chancel of St. Mark's Church, Orangeville. It was the gift of Miss Pedlowe, and is put in at a cost of \$500. The window is in three pieces, the subject being the Resurrection, representing the three women coming to the empty tomb of our Saviour, and the angel announcing to them the startling news that Christ has risen. Over the window is added a delicately illuminated scroll with the words, "As in Adam all die so in Christ shall all be made alive," which adds much to the finish. The work is that of S. McCausland & Son, and reflects great credit on their skill and good taste. The Woman's Auxiliary has purchased a new Brussels carpet costing \$100, which covers the chancel and front part of the church, and it is needless to say that these extensive and costly improvements add much to the beauty and churchly appearance of St. Mark's.

#### HURON.

**HANOVER.**—Since our harvest thanksgiving service, we have been very busy here. The work is going on very nicely indeed. We have just formed a young people's guild in connection with the church, and after three meetings, we can boast of 20 members. We have some willing workers, and it was for the purpose of getting them to work that the society was begun. Our society is based upon the two principles of "Prayer" and "Service," and a decided improvement has taken place in the church service. Our people are beginning to realize more and more that they are to be interested in the spread of the kingdom of God, both at home and abroad. At Allan Park we intend (D.V.) to organize a band of willing workers also, and we trust that with the Divine blessing upon the work, we may be enabled to aid each other in the path of life and duty.

**INGERSOLL.**—*St. James.*—On Tuesday, 6th instant, the junior mission band was reorganized for the winter's work of making articles of comfort for the Indians. The members of the Society of Christian Endeavour in connection with this church were invited to attend a meeting to be held in Old St. Paul's Woodstock, on Friday evening, 9th instant, when addresses would be delivered by Rev. Canon Richardson, of London, and others, upon the especial work of that society, and also of King's Daughters, and Brotherhood of St. Andrew's. A number attempted to drive the ten miles, but owing to heavy roads and the blinding storm, they were forced to return when about half the distance was covered, thus losing the anticipated pleasant and instructive evening.

#### ALGOMA.

**EMSDALE.**—Owing to the fact that the church, porch and vestry, with the drive shed, were about to be moved, the harvest thanksgiving service had to be late in this mission. The church stood at the top of the hill where the roads crossed some years ago, but the railway passing through the country, they soon became largely disused, and the village grew up beside the railway station. Though the place is not large, it has, each year, been added to, more or less, and now contains about 350 people, without those who come in as shanty men, commercial men and hunters. It was felt that the time had come when the church must come down the hill to the people. Mr. W. Woodruff, of Mount Albert, took the contract to bring them down, which he did in a most masterly manner, the lamps remaining in their places, the organ and stoves in their places, in fact everything as it is used on Sunday save the sacred vessels and books. The church was brought half a mile down a big hill through a swamp, and then up a hill to its resting place on its stone foundations, beside the parsonage, without any damage. The shed, 24x64, followed, and then the vestry, to the great joy of all the village. Mr. Woodruff was soon asked to move other buildings in the place. We cannot speak too highly of

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his way of doing his work. The harvest thanksgiving and re-opening services took place on Oct. 11th, when the Rev. C. Piercy assisted the incumbent with the prayers, and the Rev. Rural Dean Llwyd preached the sermon. The decorations were not so good as usual, owing to the lateness of the season, but there was a good congregation. We are now striving to get a bell, and we ask all true Churchmen to help, as it is an important help to remind persons of their duty both in the village and at a distance.

EBBERSTON.—The harvest thanksgiving service and S.S. treat were again combined this year. The children and congregation met in St. James' Church, when a short service was held, and all assembled in the school house and had a substantial meal; then they enjoyed games. The day was all that could be desired and the view from the highest point, Turton Height, was lovely at that season of the year. All went home very happy. A bee was arranged and called for a certain day, when the farmers turned out well and commenced to clear the church yard of some of the many stones by building them into a wall, which they all enjoyed building, and looked upon what they had done with no less pride at the end of the day than did the incumbent. Very well pleased with the start that had been made, and hope another year may see much more done, if not the whole concluded.

The harvest thanksgiving service at Sprucedale was held this year on the Sunday, owing to all that had to be done at the home station, and the fine weather had to be taken advantage of. The church was nicely decorated in each instance, but short of grain in its usual quantity, as the threshing machines had passed through and the farmers had neglected to save grain for the purpose, which, we hope, will not be forgotten another year; still all was very nice. There is much needs doing in the mission, which can only be accomplished by the generosity of our fellow Churchmen whom God has blessed with more money than we have. At Sand Lake we have been holding services in the barn of Mr. John Wilkins all summer, but it is now too cold, and he has again offered his house for the purpose on Sunday. His brother, Mr. James Wilkins, has given an acre of land on the next farm, which is surveyed off; we are waiting for the deed from the Crown, and then we will begin building. It does seem a little hard that the public should overlook these facts and give largely to missions of some strength, whilst a poor, striving mission like this and others I could name in this deanery are largely left to live or die as best they can; but let us thank God that He does not forget us, nor allow one sparrow to fall to the ground without His knowledge.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The mitre formerly owned and worn by Bishop Seabury is to be seen at Trinity College, Hartford, Conn. It is a pity that every Bishop of the Anglican Communion does not wear one to-day. If anyone can stretch his imagination so far, just imagine what a "howl" of Evangelicism there would be if some Bishop decided to wear one! What reading there would be in the *Evangelical Churchman*, of Toronto, if the Bishop of that diocese did such a thing!

We are filled with surprises these days. It is hard sometimes for poor mortals to explain the "why" and the "wherefore" of some Episcopal acts. His Grace the Archbishop of Dublin consecrated the Rev. J. B. Cabrera recently as Bishop. We were also given to understand that the said notorious Cabrera was "robed in surplice, purple and white cape and purple stole, all prepared from an ancient model." It is a matter of surprise that the Archbishop, who officially refused to allow a cross to be placed on the altar of one of Dublin's city churches, should so far forget his principles as to lay hands on any man in such attire.

The Calvinistic clergy are very angry because Lord Halifax has written to the Cardinal Archbishop of Toledo, repudiating all connection with the recent Spanish consecration. They will find—when the next Pan-Anglican Conference assembles—that there will be such action taken by the whole Episcopate on the matter which will cause the Archbishop of Dublin to hide his diminished head.

Bishop Talbot says that one of the tribes in his diocese has named him *Big Sleeves*.

Vespers for the dead were sung on the evening of All Saints' Day at the Church of St. Mary the Virgin, New York city. The Rev. A. G. Mortimer, D.D., preached the sermon. The Guild of All Souls is making great strides in this country.

After December 1st the Bishop of Fond-du-Lac (Dr. Grafton) will make his "home" with the Sisters of the Holy Nativity.

The rector of St. Thomas' Church, Toronto (Dr.

Roper), delivered an address recently at Virginia Theological Seminary, near Alexandria.

So the authorities of Trinity University, Toronto, are looking out for a new Provost in England. The Synod of New Westminster has also gone there for a Bishop. If it is not impertinent, would someone tell us whether the Canadian Church has given up the idea of "rearing" Bishops and Provosts? as, at present—to an outsider—it looks very much as if such were the case.

The rubric of the Burial Office is the authority for "Requiem Masses" in this Church.

Should the Rev. John Rhys, or Rees, bearing Letters of Orders from the Lord Bishop of St. Asaph, and recent letters from other persons more or less commendatory, apply for work to any Bishop, priest or deacon of your Canadian Church, it would be well to communicate with the Ven. G. Mott Williams, Archdeacon of Northern Michigan, whose residence is at Marquette, L.S. Michigan; or with the present Archdeacon of Ohio.

ORDINATIONS.

*Priests*.—The Rev. Frank W. Bope, by the Bishop of Southern Ohio.

The Rev. George W. Preston, by the Bishop of Southern Ohio.

The Rev. F. T. Bennett, by the Bishop of New Mexico.

*Deacon*.—Mr. H. M. Hood, by the assistant Bishop of Minnesota.

PREFERMENTS.

The Rev. J. H. Simons, rector of Caricorn, Barbadoes, West Indies.

The Rev. W. C. Hopkins, D.D., city missionary of Toledo, O.

The Rev. C. H. Malcom, D.D., treasurer of the Western Church Building Society.

The Rev. W. M. Reilly, rector of St. Paul's, San Francisco, Cal.

The Rev. J. H. Chesley, rector of Claymont, Del.

The Rev. A. J. Graham, rector of St. Mark's, Washington City, D.C.

PERSONAL.

Bishop Hale is called! Bishop of Cairo because Cairo is the principal city of that portion of the Diocese of Springfield which is assigned to him as Co-adjutor, by the Bishop of Springfield. It is merely a title of courtesy and is in no sense of canonical enactment.

The Bishop of North Carolina (Dr. Cheshire) has removed to Raleigh, which therefore becomes his see city. All letters should be addressed to the Right Rev. prelate at Raleigh, N.C., or there is sure to be unnecessary delay in their delivery to the Bishop.

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.

Help for a Reading-Room.

SIR,—We intend to open a reading-room in Essonville for the benefit of our young men. We would be pleased and very grateful if any of your readers could kindly send us any suitable books and papers; also any indoor games. This is a poor country mission, and, on that account, most earnestly ask Churchmen to help us.

F. W. SHEPHERD,  
Assistant-Missionary.

Essonville, Ont.

Correction.

SIR,—In next week's issue of CANADIAN CHURCHMAN please rectify a misquotation from Trench, which should read, "For while all language is and must be figurative," etc. Kitto says the omission of one letter in Hebrew results in the following remarkable change of meaning: We have Lev. xxii. 32, "Ye shall not profane my holy name"—by the omission of one little stroke changed into, "Ye shall not praise my holy name."

