

# Canadian Churchman

AND DOMINION CHURCHMAN,

A Church of England Weekly Family Newspaper.

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[No. 51.]

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## Lessons for Sundays and Holy Days.

December 22—4 SUNDAY IN ADVENT  
Morning.—Isaiah xxx. to 27 Revelation viii.  
Evening.—Isaiah xxxii.; or xxxiii. 2 to 23 Revelation x.  
December 21.—St. Thomas, Apostle and Martyr.

### FOURTH SUNDAY IN ADVENT.

Holy Communion : 197, 314, 322, 556.  
Processional : 50, 48, 217, 463.  
Offertory : 51, 52, 209, 523.  
Children's Hymns : 53, 194, 338, 473.  
General Hymns : 46, 193, 196, 206, 474.

### CHRISTMAS DAY.

Holy Communion : 316, 464, 555.  
Processional : 58, 59, 60.  
Offertory : 55, 61, 484.  
Children's Hymns : 62, 329, 330.  
General Hymns : 57, 482, 483.

### FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion : 58, 309, 464, 558.  
Processional : 60, 62, 165, 601.  
Offertory : 56, 61, 288, 484.  
Children's Hymns : 59, 330, 341, 571.  
General Hymns : 57, 59, 63, 180, 289.

### FOURTH SUNDAY IN ADVENT.

Christ comes to take up His abode in our hearts. We are indeed "sore let and hindered" through our sins, but if Christ abide with us we know that we can be conquerors in the race that is set before us. Of ourselves we are helpless. "He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (St. John xv. 5). We ask God, in this Collect, to "come among us," not because He is ever, even for a moment, far from any one of us, for "in Him we live and move and have our being"; but, because feeling sadly how our sins keep us back from Him, and how impossible it is to fight against them in our own strength, we humbly implore our Heavenly Father to come among us in an especial manner—to come in power and with great might to succour us, so that we may be speedily helped and delivered. When, therefore, we thus pray, directly asking Him to "come among us," let us, more earnestly even

than before, endeavour to prepare for His coming by living in obedience to His holy will; for Christ has said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (St. John xiv. 23). The last week of Advent is here, and again, as at first, a thought of joy is mingled with the solemn thought of our own death, and of our preparation for it. In the epistle we read these words, "Rejoice in the Lord alway, and again I say, Rejoice. The Lord is at hand." Earthly things pass away; we may not set our hearts on them; but, if we are happy in our lot here, let us rejoice in the Lord, by remembering that God gives us our happiness, and that the time is short, "the Lord is at hand," the joys of heaven are drawing near and they will last for ever. If we are sad, let us still "rejoice," for "the Lord is at hand;" and sickness, sorrow and troubles of any kind are also only earthly things; they shall pass away when He cometh, or when we go to be with Him in heaven. Only, dear children, remember this: we cannot "rejoice" at the thought that "the Lord is at hand" unless we love Him.

## THE CANADIAN CHURCHMAN AND THE LORD BISHOP OF LIVERPOOL.

It is impossible to please some people. There is an old story of a soldier who was sentenced to be flogged, and when the punishment came to be inflicted, it was impossible to please him, for he complained that every blow was struck too high or too low. Some time ago a person published in a contemporary a correspondence between himself and the Bishop of Liverpool, in which the writer—not the bishop—had attacked this journal, charging that we had slandered his lordship. His letters were not worthy of our notice, but those of the bishop in reply were not only written in an excellent spirit, but contained some utterances of importance, chief of which was his lordship's statement that at present no persons were leaving the Church of England to go to the Church of Rome. This led us to deal editorially with the matter, and we are sure that the bishop would not take any exception to what we wrote, and that much of it would meet with his approval. Not so with his correspondent, for he, like the soldier who was flogged, would not be satisfied, and we see that he has again rushed into print, and accuses us of "Jesuitism"—whatever that may be. If we had attacked the bishop the correspondent would have been well pleased, for then he could have posed as his lordship's defender. But as we did not, we are guilty of what he is pleased to call "Jesuitism." Possibly we would be taking a wiser course now were we simply to leave him alone—just what he would not wish—but our respect for the Bishop of Liverpool leads us to take the other course. We confess to an honest admiration for his lordship, even if we must sometimes very much differ from him. He is ever honest and above board, and what he has to say he says, and in pure and vigorous English too. His sense of politeness must be strong, or he would surely ere now have shut off this Canadian correspondent with a mere acknowledgment of his letters. In a report of the recent Conference of the Diocese of Liverpool, we read that his lordship "counselled charity and forbearance towards those who differed from them in opinion, remarking that

courtesy towards an opponent was incumbent upon them as clergymen, and above all as gentlemen." And speaking of this same Conference the *Church Times* says: "Whether we agree or not with his opinions, the Bishop of Liverpool's addresses to his clergy are always worth reading for their vigorous language and directness of meaning. We are glad to see that he has, in maturer age, discovered the fatal blunder of the Church Association, of which he was formerly a member, in making use of the civil courts to enforce ecclesiastical obedience."

## SYSTEM OF AIDING MISSIONS—DIOCESE OF QUEBEC.

BY THE REV. CANON VON IFFLAND, M.A.

The Quebec system, as it is termed outside the diocese of Quebec, had its origin in the well grounded apprehensions of the late Bishop Mountain and others interested in the maintenance of the diocesan missions, that the practice of the S.P.G. in making grants to individual missions and individual clergymen would entail disastrous results upon the work carried on. In a circular addressed, in 1860, to the members of the Synod, Bishop Mountain says: "Under the system at present in force, the S.P.G. makes it an invariable rule to effect a reduction on the occurrence of every vacancy; and it has happened repeatedly that the poorest settlements are, by the operation of this rule, taxed the most heavily, while nothing is exacted for the support of the ministry in quarters where much ought to be done. In addition to this, the uncertainty of the occurrence of such vacancies leaves us, of necessity, continually in doubt as to what the diocese has to depend upon. Again, it has been, in several instances, found impossible to remove a missionary from one sphere of labour to another, however much such removal may have been desired both for his own sake personally and for that of the interests of the Church." After somewhat protracted negotiations between the S.P.G., the Synod of the diocese and the Church Society, which latter has the administration of the funds of the diocese and was looked to for material aid in the support of our missions, the new system came into operation in 1863, under a Canon of the Synod and a corresponding By-Law of the Church Society, the S.P.G. undertaking to make a block grant to the diocese, to be reduced from time to time, according to circumstances, and to be administered by the Diocesan Board of Missions. The Constitution of this Board is contained in Canon VII. of the diocesan Synod and in Art. XIII. of the By-Laws of the Church Society (both being identical), and it assigns to the Board the administration of the S.P.G. grant and other missionary funds therein named, in accordance with the conditions stated. The principles on which the Quebec system is based are:

- (1) The punctual payment of the stipends of the clergy according to a fixed scale.
- (2) The avoidance of direct relations between the clergyman and his people on the subject of his own stipend, thus leaving him free to advocate the claims of the general fund.
- (3) The stimulation of a feeling of independence on the part of the people, leading them to assume more and more the burthen of increased contributions till the whole cost of maintaining the clergyman is borne by them, and

(4) In the event of unsatisfactory relations arising between the clergyman and his people, the provision made for a careful and unprejudiced consideration of the circumstances and decision thereon at the hands of the bishop and a representative body of clergy and laity, entirely removed from local influences.

With reference to the first point I have only to say that in no single instance since 1863 has there been any failure in meeting the quarterly drafts of the clergy, and that the scale of stipends has been steadily increased from an average of \$400 (in the case of deacons), \$600 (in the case of priests), without regard to length of service, to that now found in Canon VII., and we hope that before long some further improvement may be made. The second point is secured by requiring from each congregation, through its wardens, a signed agreement with the Board, binding it to contribute a certain fixed sum annually, and pay it quarterly into the treasury of the Diocesan Board of the Church Society, which is the sole paymaster of the missionaries. This is an advantage so deservedly appreciated by the clergy that several self-sustaining parishes have continued their connection with the Board, and, although receiving no aid whatever, have voluntarily agreed to pay to the Board the amount of the clergyman's stipend and submit to the same regulations which affect aided missions, save only in regard to the appointment of the clergyman, for which provision is made under Canon XIII. With regard to the third object aimed at, I may say that success has been achieved to a remarkable degree. Whilst (1) and (2) present advantages of great moment which it would be difficult to over-estimate, it is here that in a special manner the Quebec System is vindicated by its results and has more than justified the most sanguine anticipations ever entertained by its advocates. To show the progress made in the diocese during the period of twenty-five years from the inception of the system, I will quote an extract or two from the Report of the Diocesan Board to the Church Society for the year 1887, premising that the Diocese of Quebec is upon the whole scarcely—if at all—better off financially than it was in 1862. "At the time your Board was constituted in 1862, with the exception of Sherbrooke and Three Rivers, there was not a single cure of souls outside of the parish of Quebec that was self-sustaining" (in point of fact neither Sherbrooke nor Three Rivers paid all the stipend of its clergyman). "There were 34 missions, all at the outset receiving aid from the Diocesan Board; and it is fairly computed that prior to 1863, when the present system actually came into force, the total amount supplied by these 34 missions towards the support of the clergymen ministering among them did not exceed \$3,000 per annum. Of these 34 missions fourteen have ceased to be a charge upon the missionary funds of the diocese, and are, most of them, helping in the work of God and His Church outside their own boundaries. In addition to this, nine other missions, not included in the above, are now continuing the payment of the stipulated assessment; steps have to be taken to ascertain where the fault lies. Provision for an enquiry is made in Canon IX., and the Board takes such action as is therein directed. Very seldom indeed, however, has it occurred that the Board has been compelled to act strictly in accordance with the terms of the Canon. When difficulties have arisen they have, in most cases, been got over either by the resignation of the clergyman, his removal to another

field of labour, or in some other way, as circumstances have permitted. This is the one part of the system to which exception has been taken, but objectors should bear in mind that a clergyman's position and standing must be far better when protected by such a body as the Diocesan Board, than if he were dependent entirely upon himself in facing difficulties such as sometimes occur between people and clergyman. If he is doing his duty, he knows he can count upon the Board to do him full justice. If it is established that he is manifestly negligent or inefficient, it is clearly undesirable that he should continue in his charge. Agreements with assisted missions are usually revised every three years, and at each renewal the congregations are urged to increase their assessments wherever possible. As to the details of administration, besides those referred to in regard to the enquiry required by Canon IX. and the execution of an agreement with every congregation, there is but one point to be noticed. Fifteen days after the close of the quarter, the Treasurer forwards to the Secretary a list of congregations in arrear. The Secretary thereupon draws the attention of the clergyman to the fact, and requests him to put the rule in force which relates to the suspension of services. This rule requires the clergyman to read out the following notice in the church: "Notice is hereby given that the assessment due from this congregation to the Diocesan Board not having been paid, the services will, after next Sunday (or, from this day) be suspended, by order of the bishop, until the payment as agreed upon is made." If payment is not made in the specified time and the services become actually suspended, the clergyman is bound to report the fact to the bishop. In the middle of every quarter, or about a month after the clergyman has been requested to put the rule in force, a meeting of the Board is held at which the Treasurer reports a list of the congregations still in arrear for any portion of the assessment over six weeks previously. The Board then decides as to what action shall be taken in those cases. With regard to those congregations which are still in arrear, and where a clergyman has neither reported the suspension of services to the bishop nor sent any explanation, the Board usually calls for an explanation from the clergyman. If the difficulty is prolonged till a full quarter has elapsed, then, of course, the Board of Enquiry is commissioned to hold an investigation. As a matter of fact, the difficulties which occasionally arise are, for the most part, of a temporary nature, and are settled without the intervention of an inquiry. In the course of thirty-two years, enquiries under Canon IX. have not exceeded half a dozen. On the whole, therefore, we may truly say that we have every reason to uphold our Quebec System ourselves, and also to recommend it to the consideration of other dioceses.

[i. It must be borne in mind that by Canon XIII. no cure may become self-supporting until it can provide a stipend for its clergyman equal to the maximum stipend paid by the Diocesan Board, *i.e.*, at present \$850.

All missions and parishes in the diocese of Quebec are encouraged and helped to raise endowments which come to fruition when the interest amounts to \$200 a year. Upon the benefits of this system we hope to give a further paper in a future issue.

iii. Those who may desire, for practical purposes, further information, and particularly to peruse Canons VII., IX., XIII. of the diocese of

Quebec, are invited to write to the Rev. Canon Von Island, St. Michael's Rectory, Bergerville, Quebec City.—Ed. Q. D. G.]

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

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

#### SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	88 50
Sister Sarah.....	1 00
Archdeacon Jones, Brockville.....	5 00
J. E. W. T.....	5 00
K. E. D.....	1 00
5 Communicants from Church of Good Shepherd, Stayner.....	5 00
Churchman, Port Hope.....	5 00
F. A.....	0 50
E. S. Carry.....	1 00
2 Communicants of St. Mark's, Parkdale..	2 00
Received by the Lord Bishop—	
Mrs. P. H. Drayton.....	8 00

#### THE BISHOP'S APPROVAL.

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

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

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

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

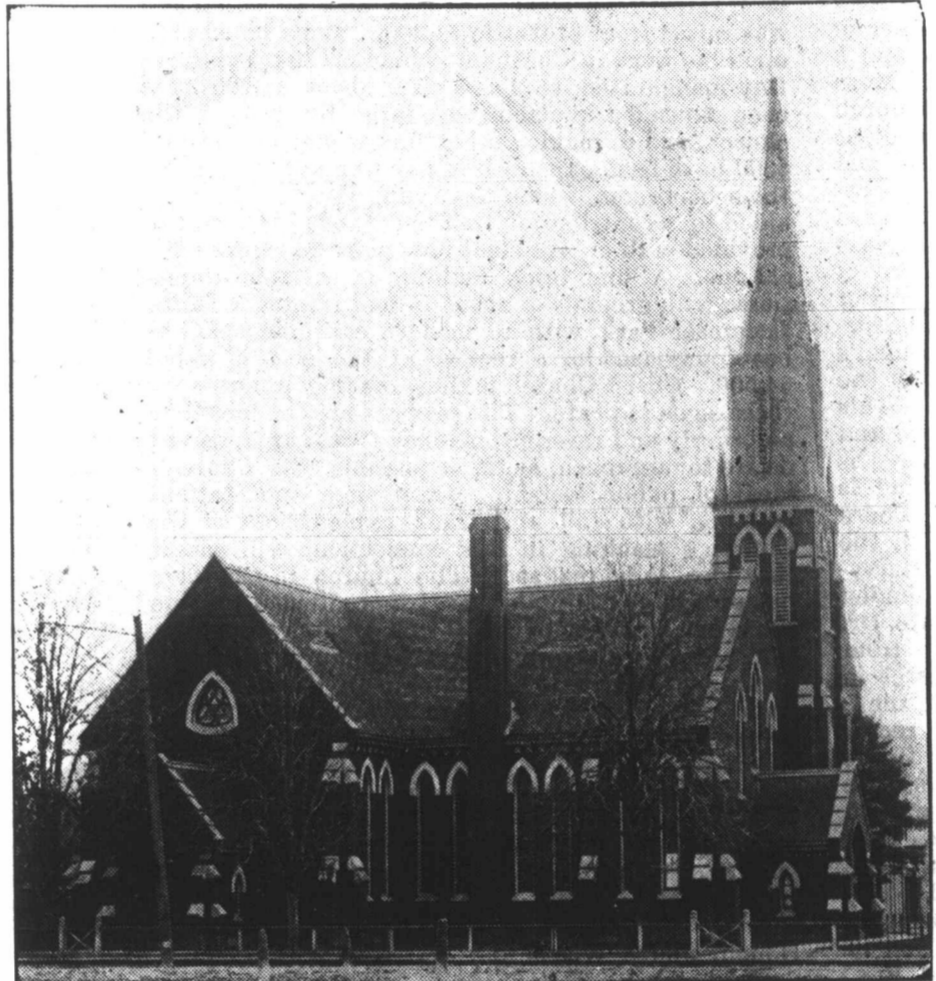
CHRIST CHURCH, CHATHAM, ONT.

