

Canadian Churchman

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

Vol. 19.]

TORONTO, CANADA, THURSDAY, JANUARY 12, 1893.

[No. 2.

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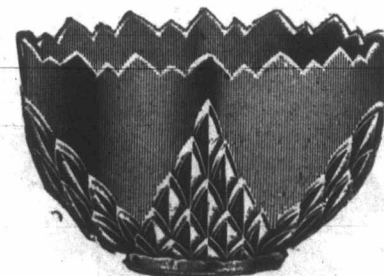
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Increase for the year of surplus fund	197,085 28
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Amount paid in losses	\$1,170,306 86
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TORONTO, THURSDAY, JAN. 12, 1893.

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ANOTHER "STORY" NAILED.—The *Guardian's* German correspondent has been actively engaged in refuting a story circulated by the *Pall Mall Gazette* reflecting on the general morality of the English clergy. The Bishop of Rochester has brought the lie home to an anonymous scribbler in his diocese—too cowardly to reveal his identity.

OLD AGE PENSIONS.—Mr. Charles Booth is still pursuing his benevolent investigations as to the cause of poverty among aged Englishmen, with a view both to prevent and relieve. To abolish the whole class of actual beggars by beneficial legislation is a noble ambition—very different from the sensational trumpet and drum business of the other Booth.

RELIEF OF THE POOR.—In the face of the fact that \$50,000,000 are annually spent for relief of the poor in Great Britain, it cannot be said that benevolence there has died out. It is, however, a grave question why so much relief is needed.

"LITURGICAL REVISION" in the Protestant Episcopal Church has (according to Dr. Dix) proved at Baltimore to be rather *recovery* of ancient and venerable features than any introduction of novelties or innovations, on the plea of "enrichment." The innovators have been put to rout, horse, foot and artillery.

YARMOUTH AND RADFORD afford, just now, the most dreadful examples of "sacerdotal assumption, clerical tyranny, and alienated congregations"—but the erring clergy are 'evangelical' and 'anti-ritualistic', while the aggrieved parishioners are fond of ritualism and High Church proceedings generally. Tables turned!

AUSTRALIAN IMMORALITY is denounced by Bishop Thornton, of Ballarat, in most vigorous and uncompromising terms, as being directly traceable to the expulsion of religious teaching from the public schools. The whole colony seems to be gradually receding into practical heathenism.

"CLAIMS" AND "RIGHTS" OF ANIMALS.—Humanity is becoming so sensitive to the proper regard due to individuals, that the "rights" even of the *lower animals* are being discussed in Church papers. The "rights" of horses, dogs, cows and cats form a delicate and ticklish subject to define. The result may be a proclamation of "hands off" these useful servants of mankind—so-called.

THE SYRIAN CHURCH has been drawn nearer to her Anglican sister of late years by many coinci-

dent ties and relations. It is well that such schemes of practical Christian sympathy and fraternity should be pursued with ardour and enthusiasm. The process is one of the most Apostolic character.

A CAT OUT OF THE (ROMAN) BAG.—*Church Times* puts its finger triumphantly on a confession of the Jesuit Fr. Dunn—notwithstanding loud protestations to the contrary hitherto—that no less than 80 bishops of the Vatican Council were "stiff-necked doctrinal opponents of Papal infallibility."

"PENNY WISE, POUND FOOLISH," was never better illustrated than in the case of Toronto's water supply, where—through false economy of the city's finances—the people were lately reduced to the necessity of drinking sewage water from the bay. Such a manner of administering affairs is little short of criminal.

ROMANISTS AND BAZAARS, &c.—The Plenary Council at Baltimore took occasion to condemn roundly those shameful shifts for raising Church funds for which the Roman Church has become so notorious. We are glad to see the *Catholic (R.) Weekly Review* energetically denouncing an affair at Mattawa, gotten up under the "high patronage" of the local Bishop.

ROMAN CATHOLIC DISSENSIONS.—The cast-iron system of repression by which the Roman Catholic population of the world has been so long bound seems to be breaking up everywhere; bishops, priests, and people are at strife. 'Vicars Apostolic' are kept busy with the epidemic.

THE "GORDON SEPULCHRE" SITE has received a serious blow in the way of learned refutation from the pen of Rev. Malcolm MacColl. The tradition as to the usually accredited site of the holy sepulchre is described as being too strong and steady to suffer from the fanciful guesses and conjectures even of such a man as General Gordon.

"RUSSAVERSION?"—One seems justified in coining a special title for the horrible methods of dealing with the Stundist sect reported as in vogue throughout Russia at present. One is reminded of the "Bulgarian atrocities" which, some years ago, gave rise to the compound word "Bulgocities." It is hard—in these days—to imagine any justification for such mediæval methods of conversion.

MICHIGAN BRUTALITIES.—This Western State has somehow sunk into a condition almost of primitive savagery in some sections. Crimes of lust and violence seem to have become the everyday occupation of certain classes of people. A radical remedy is needed.

FREE TRADE AND FAIR TRADE.—It seems that some of the staunchest English political leaders in England are beginning to observe that the cause of "too little work" at home is too much competition from abroad. They are beginning to think that a more extended "custom house tariff" is not such a bad thing, in exceptional cases at least. This is a question upon which statesmen should dwell.

DRIVER DRIVEN.—We note in the English *Guardian* a very clear *exposé* of Canon Driver's argument

against the Mosaic authorship of Genesis. The plan is to apply his method and argument (?) to a modern book, so as to prove (?), for instance, that a recent publication of Prof. Schaff's is only a clumsy "compilation" made up by several impostors, using his respected name as a blind!

"BETTER THAN GRINDELWALD" is the title of an excellent article in the *Guardian*, depicting the steady drift of dissenting communities back to the Catholic Church of England, in architecture, worship and polity. They are coming home!

LITURGICAL COINCIDENCES.—Among the most remarkable survivals of this kind are the points of agreement between the Anglican and Ancient Syrian Church on such matters as altar cross, two symbolical lights at the eucharist, omission of chrism in confirmation, &c.—in fact an avoidance of the elaborate accretions of later days.

THE HIBERNO-SPANISH CATHOLICS have not been very successful in establishing their right to be received on the fraternal platform of "Old Catholics" in Europe. There are some points about their system of doctrine and worship that make the Germans and others look rather askance at them.

CHURCH OF ENGLAND MISSIONS.—The report of the domestic and foreign missionary board, for year ended in May last, shows these contributions to outside missions. The figures correct an impression lately sought to be conveyed by a churchly publication. Ontario diocese stands third, though a number of its parishes did not contribute at all:

Diocese of Ontario	\$3,896	52
Diocese of Montreal	3,203	23
Diocese of Fredericton	2,137	85
Diocese of Huron	3,608	42
Diocese of Toronto	10,157	52
Diocese of Nova Scotia	1,184	94
Diocese of Quebec	3,958	74
Diocese of Niagara	2,970	23

Toronto city contributes over \$7,000 alone in the above return.

GRASPING UNTIL DEATH.

The recent decease of Jay Gould has brought into unusual prominence the whole subject of "money-making" in connection with life in the neighboring Republic. The undeniable fact is that this great financier and millionaire—rather "multo-millionaire," as the phrase now goes—was the most thoroughly detested and most generally execrated man in the United States. He would himself readily confess this—perhaps glory in it—giving as his reason simply the fact that he had distanced all rivals in the art of making money. People who are beaten at their own game and with their own tools are seldom generous enough to give their successful rival credit for anything better than unscrupulous trickery, if not worse. This will account for the fact that other millionaires in America had not been friendly with Jay Gould; but why did the rank and file of the people hate him so excessively?

HIS MERCILESS GREED WAS CONSPICUOUS.

He was truly a "Napoleon of Finance." Where other millionaires slew their hundreds, he slew myriads, if not millions, of impotent fellow-men. To make "corners" or force bad speculations, manipulating stocks, swaying markets by "holding" or "flooding"—these have been every-day disasters, and every speculator has had his share of such things, but this man handled such material on a gigantic scale. Railroads, bonds, &c., were flung about by him like shuttlecocks, and the ruin

of a millionaire or of a thousand widows seemed to be things equally indifferent to him—as long as he made the money. It was the business of his life, everything else seemed to be secondary. Not that he was singular in acting upon such merciless principles, but that the mere quantity of misery resulting from his gains did not seem to affect him, while other men would say that they shrank appalled by the immensity of such horrid consequences of selfishness.

HIS POSITION WAS LOGICALLY CONSISTENT.

The ordinary every-day speculator may ask himself the question—have I (A) a right to profit at the expense of B by making a good bargain out of him, whereby he loses? A may go further, in some cases, and say: If B is ruined by selling me that property, why should I be held responsible for his stupidity, or at least comparative inferiority to me in making a bargain. Such questions must constantly crop up in ordinary speculation, and receive various answers and solutions according to the scruples or want of scruples of A—to the corresponding relief or loss of B. It may, perhaps, be true that the majority of business men do not concern themselves about the consequences to others of their own successful speculations. If "true, 'tis pity; and pity 'tis, 'tis true." This man Gould does not seem to have pretended to any sentimental scruples, does not seem to have hesitated about ruining countless fellow-men on his road to success.

"BLINDED BY GREED"

might indeed serve as epitaph for very many such men—albeit of lesser calibre financially. The desire of gain may become an overwhelming passion, a kind of intoxication as effective and real, practically, as is exhibited in the case of one who is popularly termed "blind drunk" from spirituous liquors. You cannot argue with such people at the height of their wild career; the only hope of any influence on them is at the very initial stages. The surest safeguard is a good grounding in moral principles derived from religion of the Christian kind—"prevention is better than cure," or any attempt to cure. Hence the importance of sound religious education, not merely on Sundays, but every day. Hence the terrible results of secularizing education, eliminating religion, emasculating knowledge—all that wretched trend to lower things which characterizes public sentiment of late years. Something may be done to stem the torrent even yet!—to lessen the volume of evil.

BROTHERHOOD OF ST. ANDREW IN CANADA.

DEAR SIR AND BROTHER.—The third annual Convention of the Canadian Branch of the Brotherhood of St. Andrew will be held in Kingston, Ont., on Friday, Saturday and Sunday, the 3rd, 4th and 5th of Feb., 1893. Arrangements are being made for the entertainment of the visiting brethren, and for all individual Churchmen who can come to the Convention. None should hesitate (on account of expense) about attending. We expect and want a full attendance, and earnestly hope that every Chapter and Church organization in the country will be fully represented.

Reduced fares can be obtained from the railways by purchasing first-class tickets, not more than three days prior to date of Convention, and at the same time obtaining a certificate of the purchase of the same from the agent at the starting point, and on this certificate being countersigned by the transportation secretary, the delegates, and others attending the Convention, will be entitled to return tickets, by the same route, for one-third fare; thus making return tickets at the rate of fare and a third.

It is very important that these certificates be obtained in every case.

The Convention will be preceded by a quiet day on Thursday, the 2nd February, when, it is expected, services will be held in the afternoon and evening by the Lord Bishop of Nova Scotia, and Rev. W. J. Muckleston.

In order fully to carry out our arrangements, it is of vital importance that we be advised as early a date as practicable (say 10th January) of the number of delegates your Chapter will send. The name and address and approximate date of arrival here of all delegates are earnestly desired, and we trust this matter will have your prompt attention. *Do not leave this unanswered.* To aid you in answering we enclose an addressed postal. Please fill this up and post it.

Address all communications and inquiries pertaining to information as to hospitality, to yours fraternally.

FRANCIS KING, Secretary Hospitality Committee.

PROPOSED PROGRAMME.

Thursday, February 2nd, 1893.

QUIET DAY.

The Lord Bishop of Nova Scotia, and the Rev. W. J. Muckleston, of Ottawa.

Friday, February 3rd, 1893.

10 A.M.—Charge. The Lord Bishop of Nova Scotia.

11 A.M.—Organization. Address of welcome by the Lord Bishop of Ontario. Report of Council and other Reports.

12.45 P.M.—Lunch.

2 P.M.—Conference. "Rule of Prayer." W. C. Sturgis, Chairman of the American Council.

3.30 to 4 P.M.—Business.

4 to 5.30 P.M.—Conference: "Appropriate Work of the Brotherhood." R. Vashon Rogers, Q.C., Chairman.

(a) What chapters should do essentially. Frank DuMoulin.

(b) What chapters should do legitimately. Major C. B. Mayne, R.M.C., Kingston.

(c) What chapters should not do. G. Harry Davis, of the American Council.

8 P.M.—Mass Meeting. "The Brotherhood and the World." G. Harry Davis, L. H. Davidson, Q.C., and others.

Saturday, February 4th, 1893.

7.30 A.M.—Holy Communion. (General).

10 to 10.30 A.M.—Business.

10.30 to 12 A.M.—Conference: "Diversities of Chapter Work." A. K. Bunnell, of Brantford, Chairman.

(a) Hospitality.

(b) Visiting.

(c) Hotel Work.

(d) Chapter Meetings.

(e) Miscellaneous.

12 to 1 P.M.—Question Box. G. Harry Davis.

1 to 2.15 P.M.—Lunch.

2.15 to 3.15 P.M.—Final Business Session.

3.15 to 5.30 P.M.—Conference. "Special opportunities for Influencing Young Men." Judge Macdonald, Chairman.

(a) On leaving Sunday school.

(b) On leaving home. W. C. Sturgis.

(c) In time of sickness.

(d) In time of temptation. W. H. Clougher.

8 P.M.—Service. Special address to Brotherhood Men on "Personal Religion or Personal Dealing with Men." Rev. Dyson Hague, of St. Paul's, Halifax.

Sunday, February 5th, 1893.

11 A.M.—Anniversary Sermon.

2 A.M.—Bible Class and discussion on Bible Class Work.

4 P.M.—Brotherhood Services in Churches of Kingston and vicinity.

7 P.M.—Services and Sermon. Rev. Canon DuMoulin.

8.30 P.M.—Farewell Meeting for Brotherhood Men.

REVIEWS.