L.S.T.  
Oct. 14, 1894.

The Hymn "O! Paradise."

SIR,—The letter from C.A.D. in your last issue fails to give me the enlightenment and information I had hoped to receive; and if my letter had an unchurchlike ring, why has not C.A.D. given me some ideas on good, sound Church teaching, which may have proved beneficial to your numerous readers, as well as myself? In reference to "S.S. teachers answering enquiring scholars," I have not yet had

sufficient experience to regard it as an "hackneyed peg"—as C.A.D. so lightly terms it. A teacher's duty is to impart knowledge to those in his care. What I hold is that I think the hymn most peculiarly expressed, and until I see a clear explanation of the words, would still wish it set aside. I believe the discussion is simply on the hymn—not Dr. Faber himself, or any other good and learned Churchman of whom we all know so well.

S.S. TEACHER.

The Silent Missionary Society.

SIR,—The Silent Missionary Society will send, gratis and post free, Church papers and magazines published in England. I have received one or two applications and have sent them on to the General Secretary in England. The society will send to both clergymen and laymen who send to me (1) name and address, (2) paper or magazine desired. If one or more papers are wanted for a parish, please mention this in the application. Many of your readers destroy their papers when read, when at the cost of one cent a week they might send the CANADIAN CHURCHMAN out as a silent missionary.

REV. HERBERT DRANSFIELD,  
Canadian Secretary pro. tem.

Stonewall, Manitoba.

"Scripture Interpretation"

SIR,—In reply to Mr. Hammon's question on Prov. xxii. 29, I find the following from the lxx.: "It is fit that an observant man and one diligent in his business should attend on kings and not attend on slothful men." Following the French, we find the verse thus: "As-tu vu un homme habile dans son travail? Il sera au service des rois, et non pas a celui de gens d'une condition obscure." The S.P.C.K. Commentary says here: "He shall rise in the world, and be employed by rulers, as Joseph was." The Homiletic Commentary quotes: "Caxton, who by his diligence came literally to stand before the king of England. But he has, by his invention of the printing-press, stood before kings and princes from that hour to this, for they have all learned to honor his name, and to acknowledge their obligations to him." The R.T.S. Commentary has this practical gloss: "It is hard to find a truly industrious man. Such a man will rise. Seest thou a man diligent in the business of religion? He is likely to excel. Let us then be diligent in God's work."

L. S. T.  
Nov. 6th, 1894.

Will Puzzle Many a Little Head.

SIR,—I received this morning sample copies of the *Teacher's Assistant* and senior and junior grades of the *Institute Leaflet*, which, I am glad to find, is being widely adopted. But there is one point in the lesson for Dec. 16th which, as it stands, will surely be a puzzle to many a little head. We are there told, without note or comment, that daily morning and evening prayer are "like," or "take the place of," the daily sacrifices of the Jewish Church. The senior *Leaflet* and *Teacher's Assistant* then go on to explain that the Jewish sacrifices had two parts—the sacrifice of a lamb and offering of incense—but what possible correspondence there is between this and matins and evensong there is not one word to show. As to any hint that the Jewish sacrifices had anything at all to do with the sacrifice of Christ on Calvary, or its representation in the Holy Eucharist, or that matins and evensong are in any sense united with the Divine liturgy—it is entirely absent. A weaker, more lamentable loss of a grand opportunity for definite teaching, it would be hard to find, and I trust that by calling prompt attention to it, it may be possible to remedy it in some future portion of the course.

ROBT. W. RAYSON.  
Kingston, Nov. 10, 1894.

Help Required.

SIR,—May I ask the help of our fellow Church members in the erection of a much-needed driving-shed for the Church of St. Paul, Grassmere? The congregation is an entirely agricultural one, struggling to provide homes for themselves. They have proved their love for their Church, by the erection of a simple, but comely, frame church with their own hands. If we had \$50 for the purchase of material, I can bespeak the building of the shed by the congregation. Contributions will be kindly received by the Rev. Rural Dean Llwyd, Huntsville, Algoma.

R. GODOLPHIN, Catechist.

In endorsing this appeal I would say that the church being in an exposed situation, owing to their being no shed to shelter the animals brought by missionary or congregation, services have not been held during the winter; but now it is earnestly desired to have them go on all the year.

THOMAS LLWYD,  
Rural Dean of Muskoka.

## Anglican Orders.

The following letter has been addressed to the *Ottawa Citizen* by a Churchman of that city:—

SIR,—Apropos of your report of the Catholic Truth Society's proceedings, there are, it would seem, differences of opinion even in the Roman Catholic fold, for while we find on the one hand that in England and in Canada respectively Anglican orders are declared invalid by such eminent members of that fold as Cardinal Vaughan and Mr. Joseph Pope, on the other hand a discussion of the same subject which has been going on in France has taken quite a different turn, and there we find the Abbe Duchesne, who is perhaps the foremost of French Churchmen, declaring that "the orders of the ministers of the English Church are just as good as those of Gregory of Tours, Hincmar of Rheims, and of the other Latin clergy of primitive and early mediæval times." The Abbe Duchesne has published a monumental edition of *Liber Pontificalis*, and his work entitled *Origines du Culte Chretien* is constantly appealed to as an authority, so that he is perhaps as likely to know whereof he speaks as either of the gentlemen above referred to—at any rate as the Cardinal. Besides, it is very notable in the French discussion that the writer who champions the adverse view of the main question, not only admits, but takes the trouble to demonstrate, that Parker and Barlow were true Bishops, or at least that there is no good reason for doubting their consecration. Mr. Pope asserts the contrary. Really, our critics must come to some agreement amongst themselves before they can expect us to listen to them seriously. ANGLICAN.

Ottawa, Nov. 12, 1894.

## Take Advantage of the Opportunities.

SIR,—On opening my *CHURCHMAN* I find I am a dual debtor to L.S.T.: firstly, an apology for the injustice done him by the misapplication of the allegory; secondly, my thanks for the very interesting answer to query respecting the indefiniteness of the personality of the two Marys. With your kind permission, I would beg to tender both to L.S.T. through the same channel as the liability was incurred, viz., your very interesting correspondence columns. I would like to express regret, at the same time, that so few take advantage of the opportunities offered of both giving and receiving sound information and learning by the same means. It is not to be taken for granted that the enquirer only is interested or gains by the answer; there is seldom a week passes but what some point that has troubled most all in their turn has been made plain. I am exercised in my mind to get the intended lesson from the act of our dear Lord narrated in Mark ii. 13. There must have been a definite purpose in His going afar to the tree, as the fact that there was nothing on it was well-known to Him at the time, and the whole occurrence has an interpretation worth the seeking; for, although "the time of figs was not yet," the tree was cursed for not bearing any. I have not lost sight of verse 23, but it does not seem probable that a lesson of faith to the disciples only actuated the Saviour, as it would have been just as easy to have commanded fruit to appear upon the tree as to have caused the tree to wither away. Hoping that some of your readers may be kind enough to reply. H. HAMMON.

Oswego, N.Y.

## One Holy Catholic Church.

SIR,—Some of your correspondents' letters re Canadians taking work in the American Church, are quiet amusing; but they have their serious side also. We have deplored as much as anyone the exodus of Canadian priests to American parishes; but I cannot believe that it is always, or even generally, on the ground of pecuniary advantage. The prospect of a wider field of word and influence, sometimes tempts a man from his own country parish or mission; or the hope of securing educational privileges for his children in a city parish; or it may be a matter of health and climate; or it might be the very prevalent idea that American Churchmen are more zealous in the support of their Church, and more ready to accept advancement in doctrine and ritual. Whether these hopes are partly or entirely illusory, I leave others to say. I am sure there are many who (like myself) had no prospect of pecuniary betterment in crossing the border, but came simply to carry out some work to which they felt themselves called, and when that work is accomplished intend returning to the Canadian field. And here I would heartily join with "Justice" in protesting against the suggestion in one of your correspondent's letters that any man who leaves the Canadian field temporarily or permanently ought to be looked upon with suspicion. So long as the two countries are at peace with each other, it seems to me, a man—for good cause—may change his sky without in the least changing his affections. Our U.E. Loyalist fathers suffered enough in the past to keep some of

us, now and for all time, loyal to Canada. The Canadian Church stands high in the estimation of our American cousins, and the work of Canadian priests in this country (according to the report of your U.S. correspondent) has not tended to lower that estimate. ALEX. W. MACNAB.

Omaha, Neb., U.S., Nov. 13th, 1894.

## The Hymn "O! Paradise" Should be Wiped Out.

SIR,—I continue the controversy with a good deal of reluctance, but common politeness induces some kind of reply to your correspondents who have written again on the subject of the hymn. C. H. D. says she is much annoyed. I am sure she is; every thought she utters proves an irritable source. I would that on one of her good days she would re-peruse her reply to Sunday-school teachers and their discourse. What unkind things may be uttered under feelings of annoyance. I would remind her that I never called anyone a coward, and man is not necessarily a coward because he writes weak verse, any more than a woman is mentally defective because she screams at sight of a mouse. "Loyal hearts and true": here Wm. Roberts endeavours to show that loyal and true are not passable synonyms, while "Subscriber" I think said they were, and gave us other instances in proof thereof. It is my opinion, however, that rhymic exigencies had a good deal to do with it.