There are few more difficult things than to write an accurate history, when the materials cannot be found in systematically kept records, but have to be gathered from many different sources, in scraps which do not always exactly fit each other, owing to diverse impressions and uncertain memories. Although the history of this church goes back as far as the year 1820, there are no parish records extant extending further back than the time of the late Ven. Archdeacon Sandys. Whether the books were lost, burned, or ever even existed, cannot now, with certainty, be ascertained; but it is supposed that they were burnt at the burning of the original church of the parish. It is not thought that the long period of twenty-five years could have elapsed without proper records having been kept, at least by some of the four incumbents who preceded the Rev. Dr. Sandys. The original church, called St. Paul's, was a plain, brick structure, probably built under Government auspices, the people and missionary societies co-operating upon the original glebe, consisting of 3½ acres of land, which comprises town lots 1, 2, 3 and 4 on Gaol street, granted to the Rev. Thomas Morley, first resident missionary of Chatham; John Dolsen, of Dover, and Duncan McGregor of Harwich, on the 29th April, 1833, by King William IV. It will be observed that if the church was built as long ago as 1820 on this site, the issuing of the patent granting it was kept in abeyance for some 12 or 13 years. In 1834, a parcel of land, containing 1½ acres, was allotted by the Crown as a convenient place for the building of a church and parsonage house for the successive ministers and congregations of the Established Church of England. This property is on King street, at the place upon which Dr. Duncan's present residence now stands. Afterwards, in the year 1837, the Rev. Thomas Brock Fuller, the second incumbent of the mission of Chatham, petitioned the Governor in Council to exchange this site for another, which petition was granted by order of the Executive Council of Upper Canada, on the 23rd day of March, 1837, and in lieu thereof was given 5½ acres of land lying between Gaol street and Murray street. This last property is now all built upon, and produces an annual rental of about \$800. Christ Church, which succeeded old St. Paul's, which was burnt down in March, 1869, stands upon a portion of the school land granted by the Government to the town of Chatham for school purposes, and purchased by the congregation at the cost of about \$2,300. It is stated above that the Rev. Thomas Morley was the first resident missionary of the Church of England in Chatham. There is, however, a tradition of previous missionaries travelling through this part of the peninsula, but their names cannot at this time be ascertained. He came from England in the year 1822, and was sent as a missionary to the Indians on the Grand River, where he remained three years. In 1827 (two years being unaccounted for) he was appointed missionary at Chatham. Mr. Morley's field of labour was large, embracing enough of what now constitutes the three counties of Kent, Elgin and Essex, to form a large county. He was a man of large physique and very active, and pushed forward his missionary labours in every direction. Of his family but little is known. His wife and invalid child never resided in the mission, but in a place called Hallowell, in the State of Maine, where he was in the habit of spending a few weeks during the summer months. In some of his letters, written to parishioners while on his travels, he mentions having preached for the Rev. Mr. Addison, then rector of Niagara-on-the-Lake, at the old historic St. Mark's Church of that parish, and also at St. George's Church, Kingston. His letters abound in expressions of pious solicitude

for his people, and breathe the spirit of the kind pastor. He fell asleep suddenly at the house of a friend whom he was visiting in Amberstburg, falling upon his bed stricken by apoplexy or heart-failure in 1836. He was succeeded about the close of the same year by the Rev. Thomas Brock Fuller, a man of marked individuality and force of character, who subsequently took a prominent part in promoting the interests of the Church in this province, always bending the activities of his mind and using his rare judgment toward that end. He was born in the Garrison at Kingston, his father being Major of the 41st Regiment. His mother was a descendant of Archbishop Loftus, of Dublin, and one of the founders of Trinity College in that city. On his father's side he descended from Fuller, the Church historian. General Brock, after whom he was named, was his godfather. He attended school at Little York with Young McMurray, who afterwards became rector of Niagara-on-the-Lake and Archdeacon of Niagara, at Dr. Strachan's Academy. He then went to Chambly Divinity School, under the supervision of Bishop Stewart. On the 8th September, 1838, he was made deacon, and received an appointment as curate in the city of Montreal, at the time the

Toronto. He fulfilled the office of bishop for ten years, departing this life full of labours and honour in the year 1885. It has thus seemed appropriate on this occasion to give some details of a career beyond the immediate scope of this paper, of one whose memory deserves to be held in honor by Chatham, as one of the heroes of its early history, who did not fear to endure hardships for his Master's sake; for during the four years he was at Chatham, his labours were abundant and painstaking, while he travelled over a large extent of country on horse-back, unpretentiously sharing the humble fare of the log cabin of those days. Among some of the oldest inhabitants his memory is kept green even to the present day, old times and incidents being recalled with pleasure. He was succeeded by the Rev. Oliver J. Wiggins about the year 1841. Those who remember him can only say that he was an accomplished scholar and a man of ability, who had come up from the Lower Provinces, but who only held the incumbency of Chatham for about two years. He was succeeded by the Rev. Thomas Hobson, of whose history little can be ascertained. Those who remember him were impressed with his small, but elegant, physique, his scholarship and polished man-

ners, with an unvarying neatness of dress. This gentleman's mind, through a sad weakness, became unhinged, and he was found dead on the 12th October, 1848, on the plains near Windsor, whither he had wandered and perished through an aberration of the mind. The next appointment to the incumbency of Chatham was that of the Rev. Francis William Sandys, who for the previous four years had occupied the position of travelling missionary between the townships of Dunwich and Mersea, with headquarters at Tyrconnel. His energy and abilities were well-known in Chatham, where he had from time to time officiated, and he was therefore called to this charge at the unanimous desire and request of the congregation. He was appointed rector of Chatham in July, 1849. Although now rector of Chatham his field of labour was little less circumscribed than his former missions, having a number of outposts to attend to, as well as the increasing population of a growing town, destined ere long to become an important city. His oratorical powers and genial temperament gained him a wide influence and renown in this section of the country. In 1860, he visited England and received the degree of D.D. at the hands of the Archbishop of Canterbury. On his return he set himself the task of finishing



CHRIST CHURCH, CHATHAM, ONT.

the structure and completing the church, whose foundation stone had been laid some years previously, but the building of which had to remain in abeyance owing to the financial stringency of those times. But now the country being in a more prosperous state, a strong and earnest appeal was made to the congregation, which met with a hearty response, so that within a year the fine ecclesiastical structure which now adorns the city as Christ Church, Chatham, was completed and ready for use, without any extraneous aid, with the exception of the steeple, and within a fortnight afterwards, what was then called an organ-melodeon was purchased, through the efforts of the ladies, who had in this short time collected about \$800 for the purpose. The church was formally opened by a solemn public service toward the close of the year 1861, in which the late Bishop Cronyn took part, preaching the special sermon, the Rev. David Armstrong, of Moore, having read the prayers. There were said to have been 700 or 800 people present. After the services the Rev. Dr. Sandys presented to the bishop three candidates for ordination, Messrs. Jonas Stainers Baker, Hans Caulfeild and Joel T. Wright, who were admitted to the order of deacons. Then followed a celebration of the Holy Communion, at which there were about fifty communicants. There was

cholera was decimating the city, in the following year. Early in 1836 he came to Chatham, where he laboured four years and established in the counties of Kent and Lambton a number of missions, which have since grown into distinct missions and self-sustaining parishes. In 1840, he was appointed rector of Thorold, and established several missions along the Welland Canal. He left Thorold in 1861, having presented the parish with the gift of \$11,000, which he had expended in building the beautiful stone church which adorns the town. He was then appointed rector of St. George's Church, Toronto, and soon placed that church in a prosperous condition, causing St. George's rectory to be built among other of his achievements. In 1849 he was appointed Archdeacon of Niagara by Bishop Strachan, having jurisdiction over not only the Niagara district, but that part of the Diocese of Toronto east of the city. In 1875, he was chosen the first Bishop of the new Diocese of Niagara by more than two-thirds of the clerical, and nineteen-twentieths of the lay vote. The election took place on St. Patrick's Day. He was consecrated at St. Thomas' Church, Hamilton, on the first day of May following, by the Bishops of Toronto, Huron and Michigan. On his elevation to the Episcopate he received the degree of D.D., *Honoris causa*, at the hands of Trinity University,

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also an evening service, the collections of the day amounting to about \$80. The church is of brick, gothic in style and cruciform. There are galleries at the west end and in the transepts. The gallery of the northern transept is used as an organ loft and choir, the chancel being only of the depth necessary for the holy table and sanctuary, with the usual seats for the clergy. This position of the choir is very effective, and would be still more so with a responsive choir in the opposite gallery. The ceiling is closed in at the cross-stays of the rafters and finished with narrow matching stained and oiled. The seating is excellent, and with the rest of the wood work, is also stained and oiled. The altar is a suitable structure of oak, and bears the following interesting inscription: "To the glory of God and in loving memory of Matilda Banan, who fell asleep in Jesus, April 17th, 1881. Placed here by her children." In front there are three panels, the central one bearing the sacred emblem, "I.H.S.," surmounted by a cross, while the panels on either side are adorned with the Alpha and Omega respectively. There is another interesting memorial, a stained glass window given by Mrs. Philip C. M. Andrew, in memory of her late husband. It is inscribed, "In Memoriam, Philip C. M. Andrew, late churchwarden, died April 7th, 1881, aged 60 years 3 months. 'Blessed are the dead who die in the Lord.'" It is adorned with the emblems, the anchor and "I.H.S.," together with a crest surmounted by a palm-in-hand, and crossed by a row of three stars and two bars, and bearing the figure of a crescent and inscribed with the motto, "Virtute et Fortuna." Mrs. Andrew has been an active member and earnest worker of Christ Church congregation for many years, and a generous contributor to all Church funds. More recently the congregation have built on the church grounds, at the cost of about \$2,500, a commodious and well-appointed Sunday-school building and parish hall. It is of wood and cruciform, the transepts partitioned off with large movable glass and sash partitions, which form them into separate class rooms. From the chancel-like recess at the head of the hall, extends a suitable distance into the body of the building a raised platform or dais, which is furnished with an organ, a piano and a chairman's desk. The arch over the dais is adorned with the sacred text, "Prepare the way of the Lord, make his paths straight." The walls are neatly frescoed and illuminated with other sacred texts. The nave is ceiled with narrow matching, and the ceiling is divided into numerous rectangular panels. There is, of course, a Sunday-school library and all the other necessary equipments for a flourishing Sunday-school, which exists and is now ably superintended by Mr. M. Pyke. For a good many years of late, Dr. Sandys having to a great extent withdrawn from active duty, was assisted by a number of curates in succession, who did much hard work. Among these were the Rev. G. C. Mackenzie, in 1874, now rector of Grace Church, Brantford; the Rev. J. P. Lewis in 1877, now rector of Grace Church, Toronto; the Rev. N. H. Martin in 1878, now rector of the church in Philipsburg, New Jersey, the latter having continued in his position for 14 years; and finally, the Rev. Robert McCosh, on the 1st May, 1892. The latter was curate in charge until the rector's decease, whereupon he was chosen as his successor, and in due time formally inducted by the Right Rev. Maurice Baldwin, D.D., to the rectory of (Christ Church) Chatham. Francis William Sandys was born in the city of Longford, Ireland, on the 28th February, 1815. He was educated by private tutors, and pursued his studies in Divinity under the celebrated Dr. Sydney Smith, and was destined to engage in missionary labours in South Africa, at the charges of what was known as the Waddilove Fund, a sort of private enterprise for the extension of Christ's Kingdom in remote and destitute fields. But one of his colleagues, whose health was not of the best, dreading what was supposed to be the formidable climate of Canada, effected an exchange with Mr. Sandys, which turned the latter's course toward Canada. After a long and tedious voyage by land and sea, he at length reached Toronto, when being presented to the Right Rev. Dr. Strachan, he was admitted to the diaconate and subsequently to the priesthood. His first appointment was to the position of travelling missionary in the territory extending from the township of Danwich on Lake Erie, to the township of Mersea, along the same shores, in the year 1845, where he laboured 4 years. In 1849, he was appointed rector of Chatham, where he remained until his death. In the year 1860, he returned to his own home in Ireland, and to England, on a visit. While in the motherland he had the honour of receiving the degree of D.D. at the hands of the Archbishop of Canterbury. Coming back to Canada, he pushed on to completion the building of the new Christ Church. In 1866, he was appointed Archdeacon of Huron by the late Right Rev. Benj. Cronyn, D.D., first Lord Bishop of Huron. In March, 1869, he witnessed the conflagration which destroyed old St. Paul's Church. He died on the 5th of March, 1894, at the venerable age of 79 years.