MAGAZINES.—The *Cosmopolitan* opens with a nicely illustrated article on "Japan Revisited," followed by a most interesting (especially for Canadians) notice of "The Silent Monks of Oka." The

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Illustrations are particularly good. Several articles on journalism and colonial life make up the greater part of the remainder—a most readable number of a favourite magazine. *Worthington's* is a new candidate for public favour and makes a good start. The opening article, on "A Night at the Lick Observatory," will well repay perusal by those interested in the fascinating science of astronomy. The other articles are of a chatty nature, short and domestic in their general character—well adapted, as the sub-title of this magazine reads, "for the family." *Arena* girdles both sides of the Atlantic by its opening article on "Whittier and Tennyson." Rev. Dr. Nicholson (of whom an excellent portrait is given), pays his severe attention to the "Bacon and Shakespeare" question, handling literary cranks, as he always does theological cases, "without gloves"; colonial days, mysticism, occultism and Tremont House are well treated of in this number; but perhaps one of the most interesting articles to Churchmen is that by Bishop Spalding on Sunday at the World's Fair. *The Pulpit* contains a fair freight of sermons from high sources, among which those by Rev. Prof. Clarke and Dr. Rainsford are worthy of special note. The others, however, are widely chosen from the general field, and indicate a healthy approximation of theological leaders to each others' thoughts on the main points and great subjects of religion. *Church Eclectic* pays particular attention to the last Church Congress in England (no slight compliment from our "American cousin") in the current number. There are several, in fact quite a "bouquet" of papers reproduced from the Congress, besides notable extracts from the *Literary Churchman*, &c. *Blackwood* gives another instalment of that most fascinating story "Singularly Deluded," probably the most taking one which has appeared in its columns since "Sarracinesca." This story, as well as "The Bacillus of Love," shows how well our old friend of the press keeps track of modern scientific ideas, and incorporates the results in its thoughtful pages. The other articles are as solid as usual—on "the Turf," "The London Fire," &c. *The Churchman*, under the rule of Ven. Archdeacon Sinclair, shows signs of the new element of direction. The Bishop of Ripon and Prebendary Leathes contribute the leading papers; but these are well supported by articles on Uganda, Tennyson and The Christian Ministry. The sting of Calvinistic theology is no longer so obtrusively apparent in this very moderate and sensible magazine. *Westminster* takes up one of the literary (and theological) sensations of the day—"Conway's Life of Thomas Paine." The national financial position is well handled by W. S. O. Daunt, while morality in relation to religion (a most important modern problem) is carefully considered by the editor. Tennyson and the Presidential election receive a share of attention this month. *Current History* for December puts on record (with capital illustrations, too) many notable events of the last quarter. The African embroglio, or rather series of them, is fully dealt with, as well as Behring Sea, the Silver question, &c. We would direct special attention to the excellence of the portraits in the "Necrology" department. *Littell's Living Age* gathers a fair freight for its miscellaneous weekly cargo from Good Words, Leisure Hour, Argosy, Saturday Review, Macmillan, Fortnightly English Illustrated, London Quarterly, Belgravia, Nineteenth Century—surely an assortment capable of contributing to the pleasure and profit of the most exacting reader.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

TYENDINAGA.—Miss Anderson, the organist of this old parish, was made the recipient, on Christmas Day, of a valuable fur cape, pair of serviceable mits and a purse, tokens of the good will and appreciation of her services as leader of the church choir. The inmates of the Mohawk parsonage received more donations in kind, &c., during Christmastide, 1892, than any previous year since their return to it in 1885.

KINGSTON.—Mr. R. Vashon Rogers, secretary-treasurer of the committee on Dominion and Foreign

Missions of the Diocese of Ontario, begs to acknowledge the following sums received by him in response to the special appeal made by that committee for Algoma missions: St. Alban's, Ottawa, \$8; Newboro, \$10; St. Paul's, Brockville (for Wycliffe College Missions), \$10; Navan, \$1.50; Mr. Wm. Shaw, Navan, \$5; Stafford, St. Stephen's, \$3.08; St. Patrick's, \$1.74; St. Thomas', \$1.47; St. James', Kingston, \$10.66; Capt. A. Van Straubenzee, St. James', Kingston, \$10; Portsmouth, \$5.

FRANKTOWN.—Advent and Christmastide were duly observed in this parish. Each Sunday in Advent was taken advantage of by our parish priest to place before us various agencies appointed by Christ and His Church to prepare us for the second advent. The subjects discussed were: (1) The Fast and Festivals of the Church; (2) Holy Scripture; (3) The Ministry (Heb. v. 4); (4) The Work of the Ministry (1 Cor. iv. 1). On Christmas Day a goodly number partook of the Holy Communion in St. Bede's Church; whilst the churches of St. John and St. James were well filled at the evensong services. The offerings of the people amounted to \$52; \$41.30 of that amount was contributed, on the plates and otherwise, by the congregation of St. James towards an overcoat for Mr. Waterman. The event of the season for the young folk of Franktown was the marriage of Mr. John Hughton (people's warden) to Miss M. M. Kerfoot, which was solemnized in the parish church on the morning of the Feast of St. John the Evangelist. The service was fully choral, the processional hymn being Keble's, "The voice that breathed o'er Eden." At the close of the ceremony Bonar's hymn, "Thy way, not mine, O Lord," was sung, the whole congregation kneeling. This marriage took place after due publication of bans, a return to Church custom which is becoming more frequent in this part of the diocese. The CANADIAN CHURCHMAN is becoming a general favorite in this parish and has many subscribers. It is regarded by us as the best exponent of Church thought printed in Canada, and the newest Church paper. But its highest recommendation is its freedom from party squabble and party spirit. No sound Churchman likes to find a party organ doing its work in a country parish. Such a paper is unsafe for one or two reasons. It makes one-sided Churchmen of its readers; it too often distorts or suppresses truth in the interest of party; and what is worse, the contagion of its bitter, controversial spirit is most dangerous to the spiritual life of the many who allow themselves to be influenced by it. Save us from the party organ, which makes the most unlearned an authority on matters of ritual, and too often transforms the humble and devout Churchman into a careless, suspicious, church spy! We wish the CHURCHMAN a happy New Year, and many of them.

KINGSTON.—Last Tuesday a very pleasant meeting was held at St. James' mission, on Dufferin street. Rev. M. M. Harding was presented on behalf of the congregation with a pocket communion set, and the ladies' Bible class gave him a large Bible. He made feeling replies, and addresses were given by Major Mayne and Rev. B. B. Smith.

WOLFE ISLAND.—At the request of the members of the Church of England, Rev. J. P. Lipton, B.A., Lennoxville, Que., one of the deacons ordained on Wednesday, has been appointed to that charge by the Bishop of Ontario. He began his duties on Christmas, in the morning in Trinity Church and at 3 p.m. at the lower church at Montgomery's.

MORRISBURG.—A most beautiful brass eagle lectern has been placed in St. James' Church, Morrisburg, by Mr. James McConkey, in memory of his son William Henry, who died a few months ago. The lectern was manufactured in England, and was procured through Castle & Son, of Montreal. It weighs over 200 pounds and stands five feet three inches high. The upper part resembles an eagle with his wings spread, thus forming a suitable rest for the Holy Bible on the back of the eagle. On the base is the following inscription: "Sacred to the memory of William Henry McConkey, who fell asleep in Jesus, July 20th, 1892, aged 37 years." Surely this is the best way to erect monuments in memory of our departed friends, and yet how many spend hundreds of dollars in putting up grand and costly stones in our cemeteries, where they are seldom seen, and which after a generation has passed away may through neglect be allowed to go to ruin. But a memorial placed in the Church of God will doubtless be cared for as long as the church stands, and in addition to this, a lectern, a pulpit, a window, a font, or a set of communion vessels placed in the church in memory of some loved and loving spirit, performs not only the duty of a memorial, but it also beautifies and adorns the house of God and is useful in the services of His holy temple. How much more beautiful would all our churches be if Christian friends would mark the last resting places of their loved ones with plain and less expensive

monuments, and spend their money on a memorial such as that which has recently been placed in St. James' Church.

OSNABRUCK AND MOULINETTE.—The basement of St. David's Church, Wales, has been finished, and was used for the first time on Thursday, Dec. 29th, when a children's entertainment was held. It is neatly lined with matched pine, and painted. It has a commodious kitchen with every convenience for culinary purposes. It is seated with chairs. The entertainment passed off with great success, the children being delighted with the tea, the games, and the Christmas tree. The Sunday-school assembled in the basement on Sunday, the 1st, where in the future it will always be held. The number of scholars has increased largely of late, owing to the increased efforts put forth by the teachers. The Rev. R. W. Samwell (the rector) is giving a series of lessons on the Church catechism, with the aid of Caswell's charts, in all the Sunday-schools of the parish. At Osnabruck Centre, a children's entertainment, with Christmas tree, was held on Dec. 25th, and passed off in a very enjoyable manner. A parish magazine is to be published this year. The first number is being prepared and will be issued early in the month.

TORONTO.

Sunday-school Examinations.—The following is the result of the inter-diocesan examinations held in Advent, 1892, 75 per cent. being required for class I., 50 per cent. for class II., and 25 per cent. for pass:

Teachers.—Class I.—Miss Elizabeth M. Wilgress, Cobourg, Ont.; Mr. Lewis J. Donaldson, Port Williams, N.S.; Miss H. Sheppard, St. Philip's S.S., Toronto; Mr. W. J. Cox, Port Williams, N.S.

Class II.—Miss F. A. Webber, St. Philip's S.S., Toronto; Miss Adelia Thompson, Lloydtown, Ont.; Mr. James McElroy, St. George's S.S., Ottawa; Mr. Godfrey Shaw, All Saints' S.S., Toronto; Miss Minnie Playter, St. Barnabas' S.S., Chester; Mr. George E. Reynolds, Lloydtown, Ont.

Pass.—Miss Maggie May, Cannington, Ont.; Miss Ellen Steel, St. Cyprian's S.S., Toronto; Miss F. Brown, St. Philip's S.S., Toronto; Miss Letitia Lamb, St. Philip's S.S., Toronto; Miss Florence Munroe, Cannington, Ont.; Miss Jennie McGuinness, Lloydtown, Ont.; Miss Annie Clift, Cannington, Ont.; Miss Fannie Sharp, Cannington, Ont.; Mr. Alfred J. Down, Huntsville, Muskoka; Miss Delia Vicars, Cannington, Ont.

Scholars.—Class I.—Miss Annie Newton, All Saints' S.S., Toronto; Miss Hettie Dean, St. Philip's S.S., Toronto; Miss Kate Bowling, All Saints' S.S., Toronto; Miss Kathleen E. Bourne, Grace Church S.S., Toronto; Miss Gertude Girdlestone, St. Philip's S.S., Toronto; Miss Eloise Girdlestone, St. Philip's S.S., Toronto.

Class II.—Miss A. E. Chipman, Port Williams, N.S.; Miss Annie Weir, St. Stephen's S.S., Toronto; Miss Annie McCann, St. Philip's S.S., Toronto; Miss A. L. Cox, Port Williams, N.S.; Miss Mazo Sharpe, Cannington, Ont.; Miss Beatrice M. Zink, Port Williams, N.S.; Miss Emma Peacock, Huntsville, Muskoka; Master Henry C. W. Lloyd, Huntsville, Muskoka; Miss G. E. Zink, Port Williams, N.S.; Miss Lizzie Punched, St. Stephen's S.S., Toronto.

Pass.—Master W. J. B. Oxford, Port Williams, N.S.; Miss Eliza A. Healy, Port Williams, N.S.; Miss Clara Jerreatt, St. Bartholomew's S.S., Toronto; Miss Laura E. Healy, Port Williams, N.S.; Miss Hannah Bailey, St. Bartholomew's S.S., Toronto; Miss Lexie Legge, St. Stephen's S.S., Toronto; Master Edgar Thuresson, St. Anne's S.S., Toronto; Miss Florence Houghton, S. Mary's S.S., Dovercourt; Master James Doherty, Huntsville, Muskoka.

GORE'S LANDING.—A clergyman surprised more than once.—The Christmas offerings in this mission of Gore's Landing and Harwood, both in money and kind, were very liberal. Besides, the clergyman on going into the vestry of St. George's Church, Gore's Landing, on Christmas Day, found, as a surprise, a nice new surplice, the gift of the Sunday-school scholars. Surprise the second: The clergyman on opening his door, on the evening of the 4th inst., found a handsome, new easy chair, with note attached, stating that it was a New Year's gift from Miss Edwards, of Fir Cliff, and a few lady friends.

CAMPBELLFORD.—On New Year's eve a deputation of young ladies and gentlemen from the English Line waited upon the Rev. Mr. Cooper, at the rectory, and presented him with a purse of twenty-five dollars and the following address:—

To Rev. W. E. Cooper,

RESPECTED AND REVEREND SIR,—We take great pleasure in presenting you this New Year's gift as a slight appreciation of the valuable services rendered to us in so kindly a manner during the past year by yourself.

We sincerely hope these services may be continued in the future as long as possible, and as we have reaped much benefit in the past, so may we continue to increase in knowledge and grow in grace under your preaching and instruction. Wishing you a happy New Year,

Sincerely yours,

MANY FRIENDS.

To this address Rev. Mr. Cooper made a pleasing and gratified reply, and the party, after remaining an hour or so at the rectory, took their departure, wishing the rector and his family a happy New Year.

The rector, churchwardens and congregation gratefully acknowledge the presentation of two pairs of doors (outer and inner) for the church from Mr. E. G. Burk, of this village. They form a most beautiful and appropriate, as well as much-needed Christmas gift.

The Sunday-school children gave an entertainment on Friday evening on the occasion of the annual Christmas tree. The singing, recitations and dialogues were all rendered in a manner that reflected much credit upon those who prepared them. Presents were distributed to all the children. At the close of the proceedings Miss Rose Rendall was presented with an elegant gold brooch as a token of appreciation of her pains-taking and constant regular playing of the organ for the musical service of the school.