"Through and through" having been decided on as a vigorous and taking phrase (I think it absurd), the poet found in *true* a welcome and an available rhyme, which it was. Who does not crave for rest and 'tis weary waiting here? This I said was cowardice, meaning the spirit of the sentiment, of course. C. A. D. says I called the author a coward. Such a construction is atrocious, and shows what a vexed woman will say. "Subscriber" refutes my charge of cowardice by quoting St. Paul's, "Having desire to depart and be with Christ, which is far better." But this is an aspiration rather than a complaint, and even this thought he rebukes in the same breath with the utmost cheerfulness. Take the didactic postscript of his first letter to the Thessalonians. There are many precepts of superlative interest in that postscript, but the cheerful epigram "Rejoice evermore" stands guard over them all. He says in another place, "I fight not as one that beatech the air." Transpose the metaphor into the ordinary and every-day key, and one can fancy Paul a ready combatant for the foe, and none greater than spiritual lackadaisicalism. I would like to reply to all "Subscriber's" letter, but have already trespassed on more space than I intended. R. P. C.

## Anathema.

SIR,—In your issue of Nov. 8th inst., "A. Bisset Thom," of Galt, denounced the minatory or damnatory clauses in the Athanasian Creed. It may be of interest to "A.B.T." to know why the Church says, "Except everyone do keep (the Catholic Faith) whole and undefiled, without doubt he shall perish everlastingly." The answer is simply this—Our Lord says the same in other words: "He that believeth not shall be damned," Mark xvi. 16. The Merciful but Just One anathematizes. St. Paul does so. Shall the children of the Church scoff at their mother for plainly warning them of the doom which the Holy One has pronounced on unbelievers. "A.B.T." seems to be unaware of the fact that the Church has always taught that the unbelief that incurs the penalty of damnation is *wilful* unbelief. With regard to the time, place and maker of the Athanasian Creed, it matters not. Sufficient for us, the Church *teaches* it; the Scriptures *prove* it. As a finale, "A.B.T." warns the Bishops and clergy thus: "The dogmas, which were formerly swallowed unhesitatingly, are in the present day dissected, or rejected altogether, in proportion as they conform to the opinions of the educated," etc. Forty years experience has enabled me to know the dense ignorance of the first principles of Christian doctrine on the part of the large majority of the so-called educated portion of our laity—educated chiefly in secular schools and in our secular university. Now, the very idea of these educated laymen "dissecting" the dogmas of Holy Church—rejecting some of them and presenting such dogmas "as conform to their opinions" to the Bishops and clergy, to be swallowed by them, causes my hair to stand on end.

Baysville, Muskoka.

A. SLEMMONT, J.P.

## The Athanasian Creed.

SIR,—In your issue of Nov. the 8th I read an article entitled "The Athanasian Creed," signed A.B.T., of Galt. I was a little surprised at the opening sentence of his article, and which I think is rather an uncharitable view in regard to the creed. Without going into controversy in regard to the author of it, "which would be useless on my part, as I would be unable to definitely settle what

others more learned have been unable to do"—yet it may not be out of place to pass a few remarks in a brotherly spirit upon the subject. Mr. T. says: "How can anyone with a heart, a mind or a soul, hear the lesson from the New Testament read—often with Christ's words of pity, love and mercy—and then listen with patience, or anything but shame, to this tirade—the device of man?" I think that we should recollect that, while there is much love and pity and mercy in the New Testament, there is also justice and judgment and condemnation for him who would deny the Lord. If God were only a God of mercy, where would justice come in? I really think that the creed is as much needed now as it was in the day when it came into existence. To a Churchman who firmly believes in the "God-Man," I cannot see upon what grounds he can object. To the man who denies the "God-Man" then he has every reason to object. But I perceive Mr. T.'s difficulty lies not in the "God-Man," but in the damnatory clause of the creed: 1. The Christian Faith must stand on the Confession of St. Peter; and, moreover, can you inform me where I may find in the New Testament any guarantee of salvation to the one who will deny our Lord? 2. Mr. T. says that, "Though I firmly believe that the doctrines themselves are all founded on Scripture," etc. Now I cannot see wherein the fault lies! If it is all founded on Scripture, why object? 3. What is the Catholic Faith? Answer: "That we worship," and that God is One in Three. The following clauses, as everyone knows, are only explanatory of the Three in One. The other two or three points in the creed I do not think need an explanation—namely, the "Incarnation," etc. In conclusion, let me say that I do not agree with the statement "that the day has gone by forever," etc. The day is not far distant when the dogmas of the creed will be as much needed as they were of old. More than that: what the great minds of the early ages, and many of the present, consider as a safeguard against heresy, I, for my part, do not presume to gainsay—yea, it is our safety in the midst of an unscrupulous age. E. C.

Hanover.

## "Regeneration not Ambiguous"?

SIR,—One is disposed to admire Mr. Slemmont's dread of ambiguity, which, in his judicial capacity, he is doubtless anxious to avoid: would that all magistrates were as zealous for the truth! Archbishop Whately, however, includes regeneration under his list of "ambiguous terms." "This word," he says, "is employed by some divines to signify the actual new life and character which ought to distinguish the Christian; by others, a release from a state of condemnation—a reconciliation to God—adoption as His children, etc., which is a necessary preliminary to the entrance on such a state (but which, unhappily, is not invariably followed by it); and these are, of course, as different things as a grain of seed sown and the full corn in the ear. Much controversy has taken place as to the time at which, and the circumstances under which, 'Regeneration' takes place, the greater part of which may be traced to this ambiguity" (*vide Elements of Logic*, appendix 1, p. 346.) Bishop Harold Browne also says, in his exposition of Article 27: "We come lastly to speak of what has been most commonly called the special grace of baptism, viz., *Regeneration*, or the *new birth*." If by baptism we are all made 'members of Christ, children of God and inheritors of the Kingdom of Heaven,' then are we new-born in baptism; for therein are we joined to Christ, cut out of the wild-olive tree and grafted into the good tree, born into the Church, into the family of God, as children of our Father which is in Heaven. Moreover, if the Spirit of God becomes our assured guest and present help, the first germ of spiritual life must be ours; and this is all that is meant by new birth. The theology of later days, among the Zwinglians and Calvinists, but still more among the Armenians, has attached a different sense to *regeneration*—identifying it with *conversion* or *renovation*, and denying its existence, except in such persons as attain to a state of true sanctification." And I venture to think many will agree in the opinion that the modern meaning of the term *regeneration* has also long passed current in the Church, as well as its primitive sense: i.e. (1) *regeneration* in baptism signifies the new birth of adoption into the family of God; (2) *regeneration*, or *conversion*, implies change of heart or will, and is a synonym for vital godliness and growth in grace. Mother Church teaches that God cares for little ones, as well as for adults—the command, "Feed my lambs," being as imperative as "Feed my sheep"; and when our separated brethren cease to deny for Christ's lambs what they claim for Christ's sheep—as just quoted above from Bishop Harold Browne—then may we join together in the language of the Psalmist, and say or sing, "Mercy and truth are met together, righteousness and peace have kissed each other." L.S.T.

All Saints' Day.

The Athanasian Creed.

SIR.—I heartily sympathize with Mr. Thom, of Gault, in all that he says in his letter in your issue of the 8th inst., with reference to the so-called Creed of St. Athanasius. He voices, I feel sure, the feelings of an overwhelming majority of the laity of the Church who have given any thought to the subject on which he has written, and of many of the clergy as well. It is high time that some effort was made to expunge the rubric requiring the recitation of this Creed in the public services of the Church, and now that we have a General Synod of the Canadian Church, competent to deal with this and other kindred matters, the true course to pursue is to agitate, agitate, agitate, till such a desirable end is accomplished. Few, I imagine, would be unwilling to see the Creed in question left in the Book of Common Prayer, shortened by the omission of the first two verses and the first word of the third verse, and also the last verse, and, possibly with the language of the next to the last verse somewhat revised. It might then be headed, "A Scholastic Definition of the Catholic Faith, commonly called the Creed of St. Athanasius," and might be placed side by side with the "Table of kindred and affinity," than which it is no more suitable for use in the public worship of the Christian Church. If any should take the ground that the public recitation of this Creed is necessary as a safeguard against doctrinal errors concerning the Person of our Lord and the Trinity, let them remember that we possess the plainest statements of the Church's belief on these points in the magnificent symbol of the Christian faith which forms an integral portion of the most solemn service of the Church. Added to this, there must be hundreds of congregations in the Church in Canada which never have any morning service, and consequently never take part in publicly reciting this Creed from year's end to year's end, and are their members any less orthodox than those of congregations which do more or less take part in reciting it? And now about the congregations and clergy of our sister communions in Ireland and the United States: are they, on the whole, less orthodox on the two doctrinal subjects to which I have alluded than those of the Anglican Church, at home and in the Colonies? No one, I venture to think, would say that they were. For my part, believing that the Book of Common Prayer should be used at the present day without a slavish regard to the strict letter of rubrics which have outlived their usefulness, and knowing that frequent deviations from their apparent requirements are witnessed on every hand, I think that any clergyman might rightly substitute, as some already do, the Apostles' Creed for the so-called Creed of St. Athanasius on those days when the latter is appointed to be read. And if he should do so, especially if any considerable number of the clergy should do so, what could be done to compel to a contrary course? Any attempt to bring into requisition the machinery of our canons on the discipline of the clergy, in order to deal with such cases, would cause such a commotion as would never be quieted till the rubric enjoining the recitation in public of the Athanasian Creed became in the Church in Canada, to all intents and purposes, obsolete.

J. FRANCIS.

The Rectory, Cayuga, Nov. 13th, 1894.

House of Laymen Notes.

SIR.—With your permission, I send a couple of extracts from a late address of the Archbishop of Canterbury on his opening the House of Laymen, which may interest your many readers.