The Rev. Robert McCosh, who succeeded the Rev. Dr. Sandys, was born in the town of Paris, Ont., on the 7th November, 1847, of Presbyterian parents, and received his early education at the Paris Grammar School, and subsequently took a private course in classics under the able tuition and severe coaching of the Rev. Dr. McLeod, of the same town, somewhat of a celebrity in his time. His thoughts and views having tended for some time in the direction of the Church of England, and matured, he resolved to seek holy orders in the Church. Having taken a course in Divinity at Huron College, and having been received into the Church, he was accepted as a candidate for holy orders and was made deacon on the 17th June, 1879, and was ordained priest on the 15th June, 1880. His first charge was the Mission of Bayfield, Ont., where he caused to be erected a fine, commodious brick parsonage, and remained 4 years. He then received the incumbency of St. Paul's Church, Wingham, where he also remained four years. Here a large and excellent parsonage of brick, with ground, was purchased in his time, the cost of which was donated by the late Crowell Wilson, Esq. From this parish Mr. McCosh removed to Southern California, where he was appointed rector of St. Paul's Church, Pomona, where he continued his labours for about two years. From thence he was called back to his old diocese, and was appointed rector of Christ Church, Petrolia, where he remained three years. During this time, the debt on the new church was reduced by \$4,000, and the mortgage on the rectory by \$300. At Wingham, his stipend had been raised from \$800 to \$1,000, and at Petrolia it was raised from \$1,000 to \$1,300. Since he entered upon his work in Chatham (which on last Dominion Day inaugurated itself as a city) about \$1,200 have been expended in placing two large furnaces in the church, and in making other improvements. About \$300 have been expended in painting and decorating the school-room, which the Young People's Society, aided by a contribution from the Sunday-school, has provided with an excellent new piano to replace the old one. A fine brick building of suitable dimensions, with grounds of about 75 feet frontage, facing Tecumseh Park, with all modern conveniences, has been purchased for a rectory at the cost of about \$4,500. Christ Church is thus making progress, as these signs indicate. The services are conducted in an orderly and reverent manner, with an apparent desire to approach, as far as possible, the Church's ideal of public worship. Only time and patient training, with full and frank explanations of the Church's teaching in this connection, will enable that ideal to be realized. The Church in Chatham has probably multiplied by being divided. Some years ago a portion of the Christ Church congregation withdrew and formed another in North Chatham, organizing Holy Trinity Church. Of this some account will be given in a future issue of the CANADIAN CHURCHMAN. In connection with Christ Church the following parochial organizations have been established: (1) An Advisory Board, (2) a branch of the W.A.M.A., (3) a junior Mission Band, (4) a Chapter of the St. Andrew's Brotherhood, (5) a Young People's Society, and (6) a Church Woman's Association. Office-bearers: Churchwardens—Charles Dunlop and P. S. Scholfield; Lay Representatives—His Honour Judge Woods and Matthew Wilson, Q.C.; Sunday school superintendent—M. Pyke.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—The mission of the Rev. Hay Aitken and his assistants has been a great blessing to the Church people of the city. After it was over a "Quiet Day" was held for the clergy in St. Paul's Church, and after it concluded the following address was read by the bishop:

To Rev. H. W. Hay M. H. Aitken, M.A.:

We, the bishop and clergy of the Diocese of Nova Scotia, for whom you have kindly conducted a "Quiet Day's" service, desire to assure you of the personal spiritual benefit we are conscious of receiving from your addresses upon the principles of the ministerial life. Your presentation of the privileges and responsibilities which are ours as shepherds of the flock of Christ, has intensified our determination to fulfil them, by the aid of the grace which is sufficient and the strength which is made perfect in weakness, and we cannot refrain from saying that we are convinced a great blessing has resulted and will yet result to many souls from the profoundly searching sermons which you have preached, and the teaching which has been given during the mission here by you and your co-workers. Grateful as we know you will be to God for this, we believe you will be even more so for the assurance that it will be our aim henceforth so to live as to be able to say each

one to his people, "Be ye followers of me, even as I also am of Christ."

Halifax, N.S., 4th December, 1895.

J. A. Kaulback,	Edw. Softly, Jr.,
Dyson Hague,	F. Nova Scotia,
E. P. Crawford,	N. Le Moine,
Henry H. Pittman,	Francis H. Archbold,
W. H. Bullock,	F. W. Vroom,
W. J. Arnold,	V. E. Harris,
F. H. Almon,	G. R. Martell,
Cuthbert Willis,	A. T. Tucker,
Edward Roy,	Fred. Wilkinson,
F. M. Webster,	Ernest Underwood,
N. Irwin Perry,	James A. Simmonds.

There certainly has been a work of great good done by this mission. New interest in spiritual matters has been aroused. The meetings have been very large, and, while the bulk of the people have belonged to the Church of England, all denominations have attended, some of them every meeting. Presbyterian, Methodist and Baptist ministers have been regular in their attendance, many of them advising from their pulpits their people to be present at the mission services. The series of addresses to business men must have had a marked effect in quickening the conscience, while a new interest in religion has been awakened among all classes. It is a good thing for Halifax that Rev. Mr. Aitken came to it, and his visit will not soon be forgotten, nor its effect pass away. There was a large congregation at St. Paul's in the afternoon, when the service proved most affecting.

*In the Evening.*—The vast gathering that assembled in St. Paul's Church was a testimony to the profound interest that the mission of the Rev. Hay Aitken has awakened in the community. The service, which was profoundly impressive, was conducted by the bishop, who addressed also a few words to the people with regard to the thank-offering. A large number of the clergy of the Church of England were present, besides many ministers of other denominations. Mr. Aitken began by thanking the choir and organist for their services, and then addressed a few words to those who have found a blessing.

First, he said, keep up your habit of prayer. Pray; don't merely say prayers. Pray. Pray regularly, earnestly, simply.

Second, make good use of the means of grace. Don't neglect the Holy Communion. Prepare for it, make sacrifices to get it.

Third, knowledge is power. Read and study the Bible. Attach yourselves to Bible readings, or Bible classes. Pray and think over what is read.

One of the best Bible classes I ever knew of, said Mr. Aitken, consisted of four men. They started 29 other Bible reading clubs.

Fourth—Take care of your friendships. To young people it is of the utmost importance. Especially take care of your heart's affections. Put Christ first.

And last—Get to work. Enter at once upon some branch of service for Christ. Slothfulness is the great danger of the Christian. If you do these things you will never backslide.

At this point Mr. Aitken requested the congregation to stand and sing, "Praise God from whom all blessings flow."

### FREDERICTON

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

The Rev. W. H. Aitken, assisted by the Rev. James Stephens, Mrs. Crouch and Miss Ryder, opened a mission in St. John's Church, St. John, on Saturday evening, December 7th. On Friday, the missionary held a "Quiet Day" for the clergy. At 8 a.m., there was a celebration of the Holy Communion, which was followed by addresses at intervals during the day. Among the clergy of the city who were present, and greatly profited by the retreat, were Ven. Archdeacon Brigstocke, and the Revs. John de Soyres, A. H. Dicker, Canon Deveber, W. O. Raymond, J. O. Crisp, W. H. Sampson, W. Eatough, A. W. Daniel, H. D. Dewdney, R. P. McKim, J. Smith and W. Hayes. The service on Saturday evening was of an introductory character. The missionary was introduced by the rector, in the name of the bishop and clergy. Then followed an earnest address by the Rev. Mr. Aitken, who clearly explained the object and use of a mission. On Sunday, the 8th inst., the Holy Communion was celebrated at 8 a.m. At 11 a.m. and at 7.30 p.m., the missionary preached in St. John's Church—the Rev. Mr. Stephens preaching at the 11 o'clock service at St. Luke's. He also addressed the Sunday-school children in the afternoon. During the mission, services will be held on week-days (Saturdays excepted) as follows: 8 a.m., Holy Communion with address; 12.15 p.m., address to men in Trinity Church; 3 p.m., address on the spiritual life; 4.30 p.m., meetings for women, conducted by Mrs. Crouch; 7.45 p.m., mission service, sermon and after meeting at St. John's Church. In addition to the above there will be a service on Saturday, 14th and 21st, at St.

John's Church, with address by Rev. James Stephens.

The Very Rev. Dean Partridge, of whose illness mention has been already made, was sufficiently recovered to leave on the 4th inst. for a trip to Bermuda. It is anticipated that the change of air may speedily restore him to his accustomed health and vigour. Previous to his departure the dean was presented with a purse of \$300, an evidence of the large place he holds in the affections of his people.

#### MONTREAL.

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

MONTREAL.—*St. George's*.—The thirty-first annual public meeting of this church Y.M.C.A. was held on Thursday, November 28th, in the Stanley street school-house. The Right Rev. the Bishop of Montreal occupied the chair. The speakers were the bishop, the Very Rev. Dean Carmichael, the Rev. W. James, president of the Association, Messrs. Hague and A. P. Tippet. The centre of the hall was occupied by the members and friends of the association. The bishop said that the burden of his discourse would be the exhortation, "Take heed to thyself." It is most important that young men should not only have a good record, but that they should live up to that record when among their relatives and most confidential friends. Otherwise they can do no really good work. *St. George's* Y.M.C.A. has a record of thirty-one years' active and honourable service. Its present members should be true to the record of their predecessors. *St. George's* young men are found occupying honourable positions both in the ranks of the clergy and of the laity. Among the clergy are found such men as the Bishop of Algoma and Dean Carmichael. When young men fall under suspicion from any cause, their past record is most important, and if it is good they receive the benefit of it, and can more readily clear themselves from any charges made against them. Mr. A. P. Tippet, who is in charge of the Sunday-school at Maisonneuve mission, spoke of the satisfactory progress made in that district. He thought that the Church should not be deterred from establishing new missions because the field happened to be occupied partially by some other religious organization. The Church should do her work and look after her own members. Many things are required at Maisonneuve, which it is hoped will be provided in due time by its friends and well wishers. The Rev. Mr. James then addressed the audience and spoke of the widely extended work of the congregation of *St. George's* and its Young Men's Association. Sympathy greatly helped young men, especially when as strangers in a city they were made recipients of it. Good living people, by holding aloof from young men and not showing them any kindness, threw them into the society of men of loose principles, who were always ready to offer their companionship. After a time young men, becoming accustomed to the society of the careless or the immoral, are rendered unfit to mix with more reputable companions; at least they become unfit in their own estimation, and at length avoid that society which they should cultivate. Kindly hospitality shown to young men is always much appreciated by them. Mr. George Hague considered the work of the association from an educational and from an active point of view. The Church of England rejoices in the possession of a prayer book. The very act of using a book instead of merely listening to an extempore prayer, has a strong educational tendency. Men instinctively use the language of a book with which they are well acquainted. Its ideas as well as its words become impressed upon the mind, and bear fruit in the life of the reader. Educated congregations can alone appreciate the eloquence of educated preachers. But intellectual attainments are of little utility unless used in the cause of religion and humanity. Knowledge or even truth pursued for its own sake degenerates into selfishness. Much study without active occupation for the good of others soon becomes a weariness of the flesh. Solomon using his knowledge for his own gratification became unhappy and misanthropical. *St. George's* Y.M.C.A. engages in both intellectual and spiritual work. Its history of active work is most creditable to it. It has built three churches which are now self-supporting and have large congregations, viz., *St. Jude's*, *St. Simon's* and *St. Matthias*, at Westmount. The record of *St. George's* Y.M.C.A. is wonderful. The Very Rev. Dean Carmichael spoke of the small beginnings of *St. Jude's* church. It started as a mission with only twenty worshippers. When the church was first erected it had only some seventy worshippers. The young men would do the work; but the congregation of *St. George's* must provide them with the necessary funds. The city is growing at a rapid pace and the growth of the Church should be in proportion to it. Whenever they had begun any new religious enterprise there had always been some who shook their heads. Yet the association had been uniformly successful in its undertak-

ings. A mission should grow into a church, otherwise it is a failure. The Dean concluded with what he termed a prophecy. He said that in some future time which, however, perhaps none of the audience would live to see, Montreal would be a most wonderful and unique city, for it would have a mountain in the centre of it. It would extend itself north of the mountain until its two outreaching arms met. And then some engineering genius would probably cut a tunnel through the mountain. Meanwhile, however, the work of *St. George's* Y.M.C.A. was to be carried on. The bishop pronounced the benediction at the conclusion of the Dean's speech.

#### ONTARIO.

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

RENFREW DEANERY.—His Grace the Archbishop of Ontario has just concluded his farewell visit to this deanery, administering confirmation in three of the oldest and strongest parishes, and in this his parting visit, covering practically the same ground as that over which he travelled thirty-four years ago, when making his first episcopal visit. His Grace was unable to do more than this at the present time, and the near approach of the election of a new bishop for this section of the diocese, led him to postpone the confirmations in other parishes of the deanery until such time as they could be taken by the new bishop. The parishes visited were Pembroke, Rev. W. A. Read, rector; Stafford, Rev. C. O. Carson, rector; Eganville, Rev. Rural Dean Bliss, rector; the candidates numbering thirty, fifty and fifty-seven respectively—in all one hundred and thirty-seven. The Archbishop's addresses were deeply impressive, and as he alluded to his first visit, when there was but one little log church in the whole country, and contrasted it with the present condition of the Church with forty congregations and twenty-four churches, and then went on to give his parting counsel to those over whom God had permitted him to be the spiritual overseer for so many years, it was most pathetic. His Grace spoke in specially encouraging terms of the condition of each of the three parishes he was then visiting, in particular congratulating and commending the rector of Stafford and his parishioners on the successful completion of their handsome new church, which he had that day consecrated, and the rector and people of Eganville parish on their having voluntarily surrendered the mission fund grant and become entirely self-supporting. On all sides he saw such evident signs of marked improvement as led him to feel great confidence in the assured prosperity of the Church throughout the deanery, and he expressed the earnest hope that these his last words to them would sink deeply into their hearts and result in increased spiritual growth throughout these parishes. The Rev. Messrs. Orr, Fairburn and Carson met the Archbishop at Pembroke, and Rural Dean Bliss joined him at Stafford. Rev. Mr. Read, Rev. Mr. Carson and the Rural Dean, with Mr. John Kenny, a prominent Churchman of Stafford, accompanied his Grace to Eganville, where they were joined by the Rev. A. H. Coleman of Arnprior. The Archbishop bade a solemn good bye to each of the clergy, commending them, their families and their parishioners to the care and blessing of Almighty God, and this was the first and only sad note that came in to disturb what was otherwise one of the happiest visits of the bishop to this section of the diocese. The kindly, cheering words of the Archbishop, and his solemn parting with the clergy, will long remain impressed upon their minds, and they join in praying that upon him, whose hands were laid upon their heads in holy ordination, Almighty God may send showers of blessing.