CARDWELL.—This community has been called upon to mourn the death of its oldest and most highly respected citizen, in the person of Mr. Robert Jackson, who entered into rest on Monday morning, Dec. 26th, 1892, aged 74 years. Mr. Jackson was a man of no ordinary calibre. In the church, the nation and in his own household he was for more than a generation "a burning and shining light." Against the dark background of our unhappy times, his character stands in bright and bold relief, admired by hundreds and beloved by all who knew the man and his native and gracious worth. Perhaps the best designation of his character would be its purity. No miser's covetousness wrote its hateful legends on his calm brow, nobody looked in his shadows for "treason, stratagems, and spoils," for lurking cunning, nor for that peculiar malice with which hardened age sometimes steels its withered nerves. He was like the crystal, solid but translucent; you could see through him and love him, because he unconsciously sought and bore the test of sunlight; like Nathaniel, when he came to Jesus, he was "an Israelite indeed in whom there was no guile." It was the religion of Jesus Christ which gave to Mr. Jackson his chief distinction. He was the Christian farmer, the Christian politician, the Christian philanthropist, the Christian gentleman, the Christian always and everywhere. His honesty and integrity were, like himself, "baptized in the name of the Father, and of the Son, and of the Holy Ghost." "The blood of sprinkling" was on the posts of his doors, on his family, his calling, on every service that he rendered to the country or to the cause of Christ and His Church. For many years he represented his parish in the Synod of Toronto, took much interest in the welfare of Trinity College, was subscriber to its supplementary endowment fund, bore a large share of the cost of St. Mark's Church, Orangeville, and when his own vicinity was cut off from the parish of Orangeville by the setting apart of the Diocese of Niagara, he set to work with equal zest to build up the new mission in which his lot was now cast, and in that which was a wilderness in his early days, so far as the Church was concerned, there now stand five comfortable churches. The Jackson homestead was the "home" of the clergy. No greater joy could the old gentleman have than when he was entertaining the priests of the Church, and for over fifteen years the CANADIAN CHURCHMAN has been a regular visitor to his comfortable fireside. He was neither a bigot nor a latitudinarian, but a *Churchman*, and like a good soldier of Jesus Christ, he obeyed that apostolic injunction: "Watch ye, stand fast in the faith, quit you like men, be strong." He died in the faith of the Holy Catholic Church, and his mortal remains were, with all possible respect, laid to rest in the consecrated grounds in Forest Lawn cemetery, Orangeville. Four priests of the church were present at the service in Herald Angel Church, as well as at the grave, viz.,—Rev. Alex Henderson, Orangeville, Rev. F. Rurt, Cardwell, Rev. A. C. Watt, Mono Mills, and his son-in-law, Rev. Geo. B. Morley, Tullamore.

NIAGARA.

HAMILTON.—The Bishop of Niagara has, in recognition of their long and faithful services, constituted Rev. A. Henderson, M.A., rector of Orangeville, and Rev. W. F. Mackenzie, rector of Milton, canons of Christ Church Cathedral, Hamilton.

HAMILTON.—St. Matthew's Church, in the east end of this city, the workmen's quarter, is not a

pretentious-looking edifice. Built of red brick, it lies long and low upon a solid stone basement. Three large crosses of the ancient British type, one upon the belfry and one on either entrance porch, dominate the building. The church stands well back off the streets. The lawn in front, which is laid out in extensive flower beds, will hereafter, it is hoped, be the site of a larger church. Attached to and behind the church is a large clergy house, part of which has for the last two years been used for the church school for boys. Behind the clergy house is a large play ground, with a shrubbery, a tennis lawn and a space for games. East of the church, along the main street, is a row of brick houses—the central three detached from the new St. Matthew's Hall. In the upper part of this building is a large and lofty hall with ante-rooms. The lower story contains the school and class-rooms for the parochial day school. The basement under the church contains a large room for choir and parish purposes, a guild room for the use of the two only parish guilds, that of the Iron Cross for men and lads, and that of the Silver Cross for women and girls. The furnace room and a chapel for winter use. We enter the church at eleven o'clock for the High Festival of Christmas Day; a large and devout congregation is assembled. The altar and its surroundings form a beautiful and grandly teaching picture. The altar is in a blaze of light from many lighted candles. About the reredos is a very fine oil painting, "Christ blessing the children"; in two panels of the reredos are pictures of the Holy Mother and the beloved disciple. The seven panels in the front of the altar table itself are filled by figures of the angelic choir, each one on a background of burnished gold. About the panels all is covered by gold leaf relieved by a running design in oils of the burnt amber tint. A perfectly plain but massive brass cross surmounts the holy table, and on the lower step of approach are two tall candles in wooden stands. The long-drawn Amen of the choir is heard as they reverently prepare to enter in procession. With the first chord of the organ, played by a young lad, who has been trained for four years in the choir, the congregation rises. The choir has entered. It is observable that few heads are turned to gaze at the choir. The congregation joins most heartily in the hymn "While Shepherds Watched." The large and well-trained choir, comprises 70 voices—50 boys and 20 men; in the midst are borne aloft the banners of the parish. Arrived at the chancel, the celebrant and his attendants, the former changing during the singing of the Introit the cope for the chasuble and altar vesture, proceed to the front of the altar, and the choir file to their appointed seats. The order of the administration of the Lord's Supper or Holy Communion is sung. A large number, principally of the aged, make their communions, a yet greater number having received their Christmas sacrament at an earlier hour and more simple service. The reverence and devout attention of the great congregation is very marked. Though there are evidently present many strangers, some of whom have perchance come led by curiosity, yet a solemn silence prevails, especially notable at the Prayer of Consecration, and when the striking of the bell in chancel and the toll of the church bell fall upon the ear, not only of those who are within the building, but of many in the parish who, unable on account of sickness or other cause to be present in the body, on the sound of the bell unite in spirit their earnest prayer to the great intercession offered up to God through the blessed sacrifice of the death of Christ. The sermon on the glorious theme of the day, "The Incarnation," is delivered from the altar steps. The Recessional hymn—the old hundredth—is sung in the same order as at the entrance of the choir. The congregation quietly disperses, carrying home to sanctify all Christmas rejoicings the peace of God which passeth all understanding, and the blessing of God Almighty, the Father, the Son and the Holy Spirit. A solemn Magnificat, and accompanying prayers and hymns and carols, brought a large congregation, chiefly children, to the church in the afternoon. Evensong, solemnly sung, with a full ritual accompaniment, with sermon by the rector, and followed by Christmas carols, 400 copies of which are distributed through the church packed with earnest worshippers, preceded by a grand procession from the altar round about within the church, closed the services of the day, long to be remembered by the worshippers at St. Matthew's Church. It is perhaps needless to add that all sittings in this church are absolutely free and unappropriated. It is not, however, needless to observe the following facts: The congregation is entirely of the mechanic and working classes; no entertainment has ever been given for the purpose of raising money for church purposes; no marriage has ever been celebrated in a private house, that is, by the clergy of the parish; no person who is not a communicant of the Church is admitted to the choir, or as a teacher in the Sunday school—yet the choir numbers seventy; many of its members have been in it for five years, that is, since the choir and church were commenced; all the

boy classes of the Sunday school have male teachers. We mention these facts simply to show that it is not alone expedient, but that it is practical to obey the rules of the Church in these matters, both in the letter and in the spirit.—Com.

HURON.

AMHERSTBURG.—The annual Christmas entertainment of Christ Church Sunday school was held in the Oddfellows' Hall. It was opened with a pretty Christmas carol by the children, assisted by the older members of the choir. The solo was taken by Master Harry Brush and was well rendered. A short dialogue between two children followed. Miss Wye gave a recitation, and Mrs. J. P. Duke a song entitled "Daddy," which was much appreciated by the audience. A reading by Miss Wye closed the first part of the programme. The gem of the evening was a dialogue called "Mother Goose," in which about twenty-five children took part. Much praise is due Miss Jarmin and her assistants for the time and labour expended in costuming and training the children for the piece. The result was admirable. The scholars looked well and acted their parts with energy and enthusiasm. The programme ended, the Christmas tree was lighted and Santa Claus with his proverbial urbanity distributed the presents and prizes. Rev. G. W. and Mrs. Wye were pleasantly surprised by the presentation to them of a handsome chair by the teachers and scholars of the Sunday School. The rector briefly expressed his thanks to them for their thoughtful kindness in remembering them. The concert was well attended and the audience went home much pleased with the programme prepared for their enjoyment.

CHATHAM.—Christ Church.—Bishop Baldwin visited Christ Church on Sunday, Dec. 18th, and administered the Rite of Confirmation to seventy-three candidates presented by the Rev. R. McCosh. In the afternoon His Lordship addressed the S.S. teachers and scholars in the church. His earnest address was attentively listened to and cannot fail to do good. At the evening service he again preached to an immense gathering; the church was packed to the doors. The Christmas services were well attended. The church was tastefully decorated. The offering which was presented to Mr. McCosh amounted to \$200. Christ Church is in a prosperous condition and the prospects are exceedingly good.

ST. MARY'S.—St. James' Church was never more tastefully decorated than this year. The motto, "Peace on earth," upon the evergreen arches each side of the chancel, is very pretty, and the illuminated star at the back of the chancel is most effective. The singing of the choir was excellent. There were good congregations, in spite of the unpropitious weather. The "St. Andrew's Brotherhood" of this church have recently erected a slightly and commodious shed for the convenience of the country people. It was started by a gift to the Rev. Mr. Taylor of \$50 by a Methodist who was much touched by a sermon recently delivered by that gentleman on the occasion of a funeral.

SEBRINGVILLE.—On the evening of the 14th inst. a very pleasant party met at the residence of Mr. Paul, on the occasion of Mrs. King and family leaving the village, when Mrs. King was presented with a handsome easy chair and the following address: "Dear Mrs. King: Having heard with unfeigned regret that you are about to remove to the city of Stratford, and sever your connection with Trinity Church, we cannot allow you to leave without in some way showing our appreciation of the untiring and devoted efforts you made during your long residence here to advance the interests of church and Sunday-school. We therefore beg you to accept this chair in proof that we are not wholly unmindful of the invaluable services rendered by you during your long residence in our midst. We hope you may be long spared to take your rest in it, and that it may recall to your memory those with whom you long and faithfully labored in the Master's vineyard. Wishing you and your esteemed family all the compliments of the season, and long, prosperous lives, we beg to subscribe ourselves, on behalf of the congregation, W. H. Coulton, Y. Y. Paul, M.D., wardens."

ALGOMA.

SUDBURY.—On Thursday of last week the Women's Aid of the Church of the Epiphany held in McCormick's Hall their third annual sale of useful and ornamental articles, and although the attendance was not, perhaps, as large as on some previous occasions, still the ladies are to be congratulated on having scored a financial success. Refreshments were served from six to seven o'clock, and the tables were well patronized by people of all denominations. The fare was substantial, and the tables well served.

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An excellent concert was given at night, in which Mrs. Chamberlin, Mrs. Struthers, Miss Wilson, Miss Purvis, Messrs. J. W. Evans, A. W. Wolter, R. Dorsett and J. Henry, took part.

The following day the sale was continued at Copper Cliff, and the concert repeated at night, and were quite successful. Where all did so well it is difficult to single out any one for special mention, but it is generally conceded that to Mrs. Jas. Purvis is due special credit for the great success attending this affair. She has been untiring in her efforts, and has the satisfaction of knowing that her services are thoroughly appreciated by the other members of the congregation. Mrs. Mitchell, of Copper Cliff, is also deserving of much praise, as by her own exertions she raised the very handsome sum of \$34.80 in that place. The Women's Aid received a valuable parcel from Mrs. Cummings, Secretary of the Women's Auxiliary, Toronto, and also another from the Willing Workers of Trinity Church, Barrie. We understand that the Secy-Treas. of the Women's Aid will be able to hand the church wardens about \$145. This is a wonderfully good showing, seeing that this congregation is without a clergyman and has really had no regular service since last May.

CALGARY.

Ordination.—On St. Thomas' Day, His Lordship, the Bishop of the diocese, held an ordination in the Cathedral Church of the Redeemer, Calgary. Morning prayer was said at 8.30. At 11 o'clock the service commenced with a hymn, after which the Bishop preached from 2 Chr. xxix. 11. The candidates for deacon's orders were Mr. F. Swainson, C.M.S. missionary to the Blood Indians; and for priest's orders, Charles Herbert Rich, Durham University, who has been appointed to the charge of Lethbridge.

BLACKFOOT RESERVE.—*St. John's Mission.*—The children in the St. John's Home had their feast and Xmas tree on Dec. 26th. After a good dinner of roast beef and plum pudding, they had a visit from Santa Claus, who presented them with toys and sweetmeats from the large Xmas trees sent by kind friends in E. Canada and Calgary. It was a day to be remembered by the children, who thoroughly enjoyed it.

BRIEF MENTION.

Rev. W. A. Read was visiting the Rev. J. A. Shaw in Cobden last week.

The Rev. H. R. Clark, of Ancaster, has been appointed to the parish of Barton and Glanford.

Four thousand pilgrims from America are expected at Rome on the occasion of the Pope's jubilee.

Herrick, the poet, was fond of pigs as pets, and taught one to follow him about and to drink beer out of a mug.

Bishop W. H. Hare, of South Dakota, has caused commotion in the divorce colony by attacking the divorce laws of the State.

The first French newspaper was the *Mercurie Francois*, published in 1605.

The Bishop of Ontario has appointed Rev. J. Empringham to the mission of Beachburg, county of Renfrew.

Lord Salisbury has offered for sale his property near Dieppe, the price asked being 158,000 francs. His new residence will be a castle at Beaulieu, between Nice and Monte Carlo.