J. SYMONS.

"It is with welcome and with gratitude that I do myself the honor of opening your newly convened House at the commencement of the sittings of a new convocation; gratitude for placing at the Church's disposal time so valuable, gratitude for the faithful and serviceable consideration that you have given already to several practical subjects, and for the wise advice and counsel which our convocation has received from you in answer to my request on many matters which were before them—weighty expressions of compact lay opinion on the terrible social problems covered by the word Purity, and views on the pressing question of the organization of philanthropic efforts, ever before the Church. A valuable society for providing clergy pensions and for insuring church buildings has been encouraged by your work. Your lay judgment on the religious education received by children of the upper and middle classes, has helped and encouraged the association formed to consider that vital subject. You improved and effectively supported provisions which have become law, for reforming the discipline of the clergy. Your draft bill on Church trusts, and the correcting of parochial boundaries, awaits opportunity for introduction into Parliament—so much of immediate detail. I lay yet more stress upon the spiritual force and tone which develops itself from the

free communications with each other of leading Churchmen, under such a leader as the noble and learned lord who guides your deliberations, and upon the interest and energy which those gatherings diffuse to centres of conference and association, and thence to many a remote parish. The stir of life is left.

"It is unnecessary for me to repeat what I have again and again said, and might have to assert in my place in Parliament, that the unity of this Church is even deeper and closer and older than that of these realms, and that even in countries with which our external communion is, for good cause, suspended, we still look on the Church as it there exists as being the spiritual organ, or rather the spiritual self of the nation, and are bound to consider its severance from the state as destructive of much that is most essential to the well being of the people. One point I might, however, emphasize. I do not minimize our defects, our negligences, our sins. I hope that I am working to remove them so far as it is given me to do so, but there can be no advantage in mere dwelling morbidly upon them. There is no excuse for a Churchman taking a low, apologetic tone for a Church like his own; she possesses a fulness of organization denied to some Churches, a clearness from the ethnical appendices to Christianity which others once struggled for and then surrendered; her disciples are those sincere and quiet men and women of every class who form the laity of England. There is no apology needed except for members of her body who do not live in her spirit, who become languid on her side because they fear, without examining the endless criticisms of an age which, being busy and hurried, is sure to be a fault-finding age. We have defects too many, and we are not thankful to those who put them on paper for us, but we dwell on what God is doing for us, and on how He is helping us to overcome and cure them. Only let us go deep down into the causes of misery among the poor, of corruption, indifference, of the welcome given to disparagement of revelation or of morals; and deep we cannot go without purity of heart, and self-discipline. These obtained, then, calm and strong, tread we steadily and together onward, like armed yet peaceful-hearted men, with measured pace accompanying the ark of God."

The Athanasian Creed.

SIR.—Much of the unmeasured abuse heaped upon this noble and useful commentary on the creeds is, no doubt, caused by ignorance of the original, and our somewhat faulty translation; and such consciences as are shocked at the apparent ruthless condemnation of those who do not hold the Christian Faith, would doubtless be relieved at finding that the damnable clauses apply only to those who, having once received, have not "kept" (Lat. "servaverit," i.e., preserve, keep) that faith committed to their trust. The case of those who have never received the faith is not contemplated, but only of those who "will to be saved," i.e., have set their desires upon salvation with the intention of obtaining it. So, again, those living in present unbelief or disbelief are not condemned, but only those who at the last "have not preserved" or "have not believed" the Christian Faith; and this condemnation is no other than that pronounced by our Lord Himself when He said, "He that believeth not shall be damned." I hope, therefore, that Mr. Thom will sufficiently regret his ill-advised letter to study the real wording of the creed before again inflicting on your readers such a painful tirade against what many of them hold dear, and also will beware of being included in that multitude who, as Pope says, "rush in where angels fear to tread." As for the arguments (save the mark) which he quotes from Preb. Waddington, surely a moment's consideration will show how fatuously foolish, they are. First, the creed was written in the West and in Latin. One might just as well reject the Nicene Creed because it was written in the East and in Greek, or the Old Testament because written in Hebrew and other foreign tongues. Latin has been, and still is, for most scientific purposes, the universal language, and to condemn a writing because couched in Latin, would be to deprive ourselves of many priceless treasures. Second, it was written "many centuries" after the Apostles. This is hardly true unless about 850 years from the death of St. John can be so described. For the date assigned to this creed by the most learned and conservative writers (e.g. Bishop Harold Browne) is between the years A.D. 420 and 481, some 20 years or more before the Council of Ephesus, which condemned the Eutychian heresy. The most forcible objection against so early a date is the introduction of the "Filioque," but as St. Augustine had written his famous treatise on the Trinity about the year A.D. 416, this is by no means conclusive. Third, it was written in a corrupt age, by a corrupt Church. This is a somewhat wholesale condemnation of the age which upheld the faith against Eutyches and Nestorius, and of the Church which gave us S.S. Vincent of Serius and Hilary of Arles (it is certain

that this creed is a production of the Gallican and not the African Church), and will require somewhat more proof than the *ipse dixit* even of a Prebendary Waddington. Fourth, its author is unknown. So are the authors of the Apostles' and Nicene Creeds, and yet we accept them without question because they have been endorsed by the Church. I note that both the ecclesiastics quoted by Mr. Thom declare their adhesion to the doctrines, apart from the damnable clauses of this creed; but it appears something more sweeping is now desired, for Mr. Thom finishes with an appeal to "the opinions of the educated portion of the community" against the voice of the "living Church, the pillar and ground of the truth." If he is indeed willing to make such a choice, the result will rest on his own head, but, I trust, nay! am sure, it will be long ere the Bishops and clergy, and the great mass of Christian people, will follow him, though we are warned that ere the end there must be a falling away.

ROBT W. RAYSON.

Kingston, Ont., Nov. 14th, 1894.

The Diocese of Algoma.

SIR.—I have just read in your columns of Oct. 24th, a letter from Mr. Frank H. Keefer, of Port Arthur, under date of Oct. 10, in which he expresses his opinion with regard to the immediate future of the Diocese of Algoma. The Bishop being unavoidably absent, I feel called upon to answer and rectify certain statements made therein, as the impression conveyed to the ordinary reader is in many respects a false one.

The writer says: "I know nothing of Western Algoma," and forthwith proceeds to enumerate and comment upon the condition of four or five places in the extreme western part of the Diocese, such as Schrieber, Nepigon, Port Arthur and Olive. He then proposes that Algoma should be enlarged by the addition of several tracts of country and subdivided into two or three parts, each part to have its own Bishop, who shall also be Rector of the largest and most important town coming under the jurisdiction. The Canadian Church has yet to see a Bishop as it were localizing himself by taking one of his own parishes and thus becoming the source of endless bickerings and jealousies among his other and less favoured charges. The Bishop himself might be away for months at a time, in which case the pro-cathedral would be relegated to a deacon, for whom your correspondent proposes the truly magnificent salary of \$500 per annum. Mr. Keefer says: "The present Episcopal salary could be divided in two." So it could, but I would like to ask him if he is aware of the great additional expense incurred by one who spends from eight to nine months of the year in constant travel. No large business firm can get a manager to care for its interests unless it pays him what his services are worth, nor can a Diocese expect to get a Bishop of good administrative and organizing capacities for less than a fair and adequate salary. While on the subject of salary, I wish most emphatically to take exception to what Mr. Keefer says about the stipend attached to the Chaplaincy of Mentone. There is no salary attached to it whatever. The sole source of income for church maintenance, lighting and the payment of the Chaplain, is derived from the voluntary offerings of the visitors. The Society does not guarantee one penny, and the returns for the past year go to show that the sum received by the incumbent will do little more than pay the travelling expenses from Canada and back again. It will most certainly not meet his outlay while there. The Bishop was informed by his doctor that another winter's visitation in Muskoka would mean the risking of his life. I think that the fact that at present there is a sum of some \$50,000 in the hands of trustees, collected by the Bishop almost entirely in England, by which the Diocese is endowed for all time, should be a sufficient answer to the suggestion of your correspondent.

Finally, the complaint is made that there are those in Port Arthur anxious and ready to be confirmed, but who have not the opportunity, and that the Diocese is suffering from the lack of Episcopal visitation. I have just been informed from a most reliable source that no less than two confirmations have been held—six miles apart—there in less than a year. Does this leave room for complaint? Can Mr. Keefer tell me of any Diocese in the Dominion of corresponding size and geographical situation which has been more faithfully tended to and cared for than that of Algoma? It appears to me that he is forgetting the labours of twelve long years, and he knows not what those labours have been in the lesser complications arising from illness and impending change. It is easy to rush into print and air imaginary grievances, but it is not so easy to remove the false impressions they occasion. I speak whereof I know, and if Mr. Keefer had a better acquaintance with the question he has attempted to solve, I think his solution would have been couched in a minor key.

ALAN SULLIVAN.

Bishophurst, Sault Ste. Marie, Ont., Oct. 6th, 1894.

been unable to do"—yet to pass a few remarks in subject. Mr. T. says: heart, a mind or a soul, New Testament read—pity, love and mercy—ence, or anything but vice of man?" I think at, while there is much n the New Testament, lgment and condemna- ny the Lord. If God, where would justice at the creed is as much day when it came into who firmly believes in upon what grounds he denies the "God-Man" object. But I perceive the "God-Man," but in creed: 1. The Chris- the Confession of St. you inform me where I ent any guarantee of ill deny our Lord? 2. firmly believe that the founded on Scripture, n the fault lies! If it is y object? 3. What is r: "That we worship." Three. The following re only explanatory of r two or three points need an explanation— etc. In conclusion, let with the statement rever," etc. The day gmas of the creed will ere of old. More than of the early ages, and as a safeguard against presume to gainsay— det of an unscrupulous E. C.