KINGSTON.—A conference of Sunday-school teachers was held in *St. Paul's* schoolroom on Tuesday, December 3rd, in which the teachers of all the city churches shared. Papers were read on the "Ideal Sunday-school" and the "Ideal Sunday-school Teacher," which evoked profitable discussion. These meetings are productive of increased interest in Sunday-school work, and better methods of teaching. The Guild of *St. Monica*, All Saints' church, held an afternoon tea and sale of work on Dec. 3rd, with a parlour social in the evening. About \$40 was cleared as a result. The Guild has this year paid for cleaning the church, organist's stipend, and winter's coal, chiefly by their own work. They supply surplices, clerical stocks and collars, and take orders for all sorts of plain needle work.

#### TORONTO.

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

At a meeting of the Toronto Clerical Branch of the Church Social Union which was recently held, the members who were present agreed so far as possible to carry out a suggestion made by Bishop Westcott in a charge to his clergy in 1892, to the effect that they should all preach a sermon on the

Sunday before Christmas Day, bearing on the relation of the Incarnation, as a revelation of human duties, to the social problems of the day. Possibly other clergymen interested in these questions may feel disposed to do the same.

We are exceedingly sorry to hear of the continued severe illness of the Rev. Canon Logan, and we are quite sure his numerous friends will join with us in deep sympathy for him in his affliction and trust he may soon improve in health and strength.

*Holy Trinity*.—The Rev. B. C. H. Andrews has been appointed curate to this church.

*St. Alban's Cathedral* school-room was very prettily decorated on the occasion of the recent concert in aid of the funds of the Cathedral Athletic Club. A large audience listened most appreciatively to an attractive programme of vocal and instrumental music and recitations. His Lordship the Bishop of Toronto was present, and acted as chairman of the gathering. The instrumental selections were exceedingly good. The choir of *St. Alban's* was unstintedly applauded for its rendition of the choruses.

*Trinity University*.—The following is the result of the election by Convocation of members of the College Council, just concluded:—To represent graduates in arts and divinity, Elmes Henderson, M.A., Toronto; Ven. Archdeacon Lauder, D.C.L., Ottawa. To represent graduates in law, J. G. Bourinot, C.M.A., D.C.L., Ottawa. To represent graduates in medicine, C. Sheard, M.D., C.M., Toronto. To represent associate members of convocation, his Honour Judge Wilkison, Napanee.

*St. Matthew's*.—The monthly meeting of the Woman's Auxiliary to missions for the diocese of Toronto was held in the school-room last Thursday afternoon, the President, Mrs. Williamson, conducting the proceedings. There was a fair attendance present, and the business was largely of a routine character. Intelligence has been received from the Indian department that bales of goods for the Indians in the North-West will be carried for the Auxiliary free of charge. Next month the ladies will meet in *St. Paul's* school-house.

The Religious Instruction Committee of the Synod of the Church was in session last week at the Synod office. Rev. Provost Welch, of Trinity College, presided, and there were present the Revs. Principal Sheraton, Prof. Clark, C. Roper, J. P. Lewis, C. L. Inglis, and Messrs. S. G. Wood, W. F. Sumnerhayes and others. The sub-committee in whose hands the preparation of a report had been left recommended that there be religious instruction in Public schools, and that the Bible be made one of the textbooks, that it be carefully read and committed to memory for at least half an hour each day. They recommended also that facility be given the ministers of the different denominations on certain days each week, so as to give further religious instruction to the pupils. This report, after being thoroughly discussed, was adopted. It was then decided that the report be submitted for further consideration to the Synods of the other dioceses of the Anglican Church, to the Conferences of the Methodist Church, the General Assembly of the Presbyterian Church, and the corresponding bodies of the other religious denominations. The next step suggested is to hold a Conference of representatives from the separate denominations to finally decide on the action to be taken, and, if possible, obtain legislation on the question at issue.

*St. Mark's*.—The annual sale of work and Christmas entertainment of the Ministering Children's League took place last Thursday in the Masonic hall, Parkdale. The sale opened at two o'clock in the afternoon, and continued until ten o'clock. High tea was served from five to eight, and in the evening a concert and broom drill formed an attractive programme. The room was prettily decorated for the occasion, the various booths being draped in distinctive colours, and in every department a large business was done throughout the evening.

*St. Peter's*.—A very happy event took place in the schoolhouse last Monday evening, a reception having been given the choir by the music committee and members of the congregation. The affair throughout was a complete success, and heartily enjoyed by the large audience in attendance. Music committees generally might follow the good example of *St. Peter's* with profit.

At his residence on Gerrard street, last week, Mr. John Rogers, for over 50 years a resident of Toronto, passed away. He was the son of Dr. Rogers, of Portadown, Ireland, and was born there in 1815. In 1844 he came to Canada and located in Toronto. He engaged in contracting and hundreds of houses in this city were built under his supervision. He

was a faithful attendant at Trinity Church, and it is said that for 35 years he never missed Sunday worship. He was a Conservative in politics and an admirer of the late Sir John A. Macdonald. Mr. Rogers was married three times, and was the father of sixteen children. His survivors are John B. Rogers, of the great Northwestern Telegraph Co.; C. K. Rogers, Contractor; Joseph Rogers, Mrs. E. W. S. Shipman, Chicago, and Mrs. W. G. Wilson, Toronto. The funeral was private.

On Sunday last the Canon Missioner, Rev. A. W. Macnab, preached in St. Alban's Cathedral in the morning and St. Matthias' in the evening, advocating the claims of the Cathedral.

#### HURON.

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

LONDON.—At the Advent ordination by the Bishop of Huron, the following candidates for the ministry were ordained: Rev. Professor Burgess, M.A., of Huron College, London, to the priesthood—remains on college staff; Rev. Mr. Graham, the new curate of Grace Church, Brantford, to the priesthood; Mr. Cyril Anderson (voluntary prelim., Huron College) to the diaconate—appointed to Alvinston; Mr. V. M. Durnford (Huron College) to the diaconate—appointed to Point Edward; Mr. J. G. Hooper (Trinity College) to the diaconate—appointed to Teeswater; Mr. McQuillan (Huron College) to the diaconate—appointed to Heathcote.

#### ALGOMA.

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

NEWHOLM.—Mrs. Ferguson begs to acknowledge with thanks \$1 from her brother, Mr. Thos. Brondgust; also \$1 from Mrs. Fletcher, Parsonage, Port Perry. No doubt other kind friends will come forward and help liquidate debt on Holy Trinity, Newholm. Prayer and hymn books, children's magazines and Church reading, will be thankfully received by Mrs. Ferguson, Sunday-school superintendent.

SCHREIBER.—During the past summer some improvements have been made around the church. The stumps, which were black with age, have been removed. Poles were nailed on the north, west and south sides of the chancel, preparing it for banking. Mr. T. Newman kindly sent his team to draw earth, and Mr. Senit assisted in banking the whole church, which is now much warmer. A new stove has been placed in the church; seats for the choir have been put in the chancel. It is expected that more seats, a pulpit and hymn board will be made for the church. The Ladies' Auxiliary intend to hold a bazar about Easter, and will begin to prepare for it after the New Year. The congregation presented their clergyman with the sum of \$38, on the occasion of his marriage. The clergyman would like friends to send clothes to Mr. James McInraett, Nepigon, for the Indians. Please prepay freight. Mr. Newman gave the church two cords of wood.

Personal.—The Rev. Edward Lawlor, M.A., presbyter in charge of Schreiber, was united in holy matrimony to Miss Bertha J. Howey, of Pembroke, Ont. The ceremony was performed at Chapeau, by Rev. Basil S. T. Marriott, on Nov. 20th.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

The first meeting of the newly created Deanery of Souris was held at Carman on the 3rd and 4th inst. The Rev. Rural Dean Matheson, of Souris, presided. There were also present: Rev. H. D. Cooper of Holland, Rev. J. C. Dearden, Treherne, and Rev. W. P. Gahan, Carman. Rev. W. P. Gahan was elected secretary. The first session was occupied in receiving reports from the several parishes. All the clergy reported fair progress. On the motion of Rev. H. D. Cooper, it was resolved that the clergy make an effort to circulate the CANADIAN CHURCHMAN in their several parishes. On the evening of the first session Divine service was held in St. John's, and at its conclusion addresses were given by Rev. J. C. Dearden, Rev. H. D. Cooper, and Rev. Rural Dean J. Matheson. On the following morning Holy Communion was celebrated at 8.30 a.m., after which there was breakfast at the parsonage, followed by a devotional meeting, the reading being from Ephesians i. 1-14. A discussion, introduced by Rev. W. P. Gahan, subsequently took place on lay help in the Church, and it was finally decided to hold the next meeting in March at Holland.

#### SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

PINCHER CREEK.—St. John the Evangelist.—A very helpful four days' mission was held in this parish during the week immediately preceding the 1st Sun-

day in Advent, and following upon "stir up" Sunday. The rector had arranged some weeks beforehand for such a mission, and arranged for subjects to be treated of by the various visiting clergy. The choice of time was suitable, as the day appointed for general intercession throughout the Church fell within the week. The object of the mission was to arouse a greater interest in the minds of Churchmen and Churchwomen as to their personal responsibility and imperative duty to fulfil the sacred obligations and vows taken upon themselves when they became members of Christ's Church, and the privilege each one had in doing his or her part in the advance of Christ's Kingdom. There are evidences near at hand of the spread of the Gospel among the heathen. The names of Swainson and Hinchliffe are not unknown to your readers; the one is in charge of the Kiskoek Homes on the Blood Reserve, and the other in charge of St. Peter's Mission, Piegan Reserve. I only mention these facts to show how especially fitting such services as were held in this parish are. We cannot get away from the truth that, with the work of evangelization going on among the heathen at our very doors, it is impossible for us, enjoying as we do the greatest privileges and blessings of the Church, to shut our eyes to the responsibility placed upon us, and it must be ours to help by prayers, by means, and by good example, so that the missionary's hands be strengthened, and the "Word of God" not "blasphemed among the heathen." On Monday evening, November 25th, Archdeacon Tims was to have given the opening address on "The Missionary Character of the Church," but failing to do so, owing to stress of duty, the Rev. E. F. Hockley "stood in the gap" and gave a very earnest address on the subject, basing his remarks on the words of our Lord to His Apostles, "Go ye into all the world and preach the Gospel to every creature," Mark xvi. 15. He showed (1) the universality of the Gospel, "To every creature," consistent with the evangel of the O. T., that "all the families of the earth" should be blessed; (2) The need of every soul for the Gospel, declared by Scripture and confirmed by the facts of heathen darkness; (3) "Preaching," the Divine plan for its promulgation. The militant character of the Church to win the world to God by advancing the banner of Christ to the uttermost parts of the earth; (4) The Christian's privilege of responding to the Redeemer's love by taking part in the missionary work of the Church. On Tuesday, 26th, the Rev. F. Swainson followed with an address on "How the Church has and is Fulfilling her Missions, especially among our Heathen Indians." And while he regretted the fact that the population of the heathen world was, as yet, far in excess of the population of the Christian world, notwithstanding there were visible signs among missions of the power of the Gospel unto salvation. He gave a bird's eye view of the condition of the battlefield with its hosts of heathen, and the determined march forward of those comparatively few under the banner of the Cross. While to the human mind there appeared nought but failure, yet Christ's promise, "Lo! I am with you always even unto the end of the world," must win the victory for us, if we are faithful, of a good courage, and faint not. Coming nearer home, and speaking for the visible results of the power of the Gospel among the Indians on the Blood Reserve, he could not be otherwise persuaded than that however the adult population resented the Gospel and clung to their own superstitions, they evidenced a desire that their children should be taught the white man's religion, and were not opposed to the efforts of the missionaries working amongst them. He strongly and earnestly entreated that those professing Christians who enjoyed the privileges of the Gospel and had their Church's services and sacraments Sunday by Sunday, to value them highly, for they were the means of conveying precious gifts which could not be purchased by gold or silver. He urged Christians to be faithful, to be consistent, and to show the Indian, by word and by example, that what they possessed, through the merits of Christ's atoning love, they held as an invaluable evidence of God's love to the dying sinner. On Wednesday, 27th, the Rev. J. Hinchliffe, who is in charge of St. Peter's Mission, Piegan Reserve, and distant about eighteen miles from this parish, gave a most practical and vivid picture of some of the discouragements in connection with this special feature of the Church's work, and his remarks showed how valuable and necessary were the prayers, and more tangible expressions of sympathy by Christians, to lift up heavy hands and cheer aching hearts devoted to and engaged in the extremely difficult work of bringing the Indian to a knowledge of the Gospel of Christ. His address, from beginning to end, was pregnant with interest, and full of the shades and shadows of the picture, but, as he said, these things were essential and added to the beauty and character of Christ's work, just as they added beauty and character to the canvas of the artist. The readers of the CANADIAN CHURCHMAN—and I know they are not a few—would do well if they remembered St. Peter's Mission and sent forward their means, be they much or little, to

enable the missionary in charge to carry on the work of propagating the Gospel among these children of the Plains. Remember Christ's commission to His Apostles was a charge to His Church, and every member of Christ's Church must be, and by virtue of his profession, cannot but be interested, personally and individually, in the spread of Christ's Kingdom. The writer of this article will be pleased to hear that Mr. Hinchliffe has received expressions of sympathy and interest from many of the CHURCHMAN's readers and others. The work is worthy, it is Christ's work, and it is therefore work which every person enjoying to the full the blessings of the Gospel, should hasten to accomplish. To give just the outline of a few of the discouragements or difficulties mentioned by this missionary, I quote the following:

"1. *The Nomadic Character of the Indian.*—Resulting in fruitless journeys and waste of time. The adult coming under Christian influence for awhile, and then moving off. The children at the School being held there at the caprice of parents who upon the slightest pretext remove them, and so destroy, for a time, the effects of Gospel teaching and Christian example.

"2. *Self-Righteousness of the Indian.*—His desire to impress you favourably as to his character, upon first introduction. 'I am a good man.' The balance of the whole tribe may be thieves and scoundrels, but he, as he stands before you, is good, honest, virtuous, and he will assert this even if you know to the contrary—a remnant of Pharisaism which would strengthen the idea of their being the off-spring of the long 'lost tribes,' were not this characteristic found sometimes even among professing Christians.

"3. The inability of the Indian to realize any benefit that is not present. They do not realize the advantages of being Christians. They have a very weak faith in anything that they cannot see, touch, taste or handle.