The Rev. James Thompson, rector of Trinity Church, Watford, has tendered his resignation, having accepted a call to Kincardine.

Rev. C. R. Lee has been inducted rector of Grimsby by Bishop Hamilton.

A dealer in artificial limbs estimates that 300,000 Englishmen have lost one or both legs.

John Milton loved to play on the organ. He made his second wife sing, and said she had some voice, but not the slightest idea of tone.

Wordsworth's only exercise and amusement was walking, and many of his best poems were composed on the road.

Rev. W. Lowe, of Glencoe, has decided not to accept the incumbency of Aylmer, which was offered to him some time since.

The Rev. Charles Scadding, rector of Trinity Church, Toledo, Ohio, has issued a confirmation memento, published by the Young Churchman Company, "Dost Thou Believe?"

Gen. Richter, confidential secretary and adviser of the Russian Emperor, is a German by birth and a very devout Lutheran.

The Bishop of Bethsaida has resigned the office of Minister of Foreign Affairs in the Portuguese Cabinet.

Leigh Hunt when tired out with work found relaxation in riding to and fro on the London omnibuses.

Mr. R. H. Wood, Penrhos House, Rugby, has subscribed the sum of £1,000 towards the restoration of the parish church at Llanaelhaiarn, Carnarvonshire.

Rev. A. A. Brockway, a former pastor of Christ Church, Clayton, N.Y., has accepted a call as rector of St. James' Episcopal Church, Syracuse.

Daniel Webster was extravagantly fond of oxen, and all those on his farm knew him by sight and would follow him like dogs.

Rev. R. P. McKim, of St. John's Church, Toronto Junction, presented each of the Sabbath school teachers with a handsome book last Sunday.

A red fir tree in Chehalis County, Wash., is 400 feet high, and nearly 54 feet in circumference six feet from the ground.

Henry III. of France was so fond of spaniels that he went about in public with a litter of pups in a basket suspended from his neck.

Octavius Augustus had a mortal dread of thunder, and whenever a storm came on he retired to an underground vault built for protection.

Last week the coffin of the late Duke of Clarence was deposited in the stone sarcophagus which had been made for it, and was lodged in the mausoleum at Frogmore, Windsor House Park.

Philip, the Duke of Burgundy, spent much time in contriving trap doors in his house and grounds to souse unwary strangers in water beneath.

The soldierly Duke d'Eperney became sick for hours if he saw a hare, and once kept his bed for a week because one leaped on him.

The organ in St. Clement Danes Church, Strand, built about the year 1690, by the celebrated Father Smith, is to be restored at an estimated cost of £900. From long continued use the instrument has become completely worn.

The highest waterfall in the world is Cholock Cascade at Yosemite, California, which is 2,634 feet high, or just half a mile.

King Oscar of Sweden has just been the victim of very extensive embezzlements and forgeries on the part of the treasurer of the royal household, a Baron Forstrand.

Mozart always kept his notebook in his pocket, and while walking or playing billiards, his favorite amusement, would often stop to jot down a melody that occurred to him.

The Nihilists have worried the Czar until he has grown thin and nervous. His case shows iron is not good for the blood if it has to be taken in the shape of an undershirt made of boilerplate.

More than 300,000 copies of Professor Drummond's little book, "The Greatest Thing in the World," have been sold in England alone; and the German translation is said to have been circulated more largely in Germany than any German publication of its year.

The British Medical Journal says: "It is generally stated that influenza was the immediate cause of the death of the Poet Laureate, and Dr. Dabbs informs us that for about thirty-six hours after the case began to grow rapidly alarming the symptoms were, in his opinion, markedly those of influenza."

Byron's household, according to Shelly, consisted, besides servants, of ten horses, eight enormous dogs, three monkeys, five cats, an eagle, a crow and a falcon, and all except the horses went to and fro at their pleasure.

The Rev. Francis St. John Thackeray, a first cousin and godson of the novelist, in some reminiscences recently printed, says Thackeray was fond of sight-seeing, and would often take the former with him. Whenever they went to places of public amusement, Thackeray appeared to be always studying faces, and this pastime he made remunerative.

Beethoven was fond of bathing, and while doing so would splash the water over the floor so that it ran down into the rooms below. While composing he would howl and groan in the most dismal manner, so that the neighbors complained, and he was frequently obliged on this account to change his lodgings.

It is said that the court suit in which Tennyson presented himself as Laureate before the Queen was the same as that which Wordsworth wore. Both were big men, and the clothes fitted each great wearer tolerably well. Both Tennyson and Wordsworth dressed at Roger's house, the venerable poet having had more to do with the two appointments than any other living man.

—Let us remember that of most people we know, as of the moon, one side only—the side which they present as they pass us in the throng of life. It is only when it is too late that we learn that there may be on earth angels without wings. Certain it is that as our life is at present, we do not know men truly till they have joined the company of saints.—*F. Max Muller.*

British and Foreign.

Bishop Hills, late of British Columbia, who has been very unwell, is, we are glad to say, much better.

The Rev. Samuel Davidson, formerly Professor of Biblical Criticism in Belfast, has been promised a Civil List pension of £100 a year.

The Bishop of Liverpool has addressed a letter to his benefited clergy, strongly recommending them to fully fill up a form, issued by the rural deans of the diocese, showing their parochial work and the financial state of the parishes.

The roof of Arundel Church is so honeycombed by the ravages of some insect as to be dangerous, and will have to be removed. The church, one of the finest in Sussex, dates back to the year 1380.

The Bishop of Down and Connor and Dromore has just issued a pastoral letter to the members of the Church of Ireland with reference to the need for additional clergymen and churches in Belfast.

The Dean of St. Asaph has announced his intention of presenting to the city of St. Asaph a Museum and Ecclesiastical Library. A site has been selected between the grammar school and the cathedral.

Mr. Heathcote, an ex-Wesleyan minister, was formally received into the communion of the Church of England by the Bishop of Llandaff last week, and was afterwards confirmed.

The new Bishop of Nyasaland will start for his diocese this month, and will join Bishop Smythies at Port Said. We are sorry to hear that Bishop Hornby's father has just died.

Mrs. Argles, wife of the late Dean of Peterborough, will, on behalf of the Women's Fund, pay for the fourteen plain cathedral stalls in the lower tier with book-boards and fronts on the north and south sides, at a cost of £384 10s.

The authorities of the Church Army have just despatched a clergyman of considerable experience to their new labour colony in South Africa. Should he be finally appointed to this settlement, he will not only act as chaplain, but be responsible for the Educational Department.

It is stated that the arrangement under which Archdeacon Cross-e has accepted a Norwich canonry are that he is to reside at Norwich permanently, and not only for the three months during which he may be in residence. He will take charge of the first poor living in Norwich which may fall vacant.

The Bishop of Worcester has communicated with the churchwardens at Radford on the subject of the recent action of the vicar in removing the cross, vases, and candlestick from the communion table. He intimates that he has written to Mr. Thelwall, informing him that he cannot legally remove anything once placed in a church without a faculty, and has directed him to replace the things removed.

A meeting for giving information about the aims, work and progress of the Corporation of the Church House, was held in the Town Hall, Kensington, on Monday, December 12th, 1892, at eight o'clock p.m., and was well attended. The speakers were the Bishop of Rochester, the Earl Nelson, the Rev. Prebendary Henry Wace, D.D., and the Hon. E. P. Thesiger, C.B. The Rev. the Hon. E. Carr Glyn presided.

Bishops have, apparently, to conduct their house-keeping on a very magnificent scale. Anyway, Dr. Thorold, the present occupant of the see of Winchester, occupies a castle with sixty rooms and fourteen staircases. One mile and one hundred yards of stair-carpeting was one of the items of a recent refurnishing at Farnham Castle, and three-quarters of a mile of carpets were necessary for a few of the episcopal apartments.

An interesting meeting of the Committee for the Furtherance of Christianity in Egypt was held last month at Westminster, the Archbishop of York being in the chair. It was reported that the school in Cairo for the education of Coptic boys was working well, and that the finances at home for its support are in a satisfactory condition. A recent movement in the Coptic Church has afforded great encouragement to the party in it which is desirous of effecting reforms, and this party naturally looks to the English Church for sympathy. It is very possible that in the near future the association may be able to render the most valuable help to the Christianity of Egypt.

There can be very little doubt, says the *Pall Mall Gazette*, that in Germany the Jesuits have gained considerably both in numbers and in influence of late. At their lowest point it is said they had no more than 6,000 members. To-day they are believed to number 20,000, and their influence at the Vatican has probably increased in about the same proportion. What may be done in these days of doubt and general indifference by 20,000 perfectly trained and disciplined enthusiasts, under the absolute control of a general like Padre Martino, who is a man of the highest ability and in the prime of life, it is impossible to estimate. But it is quite within the bounds of probability that the Order of Jesus may prove to be worth as much attention in the near future as, say, the Salvation Army, which we hear a great deal more of.

Madrid correspondents supply a startling account of the experiences of the Archbishop of Dublin in Spain. Owing to political disturbance and the resignation of the Alcade, it was impossible to obtain the legal permission to open the church on December 4th, and the idea had to be given up. It was decided, however, to hold the ordination and confirmation service in the Synod Hall, which had been used for the past fourteen months. But a Government order was issued that no service was to be held in any part of the buildings, and no one was allowed to pass into them, and, still more extraordinary, no one was to enter or come out and re-enter the private house of Senor Cabrera. Thus the Archbishop of Dublin, the Bishop of Clogher, and Canon Meyrick, who were his guests, were practically prisoners. In order to see the British Ambassador, Lord Plunket packed his luggage and left the house, going to an hotel. The ordination service was ultimately held in a large room lent by Mr. Jamieson, the Bible Society's agent. The clergyman to be admitted to the priesthood was the Rev. D. Regaliza, pastor at Villecusa, who wore the crossed white stole, the colour adopted by the Reformed Church, after the ancient Mozarabic custom. About ninety persons partook of the Holy Communion, and sixteen were confirmed.

The Bishop of Wellington, New Zealand, in his address at the recent meeting of his Diocesan Synod, said: "I have so frequently, when addressing the Synod of this diocese, expressed my opinion on the very unsatisfactory character of primary education in State schools, that I shall now state very briefly what I have to say on the subject. I am reported to have objected to the reading of the Bible in these schools. Nothing could be more at variance with anything I have ever said than this. So far from it, I, some years ago, called attention to the inconsistency of requiring oaths to be administered, as they now are administered in courts of law, and of excluding at the same time the Bible from State schools. A more glaring inconsistency it would be difficult to imagine. What has probably misled those who are not accustomed to notice nice distinctions is, that I have declined, as Bishop and President of the Synod, to commit the Church to any resolution in any way implying that the admission of the Bible into schools is all that the Church deems necessary. What is needed in education is systematic religious teaching. What I do maintain is, that, inasmuch as the whole community is taxed for the purpose of supporting State schools, it is not consistent with justice that Church people should be compelled either to send their children to schools, giving only an essentially defective kind of education, which they fear may produce an injurious effect on them, or to educate them elsewhere at their own expense."

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.

Consolidation of the Church in Canada.

SIR,—Having just received through the Metropolitan of Rupert's Land the scheme for the consolidation of the Church of England in Canada, as amended and adopted by the Provincial Synod of Canada at its last meeting, will you allow me to point out that if the General Synod meet in Toronto next September, it must meet under the scheme adopted at Winnipeg in 1890, and that the amendments adopted by the Provincial Synod of Canada can only receive consideration at such meeting as the recommendations of a very important element of the General Synod.

CYPRIAN, SASKATCHEWAN AND CALGARY.
Bishop's Court, Calgary, Jan. 2, 1893.

Magic Lantern.

SIR,—Will any of your readers inform me where I can get a magic lantern and a good selection of slides for a week or ten days. I remember two years ago a clergyman mentioned his own, but I was not able to arrange to use them. If the same gentleman still has them, may I solicit his attention? Failing this, names of professional tradesmen who hire them out.
W. Y. DAYKIN,
Mattawa.

Memorial of the Late E. Harold Browne, D.D., Formerly Bishop of Winchester, England.

SIR,—Knowing how truly the Episcopal Church in America values her connection with the English Church, and remembering that at the Lambeth gathering our late Bishop ever welcomed, with all the warmth of his kindly nature, the Bishops who had crossed the Atlantic to be present, it seems to me to be not only an act of courtesy, but a matter of duty, to make known in the States and Canada the proposal for a memorial to the Bishop. By his writings, especially by his Treatise on the XXXIX Articles, by his personal character, at once firm and loving—by the grace of his hospitality and the warmth of his friendship, he has left his mark on the English Church, and has advanced the union of that body with the other reformed and vigorous churches. It would be a real benefit and happiness to us were American Churchmen to join with us in this attempt to do honour to one whom we all deplore as among the most saintly and learned of our Bishops.

The form which this memorial will take is that of a recumbent figure on an altar tomb, to be placed in the nave of Winchester Cathedral, and happy should we be if when we dedicate this token of our respect and affection for the late Bishop, we could say that the Churches on both sides of the Atlantic had joined hands in this work. For then the monument will stand ever there, both as a sign of our veneration for our departed friend, and also as a symbol of that unity among Christians which he had much at heart, and for which his prayers continually ascended to the presence of God.

I have the honour to be your obedient servant,
G. W. KITCHIN, D.D., Dean of Winchester.
Deanery, Winchester, December 7th, 1892.
Communications on the subject of the Memorial to Bishop Harold Browne may be addressed to me, or to any member of the Committee. G. W. K.

Church Matters in Grimsby.