Ambiguous?"

revere Mr. Slemmout's is judicial capacity, he would that all magis- e truth! Archbishop generation under his This word," he says, to signify the actual ought to distinguish ease from a state of to God—adoption as necessary preliminary ate (but which, un- wed by it); and these gs as a grain of seed the ear. Much con- o the time at which, hich, 'Regeneration' which may be traced us of Logic, appendix ne also says, in his come lastly to speak ly called the special ion, or the new birth. ll made 'members of l inheritors of the are we new-born in ed to Christ, cut out d into the good tree, e family of God, as in Heaven. More- es our assured guest rm of spiritual life at is meant by new days, among the till more among the different sense to conversion or renova- except in such per- rue sanctification." will agree in the ning of the term sed current in the ve sense: i.e. (1) s the new birth of l; (2) regeneration, heart or will, and is d growth in grace. od cares for little command, "Feed ve as "Feed my brethren cease to y claim for Christ's m Bishop Harold ber in the language "Mercy and truth and peace have L.S.T.

## BRIEF MENTION.

Philip Gilbert Hamerton, the well-known artist, author, and poet, died in Paris recently.

The Anglican conference held at St. John, N.B., last week, discussed Church music and the union of Protestant Churches.

Herr Boeter, of the German army, insists man, to be healthy, must subsist on fruits.

To obtain gold from sea water by means of electrolysis, Dr. Wurtz predicts will be one of the problems of the future.

Rev. C. J. Hutton has definitely accepted the appointment to Christ's Church, Belleville.

Pure coffee is said to kill cholera bacilli in three hours, and typhus bacilli in 24 hours.

Traces of high antiquity, in many instances rivalling that of Egypt, have been found in South Africa.

Ven. Archdeacon Evans, Montreal, has had the honorary degree of D.C.L. conferred upon him by Trinity College, Toronto.

The proceeds from Strauss' "Beautiful Blue Danube" were sufficient to build its author an elegant home.

It is said that there are 2,000 magazines published in Great Britain. The religious publications comprise about one-fourth of this number.

The Rev. E. W. Hughes, of Adelaide, was thrown from a carriage recently, and received some internal injuries and a bad cut across the forehead.

Pope Leo is 85 years old and thin and fragile physically, but his activity of mind and eagerness for work seem rather to increase than diminish.

The Rev. R. P. McKim was inducted as rector of St. John's Church, Toronto Junction, last Sunday morning, by Archdeacon Boddy.

The poverty of Venice is notorious. Baedeker says that a fourth of its inhabitants are paupers. Yet to-day 48,000,000 francs in gold lie in the coffers of one of its banks alone.

On the 1st inst., the Right Rev. the Bishop of Qu'Appelle inducted the Rev. W. E. Brown as rector of St. Paul's Church, Regina.

A careful computation with the best data obtainable on the basis of 0.9 grains of gold to a ton of sea water, shows the ocean would contain gold to the amount of \$80,000,000,000,000,000.

Rev. J. P. Lewis, rector of Grace Church, Toronto, arrived in the city last Wednesday on his return from a trip to the old country. He is staying at the Rossin House.

At Singapore the post of "tiger slayer in chief for the Straits settlement" has just been given to M. de Nancourt, a Frenchman with a record of 500 tigers killed.

Archdeacon Dixon, of Guelph, has been lecturing to the Bible Association on Monday evenings on various important points of Church history.

Since the new Tower Bridge was opened an average of 70,000 foot passengers and over 8,000 teams have crossed it daily. On the first Sunday 156,000 people crossed it. It has reduced the crowd on London Bridge by nearly one-half.

The Rev. A. J. Gollmer, formerly of Trinity Church, St. John, N.B., and late of St. Mark's Church, Victoria Docks, London, England, has been appointed rector of Cambridge, Queen's County, N.B.

Taking the earth as the centre of the universe, and the Polar star as the limit of our vision, the visible universe embraces an aërial space with a diameter of 420,000,000,000 miles and a circumference of 1,329,742,000,000 miles.

A lady of London, Ont., who wished her name suppressed, gave \$600 the other day to Commandant Booth, of the Salvation Army, in aid of the Workingman's Castle.

The railroad running from Ismid, near Constantinople, to Angora, is built entirely of iron; bridges, ties, telegraph poles, and all. Three hundred miles long, it has 1,200 bridges, 16 tunnels, and is the only railroad in the interior of Asiatic Turkey.

The Rev. W. C. Bradshaw has been made Rural Dean of Thunder Bay. The churches at

Schreiber, Nepigon, Port Arthur, Fort William and West Fort are under his care.

Frost bells are tolled in some districts of France when frost is threatened. Immediately the inhabitants place quantities of tar between the rows of vines. The tar is lighted and volumes of dense smoke arise, thus protecting the vines.

Archdeacon Woods has received a cablegram from Rev. W. H. Binney absolutely refusing to accept the office of Bishop of the Diocese of New Westminster. Synod will now have to be reconvened to make another choice.

The Rev. Sabine Baring-Gould is now 60 years old, and has written 50 books. He lives in the same beautiful old manor house which has been the home of the Gould family ever since the time of James I.

Two memorial windows have been placed in the Cathedral of Quebec, one in memory of the late John Brown, Esq., the subject being "Christ on the way to Emmaus"; the other in memory of Mrs. John Brown, subject being "Christ and Mary Magdalene." Both windows are from the studio of Castle & Son, Montreal.

## British and Foreign.

The use of money, says Bishop Westcott, is as perilous as the gaining of it.

An Alaskan woman brought to a mission station ten blankets, valued at \$2.50 each, as a thank-offering for the conversion of her husband.

The Christian Association of Cornell University supports a missionary, Mr. R. S. Millar, of Tokyo, who labours among educated young men of Japan.

A firm in Palestine is engaged in supplying water from the river Jordan to churches. It is put up in sealed bottles and sold by the case.

It is announced that Professor Cheyne has completed the manuscript of his new work. It is a special introduction to the critical and historical programmes to the Book of Isaiah, and runs to a considerable length. There is still a good deal of it to be printed, but it may be issued in December. The publishers are Messrs. A. and C. Black.

Yet another item as to the Quakers. A trial for heresy in a Quaker Church is surely a novelty. At Richmond, Indiana, is a Quaker Theological School, of which Dr. Dougan Clark is one of the Professors. At the "yearly meeting" last summer Dr. Clark and ten other "advanced" Quakers were baptized. He has been suspended from his Professorship, and a committee will investigate his heresy.

A missionary in Madagascar tells of a convert who picked up a bag of dollars lying in the road and carried it under his clothes. Soon he reached a group of men talking earnestly about the lost bag. After satisfying himself as to the rightful owners, he produced the bag. "If your religion teaches you to do an honest thing like that," said the men, "we will believe in your religion."

The *Mission Field*, the official magazine of the Society for the Propagation of the Gospel, says: "Great sorrow has fallen upon the Delhi mission by the early death of the Rev. Alexander Charles Maitland. A graduate of Trinity College, Cambridge, he has given his life, since his ordination in 1882, to India. It was a happiness to him that he could not only work in the mission, but also help largely in its support. This he did alike by large regular subscriptions, and by frequent additional gifts.

Instead of attacking the Liberationists or exposing the weak points of Welsh Nonconformity, the Bishop of St. David's preferred—in his Diocesan Conference address—to dwell on the progress which the Church in Wales has made during recent years, as illustrated by his own diocese; where, since he began his ministrations, the number of confirmees has about doubled, and

the roll of communicants has increased from 28,000 to 40,000, and from six per cent. to eight per cent. of the population. In addition, three or more new churches are consecrated every year, and parochial endowments are steadily being augmented and added to.

The sisters who were compelled by circumstances to withdraw from the Kilburn Sisterhood have now been constituted a new society under the title of the "Sisters of the Ascension." The Bishop of London, who has given them his hearty sympathy under the very painful circumstances in which they have been placed, has become the Visitor of the new society; and the Bishop of Marlborough, acting for him, officiated at the inauguration services and the election of a superior, to which office Sister Adelaide was duly elected. Of the 16 sisters who have withdrawn from Kilburn, it is understood that 12 are working in the new society in the Diocese of London; the others are engaged in similar work in other dioceses.

The controversy between Cardinal Vaughan and the English Church as to the validity of Anglican orders has had a practical result of some importance and value. There has for some time been a strong feeling in Church circles that the field of English Church history, at least in its controversial aspects, has been too exclusively left to Roman theologians; and, accordingly, a new society is being formed, under the highest auspices, to disseminate information on this subject, and especially to deal with Roman Catholic pamphlets and lectures on it, as occasion arises. Among both Romans and Churchmen this present controversy has provoked much irritation, and the Archbishop of York's reference to "an Italian Cardinal who calls himself Archbishop of Westminster," is almost as keen as any of the keenest passages in the Ecclesiastical Titles controversy in 1851.

## Family Reading.

## The Hidden Treasure.

## CHAPTER I.

## THE GOLD MEDAL.

It was growing towards evening on a mild day of early spring in the year 1527. The sun, which had been hidden all day, peeped out of a rent in the clouds, and did his best to make beautiful the town of Bridgewater, by gilding the tops of the old timbered houses and the tower of the beautiful Church of St. Mary, lighting up the few boats and vessels in the river, and sending his rays on all sorts of frolicsome errands through the streets and alleys of the old town. In the course of these errands, a set of bright beams entered the shop of John Lucas, the well-known master baker in Bridge street, and finding therein abundance of well scoured boards, bright earthenware and burnished pewter, did so disport themselves that at last they attracted the attention of Master Lucas himself, who was knitting his brows over certain very crabbed accounts, apparently trying to extract some meaning from them by the help of a huge pair of horn-mounted spectacles. The moment Master Lucas raised his head, the aforesaid frolicsome sunbeams at once forsook, as it seemed, all their former playthings to dance about his portly person, light up his grey hair, and make little mimic suns in his eyes and glasses. And certainly they might have gone a long way and have seen nothing pleasanter than the old man's face.