"4. The influence of certain white people upon our Indians—(a) In regard to living Christian lives—(b) In regard to drinking, swearing and other vices—(c) In regard to heathen rites—and here the missionary scored those of the white population who encouraged their heathen dances by attending them, and bringing presents of food, tobacco, tea, etc., and thus, while deploring the condition of the Indian, were themselves, to a certain extent, responsible for such condition. The missionary said that the Indians were very susceptible to these things, and consequently held their annual 'Sun Dance' as near Pincher Creek as possible, to draw certain of the white population thither with their offerings to Baal. What a shame this is upon true Christianity, and what an offence to the cross of Christ, thus joining in the heathen Indians' religion of superstition and vileness. It cannot but be one of the greatest discouragements, from the very nature of it, to the propagation of the Gospel among the Indians. It is hard enough to keep those alive to their duties who have put on Christ. What shall we say of those who are receiving it for the first time? Can they possibly have a favourable impression of the Christian, or of his religion, when such things are done? The secret of success of missions in the far North of this continent, lies in the fact that they were Christianized first, then civilized. Here they have been civilized first by an influence, certainly of white origin, most degrading in kind, and now the Gospel has not only to imbue the Indian mind with a knowledge of Christ, but has also to purify his mind from the defilements of a false civilization, and this can only be done by the purer example of whites and the lessening of that demoralizing evil, viz., intoxicating drink, which is so often the curse that has to be met by those who 'bring the glad tidings of great joy' in the Gospel. The example of that truly kingly ruler in Africa, Khama, might well be followed by rulers in more enlightened countries and in more favoured localities.

"5. The prevalence of disease among the children is a difficulty which is met with in the schools. The Indian has come to the belief that he is a dying race, and they are very aggressive when any of the children at these schools sicken and sometimes die, as they do, and the parents of such children are sceptical about the white man's religion when such results follow—they take away their sick child, which has been received into the school most probably with the death germs in its system, and the unwholesome atmosphere of the Indian tepee and want of proper food and care soon end the child's earthly sufferings.

"6. Lack of means to carry on the work is another difficulty, but this was not expanded upon by Mr. Hinchliffe, but it is a difficulty which he and those engaged in such work feel very keenly. It is not too much to say that while the individual clergy resident, ministering to the white population in this country, have their own difficulties, yet they are endeavouring to arouse their people to the sense of duty of helping as far as they can these struggling missions among the Indians at our doors. The true spirit of the Church is her missionary spirit, and every congregation should be prepared to help regularly and willingly, by prayers and offerings, these



self-denying efforts put forth by our missionaries to bring the heathen to a knowledge of God and of His Son Jesus Christ. These opportunities are God-given, and it is impossible for truly Christian people to ignore them. What can you do for them in Ontario, Quebec, New Brunswick, Nova Scotia, or wherever these words are read?

On Thursday, 28th, the Rev. Rural Dean Hilton addressed the congregation on "What attitudes should be assumed by us (whites) in order that these special features of the Church's work receive stimulus?" and in a carefully prepared and worded paper set forth most plainly the duties of parishes, and moreover of individuals, towards these missions, eye-witnesses, as we are, to the efforts put forth on behalf of the heathen in our neighbourhood. He went on with these words: "I am aware that to the average man, resident in this country, the Indian is a most uninteresting subject. We had preconceived ideas, in all probability, formed ere we came into contact with the red man himself, ideas gained, it may be, from early association with the writings of men like Fenimore Cooper, but when once we have beheld the Indian in all his filth and wretchedness, and moral degradation, and selfish ingratitude—for I believe that these are characteristics of the majority of them—our ideal is fallen, our interest has weakened, and our disappointment has been the gradual development of utter indifference to the Indian's existence and welfare. However that may be, it does not take away our responsibility in the matter. The utter absence of good result, as far as the grown up portion of the tribes is concerned, does not take away our responsibility. I heard an address last Monday in Macleod, from the Governor-General, the Earl of Aberdeen, in which, in speaking of the Indian, he expressed the hope that the old saying, 'The only good Indian was a dead one,' was an expression of the past. I sincerely trust it is, for not only is the expression an unkind one, but is an evidence of the indifference to the Church's efforts to bring these unfortunate people to a knowledge of the Gospel teaching. I have not the slightest doubt but that the Church's influence on the Indian is weakened by the wretched example shown them by many white-professing Christians, with whom they come in contact. If drunkenness, and impurity, and excess, and gambling, and fraudulent dealings—the mind of the red man must argue—if these features are the outcome of the Christian belief of the white man, they don't want it, and prefer the religion of their own nation. He may, by degrees, be brought to discriminate between the consistent Christian and the mere shallow, professing Christian. And if no other opportunity were afforded of doing good to missions in our neighbourhood, than the opportunity of being consistent and careful in all our words and actions, so that they may have us for example, this, at any rate, is afforded us. "No one," went on the reverend speaker, "no one, not even the most selfish and indifferent person, can go through life without having many opportunities of doing something in the aid of missions. Here there are some people who go through life wrapped up in a thick and almost impenetrable cloak, labelled in large letters, 'Self,' who on the plea that they only wish to mind their own business, really desire to shut their eyes to all claims which others may have upon them, and to evade the responsibility which rests upon every one of us to do what we can for the cause of God and His Church." He reminded his hearers that there would come a time in the which there would be no room for opportunity. "Small comfort then that we have seized every opportunity of advancing our own interest, to the utter neglect of doing good to others, on the excuse that it was no business of ours." The services were well attended each night, and were interspersed with familiar missionary hymns. The collections, which were asked for on behalf of the two Indian missions at our doors, amounted in all to \$20.50. If this can be done in a far-away western parish where it is difficult to arouse much sympathy and help, what can be done where centres of spiritual life and earnestness are so common—thank God—in the more Eastern dioceses? Either of the missionaries—Rev. F. Swainson, St. Paul's Mission, Macleod, Alta., or Rev. J. Hinchliffe, St. Peter's Mission, Macleod, Alta.—will, I know, be glad to receive your alms or your offerings to help on the work of spreading Christ's Kingdom.

### British and Foreign.

Mr. T. E. Jeffries, of Walsall, has been appointed organist of Newcastle Cathedral.

At Oxford, the Hertford scholarship has been awarded to H. E. Dale, Scholar of Balliol.

The Rev. C. W. Darling has been appointed a Government Chaplain in the diocese of Lucknow, N. India.

The Rev. Henry Inman, for the past 36 years rector of North Searle, in the diocese of Lincoln, is dead, aged 72 years.

The Revs. E. A. Barraclough, S. J. Ellis and J. C. Hands have been appointed Canons of St. Paul's Cathedral, St. Helena.

The Rev. H. L. Goudge, M.A., vice-principal of Salisbury Theological College, has been appointed vice principal of Wells Theological College.

The Rev. J. Edleston, vicar of Gainford, Darlington, died lately. He was for 23 years senior Fellow and Bursar of Trinity College, Cambridge.

The Bishop-designate of Newcastle (Canon Edgar Jacob), has appointed the Rev. Canon Gough, the vicar of Newcastle, to be one of his Examining Chaplains.

At Cambridge, the Carus Greek Testament prizes have been awarded to C. F. Andrews, Scholar of Pembroke, and to T. K. Sopwith, Scholar of Emmanuel.

The Bishop of Ripon recently laid the cornerstone of the new chapel of the Leeds Clergy School. A large number of former students, together with several Leeds clergy, attended the ceremony.

A movement is on foot in the diocese of London, headed by the two Archdeacons, to present to the diocese for the walls of Fulham Palace, a portrait of Dr. Temple. The work will be executed by Prof. Herkomer.

The new Bishop of Rochester (Dr. Talbot) preached for the first time in his Cathedral on November 24th. He preached on behalf of the S.P.G. On the previous day he did homage to the Queen at Windsor.

It is thought probable that Canon Mason, one of the residentiary Canons of Canterbury Cathedral, will be elected to the Lady Margaret Professorship at Cambridge, rendered vacant by the death of the late Professor Lumby.

The Lord Bishop of Durham presided recently at Manchester over a great meeting promoted by the members of the Christian Social Union, of which Society His Lordship is President. Canons Gore and Scott-Holland were also present and delivered addresses.

The font of Canterbury Cathedral has just been brought back to its original position on the north side of the nave, where it was seen, for the first time in a century, on a recent Sunday. It was dedicated in 1686 by Dr. Bancroft, a nephew of Archbishop Laud.

The Hon. and Rev. Canon Bridgeman, Hon. Canon of Liverpool and Rector of Wigan, died very suddenly recently, from an attack of paralysis. He has been for the past 31 years rector of Wigan. In 1872 he was appointed a Chaplain in-Ordinary to H. M. the Queen. He was 72 years old.

At the funeral of the late Archdeacon Clarke, which took place recently at Southport, the whole corporation attended in a body, as well as all the Nonconformist ministers, Roman Catholic clergy and Jews, together with no less than 80 clergy who were headed by the Very Rev. the Dean of Chester.

A new organ has recently been erected in the parish church of St. Mary's, Handsworth, Staffordshire, at a cost of £1,300. The new organ was solemnly dedicated a short time ago, by the Lord Bishop of Bath and Wells, who preached on the same occasion an eloquent sermon from Rev. xiv. 3, 4, 5.

It was resolved, at a well-attended meeting held at Brighton lately, and presided over by the Marquis of Abergavenny, the Lord-Lieutenant of Sussex, to erect a suitable memorial to the late Bishop of Chichester. It is proposed to place a recumbent figure of the late bishop in the cathedral and to rebuild the N. W. tower.

There is one remarkable fact connected with the rectory of Houghton-le-Spring—the fact that there has been only one presentation to the living within the compass of 100 years! Canon Grey, whose decease the parish now mourns, occupied the rectory for forty-eight years; his predecessor was rector for the long period of fifty-six years.

In connection with the recent enthronement of the new Bishop of Rochester, it has been pointed out that the first Bishop of Rochester was consecrated in 604 A.D., or 1,291 years ago. This means

that there were Bishops of Rochester 200 years before there was a king or queen of England, 600 years before there was a Parliament, and 1,000 years before England, Wales and Scotland came to be ruled over by one and the same Sovereign.

It is expected that Canon Jacob will be consecrated Bishop of Newcastle early in the new year. He is a bachelor, as also are nine of his ten curates. Both he and his curates have lived together in the vicarage house. Much regret is expressed at Portsea in regard to his departure, which will be a severe blow to the Church in that neighbourhood. The bishop-designate has always shown the liveliest interest in the cause of missions and of temperance.

Canon Duckworth, sub-Dean of Westminster, was recently presented, at a crowded gathering of parishioners, with a service of silver plate and a cheque for three hundred guineas as a token of affection and regard. The presentation was made by Lieut.-General Lowry. Canon Duckworth has just completed the 25th year of his vicariate of the parish of St. Mark's, Hamilton Terrace. He will apply the money given to him to the installation of electric light in the church.

The Rev. C. E. Plumb, B.A., Tutor of St. Aidan's, Birkenhead, has been appointed Principal of St. Stephen's House, Oxford, in the place of the Rev. H. P. Currie, who has been transferred to Wells Theological School. St. Stephen's House was founded in 1876, mainly through the exertions of Drs. King and Wordsworth, now Bishops of Lincoln and Salisbury respectively, in memory of the Rev. Stephen Freemantle. Its main purpose is to receive graduates who are preparing for missionary work.

Recently the Rev. H. Shrimpton, vicar of All Saints', Aden Grove, Stoke Newington, dedicated some fresco paintings on the east wall of the sanctuary of the church. They were designed and executed by Mr. D. Bell. The first portion of the scheme has included the facing of the wall from the string-course to the springing of the window heads, and serves, with the painting of eighteen angels, with symbols, and thirty-two cherubim, to illustrate the words of the *Te Deum*, "To Thee all angels cry aloud," &c. The second section provides for the rich elaboration of twenty canopies and twenty figures of saints. A part only of this section has been frescoed—namely, twenty canopies and eight figures of saints. It is hoped the remaining twelve figures may shortly be painted.

A new church, dedicated to St. Aidan, was recently consecrated by the Lord Bishop of Manchester at Walton-le-dale. The pulpit, which is of carved oak, is the gift of Mrs. Snefe, a lady residing in the parish, as is also the clergy desk. The brass eagle lectern has on it the following inscription: "An offering to our church from the Sunday-school. November 19th, 1895." In the side chapel is a brass tablet, bearing the inscription:—"To the glory of God, and in reverend memory of Edward Haydock, a man of faith and good works; this chapel is erected by his widow, Ellen Haydock, A.D. 1895." The font is from an original design by Mrs. Lillie. It is Rainhill stone, square in form; the shafts and capitals are after those of the fonts in the Cathedrals of Canterbury and Winchester. Three of the panels are filled with the inscription, "Jesus is the name which is above every name," while the fourth has an ark carved upon it with waves beneath. It is the gift of the Rev. P. A. Lillie, the new vicar. There have been several other gifts. The church is without endowment.

Winchester had in the past centuries the reputation of being a nursery of bishops and prominent ecclesiastics, and William of Wykeham would still have just cause to be proud of his college in this respect, for at the end of the nineteenth century it can number nine living bishops amongst its sons, all, by the way, pupils of Bishop Moberly between 1837-59. Canon Edgar Jacob's elevation to the See of Newcastle makes the ninth Wykehamist bishop, the others being:—Bishop Macrorie, of Maritzburg, 1869-92; Bishop Kestell Cornish, of Madagascar, 1874; Bishop Ridding, of Southwell, 1884; Bishop Wordsworth, of Salisbury, 1885; Bishop Randall, of Reading, 1889; Bishop Gott, of Truro, 1891; Bishop Yeatman, of Southwark, 1891; Bishop Awdry, of Southampton, 1895. In a letter to the *Times* on the progress of the Winchester Quingentenary Memorial, Dr. Fearon (Head Master of Winchester) says it was originally agreed that the memorial should take a double form—first, the completion of the unfinished chantry in the cathedral, in which rests the tomb of William of Wykeham; secondly, the erection of some memorial buildings at Winchester College for purposes of use and beauty:—(1) It has been decided (he continues) reverently to leave untouched every single bit of existing work in the Founder's chantry; simply to place sculptured figures in the vacant

niches of the altar screen. This work is now being carried out by Mr. G. Frampton, A.R.A., under the direction of Mr. T. Micklethwaite, F.S.A. (2) The memorial buildings are rapidly rising; they promise to be of immense value to the school. They are intended to cultivate and develop various wholesome interests which lie outside the ordinary school curriculum. These may be described as mainly three—love of natural history, love of art and architecture, love of archaeology, including especially the history of the college and city of Winchester. The buildings have been admirably designed by Mr. Basil Champneys to meet the needs of these three interests. The number of subscribers to the fund is nearly 1,100; the amount subscribed over £8,000. A considerable sum, however, is still required to complete the scheme "as it ought to be completed."