SIR,—I was very glad to see Mr. Patterson's letter in your issue of Dec. 1st, about Church matters in Grimsby, and to see that one person at least has the courage to openly express his opinion and try and explain matters. I have lived several years in Canada in large and small towns, and wherever I have been, I could not help being struck by the ignorance of so-called Church people in matters relating to their own Church, its history, and their duty towards it. In the cities, I must confess, there has been a decided improvement of late, and much has been done to improve the services in some churches. But the trouble in Grimsby, at present, arises from what I consider a great fault in Canada, that is, that the laity should have so much power in choosing or refusing a new rector. It must always seem strange to an Englishman that a clergyman is at the beck and call of his people, that he has to go on approval, as it were, first of all, and then if lucky enough to be chosen, he must conduct himself so as to try and suit every member of his congregation, and that the said congregation may cause him to give up his living if he does not please them.

Is not the Bishop the head authority in Church matters in his own diocese, and should he not have the right to put whom he will in a living? In this case, I see by Mr. Patterson's letter that the Bishop and church-wardens and delegates had decided unanimously on the Rev. Mr. Clark, and yet a small turbulent faction is allowed to stand in the way of their decision. Where is the respect due to the Bishop's position, not to say the love and obedience which every Churchman should have for his Bishop?

It seems to me that if the laity are to have a voice in the matter, let them give in their choice to the Bishop, or let every party give in their choice, if the congregation be not unanimous, and then let the Bishop have the casting vote, and let the people accept his decision cheerfully. Who would think of refusing to accept a Judge's verdict in a Court of Justice, and why should not a Bishop have the same power to enforce his decision in matters ecclesiastical? It is a wonder to me that a congregation ever decided on any one clergyman, when every member nearly has such different views. One man expects this from his clergyman, and another expects that, and a third does not like something else, until the election of a clergyman arouses a lot of ill feeling between the parties, and he comes among his future congregation not knowing how he will be received by them, and

how soon they may try to get rid of him if he does not please them. I have often thought of this question, and should like very much to see a different state of affairs. I should also like to see the people taught a little more about their Church, and its beautiful services, of which they know so little.

Trusting I have not taken up too much of your space,
I am, sir,
AN ENGLISHMAN WHO HAS LIVED IN GRIMSBY.
Dec. 16th, 1892.

More Bishops.

SIR,—Your correspondent "Priest of Huron" evidently feels keenly, as every true Churchman must feel, the fact that our Church is not making the advance she should in the older provinces. It is too true, as "Priest of Huron" states, that the Church loses numbers of her children, and indeed in some sections she is not much more than a nursery for other religious bodies, for those bodies attach much importance to the enrolment of the young within their pale, hence in their conferences it is a rare thing to hear that the old men had died off and there were none left to take their places, as not infrequently happens with Church congregations. It is sometimes said that removal to the cities is the cause; if that were so there would be no loss to the Church at large. However that may be, such places are not depopulated, although the Church's ministrations no longer take place.

"Priest of Huron" attributes the loss the Church sustains in this direction to the want of a sufficient number of bishops; he says, "it is beyond the power of our handful of bishops, to in any appreciable degree adequately administer their dioceses." Being only a layman, I am unable to understand how an increase in the episcopate would mend the matter under the very limited power at present attached to their office, which reduces them, if I may use the not reverential term, to ordaining and confirming machines, as "Priest of Huron" puts it. He also says: "As matters now stand, our episcopate, so far as Church extension goes, is a shadow of a shade," and he might have added, as far as episcopal supervision also; perhaps that was what he was alluding to when attributing the loss of "thousands of our children" to the "handful of bishops in the older provinces." Now, if "it is men, not acres or square miles," the Church is after, the bishops that administered when there were more Church people than now should certainly be sufficient for the present. But what about these with half a score of priests?

"Priest of Huron" is right in stating "we must begin at the beginning." In the earlier ages of the Church, when she was conquering the heathen world, her episcopate could not be said with truth to be the shadow of a shade; her bishops were then clothed with authority not alone to appoint their priests, but also to remove them if necessary for the advancement of the Church over which they (the bishops) were in reality the chief pastors, not as now. When a bishop now makes an appointment to a parish he has no right to interfere, no matter how unsuitable such afterwards proves to be, for his appointee is not responsible to his bishop or his flock. People come within the pale of our Church on account of the purity of her doctrine and the beauty of her services. And people leave it from causes engendered by an irresponsible clergy, and not for the want of bishops. Yes, we should commence at the beginning and clothe our bishops with authority before we increase their number, in the older provinces at least.

LAYMAN OF TORONTO.

More English Bishops for Canadian Dioceses.

SIR,—I do not know whether you or your readers have ever noticed that of the 19 bishops in Canada, thirteen are Englishmen by birth and education, three Irish by birth, and two by education, one Scotch by birth but English education, only three are by birth Canadians, and only one of them by education. And yet the Canadian Church has been in existence for over a hundred years; she has noble educational institutions, she has well educated, refined, common sense, able ministers. But, practically, only one of these has attained to her present episcopate. Is this wise? Is it right? Is it not the very madness of folly? Could anything be more fatal to the elevation, encouragement and interest of the clergy and of the Church than this contemptuous treatment? This was, perhaps, not to be wondered at when the majority of the clergy, and the money to maintain them, came from England, and appointments were made by the authorities at home. For it is an instinct of the English mind to feel that nobody and nothing outside of England is worth thinking about. But now that the clergy and their support have long since become almost wholly a product of the soil, it is surely on every ground unwise and unjust and unsafe to choose the chief officers of the Church from abroad. The clergy will not try to

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SIR,—Profe in his address in Toronto las the members colony of Vic widely circula paper the acc me by the Bis

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last only came

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The latest i as follows:—

C. E. popl
Presbyter
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So that Pr and Presb. pop

qualify themselves for positions from which they are rigidly excluded, and the ablest men will instinctively avoid a calling upon which such an indignity rests. There can be no doubt in any reflecting mind that even if the native material were much inferior to that obtainable from England—though the reverse of this is the truth—for only third-rate men will come to the colonies; still, if it were otherwise, it would be wise to choose those brought up and educated in the country. It is opportunity that makes the man, and if we ever want our Canadian Church to grow to any strength or stature, we must throw upon her sons the responsibility of her government and expansion. Besides, there is an education which a man receives who is brought up in the country which is a thousandfold more important than any practicable college training—the education into the mind and sentiment and practical life of the people—the Canadian common sense which very few grown-up Englishmen are ever able to acquire.

I am quite aware that the blame of this can no longer be thrown upon the English Government or the English Bishops. It is the result of the election or action of our own diocesan synods. It can only be explained by the innate toadyism into which we have been trained, or by the shameful jealousy of the clergy one of another. They would rather choose a stranger, on the recommendation of some boy or old lady, or outsider, than see one of their brethren honoured above themselves.

It is only a little while ago that every Canadian presbyter felt his order snubbed and insulted by the action of the Quebec synod in treating every presbyter outside their own diocese as unworthy of being thought of for the episcopate, and nobody in it good enough to secure the suffrages of his brethren. And now the insult is repeated from the Diocese of Columbia, and from the Diocese of Qu'Appelle. Both have asked the Archbishop of Canterbury to choose for them their Bishop. And the archbishop, as an Englishman, and seeing the indignity the clergy put upon themselves, never thinks of one of the noble-hearted men who, in the mission fields of Canada, have been trained into a knowledge and fitness for the work, but selects an Englishman trained in a great English country parish for the one, and a college dean, another Hon. and Reverend, for the other. Is it any wonder that our Canadian episcopate is so woefully inefficient and unpopular. It does not understand and has not touched the hearts of the people.

There is a law in the English Statute Book enacted at the instance of the bishops, which prohibits any Canadian, no odds what his standing or what his recommendation from his bishop, from performing any religious service in England under a penalty of £10, until he has obtained the license of the archbishop, and then of every bishop in whose diocese he may officiate, and pay well for it too. Our bishops, being Englishmen, submit to the insult, and our synods express their gratitude by choosing Englishmen over the heads of their Canadian brethren.

A DELEGATE INDIGNANT.

Bishop of Ballarat's Reply to Prof. Rentoul.

SIR,—Professor Rentoul, of Melbourne, Australia, in his address at the Pan-Presbyterian Council held in Toronto last year, unwittingly did an injustice to the members of the Church of England in the colony of Victoria. As his statements were very widely circulated at the time, please insert in your paper the accompanying correction kindly furnished me by the Bishop of Ballarat.

Yours truly,
JOHN FLETCHER.

Palermo, January 4th, 1893.

Bishopscourt, Ballarat, Victoria, Australia,
November 12th, 1892.

Rev. J. Fletcher—

REV. AND DEAR SIR,—Yours of 30th September last only came into my hands this afternoon.

You tell me that Professor Rentoul, of Melbourne, is reported to have stated, in Toronto, that in this colony the Anglicans numbered 300,000, of whom only 50,000 attended church; while out of 132,000 Presbyterians, 69,000 were regular attendants; and you ask whether these statements are correct?

They are, in my belief, untrustworthy, and I will give my reasons for that belief.

A Victorian "Year Book" is issued annually by the Government. The numbers of adherents of each denomination in this book may be thoroughly depended upon, for they are taken from official census records.

The latest issue gives these numbers—for 1891—as follows:—

C. E. population	400,664
Presbyterian	166,741

(Vide Hayter's Victorian Year Book, Vol. II., published 1892; p. 497.)

So that Prof. Rentoul has mis-stated the C. E. and Presb. population by 135,405.

The numbers of actual attendants at church are most difficult to arrive at accurately in the year book. These are taken from representations of the different denominations, and, for purposes of comparison, are notoriously worthless, as they are not registered by all with equal accuracy, or on the same principles. Often the figures returned are impossible on the face of them.

E. g., in vol. 1, p. 388, the following returns are made for 1891:—

Methodists—		
Churches as compared with 1890	5 less.	
Accommodation " " " " " " " " " "	38,820 less.	
No. of individuals attending church	47,023 more.	

Which is absurd.

Roman Catholics—		
Churches as compared with 1890	12 more.	
Church accommodation " " " " " " " " " "	8,719 more.	
Persons attending church " " " " " " " " " "	16,485 more.	

No sensible person places the least confidence in the value, for purposes of comparison, of this part of the statist's returns. Yet I have little doubt that Prof. Rentoul is quoting from it, for the numbers he gives of attendants in C. E. and Presbyterian respectively roughly correspond to the returns in the book—viz., 50,000 and 70,000, precisely 58,981 and 70,480—one may fairly state them as 59,000 and 70,500, in closely approximate round numbers.

Now, the Church of England returns are made to the statist with the most careful modesty, and as accurately as possible, from the average of distinct individuals attending the principal Sunday service. I accept 60,000 as probably representing that figure at the present time. It is not a satisfactory one, but it by no means represents the number of C. E. people who attend church with more or less regularity. This would be a very much larger number; but it is impossible to give it accurately, and I prefer not to volunteer a guess.

I am perfectly certain some of the returns of the other denominations are not correct statements of the average distinct individuals at the principal service, and therefore absolutely decline to accept a comparison based on those returns.

I have no means of knowing how the Presbyterian figure is reached, and cannot say, therefore, whether it is correct or not. Prof. Rentoul's statement of the number of Anglicans and Presbyterians in the colony I have shown to be considerably—and his return of Anglican attendants appreciably—below the truth.

Had he confined himself to the general statement, that church attendance in proportion to membership is lamentably low in Victoria, I should entirely have concurred with him.

Yours faithfully,
SAMUEL BALLARAT.

Sunday School Lesson.

2nd Sunday after Epiphany. January 15th, 1893.

THE LITANY.—III. INTERCESSIONS.

If a scriptural command is necessary for the performance of such a duty, we have the authority of S Paul for this part of the Litany, for we are to make intercessions for all men. (1 Tim. ii. 1.) Such intercessions are found in all the liturgies in the world, and the petitions of our Litany which we are to consider to-day are taken from the best and oldest of all the litanies. Intercessions are *prayers for others*, and so complete are the Intercessions in the Litany that we can think of no persons who are not prayed for, and none of their special wants are forgotten. But because it may seem presumptuous for us to pray for others, who are not worthy to pray for ourselves, before we begin, we acknowledge that we are *sinners*. But God hears the prayers of penitent sinners. Let us see then what Intercessions we now offer before the throne of God's mercy.

I. THE CHURCH AND NATION.

We pray first for the whole Church (*Universal or Catholic*) in all the world—that it may be kept "in the right way," the way of truth and godliness. Then we pray for the principal members of our *own* Church. For the *Queen*, as *Defender of the Faith* (note "F. D." on coins), that she may be true to God ("affiance" means *trust, confidence*), and "have the victory over all her enemies." In case of the death of the Sovereign, the stability of government depends on the regular succession to the throne, and therefore we pray next for the *Prince of Wales*, etc. The next petition, as in all the ancient liturgies, is for the clergy, *Bishops, Priests, and Deacons*, as the spiritual leaders of the Church. ("Illuminate" means enlighten.) It is by their preaching that they are to set forth, and by their living, life or example, to show, God's word. ("Accordingly," that is, to live according to their preaching.) By the *Lords of the Council*, we mean the Prime Minister, and the Cabinet (his chief advisers in the Parliament), and by the *Magistrates*

we mean judges and all who *execute justice*. We thus pray for "all that are in authority." (1 Tim. ii. 2.) Then we pray for *all the people* (our own nation) and for *all nations*, that there may be *unity* (at home among themselves), *peace* (with one another) and *concord* (good will and harmony in commerce, etc.) So far we have prayed for temporal blessings; now we look inward and pray

II. FOR THE SOULS OF GOD'S PEOPLE.

We pray (1) for those within the Church, that they may have the principles of religion in their hearts, and the practice of it (*diligently to live*, etc.) in their lives; asking for *increase of grace* (2 Pet. iii. 18), to *hear and receive the Word of God* (as seed sown in the heart, S. Matt. xiii.), and *bring forth the fruits of the Spirit* (Gal. v. 22, 23). (2) Then we pray for those outside the Church, that God may *bring back into the way of truth* any that have *erred* (gone astray themselves) or been *deceived* (by others). (3) When we pray for *such as do stand*, etc., let us remember how many there are who need our prayers, all the more because they do not pray for themselves.