"Heyday!" he exclaimed. "Here is the sun at last to be seen, and a welcome sight after all the cloudy days we have had of late. Well, well! The sun always shines at last, that is one comfort! Eh, Mary Brent!" he added, addressing himself to a pale and poorly clad woman, who had just entered the shop.

The poor woman shook her head sadly. "I suppose it does—somewhere or other!" said she: "but little of it comes my way of late years!"

"Aye, that is true!" said the baker kindly. "You have had your troubles and trials, no doubt:

has increased from 26, six per cent. to eight per cent. In addition, three or four acres are steadily being aug-

compelled by circumstances the Kilburn Sisterhood a new society under the name of the Ascension." The society has given them his hearty approval in the most painful circumstances in which they have been placed, and the Bishop of London, officiated at the installation of a superior, and she was duly elected. She has withdrawn from the convent at that 12 are working in the diocese of London; the similar work in other

Cardinal Vaughan as to the validity of the practical result of some of the work here has for some time been the subject of Church circles that the history, at least in its earlier part, has been too exclusively left to the hands of the highest authorities, and on this subject, and an Catholic pamphlet has arisen. Among the present contentions is the irritation, and the Archbishop of Westminster as any of the keenest of the controversy in

reading.

measure.

I. DAL. evening on a mild day 27. The sun, which had been kept out of a rent in the clouds to make beautiful the morning, the tops of the hills were covered with the power of the beautiful up the few boats and along his rays on all through the streets and the course of these entered the shop of a master baker in an abundance of earthenware and burnished themselves that at the invitation of Master Lucas brows over certain things, apparently trying to examine by the help of a pair of spectacles. The mother, the aforesaid brock, as it seemed, to dance about his curly hair, and make a long way and than the old man's

"Here is the sun come sight after all of late. Well, well, that is one comfort added, addressing the woman, who had

read sadly. "I suppose you are not other!" said she: "of late years!" the baker kindly, and trials, no doubt:

but your children will soon be growing up to help you, that is one comfort, and nobody has ever an ill word for you, that is another. You will be wanting one of my brown loaves now. Here, Simon! a new brown loaf for Dame Brent, and don't keep her waiting?"

"Not so, Master Lucas!" replied Mary Brent. "You are very good, but I dare not take the loaf. I owe you now more than I shall ever be able to pay!"

"Nonsense, woman!" interrupted the baker. "You and your children must eat."

"And I came to ask if you would just wait on me a little longer?" continued Mary Brent. "I hope my son will be home and bring me some money next month. He is a dutiful lad, for all they say of him—and till then we must rub on somehow!"

"Look here, Dame?" said the baker in a somewhat angry tone. "Have I ever asked you for any money?"

"Nay, Master Lucas, you have been very forbearing; but—"

"But me no buts!" interrupted Master Lucas. "Take the loaf and go thy way, woman, unless you will stop to supper with us, and as for the money, when I want it, I will ask for it, never fear."

"I thank you with all my heart," said the woman, evidently much relieved. "My poor children must needs have gone supperless to bed but for your bounty!"

"How then?" demanded the baker. "Did you not then get your share of the dole at the convent gate this morning? I saw old Margery Daw carrying home a fine beef bone; and surely you have as good a right as she—the mumping old beggar!"

"Nay!" replied poor Mary, smiling sadly. "I get nothing now from the convent, either less or more. The fathers were so angry with my poor Davy for choosing to go to sea, rather than become a lay brother, that they say they will do nothing for me. And that is not the worst either. They say my husband was a believer in the new doctrines and accuse me for the same, though there is not a woman in Bridgewater who keeps her church more closely than I. New doctrines or not, Roger was a good husband to me, and never let me want, or lost a day's work through idleness or drink."

"And that is more than all the monks can say!" returned the baker. "Out on them one and all for a nest of lazy crows, preying on other folks' substance."

"Well, I am surprised to hear you say as much, Master Lucas! I had thought you were a favourer of the convents. Mistress Cicely told me that your Anne was to enter the convent of grey nuns where she had her schooling, and that she was a wonder for her gravity and piety! and also that your son Jacky was like to follow the same course!"

Master Lucas shook his head. "It is by no good will of mine, dame, that Anne turns her thoughts toward the cloister. The girl is well enough if she would but laugh or speak or do anything else in a natural way, and not go round like a waxen image or an animated corpse. As for Jack, poor fellow, I fear he will not be long for this world in any vocation. Look at him now coming along the street, so pale and spiritless, never looking above or around him. When I was of his age, I should have run all the way home, and come in as hungry as a wolf. I much fear the lad will die in a waste like his mother before him. Why now, Jack, what ails thee?" he continued, as a delicate, pale boy of fifteen came slowly into the shop and dropped his load of books on the counter. "Art thou ill, or have the examinations gone against thee? Fie, never take it to heart, lad! Better luck next time! one failure is no such great matter to break one's heart about. Many a man goes well enough through the world who never learned to know great A from little B."

"But I have not failed, dear father," said Jack, smiling, and leaning on his father's broad shoulders he drew from his breast a gold medal and held it up before the astonished eyes of the old man. "See, I have gained the prize!"

"Gained the prize!" exclaimed Master Lucas starting! "Not the gold medal, and over the head of all thy fellows! That can never be, surely."

"But it is even so!" said Jack. "See, here it is! Sir William says if I do as good another year I shall have made good my place at Oxford!"

"Bless thee, boy! and have you really won the prize and come home to tell of it with such a face and step as that?"

"I am so tired!" said Jack wearily, "I can think of nothing but rest just now. It seemed ten miles from the school-house to the head of our street."

"Aye, you are as pale as new fallen snow!" said his father. "Here, sit down in my great chair. Here Cicely, Anne—where are you? Bring the lad a glass of ale, or stay, wine will be better. Bring a cup of wine, Cicely, and Cicely, bring the smallest of the pies was baked this morning. Anne, my girl, do you see what has happened? Your brother has won the gold medal."

(To be continued.)

K.D.C. Pills, the best all round family pills on the market.

"God's Grain."

The page bears but a single line;  
And yet the gentlest, truest friend  
Who ever mingled tears with mine,  
With her sweet hand the sentence penned  
I scan in puzzle and in pain—  
"Our Lord is gathering in His grain!"

Within my sight two graves were heaped,  
But yesterday, with cruel clods;  
The sharp and sudden scythe that reaped  
In my home-meadow—was it God's?  
The blast that swept my lily plain,  
His way of gathering in His grain?

Man's reckoning is not Thine, dear Lord!  
From grapes unripe who wrings the wine?  
With flowering corn whose barns are stored?  
In summer's prime we strip the vine;  
In autumn pile the mighty wain,  
And garner fully-ripened grain.

"God's grain"—she wrote, and then—"His own";  
With tactful skill the truth is phrased,  
His chosen seed, in weakness sown,  
To be in strength immortal raised.  
Who early sows, with later rain,  
Knows when to gather in His grain.

From frosts that blight! from droughts that draw  
The very life-blood from the roots;  
From canker-worm; from tempests raw  
That bruise, then harden, tender shoots;  
From earthly hap; from earthly stain—  
In loving haste He saves His grain.

Thrice-blessed sheaves! with them He fills  
His stately chambers, strong and fair;  
The while the everlasting hills,  
And boundless reach of sun-steeped air,  
Thrill with the Harvest-Home refrain—  
"Our Lord has gathered in His grain!"

—Marion Harland.

A Tribute to Longfellow.

The great love which Americans bear for the memory of Henry W. Longfellow is shown constantly by little acts at his burial place and at his old home. In Poet's Corner in Westminster Abbey is a bust of the American poet. It is an object of the deepest interest to all American visitors to the abbey, and every once in a while the vergers find fastened to it sheets of paper on which quotations from the poet's best known works are written. These are renewed regularly and destroyed. In August last some one left a tribute to the poet, which the attendants did not remove, and which will probably remain where it is.

It is an ordinary sheet of writing paper, to which is pinned a large ivy leaf. Under the leaf is written in a strong hand, evidently a woman's, "Brought by loving hands, many, many miles across the sea, from a spot he well loved." Underneath is written a quotation from Browning: "God's in His heaven, all's well with the world." The dates, July 10 and Aug. 5, follow, signifying in all probability the time of the plucking of the leaf and its being placed in the abbey.

Thousands of visiting Americans have read the little tribute, and the vergers in the abbey guard the paper and leaf zealously. Not one connected with the abbey remembers having seen the paper placed where it is, but the attendants say that it appeared there on the afternoon of Aug. 5.

A Word.

A word, and the skies grow darker;  
A word, and the clouds roll high;  
A word, and the soul lies stricken,  
And hurt hearts grieve and sigh.

A word, and the skies would brighten;  
A word, and the clouds would fly;  
A word, and the soul finds healing,  
And hurt hearts cease to sigh.

Oh, word, ere too late, be spoken!  
Let the threshold of silence be crossed,  
Ere the thread of thy fate be broken  
And thy chance forever be lost.

Hood's Pills cure constipation by restoring peristaltic action of the alimentary canal.

Some Indoor Friends.