### 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.

#### Christian Science.

SIR,—At a time when men's minds are somewhat strongly directed towards the Christian Science movement, and in spite of the abject failure of some of its attempted cures, it can number its disciples by hundreds, and is gaining fresh converts everywhere, it may be of service to my brother priests to know that in spite of its name, one of the fundamental positions of this body is the denial of the Godhead of Jesus Christ. To join it is to deny Christ just as surely as to offer incense to heathen gods is to do so. The scientists endeavour to hide this by talking of the "Divinity of Christ," and saying that they acknowledge "the Son and the Holy Ghost, and man as made in the Divine image," and similar phrases, but ask them plainly if they believe that Jesus Christ, the Son of Mary, is God, and they will either deny it, evade it, or take refuge in silence. I myself interviewed one of their leaders who answered the above question as follows: "No! He was the Son of God, and therefore could not be God. I believe insistence on this point is the most effectual way of preventing the spread of the heresy, for very few comparatively will knowingly deny our Lord, though when once they have done so it may be hard to induce them to repent and acknowledge their error."

ROBT. W. RAYSON.

#### Church Losses.

SIR,—A week or two ago we were treated to a clear, good article upon the cause of Church losses. It is so nice to hear about personal salvation; even a parson who never mentions conversion can rejoice over one sinner that repenteth. To the aching hearts of toiling clergy situated like the old woman who lived in a shoe, it is cruel censoriousness to ask if they are anxious about individual souls. The question comes from a spectator and writer, not from one who is a shepherd or in any living sense a father-in-God to many frail and wayward children. The begrimed miner knows something about the work entirely hidden from the neat and dapper reporter hunting for news. Perhaps a word from one now moderately dusty may not be too forward. St. John the Baptist came preaching, "Repent, for the kingdom of heaven is at hand." His address was to the multitudes, and various classes among the assembled crowd. Was St. John to blame if individuals did not take his warning home to themselves? Was he open to rather sneering criticism because conversion was not mentioned at all? Was there a Sunday-school in the desert for teaching about the kingdom? Again, the Christ appeared with the same message, "Repent ye, for the kingdom of heaven is at hand." What evidence is there that our Lord went about with personal salvation as His war-cry? How ridiculous and worse such language is in connection with the name of our Saviour! Such writing may savour of piety, but shows still clearer signs of superficiality of thought and treatment. One feels ashamed to press this point before devout students of the life and teaching of the great Exemplar. Suffice it to remind ourselves of St. Matthew iv. 23, "And He went about all Galilee preaching the Gospel of the kingdom"; St. Luke ix. 1-2, "He called His twelve disciples and sent them to preach the kingdom of God"; of St. Luke x. 1-9, "The Lord chose other seventy, and sent them two and two, and said heal the sick and say the kingdom of heaven is at hand." Our King seems to have had

the kingdom for a rather constant theme, and doubtless the twelve and seventy did as they were told. What that kingdom was and is none but the prejudiced can doubt. That the lover of souls should lay himself open to pious rebuke is a pity indeed. What shall we say of his hardness of heart in offering the stone of "the Gospel of the kingdom" for the bread of individual salvation, the Gospel of the strolling evangelist so deeply versed in the needs of dying humanity that we are to set them up in our theological lecture rooms for a veneration forbidden to be paid to Ignatius or Cyprian, with a rather blasphemously perverted text beneath their respected busts. They need not that any should testify of man; for they know what was in man. Moreover, it was to the despised Galileans that the subject was expounded so continually. Surely our Lord must have known that such teaching would not touch the heart of the average hearer so lacking in thought and mental range. If such an assertion be true, then the Truth was woefully mistaken in His efforts to satisfy the hungry hearts of most needy sinners. Some may prefer to think this language well meant, but mistaken, especially when we have to present to the humblest man or woman the stupendous miracle of the Incarnation, to be grasped as a necessary part of a Christian's faith. That word, I think, solves the difficulty. The faculty which can take in the Gospel of the Incarnation can also take in the Gospel of the Kingdom. May we not hope to be beaten with but few stripes for helping on the fulfilment of these words, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."

S. D. HAGUE.

#### "Roman Absurdities."

SIR,—When we turn to the United States the same absurdity confronts us. The *Freeman* tells us that in 1850 there were only 61,000 Roman Catholics in that country; that is to say, a little more than one quarter of one per cent. of the population of 23,192,000 (Mulhall, p. 450), and that in 1890 they numbered 7,977,278, or about 12 four-fifths per cent. of a population of 62,481,000 (Mulhall, p. 450). Chamber's Enc., whose figures agree closely enough with Mulhall's, states the population for 1880 as 50,442,066, of whom 12 three-fifths per cent., or 6,370,858, were Romanists. So that, admitting the *Freeman's* figures for 1890 to be correct, it will be seen that at the latter date they have relatively the same proportion to the population as in 1880. In the face of the fact that during the last decade they only kept pace with the population, it will be interesting to enquire into the alleged enormous growth between 1850 and 1880. According to Mulhall, p. 116, Cardinal Gibbons claimed in October, 1889, at the opening of the Washington R. C. University, that in 1789, when Dr. O'Carroll was consecrated, the Roman Catholics only numbered 40,000, and that they then numbered about 9,000,000. It is true that his estimate of their strength at the time he spoke was too generous, but it was probably based on the figures of 1880, and perhaps is an indication of the results he expected the soon to be completed census of 1890 would show. But there is no good reason for supposing that his estimate of 40,000 for 1789 was incorrect. But it is absurd to suppose that between that date and 1850, 61 years, they only increased by 21,000, or 52 per cent., while the population increased during the same period from 3,930,000 (1790) to 23,192,000 (Mulhall, p. 450), or 19,262,000, about 490 per cent.; and that too during a period the latter part of which, at least, was remarkable for the large Irish influx. But that from 1850 to 1880 they should have increased by 6,309,858, nearly 103½ times, or a yearly average of 210,328 persons, while the population only increased about 118 per cent., or nearly one and one-fifth times, is also ridiculous. It is true that the *Freeman* states the Roman Catholic population of Texas and California, in 1850, as 38,000, and may thus mean that these two districts were not included in the statement of 61,000 for the United States. But even then this difference only makes the absurdity a trifle less absurd, and both these States had then been admitted to the Union. The article fails to give the Roman Catholic population of England in 1850, but states that it has now increased to 1,690,921, with 1,626 more churches and 2,000 more schools than at that date. However, Dean Farrar, of Canterbury, in his recent article, in the *Fortnightly Review*, entitled "The Romanizing of England," states the number of chapels in England in 1850 as 581, and in 1890 as 1,335; and the number of schools in 1892-93 as 967. If his figures are correct, and he seems to quote from the Roman Catholic Directory, how absurd, to put it no stronger, is the statement that the increase alone in churches and schools is fifty per cent. greater than the number now in existence. Besides, as Dr. Farrar points out, and he seems by no means to be an optimist as regards the prospects of his own Church, Dr. Benson's statement that the Roman Church in England "effected a multiplication of edifices and institutions, but not

of souls," is justified, for the increase in machinery is out of all proportion to the numerical strength of the Roman Communion. I find by the last religious census taken in England (1851) the Roman Catholic population to have been 610,786, or 3 and two fifths per cent. of a population of 17,927,609. (Cutts's Turning Points of English Church History, p. 315).

Mulhall, p. 116, gives the Romanists in 1882, as 1,068,127, or a little less than 4 and one-tenth per cent. of a population of 26,109,000, 1881 (Mulhall, p. 444). A correspondent writing to the *Anglican Church Magazine*, early in 1891, as appears from your issue of 26th March of that year, states the Romanists in 1840 as 800,000, that is to say, nearly 5 per cent. of a population of 16,038,000 (1841) (Mulhall p. 444), and in 1890 as 1,356,000, giving his authority as the official organ of the Society for the Propagation of the Faith, in which case they would have constituted about 4 and seven-tenth per cent. of a population of 29,016,000 (1889) (Mulhall, p. 444). This may be briefly summed up as follows: In 1840, the Roman Catholics claimed to form nearly 5 per cent. of the population. In 1851, the religious census showed them to form 3 and two-fifths per cent. In 1882, Mulhall gives them as nearly 4 and one-tenth per cent. In 1890, they claimed about 4 and seven-tenths per cent. and the *Freeman* claims them to have formed about 5 and four-fifths per cent. of the whole population. It is not at all certain, in the absence of a religious census, that the present claims of Roman Catholics as to their numbers are correct, especially when we know that Roman Catholic marriages have fallen to a little over 4 per cent. There certainly seems to be considerable difference of opinion. Thus, Dr. Farrar states that Fr. Werner computed the Roman Catholic population, in 1888, at 1,359,837, and Rev. D. Smith, of Sydney, C.B., in a very interesting letter in your issue of 28th June, 1894, pointed out that the Catholic Directory, published before 1888, gave it as 1,354,000. While Dr. Cutts, p. 317, states that "Ravenstein, an authority on the subject, in his *Denominational Statistics* (1870) calculates that there are, or were, lately in England, about 180,000 Romanists (surely a typographical error) and that Whitaker's almanac for 1883 estimates them as 2,000,000." However, we need not feel surprised if there is a slight increase when we consider the large Irish immigration which has set into the large cities of England, and that more than 75 per cent. of such immigrants are Romanists, and, even admitting the full extent of the *Freeman's* claim, we may well ask whether the increase is anything to appal us, and whether it is as great as it should be; especially when we know that, from time to time, pessimistic articles by Romanists appear in English journals, admitting that the Roman Church is not making anything like the progress it should make, but rather that there is a considerable leakage in progress. Those who wish to know just how many hundred years the Romanizing of England will take to effect by the process of individual conversions, which Cardinal Vaughan tells us is the only feasible plan, may figure it out for themselves. At the same time we are gravely informed that "According to the *Liverpool Catholic Times*, some very important conversions have recently taken place. In one of our late issues we referred to that of Mr. C. E. Goppet, warden of the Protestant Church of St. John, Hammersmith. Two distinguished English ladies have been received into the Church. They are the Countess of Cottenham, widow of the third Earl (who died in 1881), and her daughter, Lady Mary Pepys, sister of the present Earl, who was born in 1878. And thus does the cause of Catholicity advance the world over." If we could be twitted with the perversion of half a dozen bishops, a score of deans, an half hundred of the Royal Family and the older peerage, and thousands of the lower clergy and laity, we might begin to despair. But when so much is made of a churchwarden, a dowager countess with a little known title created in 1850, and her seventeen-year old daughter, we must surely consider it a sign of weakness.

L. STONE.

#### BRIEF MENTION.

There are still 10,000,000 square miles of heathen lands unoccupied by missionaries.

In heathendom a number about equal to the population of Great Britain die annually.

The Princess of Wales had printed for private distribution some songs which she has composed for the zither.

The Rev. J. H. S. Sweet, rector of Newcastle, N.B., has been appointed rector of St. James' Church, Victoria, B.C.

\*Cutts gives 17,926,607, but this is because of an error of 1,002 which he makes in addition, and the former figures are correct as they agree with Chambers.

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The Church of England waifs and strays' society received an anonymous donation of \$4,840.

Private companies in Japan have submitted to the Government plans for over 2,000 miles of new railways.

The Berlin royal library has acquired a Semitic manuscript by a Hebrew doctor of the fourteenth century which promises to throw much light on the history of medicine.

The Rev. J. H. Ross, late curate of St George's, Guelph, who is on sick leave, is now rapidly improving, and will soon be able to resume clerical duty.

At the beginning of the century France had 27,000,000 people to Britain's 16,000,000. Now it is said that Britain's population exceeds that of France.

In Chicago, according to the evening *Journal* of that city, there are nearly 250,000 Irish, 75,000 Canadians, 45,000 English, 40,000 Scotch, and 5,000 Welsh.

Dr. Burdon has resigned the Bishopric of Victoria, Hong Kong, which he has held for twenty-one years. Dr. Burdon went out to China as a missionary as far back as 1852.

There is one missionary to every 50,000 Jews in the world. Altogether there are forty-nine societies at work, with twelve stations, having a total of 884 workers, ordained or not ordained.

The Rev. W. J. Ancient, of Londonderry, N.S., has been appointed diocesan secretary to succeed Rev. J. O. Ruggles, who died last summer.

Flies and mosquitoes were so numerous in Iceland last summer that the farmers had to wear gloves and face masks while working in the fields.

At the Anglican Missionary Conference, to be held in Maritzburg, South Africa, shortly, the Holy Eucharist is to be celebrated in the languages spoken in the province, Dutch, Kaffir, Zulu, Sesuta, Bechuana, Tamil, concluding with a celebration in English.

Just before Empress Eugenie left Paris for England, she accepted as a gift an interesting relic of her son. It was a small, full-length portrait in clay, by the late Prince Imperial, of a forest ranger at St. Cloud. The sculptor, Carpaux, touched it up while the prince was at work upon it.

The Very Rev. Dean Partridge, of Fredericton, left last week for Bermuda for the benefit of his health. Before his departure, he was presented with a purse of \$250 by the cathedral congregation.

Frederick the Great was a devoted student of philosophy and poetry. Macaulay draws a curious picture of him during the darkest days of the "Seven Years' War," with a dose of corrosive sublimate in one pocket, and a lot of bad poetry in the other.

The senior warden of St. Paul's Church, Toledo, Ohio, has carved, and entirely made by hand, a Litany desk, which he presented to Trinity Church, as a memorial to the late wife of the rector, the Rev. Charles Scadding.

#### Christmas—the Nativity of Our Lord, or the Birthday of Christ.

Almighty God, Who hast given us Thine only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; grant that we, being regenerate, and made Thy children by adoption and grace, may daily be renewed by the Holy Spirit; through the same our Lord, Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.

"Glory be to God on high, and in earth peace, goodwill towards men;" such was the song of the angels on the first Christmas Day, and this is the song we too sing as, year by year, we keep the birthday of Christ.

Let us take care, then, that as far as in us lies, there is "peace on earth"—no quarrelling and unkindness, no envyings or jealousies, no rude, loud tones, or bold unchristian ways, in this happy time—only peace and love.