III. FOR THOSE AFFLICTED OR IN DANGER, AND FOR ALL.

We pray God to *succour* (defend) those in *danger*, to *help* those in *necessity* (poverty), and to *comfort* all that are in *tribulation* (any kind of sorrow). We pray for *travellers*, for the *sick*, for *prisoners* who cannot join our worship in the Church, and for the *young children*, those too small to pray for themselves; then for those who cannot help themselves, and are the special objects of God's care (*fatherless children*, etc.) But for fear we should have forgotten any who are in trouble, we pray for *all men*: and to show that we do not wish to exclude from our prayers any who have injured us, we add a special petition for our *enemies* (S. Matt. v. 44). This beautiful prayer is from the old Anglo-Saxon Litany, and our English Prayer-Book is the only one that has it.

IV. FOR THE FRUITS OF THE EARTH.

We have a time set apart for praying God to bless our labours in the field—Rogation-week, in the spring-time, when the seed is sown. But we do not forget all the year round we depend on God for fruitful seasons. And when we hold our Harvest Thanksgiving, we praise Almighty God, that He has heard our prayer, so often offered up, that He may give the *kindly fruits* (i. e. fruits after their kind—the different sorts of fruits. See Gen. i. 11).

V. FOR REPENTANCE, ETC.

This last petition, which is only found in our English Litany, is very necessary as the conclusion of our Intercession. We began them as sinners, we do not forget that we are sinners still, and that God will only hear our prayers when we humble ourselves before Him. We therefore earnestly beg for repentance and amendment of life, so that all our other requests may not be lost.

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

It was many a day before Archie could get Harry out of his mind; that dying hour was always before him. Archie loved to think of him; he would walk alone for hours making up his mind to give up his whole life to follow Harry's steps. "Mind you receive your First Communion." "Yes, that I will, dear, dear Harry, if only the good God will give me grace to get ready; I wish you could hear me, Harry. Oh, I wonder if you do;" and Archie's voice would choke with tears as he walked talking to himself. Archie watched Harry's grave daily, saw it turfed, and kept the brambles tidy; and many in the village, as they went through the churchyard path, got quite used to seeing the boy by the side of his little friend's grave.

"Ah, Harry's death made a mortal great change in him yonder: I wouldn't have believed, if I hadn't seen it, one could be so altered," said many. And Archie was a changed boy; his whole life was an altered one. In the open seats, among the lads who came to church, none were so regular as Archie. There you could see him Sunday after Sunday, just where Harry used to be, near the font, with his black jacket and his bunch of flowers; and if there was evening prayer late in the week, Archie was there, though sometimes he was the only one, yet there he was, preparing, as he said, for his first communion; for Mr. Morris had told him one thing he should do in preparation, was regular attendance at church; and he was so reverent and attentive; and after service he would always walk round by Harry's grave.

"Oh, Harry, how I wish you were back again with me, I'm so solitary, so solitary without you, but I know I deserve it all, I didn't mind you as I should when you were here, and God has took you away." So he would talk.

And Archie would go home to his silent room, for his parents lived a long way off, and were too poor to support him, so he stayed to get work where he was known.

So days and weeks slipped by, and Archie did not receive his first communion, for the clergyman wished him to wait awhile till he was fixed and settled in his mind, for Archie was a changeable boy, and that Harry knew and often warned him of. But though it was delayed, still he led a very careful life, and used daily the little service for first communion which Harry used to have.

The boys of the village laughed at him, and jeered him for having turned saint; but he did not mind; he seemed to be glad of it; it made him feel that he truly was trying to do good, and to please Harry still. Though they abused him they were all fond of him, and always were trying to get him among them, for he used to be a very happy boy, and his dark cheerful eye and happy laugh made every group gay.

If there was one to start a game, it was Archie who did it best; if there was one wanted to climb a tree, none did it so quickly as Archie; if they wanted one to invent some mischief, none could do it with so quick a wit and merry an eye as Archie. He was the favourite of all the village round; all loved him. Often in the summer evenings when work was done, and the troops of happy boys would meet on the heathy common or at the corner of some sunset lane, you might have heard Archie's happy laugh loud above them all, as their shouts came merrily on the evening air.

And if you had stayed to distinguish the voices, you might have heard: "Let Archie be it," "Archie's the best," "Oh look at Archie, hasn't he done it well!" If they bathed, no one swam like Archie, and among the cricketers on the common when the red evening sun shone warm and light, slanting along the close turf and gilding the golden fern, Archie was the best player by far of all the boys round for at least two miles.

And while he was the best at all merry things, he had such a kind heart, "he was so feeling-like," he would not pass a little bird which lay trembling on the bank with a hurt wing without taking it up to soothe it. And if a little child came crying along the road, Archie could not be happy till he dried his tears, and reached him a willow wand from the hedge to make him happy. His eye was the brightest, his voice the gayest; young and old loved Archie the factory boy.

And now he was in trouble they often missed him, and wished he would come back again; the game wanted life without him; no one knew how to begin the game; "I'm afraid he'll never come back again to us. Harry's gone and Archie cares for no one else."

So matters went on awhile, and the boy did indeed promise well; every fault he ever had was mending, and at Harry's grave, in the corner of the church which shadowed it, Archie made resolutions over and over again to give himself to God; he left every bad companion, and anxiously and carefully governed his words.

But Archie had not yet quite learnt to know himself. He did not know how weak he was, and how soon he might fall, and be led away. Vanity and love of praise had been the leading errors of his character, and these were the most likely to be his ruin.

It was on an October day that a recruiting party came to Archie's village. Their red coats and fluttering ribbons had drawn off several idle stragglers from the village round who were wanting something to do, and were struck with the glory of going abroad and seeing the world. Oh how many a recruiting party has broken a mother's heart, and made a home desolate! It was time of war, and they were glad to get any young fellow they could.

It was late in the afternoon, and the warm red sunbeam glowed on the tower of the church. Archie had come away from work a little earlier and had been as usual to Harry's grave; he heard a sound in the road which attracted him, and he

looked up; the soldiers were coming along, and he walked to the churchyard gate to gaze at them.

There was a party of lads in smockfrocks coming behind; their hats covered with coloured streamers told on what errand they were bent: one young woman was coming up with a little infant in her arms covered over with a ragged shawl; her bonnet was torn and soiled, and she was walking quickly, her step was hurried, and the tone of her voice was of one in trouble. "Joe, I say Joe, do stay a moment, I want to speak one little word; oh, do! I don't wish you to think of me, though I am your married wife, and I don't know how I've hurt you; but I don't ask for my sake, I ask for his sake as is here, your baby's sake," said she, taking up the shivering little one from her thin shawl, and holding it up towards her husband. "I don't ask for my sake, I know I am a poor worthless thing; it is for baby's sake. I can't take care of him; he can just say your name, Joe, you taught him to, oh, you can't leave him. Call father, there's a boy," said the poor thing, as with her hurried step, and a voice of agony, she strove to keep up with a figure, a little way before her, of a man, who with his hat slouched over his face, and his hands in his smockfrock, and his streamers in his bosom, was following the Sergeant. It was her husband; she loved him, but he didn't care much for her; he did love his child, and would have stopped when she spoke of him, but he did not dare meet her eye; he had enlisted, and was determined to go, and she must go to the Union. Archie was watching this scene, when the Sergeant touched his arm; Archie started from his deep thought; "Young man," said the Sergeant, "you're a fine looking fellow, what do you say to going to the wars, and be the king's servant?"

The man's manner was cunning, and he forced his suit; Archie listened a moment as the Sergeant finished his flattery, "There wouldn't be a finer lad in the whole regiment than you, I'll warrant you."

Archie started, and moved away; it reminded him of temptation, and he walked to Harry's grave. The party moved off, and as they did so there was a loud laugh; Archie felt it. He walked quickly; he passed Harry's grave without looking on it, he scarcely knew why; he could not have done so before. But something was in his mind, and he was uneasy: the Sergeant's remark was in his ears, and he could not get it away.

(To be Continued.)

Real Merit

Is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Druggists say: When we sell a bottle of Hood's Sarsaparilla to a new customer we are sure to see him back in a few weeks after more—proving that the good results from a trial bottle warrant continuing its use. This positive merit Hood's Sarsaparilla possesses by virtue of the Peculiar Combination, Proportion and Process used in its preparation, and by which all the remedial value of the ingredients used is retained. Hood's Sarsaparilla is thus Peculiar to Itself and absolutely unequalled in its power as a blood purifier, and as a tonic for building up the weak and weary, and giving nerve strength.

Daily Service.

It is not possible for you to attend Church on week-days. Work must be done. Home duties must not be neglected. The hours of Service are inconvenient. It cannot be helped. You give up the idea in despair.

But think again, before you quite make up your mind. Why are those Services held, in many of our Churches, every day? Why are they held at different hours of the day? Our Church Services, many or few, are appointed for the worship and honour of Almighty God. But they are also arranged, as far as may be, for your convenience.

It is not possible for everybody to go to Church every time the Church is opened for public Service. But one can come one hour, and another at another hour. Some days suit some people, other days suit other people.

There are some devout people who feel them-

selves quite left out of consideration in the matter of daily or week-day Services. No hour or day quite suits them. Perhaps it is so with you.

Give up, then, the idea of regular attendance, if it must be given up. But think many times before you come to this unhappy conclusion.

And when you give up the idea of frequent attendance; then, as the next step, make a rule of occasional attendance. Watch your opportunities. Sometimes you can get time for a short Service. Some engagements can be put off for an hour. Or, better still, some things can be done before their time; and the time may be saved for God.

Amen.

I cannot say,
Beneath the pressures of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

I cannot feel
That all is well when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
They will be done.

I cannot speak
In happy tones; the tear drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad,

I do not see
Why God should e'en permit some things to be
When He is love;
But I can see,
Though often dimly, through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere.

I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait.

I may not try
To keep the hot tears back—'till hush that sigh,
"It might have been";
And try to still
Each rising murmur, and to His sweet will
Respond "Amen."

—F. G. Browning.

Dyspepsia's victims find prompt and permanent relief in Hood's Sarsaparilla, which tones the stomach and creates an appetite.

Epitaphs.

BY THE REV. W. A. CUTTING, M.A., VICAR OF GAYTON.

"Man's long home."—*Ecclesiastes*.

How to retard a man's inevitable ultimate passage into oblivion in this world—such is the problem. The Greek epigrammatist, pagan that he was, could find no better solution than that his friend's poems at least would be deathless, and that by them, he being dead, would yet speak. Ordinary men and women are not writers of books that shall carry down their name and fame to posterity, nor even doers of deeds that shall live long after them. The only resource is some durable material, such as stone, individualized by means of an inscription embossed or graven upon it. Such inscription, being necessarily brief, would of course confine itself to the salient features of the deceased: his name and age, date of death, with just a few words giving the expression of his life, or character, or experience, as a whole. This is the epitaph. Now and then on the tablets of the affluent you meet with one which is diffuse: but, as a rule, this seems hardly in good taste. An epitaph should be as much as possible an epigram.

Of the epitaph diffuse, one of the most elegant examples that I have met with is that of the late

Bishop Star (suppose) by with the sin of life, a p of the nave, upon it thro brazen serpo one to the after the m his own, is setting forth

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Bishop Stanley, in Norwich Cathedral, indited (I suppose) by his accomplished son. In keeping with the simplicity of that amiable bishop's habits of life, a plain stone slab is let into the pavement of the nave, so that the afternoon sunshine streams upon it through the great west window having the brazen serpent blazoned on its panes—a memorial one to the same dignitary. And on the stone, after the mitre and arms of the see quartered with his own, is an inscription in the vulgar tongue setting forth how—

IN THE FAITH OF CHRIST,
HERE RESTS FROM HIS LABOURS,
EDWARD STANLEY:
THIRTY-TWO YEARS RECTOR OF ALDERLEY,
TWELVE YEARS BISHOP OF NORWICH;
BURIED AMIDST THE MOURNING
OF THE DIOCESE WHICH HE HAD ANIMATED,
THE CITY WHICH HE HAD SERVED,
THE POOR WHOM HE HAD VISITED,
THE SCHOOLS WHICH HE HAD FOSTERED,
THE FAMILY HE HAD LOVED,
AND OF ALL CHRISTIAN PEOPLE,
WITH WHOM, HOWSOEVER DIVIDED, HE HAD JOINED
IN WHATSOEVER THINGS ARE TRUE, AND HONEST,
AND JUST AND PURE,
AND LOVELY, AND OF GOOD REPORT.

And then at the top and bottom, and to right and left, the dates of his birth, death, installation, and interment; the two latter, of course, connecting him with the edifice which contains his epitaph, "simplex munditius."

The same scholarly pen may possibly be traced in another less diffuse inscription, which deeply touched the nation's heart. The above, in a dead language, had been almost pedantic, and alien to the thoroughly English spirit of the subject of it. Of the following, on the other hand, it would be hard to preserve the pathos in a translation.

ALBERTI PRINCIPIS QVOD MORTALE ERAT
HOC IN SEPVLCO DEPONI VOLVIT
VIDVA MÆRENS VICTORIA REGINA
A. D. MDCCCLXII.
VALE DESIDERATISSIME! HIC DEMUM
CONQVIESCAM TECUM
TECOM IN CHRISTO CONSVRGAM.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

The Philosopher's Cat.

Most great men have been fond of cats; Sir David Brewster was, however, an exception. The sight of one coming into the room would act on him like an electric shock, and no cat was allowed in his house. But alas! the mice increased so fast, there was nothing to be done, and a cat must be had forthwith. Strict injunctions were, however, given that pussy must be closely watched, and on no consideration to be found in the neighborhood of the philosopher's study.

One day, when sitting there with the door open, spite of all the precaution, pussy marched in, jumped on Sir David's knee, put a paw on each shoulder, and kissed him. Was there ever such a daring creature? A very discerning one, too, for Sir David Brewster was a beautiful Christian character as well as a man of science.