The house plants have returned from their outdoor summer residences, and their presence in the sunnier corners of a dwelling are another reminder of the approach of winter. They do not compensate us for the vanished beauty of our gardens, but they help to reconcile us to the outer reign of frost. Even a few sprigs of living green and a blossom or two will brighten a room, and impart to it on the bleakest December day something of the joyousness of June. Give a house plant the attention it requires, and, as a rule, it will repay you fourfold for your care. Love it, and it will seem to return your love. Especially will it seem to do so, if it has thrived from the start, and you have bestowed extra care upon it. Then, as its health mends, and it puts forth new leaves and promise of a flower, you can almost make yourself believe that it appreciates your interest and wishes to show its gratitude. And yet how difficult it sometimes is to account for success or failure with house plants! We heard, the other day, of a lady whose calla lilies were at once the admiration and the despair of some of her acquaintances. If on a Sunday in winter a particularly fine cluster of calla blooms adorned the pulpit of the church that she attended, those who knew her could safely assume that she had placed them there. Yet no one of her local household of faith could succeed as she did with callas. Friends might procure from her the choicest of bulbs, and carry out her directions as to their culture to the letter; but they never could obtain the same results. How is such a fact to be explained? The florist will say: "The woman understood calla-growing, and her friends, despite her instructions, did not." But, the florist notwithstanding, one is almost tempted to believe that there was a mutual sympathy between her and her flowers that she could not transfer to others. Certainly this much must be admitted: the woman loved her callas, and love is the secret of success in any art—however humble.

Take K.D.C. for sour stomach and sick headache.

—Bishop Talbot tells a very good story. During his recent visit to England he went down to spend Sunday with an old friend in a very charming country parish. His friend, the vicar, took him into the parish school, where he found a large number of very bright, interesting children. The Bishop talked to them for some time about Wyoming and Idaho, the Rocky Mountains, and so on. Then he catechised them pretty thoroughly, and decided to ask one final question before he left. "My children," he said, "can any of you tell me what a diocese is? what is the meaning of the word 'diocese'?" Many eager hands were raised, but the Bishop chose out one little fellow in front who looked especially bright. "Do you know, my boy, what a diocese is?" "Yes, my Lord," replied the child. "Well, what is it?" kindly returned the Bishop. The little fellow hesitated a moment, then said: "A diocese is a geographical area with priests at the bottom and a Bishop on top."

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness.

For nervous headache use K.D.C.

## The Saint and the Czar.

St. Philip came of a wealthy family. He was attached to the Court of the Czar Ivan the Terrible, but in what capacity I did not learn.

At all events, in 1598 he left the Court and entered Solovetsk as a monk. He found it a place of little wooden chapels and miserable huts; he left it with a fortified stone monastery, a real fine cathedral and more than one well-built church. In short, the whole working organism of Solovetsk is due to him. They called him back to Moscow after he had been seventeen years in Solovetsk, and made him Metropolitan of all Russia.

Now, Ivan the Terrible, among his other eccentricities, was like Norman kings, in that he loved to lay waste the lands about. But he was much worse than they were, for he did it not for purposes of sport, nor did he do it in so kind a way. His idea was simply to thin out the districts, so that there might be no mutterings and no crowd. Therefore, when a district became a little too much overstocked for his liking, out he rode, with his sword in hand, and thinned it. And one day, when starting on a hunt of this kind, in which he expected extraordinary sport, and to be able to depopulate pretty well a certain district, he chanced upon his Metropolitan, whom he straightway asked to bless the expedition. But Philip the Bishop not only refused, but expostulated with him on his cruelty. Hereupon, without more demur, Ivan dropped him into prison and had him strangled there. This was in 1569.

## A Great Good Fortune.

Mr. C. Leonard, South Boston, Mass., writes: "I have suffered a great deal from dyspepsia the last five years; have tried about everything, but with little benefit. Having the good fortune to hear of K.D.C., I thought I would try it; it worked wonders in my case, and I am now as well as ever. I earnestly recommend it to all those suffering from dyspepsia or indigestion. Try it and you will be convinced."

## Oldest Book Extant.

According to the best present authority, says the *Sioux City Tribune*, the oldest book now extant which has come down to us through all these ages intact, is the "Prisse" papyrus, one of the antique book gems of the national library in Paris. Its title is the "Precepts of Ptah-hotep, Viceroy of Assa, King of the South and North."

It was written about 5,245 years ago, or nearly 200 years before the death of Adam—that is, the death of Adam according to the chronology which for many years it was believed the Bible gave. It is a book of sixteen pages and forty-four chapters, and its subject matter relates to in what manner a ruler should govern. Even in those days of alleged pagan darkness, the writer distinctly recognizes that there is only one God. In his small volume not less than sixteen times does Ptah-hotep use the word "God," and in no instance in the plural. In the concluding lines of the last chapter the writer tells of himself and says: "I am now 110 years old, and have written this book myself from beginning to end." The interesting little volume, which throws such a flood of light on the habits of mind and standards of life of the mysterious people of the Nile, has been translated, and is as complete as on the day its viceregal author penned the last sentence.

There now exists in the same library a few leaves of a yet older work, written by Kakimna, viceroy of Senefru, who reigned some 260 years before the time of Ptah-hotep—more than 1,000 years before the great deluge which is said to have covered the entire face of the earth. It is to be by no means supposed that these were the first books that appeared during the dawn of civilization, nor are they the most ancient that may yet be yielded up to the untiring hands of the restless explorers of the Nile Valley.

VALUABLE TO KNOW.—Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Hagyard's Pectoral Balsam, that cures coughs, colds, bronchitis and all pulmonary troubles.

## A Famous Show of Beauty.

The show of distinguished beauty, transfixed by famous artists, which is now taking place at the Academy of Fine Arts in New York, has been anticipated by *The Cosmopolitan Magazine* in its November issue, in an article by Wm. A. Coffin, with illustrations of some of the more beautiful faces. The "Great Passions of History" series has for this month's subject the romantic career of Agnes Sorel, who influenced the destinies of France under Charles VII. "The Art Schools of America," "The Great British Northwest Territory," "The Chiefs of the American Press," and the "Public Library Movement," are amongst *The Cosmopolitan's* table of contents. Survivors of the war and their children will find intense interest in "The Story of a Thousand," a personal narrative begun in this number by Albion W. Tourgee, who tells, in a graphic way, of a regiment which saw fierce service—of its organization, its marches, its sport, and its death-roll.

## Loss of Memory.

The most curious incidents connected with memory are, of course, its entire lapse, and such cases are not by any means so infrequent as is generally supposed. It is startling enough, no doubt, to hear a fellow creature asking another creature to tell him who he is, but such things have actually happened. Indeed, it was only last year that a case of that kind was engaging the attention of Melbourne physicians.

A young man about thirty years of age called at the police barracks, and demanded to be informed as to his own identity. At first it was thought that the man was a lunatic, but it soon became evident that his statement as to his memory having failed him was perfectly genuine. He was taken into custody and kept in jail, where he was the object of much attention and curiosity on the part of physicians and warders.

He persisted in the declaration that he did not remember anything before the day on which he visited the police barracks, and several medical men expressed their belief in his statement, attributing his lack of memory to masked epilepsy. Curiously enough, the man ultimately recovered his "senses" through the music of the jail Sunday service. One morning he was observed listening attentively to the singing. He was questioned about it and said: "I seem to have heard that somewhere. What is it?" He did not seem to understand when told it was music, but at the close of the service Dr. Shields took him up to the organ, and having told him that the sounds he had heard were produced by fingering the keys, seated himself in front of the instrument.

The man struck several notes intelligibly, and then a chord or two in harmony, and in an instant with a look of pleasure he commenced a selection from "The Creation," which he played correctly and well. He used the stops and showed that he was familiar with the instrument, and in this way, as already indicated, he gradually recovered his loss of memory.

—The Church of St. Just-in-Penwith, Cornwall, contains two or three interesting relics of great antiquity. Two of these are said by archaeologists to date from the fifth century. The first is a small stone preserved in the chancel, which was found in a water-course near the ruins of St. Helen's, Cape Cornwall. It is cut out rudely in the form of a cross, on the face of which is carved the Chi-Rho monogram. The second is a pillar stone which was discovered in repairing the chancel wall in 1834. It has an inscription and is also marked with the monogram in a somewhat different style. Another relic is the stem of an old cross ornamented with vines and twisted serpents.

## Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

## Hints to Housekeepers.

If you don't believe oyster or clam-shells put against the bricks of a furnace or range are a remedy for clinkers, just try them once, and you will be convinced of the truth of the oft-repeated statement.

CARAMELS.—One-quarter pound of chocolate, one-quarter pound of butter, one pound and a half of sugar, one cup of milk, vanilla flavoring. Boil all together, stirring frequently until it will candy in cold water.

If your furniture is dull and needs its lustre restored, try a polish made from two parts of raw linseed oil and one of turpentine. Mix thoroughly by shaking, apply a thin coat with a flannel cloth, and rub thoroughly and briskly with a dry cloth. This polish is used by furniture dealers.

MAPLE SUGAR CANDY.—Take two pounds of maple sugar, broken in small pieces, and put it in a saucepan with a quart of rich milk—part cream is better. Let it boil until it reaches the stage where it hardens in cold water; pour it into pans and make into squares as you would taffy or caramels.

If you have the appearance of a felon coming, put some hardwood ashes in an old tin cup, pour over them warm water, immerse the end of the sore finger in the ashes, set the dish on some live coals or on top of the stove, keeping the finger in as long as you can, and soak it several times a day. If taken in time it generally prevents a felon from coming if the finger is wet with it often.