At Christmas, grown-up people often devote themselves to children, and try that at least the little ones in every family may be very happy; and it is well if they do this in memory of their Saviour, who once hallowed childhood by becoming Himself

a child, and who had a tender love for children, and bade His disciples, "Suffer them to come unto Him." It is well, too, that the little ones themselves should rejoice in the Holy Christ Child, and remember all through this blessed season why it is a happy time—because "Christ was born in Bethlehem." Thus the very pleasures and amusements that serve to mark Christmas week will recall the thought of our Lord's presence amongst us, which it is the object of the Church in her "times and seasons" to keep always before our minds and in our hearts.

This is the first festival in the year. Let this remind us that, from the first, from the beginning of our lives, from childhood, we are dedicated to Christ, who for our sakes became a child, and began life as we all begin it—an infant in His mother's arms; let it remind us that from the very first, while we are still children, we are called to serve God, to do His will.

And it is indeed fit that all of us, young and old, who through Advent have dwelt upon the thought of our Lord's coming, should, now that we commemorate His birth, remember our own spiritual birth in baptism. By the petition they are taught to offer in this collect, Christians are reminded not only that Christ was born and became a child for their sakes, but that they, through Him, are born again and made children of God. And still the Advent thought of "preparation" lingers with us through the holy Christmastide; for if we would prepare for the second coming of the Lord, for whom we look, we must strive to be obedient children of our Father in heaven. Christ has taught us, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3). Let us, then, earnestly pray that we may be "daily renewed by the Holy Spirit"—that spirit first given us when we were first made children of God, and of whom alone we can learn child-like humility, obedience and faith.

#### The Bright Side.

Don't look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them.  
For the cloudiest night has a hint of light  
Somewhere in its shadows hiding;  
It is better by far to hunt for a star,  
Than the spots of the sun abiding.

The world will never adjust itself  
To suit your whims to the letter,  
Something must go wrong your whole life long,  
And the sooner you know it the better.  
It is folly to fight with the Infinite,  
And go under at last in the wrestle;  
The wiser man shapes himself into God's plan  
As the water shapes into a vessel.

#### Prang's Holiday Gems.

Messrs. L. Prang & Co., the great art publishers, Boston, have issued their products for the coming holiday season, and the first thing noticeable in them is their thorough American character in design, engraving and printing, all being done in that country. The cards and greetings for Christmas and New Year are most felicitously intended and prepared, and remembrances for near and dear ones are supplied in many happy forms. The flowers are utilized to render most sweet and attractive these seasonable remembrances, which always convey tender sentiments, and perpetuate fond memories. Sweet peas, roses, chrysanthemums, pansies and violets are most employed, as they are always pleasing favourites. There are also glimpses of youth and beauty, of friendship, love and home, and the pictured sentiments will touch tender chords in many hearts. One of the more pretentious publications is "Six British Authors," celebrating in exquisite portraiture, with fitting selections and views of the birth-places of each, cherished memories of Shakespeare, Tennyson, Wordsworth, Browning, Burns and Byron, and graced with an illuminated title page. This will form a neat holiday gift. "Our Poets' Calendar" presents a galaxy of American celebrities, including Longfellow, Whittier, Lowell, Holmes, and this, while not as pretentious as the British Poets' Calendar, yet will appeal more closely to American feeling, and will be a general favourite. The coloured portraits are beautifully

executed. "A Posy of Sweet Peas," culled by Bessy Gray, is a charming bouquet of summer beauties, richly set in garniture of selected and original verses, typifying this most dainty of blossoms. "From a Poet's Garden," most elegantly illuminated, is composed of selections from Shelley, illustrated by Bessy Gray, and it is as pretty a conceit as has come often from the combined efforts of designer and printer. The Prang publications at this holiday season are replete with miscellaneous calendars for '96, which are in variety to suit the most fastidious seeker for the beautiful and rare, in these things of ornament and usefulness. "A Calendar of the Seasons," each season typified by a little miss who pictures its features; it is as pretty as pretty can be. "A Violet Calendar" has the general fragrance of the spring beauties, which will be diffused into the life of those who may daily sniff them. There are many more, modest and yet thoroughly enjoyable calendars, representing lilies of the valley, sweet peas, pansies, forget-me-nots, and other floral favourites, simple and inexpensive, and yet carrying a wealth of good feeling and hearty cheer for the gladder season of all the year. The Prangs supply the tastiest and neatest of the holiday souvenirs. Prang's art publications are sold at all book stores.

#### The Yule Log and Mistletoe.

Yule, as you know, I am sure, was the ancient name given to Christmas, and the burning of the Yule log is an old Christmas ceremony of our Scandinavian ancestors, who, at their feast of *Jutul*, kindled great bonfires in honour of their god, Thor. Now, it is only in large country houses that they keep up the custom of burning the Yule-log, though we all—or most of us, at any rate, I trust—sit round a blazing, cheerful fire on Christmas evening. The mistletoe, or *All hael*, was cultivated by the Druids; but it grows on apple trees principally, not on oaks, as has been sometimes supposed; and the Druids, when they had selected a grove of oaks for their heathen worship, used to plant apple trees about the place, so that the mistletoe might be trained about the trunks. The mistletoe was carried in the hands of the Druids during the festival of Yule-tide, and then laid on their altars as an emblem of the life-giving advent of the Messiah.

#### The Sentiment vs. the True Spirit of Christmas

The spirit of joy hath far more power than the spirit of heaviness. Metaphysicians declare that the impressions of pleasure are much more lasting than those of pain. The festivals and jubilees of the Church have made more converts than its fasts and its terrors. Thus Christmas-keeping has appealed to all humanity. It has illustrated the love and mercy of God, and has been more efficacious in attracting souls than all the penalties of the law. We were made to be happy, and the soul instinctively recognizes and claims its portion at the Christmas-tide, if ever the perennial joy which descended upon the lost earth with the coming of the Christ-child, penetrates upon the anniversary of His birth, even the dullest soul.

#### Peace and Good Will.

Peace? Yes, that is, after all, and above all, our Christmas gift! To make joy for others, to behold their joy, to rejoice in it, is the joy unspeakable. And why? Because it is God-like and Divine! Even so the Father joys in our joy, and the Son perfects His joy in completing ours. Peace is the product of passing out of the human into the Divine element and activity. No man is peaceful who cannot share, in some faint way at least, in the experiences of his Father and his God. That is the only real absorption into the Divine, the perfection of which heathen philosophy has dreamed as its highest goal, but which the Gospel alone has brought to light, and made accessible and attainable. How much our Christmas Sunday has in store for us! May we all indeed realize its richest treasures and feast our souls upon them. May it be the happiest of happy Christmas days that comes once more to us. As we hear our children sing, may it be the echo of the angels' song; and as we united with them in praising Christ the Lord, may His peace enter into our hearts and abide there forever more.

## St. Thomas's Day.

"Be not faithless, but believing."—John xx. 27.  
How oft, O Lord, Thy face hath shone  
On doubting souls whose wills were true!  
Thou Christ of Cephass and of John,  
Thou art the Christ of Thomas too.

He loved Thee well, and calmly said,  
"Come, let us go and die with Him";  
Yet when Thine Easter news was spread,  
'Mid all its light, his eyes were dim.

His brethren's word he wou'd not take,  
But craved to touch those hands of Thine;  
The bruised reed Thou didst not break;  
He saw, and hailed his Lord Divine.

He saw Thee risen: at once he rose  
To full belief's unclouded height;  
And still through his confession flows  
To Christian souls Thy life and light.

O Saviour, make Thy presence known  
To all who doubt Thy word and Thee;  
And teach them in that alone  
To find the truth that sets them free.

## The Hidden Treasure.

## CHAPTER XXI.—CONTINUED.

"She may not be able to help it!" said Jack. "Do you not see, dear father, that she must answer any question the priest chooses to ask her? With this engine of confession in their hands, the churchmen hold the inmost keys of every man's home and family!"

"A plague take the whole of them!" exclaimed Master Lucas.

"A plague is like to take them, and that before long, if all we hear about the breaking up of the religious houses be true!" said Jack. "It is because they know how it will take the power out of their hands, that the priests so oppose the spread of the Gospel!"

"Are you and Jack going to stay all night in the cellar, and catch your deaths with the damp?" called Cicely from the top of the stairs. "Here is supper all ready, an you would but draw the wine and ale. I am sure you need your supper as well as the good father yonder, who is ready to eat the very salt and trenchers, he is so sharp set."

At supper Father John was the merriest of the party. Like many easy-going people, he had the gift of putting far off the evil day, and persuading himself that what he wished not to happen never would happen. He had made what was for one of his habits a great sacrifice of ease and comfort, to warn his young friend, and he was inclined to take the reward of his good deed. He praised Cicely's cookery, paid Anne various old-fashioned compliments, and made her very angry by telling her she was a foolish girl to wear out her life in a nunnery. She had far better marry some stout young bachelor and bring up a dozen of sturdy lads and lasses to comfort her in her old age.

"I would you could persuade her to think so!" said the baker.

"I have already told you, father, that I look upon myself as the vowed bride of Heaven!" said Anne, with more asperity of tone and manner than altogether suited the character she avowed. "If I am to hear any more of such discourse, I shall retire from the table."

"Hoity, toity!" said Father John. "Since when hath it been the fashion for maidens to threaten their fathers, either natural or ghostly, in such wise? But come, I meant no offence. I did but say what I truly think. I am an old man, my daughter, and I have seen much more of the world than you have, both in the cloister and out of it; and I tell you in all seriousness, that a woman who brings up ten children in honour and in the fear of God, does a more acceptable work in His eyes, aye, and bears more pains and penances too, than any cloistered nun since the days of St. Bridget. Think you the vigil is not as acceptable which is passed in soothing and tending a sickly, suffering babe, as that which is spent in lying on a chapel floor?"

"I should say so!" said Cicely, much edified; "and yet nobody thinks there is any merit in a wife's or a mother's care of her family, because it just comes in the plain course of nature."

"That is to say, it comes in the course of God's Providence!" said Jack. "The one state of life is God's appointment, and the other is man's device!"

"I say not that!" rejoined Father John hastily. "Doubtless the cloister is appointed for some as well as the family. But come, Mistress Anne, since that is your name, be not displeased with me, who am a man old enough to be your grandfather, and a priest beside, but pledge me in a cup of this sweet wine, which is just fit for a maid's drinking."

"I thank you, but I drink no wine!" said Anne coldly.

"Anne, you are scarce civil!" said her father. "I pray your reverence, pardon her ill manners."

"Oh, let her have her way!" said the old priest. "Caprice is the privilege of woman, and it were hard to rob them of it. Young maids love to say no!—eh, daughter!" he added, with his jolly laugh. "We all know what that means. The 'I will not!' of a bishop and that of a young maiden come to much the same in the end."

Good reason as they had for gravity, neither Jack nor his father could forbear laughing at Anne's discomfiture.

"Come, never mind it, child, and do not spoil the evening by peevishness!" said her father. "Who knows how many more happy evenings we may spend together? Father John, will not your reverence take another cup of wine?"

"No more, no more!" replied the old man. "I am no tosspot, my good Master Lucas, though I love a social cup now and then. I would fain go to rest since you are so kind as to give me a bed, for I am weary with my ride."

"When did you and Anne go to church?" asked Jack as he returned to the parlour, after lighting the priest to his chamber.

"Anne was not at church with me!" replied Cicely surprised. "I left her in the little cabinet yonder, while I went to carry some matters to Dame Higby. She had been at the church nearly all day."

Jack started. Then Anne had perhaps heard the whole. What use would she make of her knowledge? He could not guess. He went at once to his father's room and told him what he had heard from Cicely. Their conference lasted long with no very satisfactory result, and at last it was decided to wait till morning.

"The morrow is the feast of St. Michael," said the baker. "They will hardly do anything on that day, and we shall have time to think a little. would Master Fleming were here. I think you were best set out for London to-morrow. But Jack, if you have any of these books, I pray you hide or destroy them this very night and without delay."

## How to Make Some Delicious Sweets for Christmas.

Take candied pineapple, cut into cubes and dip it in fondant once or twice, as may be necessary to cover it well, then harden, says *Christmas Ladies' Home Journal*. Still another is to cut the pineapple in pieces pointed at one end and wider at the other, and dip the wide end in fondant, leaving the other end uncovered. Cream cherries are candied cherries used in the same way as the pineapple. Do not use a whole cherry for the top of the candy, as half or even a quarter is enough. Stuffed cherries are made by taking candied cherries and cutting them so that there will be four or eight points to stick up; fill the inside of each cherry quite full of fondant, so that the points will lie against the fondant, thus making a pretty candy which will look something like a flower. To make pecan creams, take a ball of fondant, flavour to taste, dip in melted fondant and lay a pecan nut meat on top and let it harden. Cream almonds, same as pecan creams. Almonds may be dipped in melted fondant if desired. English walnuts may be used in the same way. To make raspberry creams, add to a dessertspoonful of raspberry jam enough XXXX or confectioner's powdered sugar to make a paste; if not acid enough to taste like the fruit add a speck of tartaric acid. Make into balls, melt some of the hardest fondant you have and add a few drops of red colouring; dip the balls twice if necessary, as it sometimes will be.

## Hints to Housekeepers.

CHRISTMAS MOLASSES CAKE.—Mix two cupfuls of molasses, one cupful of lard and one teaspoonful of soda together. Add flour to knead stiffly, and roll very thin. Cut in any shapes. Blanch one cupful of almonds and halve them. Chop part of them finely and sprinkle the cakes. Arrange the halves in figures on the large shapes. Watches and brown animals show to advantage in this dough.

RICH DATE CAKE.—Mix any nice layer cake and bake six layers. Remove the stones and chop a pound of dates. Beat the whites of two eggs stiff, add two cupfuls of fine sugar, and a spoonful of almond flavouring. Mix part with the chopped dates and spread between the cakes. Use the remainder on the top, and ornament with whole dates with the stones removed.

CHRISTMAS SNAPS.—One cupful each of molasses and sugar boiled together. Add a small cupful of butter, one-half of hot water, one teaspoonful of soda, two of ginger, and flour to roll out. Cut in squares and bake quickly. Ice the top and sprinkle with small candies, or cut in rings and sprinkle with sugar before baking.

K.D.C. cures dyspepsia.