He was so much astonished at this strange behaviour that he forgot to have an electric shock!

The end of it was that pussy became an established pet, and he fed her every morning (favoured cat!) with cream and fish from his own breakfast. He could not make enough of her.

So it went on for months, till one morning pussy came not; another, it was the same—she had vanished from the household. Sir David mourned her. Years passed by, till one day, sitting in his study with the door open, the same scene was enacted. The lost pet entered, jumped on his knee, and kissed him as before, settling down quite as a matter of course.

She was neither hungry, thirsty, nor footsore: she could not tell where she had been, nor did they ever know. When she died, the secret died with her, and the man of science found that there was a mystery which even he, with all his knowledge, could not unravel. Thus, you see, a cat can puzzle a philosopher.

The Testimonials

Published on behalf of Hood's Sarsaparilla are as reliable and as worthy your confidence as if they came from your best and most trusted neighbour. They state only the simple facts in regard to what Hood's Sarsaparilla has done, always within truth and reason.

Constipation, and all troubles with the digestive organs and the liver, are cured by HOOD'S PILLS. Unequalled as a dinner pill.

Duke of York's Kindness.

A pleasing story of the Duke of York, vouched for by one of his Royal Highness's oldest and closest friends, appears in the January number of the *Young Man*. When Prince George had command of the *Thrush* he came into contact with a prisoner, a young sailor of another ship, who was an incorrigible offender perpetually on the black list. When the man's term of punishment was over, the Duke, having thought he observed in him the making of better things, begged that he might be transferred to the *Thrush*. This eccentric request, as it seemed, being granted, the fellow was brought before the Prince, who, as his commanding officer, put him in the first class for leave, and gave him a clean sheet as regarded his past offences. 'I do not ask you,' he said, 'to make me any promise as to your future behaviour. I trust to your honour and good feeling alone. You know as well as I what you may do, and what you may not do. God help you to do the right, and keep you from wrong.' The generous treatment went home to the sailor's heart; he turned over a new leaf in his life, and from that day to this has maintained his good conduct. How often is it that a little genuine brotherly trust in us, an appeal to the Holy Spirit within us, may do what all the scolding and discipline in the world fail to do!

I Will Worship Him Alone.

A soldier at Ningpo, Mid-China, was falsely accused and put into prison. While there he had a kind of a dream or vision of a glorious Being, who promised to release him if he would obey Him. This he said he would do; and sure enough, two days afterwards he was released. He supposed this Being to be Buddha, and spent much time and money in his worship; but when he heard of the Lord Jesus he exclaimed, "That was the person whom I saw; I will worship Him alone!"

A Devoted Christian.

The Queen of Prussia is a devoted Christian, and has given herself most actively to church extension in Berlin. By her efforts the money to erect half a dozen churches has been secured. She has also obtained permission from the Sultan of Turkey to build a Protestant Church in Bethlehem. She has published the following declaration: "This work is done in the hope that the Gospel of Jesus Christ, our Saviour and Redeemer, may always be preached in its purity in our churches, and the sacraments be administered according to the original purposes, so that all who hunger for eternal life may be edified in our holy faith through

the Holy Spirit. In this sense I have entered upon this work, and by this writing I wish to testify to the world that this work is undertaken to the glory of God, before whom I bow in humility, and to whom I dedicate all my life. Blessed be his holy name in Christ Jesus our Lord!"

All in All.

God gives us Christ, and in Him He gives us all things. Christ cannot be truly ours and any grace be absent; this King cannot enthrone Himself in our spirit and not bring with Him His whole retinue of blessings. Blessings may—they must—arise in succession, to creatures that live in successive time; but the first instant that Christ is ours the seed of every blessing is ours; a life of sanctification is hidden in that moment—nay, a long perspective of infinite glory is there; death is conquered, Satan chained, and Heaven won, for He who accomplished all things "is made unto us righteousness and sanctification and redemption." The gift is ours, let it expand as it will in our heart and life; Christ is here, and He who is "the Son over His own house" will take care to rule it in wisdom.—*Rev. A. Butler.*

One Step Better than None.

He that makes but one step up a stair though he be not much nearer to the top of the house, yet he has stepped from the ground, and is delivered from the foulness and dampness of that. So, in this first step of prayer—"O Lord, be merciful unto me"—though a man be not established in heaven, yet he has stepped from the world, and the miserable comforts thereof.

—How useless our lives seem to us sometimes! and how we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We forget that the world bestows no titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care of sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of a harvest. We'll will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after years, and, as he tenderly utters our name, say, "Her words and example prepared me for a life of usefulness; to her I owe my present happiness," we may well say: "I have not lived in vain."

—The first bell rung in America was erected on the first church ever built in this country, early in 1494. Columbus landed at Isabella, on the island of San Domingo, in December, 1493, and soon built a church. Shortly afterward a new city was begun in the royal palace of La Vega, and was called La Vega, or the City of Plains. The church, with its bell, and all the other houses of Isabella, were then removed to La Vega. In 1542 the new City of the Plains was destroyed by an earthquake. About a quarter of a century ago, in the branches of a fig tree which had grown up amid the ruins of the belfry tower of the church, a bell was seen, which proved to be the original bell in question, and this historic bell is now in the city of Washington. It is of bronze, 8x6½ inches, bears the letter F in old Gothic characters, and has the image of San Miguel on its surface.

—The regions of east and west have always been considered to present the two opposite attributes of light and darkness. It is in the west that the sun finally disappears from our view night by night; the west is the last quarter to feel the warmth of its rays as it rises over the earth; hence the west is regarded as the region of sin and spiritual darkness. On the other hand the sun rises in the east, and tips the eastern hills with gold; hence the east is regarded as the region of light and spiritual life.

The Last Day.

Were this the last of earth,
This very day,
How should I think and act?
What should I say?
Would not I guard my heart
With earnest prayer?
Would not I serve my friends
With loving care?

How tender every word
As the hours wane!
"Like this we shall not sit
And talk again."
How soft the beating heart
That soon must cease!
What glances carry love—
What heavenly peace!

And yet this fleeting life
Is one last day;
How long soe'er its hours,
They will not stay.
O heart, be soft and true
While thou dost beat;
O hands, be swift to do;
O lips be sweet!

The Good Old Times.

Do not let us give way to effeminate complaints about this, talking about the good old times, and contrasting them with the times in which we live; for, in fact, if there is one thing more certain than another, from even a slight study of history, it is that there were never any good old times. People talk about the Apostolic Age. Think of the circumstances. Take these later writings, the Epistles of St. John to the Seven Churches, or the Epistle of St. Jude, documents which come from the end of the Apostolic Age, and speak of the danger which threatened the Church. Were those good times? Or, go into the Apostolic Age, and study the struggle against various forms of Gnosticism. Hear Celsus, from without, saying that Christianity is already split into so many sects that Christians only agreed in name; and Tertullian, from within, regretting that the best and wisest are forever going on the wrong side. Were those good times? Or the age of councils; the age to which we owe the Creeds, so strong, clear, and masterful. Those were ages of wild controversy; and, amid the din of jarring voices, people seemed hardly able to hear the notes of truth. They were not good times. Or, the Middle Ages. People talk about the ages of faith. Certainly, there was more credulity, but, as far as faith meant any moral effort, read St. Bernard, and you will see that he did not look on them as good times. Or, take the age of Bishop Butler, "It is come," he says, "I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry; but that it is now, at length, discovered to be fictitious. And, accordingly, they treat it as if in the present age this were an agreed point among all persons of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisal for it having so long interrupted the pleasures of the world." Were those good times? Or, take the generation only behind us. An old man used to say: "If you had been born when I was, you would wonder there is any Church of England left." In every age we have to struggle.

Advice to Young Men.

My son, don't be in too great a hurry to accept "advanced opinions."

It is "the thing" to be "advanced" in this progressive day and generation, but there's a heap of shallowness in it.

Did you ever notice, my son, that the man who tells you that he cannot believe the Bible is usually able to believe almost anything else?

You will find men, my son, who turn with horror and utter disbelief from the Bible, and joyfully embrace the teachings of Buddha.

It is quite the thing now, my son, for a civilized, enlightened man, brought up in a Christian country and an age of wisdom, to be a Buddhist.

And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian soothsayer, who lived two hundred years before Moses; another will tell you he brought letters from Phoenicia and introduced them

in Greece; a third will tell you that she was a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with little hesitation, say she was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he doesn't know, and the other will say with some indecision, that he was either a dervish of the Nile (whatever that is), or a *felo de se*—he can't be positive which.

Before you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought, and careful investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one-story foundation.

Before you criticise, condemn and finally revise the work of Creation, my son, be pretty confident that you know something about it as it is; and don't, as a man who is older in years and experience than yourself,—don't, let me implore you, turn this world upside down and sit down upon it, and crush it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one.

If ever you should develop into an "advanced" atheist, my son, just do that much for the rest of us.

Sunday Schools.

To some people teaching seems to come by nature. They like teaching: they are fond of children, and take a pleasure in educating them. When they have opportunities of conveying instruction, they are happy. They thoroughly enjoy the work. And the more so, because they know that teaching others is the surest way of getting clear notions of truth into their own minds.

It may be that you either do not care for teaching; or, if you like it, are not able to carry out your wishes. Then you must satisfy yourself by doing the work by deputy. Others can teach, and can find opportunities for teaching. They give their time to Sunday School work. They sacrifice their Sunday afternoon's quiet and rest, or they hasten to Sunday School in the morning, having little time to spare between their Early Communion and Sunday School. Some zealous workers come twice in the day. Sunday is not the kind of rest-day which most people love: it is more like the "pleasure for evermore" enjoyed by those who "rest not day and night."

If you cannot join their ranks, you can strengthen their hands. You can, perhaps, send them scholars to teach, or you can look up the irregular ones. You can assist the workers by taking their places occasionally—during absences in summer, and at other times—and thus "keep their classes together." And you will cheerfully contribute to the Sunday School funds, that the schools may have books and other necessary things to promote their efficiency.

—The following account of the origin of a well-known motto for a timepiece, whether true or false, is worth recording. Some years ago a new clock was made to be placed in the Temple Hall, in London; when finished, the clockmaker was desired to wait on the Benchers of the Temple, who would think of a suitable motto to put under the clock. He applied several times, but without getting the desired information, as they had not determined on the inscription. Continuing to importune them, he at last came, when the old Benchers were met in the Temple Hall, and had just sat down to dinner. The workman again requested to be informed of the motto; one of the Benchers, who thought the application ill-timed, and who was fonder of eating and drinking than inventing original mottoes, testily replied, "Go about your business." The mechanic, taking this for an answer to his question, went home and inserted at the bottom of the clock, "Go about your business," and placed it on the Temple Hall, to the great surprise of the Benchers, who, upon considering the circumstance, agreed that accident had produced a better motto than they could think of, and ever since the Temple clock has continued to remind the lawyers and the public to go about their business.

Hints to Housekeepers

KEEP IT ON HAND.—*S/S.*—I always keep a bottle of Hagyard's Yellow Oil for cuts, sprains and bruises. The folks at the house use it for almost everything. I know it to be a good medicine; it is an excellent mollifier for cracked or chapped hands.

PLAIN ICING.—A plain icing may be made by using one cup of sugar and two large spoonfuls of water. This is very good when eggs are dear. A caramel cake is very fine put together with the caramel icing, but the layers must all be baked, and everything ready to place together quickly. The icing may be placed over hot water, which will serve to keep it soft.

THREE PRACTICAL POINTS.—Three practical points: 1st. Burdock Blood Bitters cures dyspepsia by acting promptly on the stomach, liver and bowels. 2nd. Burdock Blood Bitters cures bad blood by the same specific action combined with its alterative and purifying powers. 3rd. Burdock Blood Bitters cures all diseases arising from the two first named, such as constipation, headache, biliousness, dizziness, scrofula, etc., by removing their cause, as shown and proved in thousands of indisputably recorded cases.

CRULLERS.—Beat two eggs until light, add a cupful of sugar, beat again, add a cupful of cream; mix, flavour with vanilla; sift three cupfuls of flour with a tablespoonful of cream tartar and half a teaspoonful of soda in with the other ingredients; roll out on a board, cut with a round cake cutter, and with a smaller one cut out the centers; drop quickly in boiling fat, brown one side, turn and brown on the other; when done take up, drain and dust with powdered cinnamon and sugar.

OUTRIVALS ALL OTHERS.—In curing coughs, colds, hoarseness, asthma, bronchitis, sore throat, and all diseases of the throat and lungs, there is one remedy which is unequalled by any other. We refer to Dr. Wood's Norway Pine Syrup, which has effected many remarkable cures this season.

SPANISH BUNS FOR TEA.—A quarter of a pound of butter, one teacupful of cream, three-quarters of a pound of flour, three heaping teaspoonfuls of baking powder, half a pound of sugar, four eggs, and three teaspoonfuls of almond water. Sift the baking powder with the flour. Beat the eggs light separately. Cream sugar and butter together; add the beaten egg yolk. Stir in the cream and flour and egg white alternately. Stir in well the three teaspoonfuls of almond water. Bake in a buttered pan and cut in squares.

HOW TO WARM CANNED SALMON.—If you wish to use canned salmon and want it to be warm, put the can in a kettle of boiling water for fifteen minutes; cut the can open, pour the fish out on a platter, pick out any pieces of skin, and pour over it Hollandaise sauce. Serve for lunch with fried potatoes.

FISH CAKES.—Take any cold fish which is left (boiled is the best), pick out all the bones and skin, pick fine, chop enough cold boiled potatoes to make twice the quantity of fish you have, beat up an egg and stir in, make into round cakes and fry in a kettle of hot fat.

A mustard foot-bath is often helpful in the first stages of a cold. A good handful each of mustard and coarse salt should be stirred into the water, and all chills must be avoided afterward.