Peach cheese is a very nice dessert and one that is by no means common. Cut up a dozen ripe peaches and put them in a preserving can with eight ounces of sugar, a pint of water, and the juice of half a lemon; stir on the fire until the fruit is dissolved, and then rub the pulp through a hair sieve: add two ounces of gelatine; mix and fill a piped mould. When the cheese is set firm turn out and fill the centre with whipped cream.

Pickled barberries make a pretty garnish for winter salads. Procure the berries, if possible, in large clusters or bunches. Soak them in salt and water for four or five hours, drain them, and cover with scalding vinegar. The berries may be kept in brine a while, if one chooses, and freshened and pickled as they are used.

COCOANUT LAYER CAKE.—Three-quarters of a cup of sugar, half a cup of butter, one and one-half cups of prepared flour, the grated rind and juice of half a lemon, the whites of three eggs and a half cup of milk; stir butter and sugar to a light white cream; beat the whites to a stiff froth and add them by degrees alternately with the sifted flour and milk to the creamed butter and sugar; butter two good-sized jelly cake tins and line them with buttered paper; put an equal portion in each tin, spread it evenly with a broad-bladed knife dipped in water, and bake them in a medium hot oven to a delicate brown colour; when done remove them from the oven and let them stand for a few minutes; then turn the cakes on to buttered paper to cool; in the meantime grate one coconut and beat the white of one egg to a stiff froth; add three-quarters of a cup of powdered sugar and the juice of half a lemon; lay one cake layer bottom side up on a jelly dish, spread over half the white icing and sprinkle over a thick layer of the freshly grated coconut; put on the remaining layer right side up, spread over the rest of the icing, cover with a thick layer of coconut, and sift over some powdered sugar.

INDIGESTION CURED.—Gentlemen,—I can safely say that B.B.B. is a successful cure for indigestion. I had this trouble bad last summer and two bottles of B.B.B. built me up again. It's a good reliable medicine, both for indigestion and as a blood purifier. J. G. Almond, Hopetown, Que.

A BABY SAVED.—Dear Sirs,—My baby had a terrible cough. The doctor said it was whooping cough, but it got worse all the time until baby was just like a skeleton. When he was four months old I tried Milburn's Cod Liver Oil Emulsion, and after using one and a half bottles my baby was entirely cured. No other remedy but the Emulsion was used, and baby is now strong and healthy. Mrs. J. G. Thompson, Callender, Ont.

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



"Whatsoever a man soweth, that shall he also reap;" or in the words of the labourer, "what ever we lay down here, will surely come up there."

"He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Youth is the seed-time; old age the harvest. Children, take heed what you sow; give your hearts to the Lord Jesus, become His servants, doing His will here; then, indeed, you will have a glad reaping by-and-by.

#### A Dog's Sagacity.

Everybody who has had anything to do with dogs, knows how clever they are, and how readily they learn to fetch and carry, or to perform various tricks.

In our London streets it is a common sight to see a blind man depending wholly for guidance through the crowded thoroughfares upon the carefulness of a dog, leading him patiently all through the day, collecting the money given by passers-by in a tin mug suspended round his neck, and, in the evening, taking his master home.

A lady was once riding in a tram-car in a large manufacturing town. At a place where the tram stopped a poor lame man came up to it with a large, black retriever dog. The animal had a newspaper in its mouth, and went round to the passengers wagging its tail, and looking up to them with large, pleading brown eyes, as much as to say, "Please buy a paper." Those who bought one put a penny in the dog's mouth, which he took to his master, who gave the clever animal more papers, which were disposed of in the same way, every one being delighted with the sagacity of the dog.

Many people have been saved from drowning by retriever dogs, which are generally good swimmers and fond of the water. We hope our little readers will

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RYRIE BROS.

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and all other kinds of Brushes. An exceptionally fine line of the very newest designs in Sterling Silver, Best Quality Plate, Ivory, Tortoise Shell and Ebony.

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A perfect device for shaving without the slightest danger of cutting the face; a safeguard against Barber's Itch, Pimples, and Blisters.

A novice can use it. Every Blade Guaranteed.

Electric Lather Brush. The only one in the world with highly nicked handle, badger bristles. Will last a lifetime. Price, \$1.00.

Our Special Offer. Remit us \$2.25 and mention THE CANADIAN CHURCHMAN, and we will deliver to you, all charges paid, One Safety Razor and One Lather Brush (retail price of both \$3). This offer is made for a limited time only.

Agents Wanted. GEO. A. SCOTT, 842 Broadway, N.Y.



## Harper's Magazine

IN 1895

The Simpletons, a new novel by Thos. Hardy, will be begun in the December number, 1894, and continued to November, 1895. Whoever may be one's favorite among English novelists, it will be conceded by all critics that Thomas Hardy stands foremost as a master artist in fiction, and The Simpletons may be expected to arouse enthusiasm not inferior in degree to that which has marked Trilby—the most successful story of the year. Another leading feature will be the Personal Recollections of Joan of Arc, by the Sieur Louis de Conte, her Page and Secretary, under which guise the most popular of living American magazine writers will present the story of the Maid of Orleans. In the January number will appear a profusely illustrated paper on Charleston and the Carolinas, the first of a series of Southern papers.

Northern Africa is attracting more attention than at any other time since it was the seat of empires. The next volume of HARPER'S MAGAZINE will contain four illustrated articles on this region, and three of them will depict the present life there. Julian Ralph will prepare for the MAGAZINE a series of eight stories, depicting typical phases of Chinese Life and Manners. Besides the long stories, there will begin in the January number the first chapters of A Three-Part Novelette, by Richard Harding Davis—the longest work yet attempted by this writer. Complete short stories by popular writers will continue to be a feature of the MAGAZINE.

Send for Illustrated Prospectus.

The Volumes of the MAGAZINE begin with the numbers for June and December of each year. When no time is mentioned, subscriptions will begin with the number current at the time of receipt of order. Cloth cases, for binding, 50 cents each—by mail, postpaid. Title-page and Index sent on application.

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always be kind to dogs, and indeed to all other animals.

#### A Faithful Dog.

In a certain country house in England there lives an old dog, which can neither hear nor see, but being a favourite with his master, an arm-chair has been set apart for his use, in which he passes the dark and silent days of his old age.

One sound, however, is still audible to him, and one only—a little shrill whistle that he has obeyed from puppyhood till now. It is quite pathetic (we are told) to see when the master comes in and sounds the piercing call, how the poor old bundle in the arm-chair becomes suddenly lively, tumbles down upon the floor, crawls toward the sound, finds the beloved hand and licks it. There still burns in that aged, doggish heart the fire of grateful love. Surely when dogs are capable of such intense attachment to human beings, they should always be treated by men and boys with a measure of kindness and sympathy which some of them do not receive. Let every boy who owns a dog develop

## Pheugona

HAVE YOU SEEN THEM?

Many have. They're a new Rug, but their fame has spread speedily. Expectations are not disappointed. All are in Oriental effects. Most people would speak of them as Oriental Rugs. All the oddity, richness and endurance you expect of an Oriental Rug are theirs. Splendid for hardwood floors, the library, study or dining room. Prices:

4 x 2 6, \$4.50	6 x 3, \$8.50	6 8 x 3 9, \$11.50
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Under the immediate patronage of his Honor, the Lieut.-Governor and Mrs. Kirkpatrick.  
Thursday Eve., Dec. 6th, 1894  
Greatest Production in Toronto of  
Handel's Great Dramatical  
Oratorio,

### "SAMSON"

Artists.—Samson—George Francis Beard. Dalia—Miss Lalage Fletcher. Mizah—Miss Alice Burrows. Harapha—Mr. Andrew Tilley. Manoah—Mr. Charles Baguley. Grand Chorus Organist—Mr. Arthur Blakeley. Musical Director and Vocal Instructor—Signor Leonardo Vegara.  
Reserved Seats 50 Cents. Admission 25 Cents.  
Plan opens at Nordheimer's on and after December 1st.

its intelligence by every means in his power, and having gained its love, which is never difficult, treat it kindly in return for the wealth of affection it is sure to feel for its master's hand. There can be no worse sign of a boy's disposition than unkindness shown to animals under his care.

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## Peace and War

Christie Murray  
at Home

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Toronto Markets.

Table with columns for Grain, Meats, and Dairy Produce, Etc. listing various items like wheat, beef, and butter with their respective prices.

Table listing Meats such as dressed hogs, beef, mutton, and lamb with prices per pound.

Table listing Dairy Produce, Etc. including butter, eggs, and chickens with prices.

Table listing Vegetables, Retail, including potatoes, onions, and carrots with prices.

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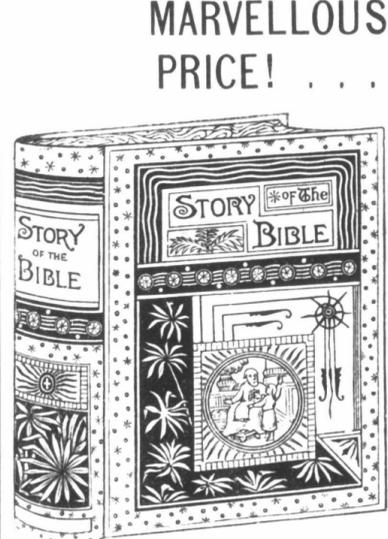
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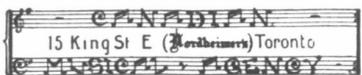
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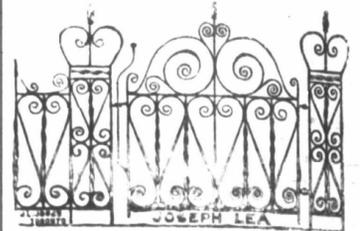
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