CHRISTMAS CAKE, No. 1.—Cream two cups of sugar and one of butter with the hand. Beat the yolks of three eggs with a tablespoonful of orange-flower water, add to the cream, with the grated rind of a lemon and one-quarter pound of flour, and stir a little before adding the whites of eggs, beaten not stiffly, but to a froth. Mix all together with a spoon, adding sufficient flour to knead in a stiff dough. Roll out very thin. Cut into little cakes, figures of any kind, animals, etc., with tin forms, or lay paper shapes upon the dough and cut round them with a sharp knife. There is an opportunity here for great originality. Bake in a moderate, even oven. When done, the light should shine through them.

CHRISTMAS CAKE, No. 2.—Cream two cups of butter and one cup of sugar. Add two well-beaten yolks of eggs, one teaspoonful of soda dissolved in two tablespoonfuls of sweet milk, the grated rind of a lemon, and flour for a stiff dough. Finish as directed above. Either variety of cake will keep for months in a dry place. These cakes may be made a week before Christmas, and not frosted till the preceding day.

K.D.C. Pills cure chronic constipation.

APPLE CUSTARD.—Peel and core twelve apples and stew them to a pulp, with the thin rind of a lemon and a bit of cinnamon; rub through a sieve and return the puree to a stewpan, with one ounce of potato flour, eight of sugar and two of butter. Cook this over a slow fire until quite dry, and when cold beat into it six whole eggs; pour into a buttered mould and bake in a very slow oven. Turn out and serve with whipped or sweetened cream, vanilla sauce, or soft custard.

OYSTER PIE.—Drain the liquor from a quart of fine oysters and put on to boil with a lump of butter the size of a walnut, pepper, a thickening of stale bread crumbs and a half cupful of milk well beaten together. Boil a few minutes, then throw in oysters and cook five minutes. Remove from the fire and when merely warm beat in yolks of three eggs. Line a buttered dish with rich paste and fill with crumpled white paper, or old napkin to support the lid of paste, and bake until lightly browned, when remove paper or napkin and fill with the oyster mixture, set back in oven for a few minutes, and send hot to table.

K.D.C. the household remedy for stomach troubles.

DUTCH APPLE PIE.—Mix one pint of flour, half a teaspoonful of salt, and a teaspoonful and a half of baking powder; rub in two tablespoonfuls of butter, pour on this one egg and a large two-thirds cupful of milk beaten together thoroughly. Mix all quickly and well. Spread the dough about half an inch thick on a buttered baking pan. Place in rows upon this dough four large apples, which have been pared, cored, and cut into eighths, sprinkle with two tablespoonfuls of sugar and a slight sifting of cinnamon. Bake in a quick oven for about twenty-five minutes. Serve with sugar and cream or a simple sauce.

K.D.C. the mighty curer for indigestion.

# When Your CAKE Is All Dough



When your cake is heavy, soggy, indigestible, it's a pretty sure sign that you didn't shorten it with COTTOLENE. When this great shortening is rightly used, the result will surely satisfy the most fastidious. Always remember that the quality of COTTOLENE makes a little of it go a long way. It's willful waste to use more than two-thirds as much as you would of lard or butter. Always use COTTOLENE this way, and your cake and pastry will always be light, wholesome, delicious.

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### The Holy Child.

Once long ago the red sun was setting over a sandy desert. A gray-haired man and a young woman with a little child were travelling over the desert. The woman was sitting on an ass, which the old man was leading. They were coming home from a far country, whither they had fled because they feared that the little child would be killed by a bad king! God's angel afterward told them they might come home. The king was dead. The Child was safe.

And so they rode across the sands, and passed some rivers and rocky mountains, and at last came down upon a green, grassy plain, with a few hills here and there, and on one hill was a little town, with a big flat-roofed house, called by the Jews a Synagogue, which means a place where people come together to pray.

Here the Child, whose name you know, spent many happy years. He had a great deal to do and to suffer before He went back to His Father in

Heaven; but He was not in any haste to grow up and to begin His work. He waited till His Father should tell Him what He wished Him to do. He waited nearly thirty years. Was not that a long time? Did Jesus lose that time? No. He was serving and pleasing God as much when He was learning to read at His mother's knee, or at the shore, or healing the sick, or hanging on the cross.

How pleased boys should be to think that Jesus was once a happy boy! and enjoyed His play, without being selfish, or quarrelling. There are some stories told about Jesus when He was a boy. They are not in the Bible, so we do not know that they are true. But there is one pretty story told about Him at twelve years old. You can read it in the end of the second chapter of St. Luke. And see how at the end of it St. Luke says, "Jesus went down to Nazareth, and was subject" to Joseph and Mary—that is, He obeyed them reverently, though He was so great and holy. And again we read, "Jesus grew in wisdom and in stature (or height), and in favour with God and man." Every one who saw Him loved this happy Boy who loved every one.

If you love others you are sure to be loved too. If you pray to God to make you useful, He will answer you by first making you good. That takes a long time, but if you are patient God will give you something to do for Him when He sees fit.

### True British Soldiers.

Perhaps few stories of battle so thoroughly illustrate what we are pleased to consider the true British spirit and way of doing things as the little incident of a reconnaissance before the battle of Ulundi, of which Lord William Beresford was the hero. The British were almost led into a terrible trap, and discovered the danger only just in time. They turned to retreat, and the Zulus poured in a volley which brought down the grey horse of a mounted infantryman. His rider fell head-foremost. The rest thought that both man and horse were killed at first, but the former soon struggled to his feet with his face covered with blood and dazed with his fall. Lord William Beresford, seeing what had happened, pulled up, and in face of advancing hosts of yelling savages within easy range, quietly trotted back and told the man to mount behind him. With a cool courage, scarcely second to Lord William's, the man refused,

noble fellow that he was, preferring the certain sacrifice of his own life to the probability of destroying his preserver. The reply was admirable, terse, and telling. The savages swarmed closer and closer, bullets rattled around them; the two who lingered were almost within reach of the assegais, when Lord William, who knew there was no time to argue, replied—"Get up, or I'll punch your head!" The man obeyed, and rescuer and rescued escaped.

### "A Prominent Witness."

Rev. J. M. McLeod, pastor of Zion Church, Vancouver, B. C., writes, July 8rd, 1894: "It is nearly three months since I finished the package of K. D. C. which you sent me; and though I have for more than twenty years suffered from indigestion, that one package seems to have wrought a perfect cure. Since taking your remedy I have not had the slightest symptom of a return of my old enemy. It affords me much pleasure to recommend K. D. C. to the numerous family of dyspeptics as the best known remedy for that most distressing malady."

### Do Something Earnestly.

No better advice could be given our young people than—  
Never be idle.

It is one of those negative precepts that impart no motive force to the will, but yet may prove of the greatest value as a deterrent from evil. We certainly should not circumscribe our activity by any inflexible fence of rigid rules. Such a formal methodism of conduct springs from narrowness, and can only terminate in more narrowness, but it is of the utmost importance to begin early with an economical use of time, and this is only possible by means of order and system. Devote a certain amount of time regularly to a definite course of work. How much that portion of time should be depends upon circumstances, but let it at all events be filled with a prescribed continuity of something. One hour a day, persistently devoted to one thing, like a small seed, will yield a large increase at the year's end.

Random activity, changing from one thing to another without a plan, is little better, in respect of any valuable intellectual result, than absolute idleness. It is a grand safeguard when the young man can say, I have no time for nonsense, no call for unreasonable dissipation, no need for that sort of stimulus which wastes itself in any slight worldly enjoyment.

### A Pretty Incident.

The most beautiful thing I saw at the fair was an old woman in one of the wheel chairs, her son pushing it. Her white hair and care-furrowed face showed she had waited more than three-score and ten years for one of the happiest days of her life. The plain dress proved neither was rich in purse; but she was rich in joy, he richer than Gould in making his mother happy. I shall forget many wonderful things I saw at the fair, but never forget the little old woman in black resting so cozily in that rolling chair, her joy-lit face under the aureole of white hair, as her stalwart son bent over and told her some new wonder they were coming to. "Are we almost there, son?" she asked in eagerness, "Yes, mother," he said, smiling at her child-

# Aches

And pains of rheumatism can be cured by removing the cause, lactic acid in the blood. Hood's Sarsaparilla cures rheumatism by neutralizing this acid.

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like enjoyment, "and it will take your breath away this time sure." And she laughed like a girl and he chuckled like a delighted boy as they passed on, not knowing that anybody noticed them. Perhaps no one else saw their happiness, but he was the one man on the grounds I envied. Oh, the proud steps, as he pushed the chariot of the queen of all the world to him! Ah, her proud look as she rode through the throng, attended by the kingliest of men—the man who honours his mother. How much better that money was spent than to wait till mother died in a round of monotony, then spend it chiseling the epitaph death wins from human selfishness.

### You Can Believe

The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

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for stomach

f flour, half onful and a ablespoonfuls a large two- thoroughly. d the dough d baking pan- large apples, into eighths, sugar and a a quick oven e with sugar

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Gathering Tares.

Most of my readers understand that tares so often referred to in the Bible, are troublesome weeds that abound in the Eastern Hemisphere. They were more especially obnoxious because in growing they so closely resembled wheat that the difference could with difficulty be discovered until the wheat matured.

So wheat and tares were allowed to grow together until the harvest, then, as the parable teaches us, the tares were gathered first and bound in bundles and burned, for they were worse than worthless. But the wheat was put in barns to nourish man.

What would be thought in that Eastern country of toilers of the soil who, at harvest time, gathered only the tares, leaving the precious wheat to go to decay? The reply methinks I hear is:

"We cannot imagine people so foolish."

But look about you, and on every hand you will see tare-gatherers—those who overlook the wheat of life's lesson, and cherish tares only.

If you will pardon a personal mention, I will make my meaning plainer. In my childhood, I formed a habit of looking only for faults in people, and overlooking good qualities. I had arrived at that know-it-all-age (which comes to every know-nothing sooner or later) when I thought it smart to detect an error in the speech of those especially who assumed to teach.

One Sunday I listened to a sermon on the wheat and tares, from one whose early education had been neglected, but one whose sweet Christian character, I learned later in life, was above rubies.

On my return home, I made no mention of the text or subject, but in a joking way repeated some grammatical errors made by the speaker, when I was cut short by the voice of my father, which came from an adjoining room:

"Child, come here."

As I entered his presence in a crestfallen manner, he said sadly:

"My child, you gathered only tares from the sermon; but where is the wheat?"

Then he talked to me kindly, telling me that the one I ridiculed was one of the most godly men he ever knew, and how he had struggled with poverty and reverses from early life, deserving respect instead of ridicule.

The lesson went home, and has never been wholly forgotten; and to-day, in other young people I often see my foolish self of long ago, as they wisely (?) try to show their superior knowledge by criticisms. As I listen, wafted over the vanished years I seem to hear, "You have gathered the tares, but where is the wheat?"

It is well to remember that, if you will, you can gather "wheat" from

association with those who [may] be ignorant of some things familiar to you. Experience or age may make valuable instructors of those who may be lacking in book-lore.

John Ruskin expressed this thought in the following lines:

"In every person who comes near you, look for what is good and strong. Honour that; rejoice in it, and as you can, try to imitate it, and your faults will drop off, like dead leaves when their time comes."

If you look for "tares," as you pass along life's highway, you will surely find them; but if you gather them you store your mind with what is worthless, instead of "wheat," which is on every hand, if you will but garner it.

The Robin at Church.

"It was the night before Christmas in England," says an exchange, "and snow was falling. A little robin, cold and hungry, hopped about wearily, seeking shelter and food. Our robins fly away south before snow comes, but this was across the sea, where the robin stays all the year."

"After awhile an old man came along in the path that led up to the village church. Robin hopped behind him, and when he opened the door birdie was close by and went in without being noticed."

"The Sunday-school children had been there with their teachers, trimming the church with holly and mistletoe, and singing Christmas carols. The fire was to be kept all night that the church might be warm for the Christmas service. The old man put on fresh coal and went home."

"Birdie hopped about in the firelight, picking up some crumbs he found on the floor. Some cakes had been given to the children. How welcome their little supper was to the hungry robin you can guess. Then he perched on the railings of the stair, tucked his head under his wing,—a very sleepy and happy bird. In the morning his bright eyes espied, first thing, the scarlet holly berries. There was, indeed, a royal feast in robin's eyes,—enough to last for many weeks of wintry weather."

"The hours flew on, and the happy children came and sang their Christmas carols."

"Just as the first verse was finished, a clear, rich, joyous song burst from birdie's little throat, high above, among the green branches,—a true Christmas carol."

Every Day a Little.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will

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be an easy thing to do three hundred and sixty-five days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbour's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day. What a treasure of Bible knowledge one may acquire in ten years!

His Views of Girls.

He was a little boy who lived in the house with his father and mother, without any brothers or sisters. Like a good many other little boys, he thought girls were not good for much because they could not play baseball, did not like to fish, and cried when they fell down. This winter he was greatly annoyed because he had to go to dancing-school. He did not like dancing; was sure he never would; did not see any use in dancing. But to dancing-school he must go; that was the decree.

He went to dancing-school, and when he came home he said:

"Our teacher doesn't think much of girls, anyway," as though that gave him a higher respect for the teacher.

"Why do you think that?" asked his mother.

"Because she never let the girls once ask the boys to dance; they just had to sit still and wait until the boys asked them, and some little girls didn't dance at all, 'cause they weren't asked;" and just a little look of sorrow for the little girls who did not have a good time came into his face.

I heard the other day of a little knight who watched for the little girls who were not asked to dance by the other boys, and always danced with those little girls.

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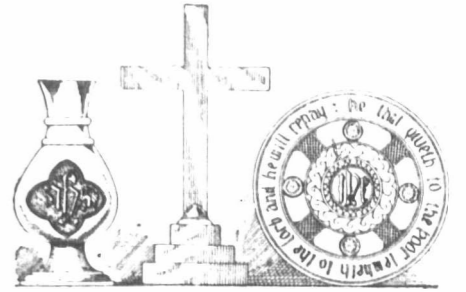
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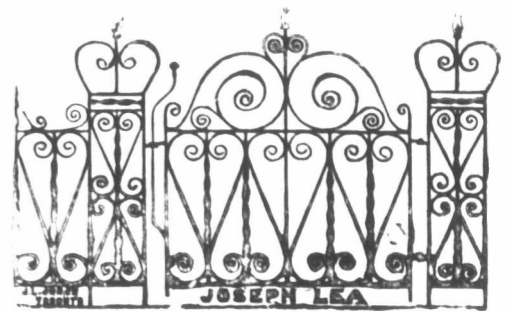


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