CRANBERRY ROLL.—Make a rich biscuit-dough, roll about one-fourth of an inch in thickness, spread with stewed cranberries, roll the edges together and press them well, sew a floured cloth around, and boil one and one-half hours. Serve with sugar and cream.

Lay a piece of charcoal upon a burn, leave it there for an hour and the burn will be healed.

CRANBERRY SHORTCAKE.—For the crust, take one quart of flour, one-fourth cupful butter, two teaspoonfuls baking powder. Bake in cakes, split them open and butter while hot, then fill with cooked cranberries well sweetened. Serve with whipped cream or cream and sugar.

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Beware of

For Sale

Children's Department.

Two Pairs of Boots.

"You'd better look sharp, Tim, or there'll be somebody there before you."

"All right, mother, I'll be off in a minute."

"You're not going that figure, surely!" exclaimed Mrs. Chubb, as she glanced at the boy.

"Oh, I can't be bothered," replied Tim.

"Won't he?" returned his mother. "You're a born sloven, Tim; and where you get it from I don't know."

Tim rushed upstairs for his jacket, and his mother caught him as he came down, and brushed him well from head to foot; but with all her trouble she could not make him look tidy.

"Your boots are just a disgrace," she said; if it wasn't for being punctual, I'd make you take them off and clean them; but it's no use now. Be off as quick as you can, and good luck to you!"

Mr. Grimes was the village doctor, and he wanted a boy to help a little in his house, and to carry out the medicine. As Tim ran up the path to the surgery, he saw a friend of his, Will Tebbut, standing at the door.

Will also was in his Sunday best, and Tim involuntarily glanced at his boots. Clean? I should think they were! You might almost have seen your face in those brightly polished toes.

Before he had time to say six words to his friend, the door opened, and Mr. Grimes looked out. Just at that moment the church clock struck ten.



Mr. Joseph Heamerich

An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption.

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

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

Stained Glass

Advertisement for Stained Glass by I. Ramsay & Son, Montreal. Includes text: 'FOR Churches, Halls, Private Houses, ETC., ETC.' and 'Special Artists engaged upon this work.'

THE NAPANEE PAPER CO'Y

Advertisement for The Napanee Paper Co. Y, Napanee, Ontario. Manufacturers of Nos. 2 and 3 White, Colored & Toned Printing Papers.

TORONTO STEAM LAUNDRY

Advertisement for Toronto Steam Laundry. COLLARS AND CUFFS 25c. PER DOZEN PIECES. York Street (2nd Door North of King), G. P. SHARPE.

"Only two of you?" he said. "Well, I can't do with a boy who isn't punctual, so it must lie between you two. Come in, and let me see which is the best of you."

They were both well-grown lads and neatly dressed (with the exception of Tim's boots). The old doctor put on his spectacles, and looked from one to the other, scanning them carefully from top to toe.

"H'm!" said Mr. Grimes. "Two nice tidy lads!" Tim's spirits rose, fancying that

the boots had escaped notice. Then the old gentleman put the boys through a short examination. Both could read and write well, and knew how to perform most of the little duties that would be required of them.

"Not a pin to choose between you!" exclaimed Mr. Grimes. "Stand out there, and let me have another look at you."

The boys obeyed, poor Tim hoping that the inspection might only be a slight one this time.

"You'll do," said Mr. Grimes, patting Will on the shoulder. "Now I should have been puzzled to choose, but for one thing. Look here, my lad," and he turned Tim's crimson face towards him, "when you go after a situation again, clean your boots."

Poor Tim! He was disappointed! He had so set his heart on wearing that smart livery jacket, and bringing mother home some money every Saturday night.

He just managed to control himself whilst in the doctor's house, but as soon as he was outside he left the road, and turning into a neighbouring field he threw himself on the ground in an agony of grief, and hiding his face in the grass, he had a good cry.

By-and-bye the doctor's dog found him out, and came sniffing at him as he lay on the ground, and then went on to lick what little blackness there was off his unlucky boots. Tim felt a little better now, and sitting up he patted the dog, and called him off his boots. "Indeed, Boxer," said the boy, "you seem after my boots as well as your master. I do wish I'd blacked them, that I do. Never mind! There is nothing so bad but what it can be mended, and I'll go home and black them now, and I'll be a sloven no more." And Tim kept his word.

Kind Deeds.

There is a story told of a little beggar boy who was found, one morning, lying asleep upon a pile of lumber, where he had passed the night. A laboring man, passing by on his way to work, touched with a spirit of kindness, stopped, and opening his dinner-pail, laid beside the sleeping boy a portion of the good things in it, and then went on. A man, standing not far off, saw the kindly act, and, crossing over to where the boy lay, dropped a silver half-dollar near the sandwich the laborer had left. Soon a child came running over with a pair of shoes; and thus the good work went on, one bringing some clothing, and another something else. By-and-by the boy awoke, and, when he saw the gifts spread around him, he broke down, and, burying his face in his hands, wept tears of thankfulness. Thus did one kind deed inspire others to acts of kindness, and sow the seed of much happiness.

Chapel, Chaplains, and Chapters.

"I wish I knew what a 'chaplain' was," whined Tom to his sister Kate. "Why," said she, "a minister who reads the chapters." "I don't believe it," replied he, for he had not complete confidence in little Katie's wisdom. "One who officiates in a chapel," explained his mother. "And, what then is a 'chapel'?" "Of course, you mean the derivation of it: well, it is from 'cappa,' a cape, or cope, 'S. Martin's cloak,' a kind of military garment worn by kings when on a campaign or march. The tent in which these, the royal attire, was kept was called a capella, from

which the word chapel in time came." "Thank you, mother," said Tom; "and any clergyman who serves any particular body, like the army, the navy and congress, is now-a-days called a chaplain?" "Yes, my dear; a 'chapel-of-ease' is one erected off in some part of the parish where there are parishioners who can not get to the mother church of the parish." "Made 'easy' for them to come, Tom," explained Katie with great condescension. Tom smiled. "I knew what 'chapter' is from—caput, a head, a division of a body, but I could not find out about 'chapel,' and I thank you very much. It must be nice to know everything, mother." "Yes, my dear, it is, and it is very nice, too, to have dear children to tell it to. Ask me some more questions some day and I shall try to tell you."

Disobedient Downypate

"I can! I know I can!" "My love, my dear little Downypate, you cannot!"

"But haven't I seen you and father do it? Why it's as easy as anything! I know I can fly!"

"Listen, birdie," said father Raven, opening his right eye and shutting his left, while he put his head to one side, thereby giving himself a very solemn and important air. "Little young things like you don't know everything, and must be content to believe what their parents tell them. Now your mother and I both say the same thing to you. You're too young to fly yet. You can't do it. So be a good bird, and sit still in the nest, while mother and I fly off to get something to eat for your little brother and you."

Downypate did not reply, but he reached his neck up to the edge of the nest, to watch his parents float away on their strong swift wings. Then he began to stir and shuffle about, waking, as he did so, his brother Dusky, who asked, sleepily, why he couldn't lie still.

"You little mean-spirited thing!" croaked Downypate loftily, "while you dream your life away, I have very different thoughts! I want to try my wings and see how far I can soar."

"You soar!" exclaimed Dusky, roused at last. "Why, you can't fly any more than I can; we're not in feather yet. Don't you see how thin and soft our down is? We can't fly, I am sure."

"Pray don't say we!" rejoined Downypate crossly. "I dare say you can't, but I can; and what's more, I'm going to try."

"No, please don't!" pleaded Dusky, flapping his soft wings in an excited manner. "You'll come to harm, I know you will."

"Hold your tongue; I'm going, I'm gone!" for this wilful raven had scrambled up to the edge of the nest, spread his small fluffy wings, and gone fluttering—but not up—no, down, down, to the very earth, where he lay spent and breathless. And two great green eyes saw him fall, and greedily marked his feeble movements; and a cruel mouth watered with eagerness to close upon him, and four paws began to creep nearer, still nearer, before the final spring.

But suddenly there was a cry, a whirr of wings, a swoop, and down flew the parent birds to the rescue of their disobedient offspring. And they screamed at the cat, and flapped her with their strong wings, and threatened her with their sharp beaks, till at last Mrs. Gri-

Dyspepsia

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

Horsford's Acid Phosphate.

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

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations. For Sale by all Druggists.

Save it led. ke one to tea-s, split l with e with

malkin walked off, and left the ravens to carry their silly child back to the nest.

"Forgive me, father -- mother!" cried Downypate, repentant. "I have learned that he who would soar must have the right kind of wings; and that he who would do great things must learn first to obey."

The Play-work and Work-play Party.

"What are you thinking of, dear Gracie?" asked Mrs. Raymond, who had for some time been watching her little daughter's interested face, as she sat upon the green lawn in the bright sunshine, idly tossing a scarlet ball from one hand to the other.

"I was thinking that my fingers were just made for playing at ball, dear mamma."

"And what do you think poor little Jennie Maclean's were made for?" questioned her mother.

"Oh, they were made for work! I saw her yesterday peeling potatoes and washing them too, as I passed the cottage with papa. I do pity her so, mamma, because she has to work. Why, she is only eleven; no older than I am. I wish you would take me to see her, mamma."

Mrs. Raymond was quite ready to grant her child's request, and that very afternoon she and Grace called at Widow Maclean's cottage.

Jennie opened the door to them herself, looking perfectly happy and contented, which much surprised Grace, who had expected to find her very sad. As soon as she had offered Mrs. Raymond and her daughter the two wooden chairs which furnished the small clean kitchen, out she ran to call Mrs. Maclean, who was busy washing in the back yard.

Mrs. Raymond explained that Grace had wished to come and see the little girl who worked so hard to help her mother.

"She is a great comfort to me, ma'am," said the widow, looking affectionately at her child.

"Perhaps the young lady would like to see our little garden," suggested Jennie, after a few minutes, looking up timidly at her new acquaintance.

Grace sprang up at once. "May I go, dear mamma?" she asked.

"Certainly, darling."

The garden was not much larger than the Raymonds' drawing room, but small as it was, there were several rows of potatoes in it, each plant bearing snow-white blossoms, with a pretty purple and yellow centre, two rows of spruce little cabbages holding up their heads, a row of bright green lettuces, and another of onions.

Grace was delighted; it all looked so neat and fresh.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

are used in the preparation of

W. BAKER & CO.'S
Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.



AT HAND

In a dangerous emergency, AYER'S CHERRY PECTORAL is prompt to act and sure to cure. A dose taken on the first symptoms of Croup or Bronchitis, checks further progress of these complaints. It softens the phlegm, soothes the inflamed membrane, and induces sleep. As a remedy for colds, coughs, loss of voice, la grippe, pneumonia, and even consumption, in its early stages.

AYER'S Cherry Pectoral

excels all similar preparations. It is endorsed by leading physicians, is agreeable to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

"From repeated tests in my own family, Ayer's Cherry Pectoral has proved itself a very efficient remedy for colds, coughs, and the various disorders of the throat and lungs."—A. W. Bartlett, Pittsfield, N. H.

"For the last 25 years I have been taking Ayer's Cherry Pectoral for lung troubles, and am assured that its use has

Saved My Life

I have recommended it to hundreds. I find the most effective way of taking this medicine is in small and frequent doses."—T. M. Matthews, P. M., Sherman, Ohio.

"My wife suffered from a cold; nothing helped her but Ayer's Cherry Pectoral which effected a cure."—R. Amero, Plympton, N. S.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Prompt to act, sure to cure



Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES
Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville. Salmon Wrapper: at all Druggists, 60c, and \$1.00.

"Did you get a man to plant all this?" she asked innocently.

"Oh, no, miss!" and Jennie timidly hung her head; "I planted it all myself."

"Yourself!" exclaimed Grace in amazement. "It must be dreadful to work so hard!"

Jennie's eyes opened wide as she heard these words.

"Oh, it is so nice, miss!" she replied warmly. "I call it play," she continued, her eyes glistening with pleasure. "I watch the plants grow up; then I water them every evening when it does not rain; and when they are fit for use, I dig up the potatoes or cut the cabbages, and draw out the lettuce, and wash them for mother."

"More work!" thought Grace, as she listened. "How can she take it so easily? I should hate it all."

Suddenly she espied something pink peeping out from amongst the potatoes, which had been hidden from her sight by their leaves, and discovered that little Jennie had planted rows of pretty asters between them.

"Flowers too!" she exclaimed. "These are the first asters I have seen this year!"

Now Jennie loved flowers, as most children do, and she managed to make use of this little bit of spare ground to cultivate them. Seeing that her friend appreciated them, quick as thought she cut off half-a-dozen of the charming blossoms, and presented them to the delighted Grace, who soon after took leave with her mamma.

The little girl was very silent on their way home, only expressing herself much pleased with her visit to Jennie.

A few days after this it was Grace's birthday, and her parents gave her permission to invite some of her friends to spend the afternoon with her.

When they had enjoyed some delicious strawberries and cream on the lawn, one of them proposed a game.

"Let us play at work!" exclaimed Grace; and her proposal that, if mamma would permit, they should each one get something ready for dinner, was hailed with general satisfaction.

Mamma raised no objection, and soon all six were busily engaged. There were peas to be shelled, currants to be picked off their stalks for a tart, strawberries to be selected and placed in dessert dishes, with green leaves underneath, flowers to be tied in bouquets and placed in vases for the table.

They all worked away in good earnest. Everything was soon quite ready for cook, and the girls declared they never spent such a jolly afternoon.

Grace now understood for the first time how Jennie Maclean could call work "play." She soon learnt to feel that her hands were not made for playing ball only, but for use in every way; and that whatever we do, for others first, and for ourselves afterwards, is and ought to be a pleasure to us, whether we call it work or not.

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- Geese, each

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- Carrots, per
- Onions, per
- Onions, per
- Parsley, per
- Beets, per do
- Turnips, Sw
- Cabbage, per
- Celery, per d
- Apples, per b
- Cauliflower
- Pears, per ba
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