

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 25

TORONTO, CANADA, THURSDAY, JAN. 19, 1899.

[No. 3.]

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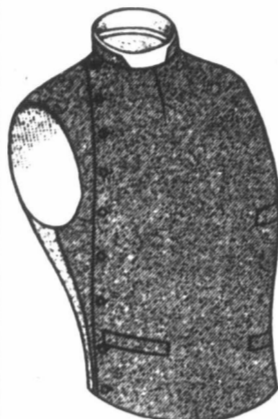
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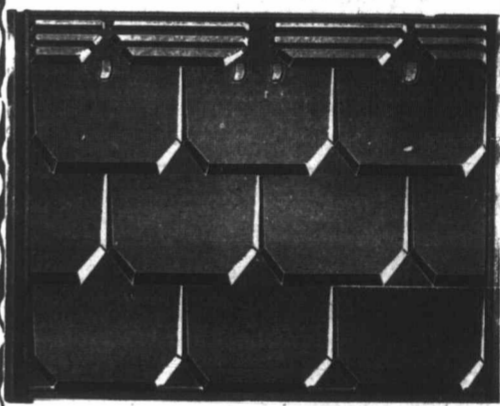
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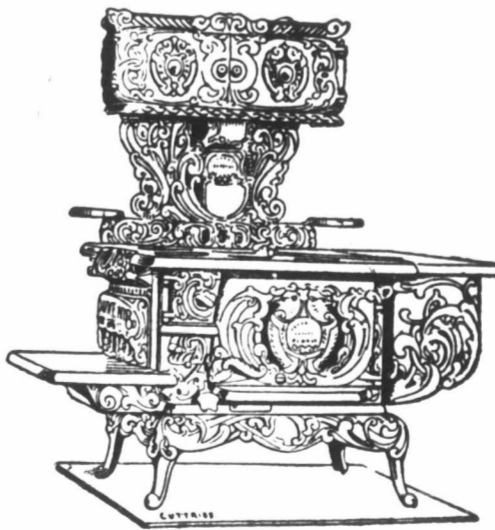
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**OUTLINE FIRST**

BY REV. PROF. Fourth Gen. i., 26 make man i etc."

What is n question of ly answered times a bru in the text. experience.

i. Man n Made lik J. On his

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### THIRD SUNDAY AFTER EPIPHANY.

Morning—Isaiah 62; S. Matthew 13, 1-24.  
Evening—Isaiah 65 or 66; Acts 13, 26.

Appropriate Hymns for Third Sunday after Epiphany and Septuagesima Sunday, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

### THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 317, 320, 629.  
Processional: 78, 79, 224, 435, 547.  
Children's Hymns: 76, 332, 335, 336, 390.  
Offertory: 81, 536, 540, 548, 631.  
General Hymns: 218, 222, 532, 546.

### SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 313, 528, 558.  
Processional: 83, 446, 447, 489, 527.  
Children's Hymns: 333, 565, 566, 568, 569.  
Offertory: 210, 221, 222, 533, 631.  
General Hymns: 162, 168, 262, 470.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

### Fourth Sunday after the Epiphany.

Gen. i., 26, 27. And God said, "Let us make man in our image, after our likeness, etc."

What is man? A question often asked. A question of supreme importance. Differently answered. Sometimes an angel. Sometimes a brute. The way out of the difficulty in the text. A view confirmed by reason and experience.

- i. Man made in the image of God.  
Made like God—not in body, but in mind.
- ii. On his lower side man a part of nature.

A material body. Animal senses, appetites, passions. Yet these, in man, not merely animal, since they are controlled by a higher nature.

2. But the higher nature transcends nature.

(1) The higher nature of man supernatural. Not merely receptive, but productive, spontaneous.

(2) The essence of this higher nature—rationality, morality, liberty. Liberty, a reflection of the Liberty of God, that which marks man off from mere natural phenomena. Self-conscious. Sense of morality. Possession of Liberty—the likeness of God in man.

ii. A judgment confirmed by reason and experience.

1. In the world there are gradations of being. Inorganic. Organic. Vegetable. Animal, etc.

2. Clearly certain of these forms are higher and lower. The living higher than the inanimate. It has organization and unity. The animal is higher than the vegetable—there is the element of sensation and consciousness. But above them rises the rational and moral nature of man.

3. Here man is shown as the Head of Creation, as, therefore, supremely made in the likeness of God.

(1) All creation in some sense a revelation of God. Every divine act an utterance of a thought of God, therefore a revelation of His mind and character.

(2) But man the highest expression of creative wisdom, love, and power. Evidently, in the supreme sense, made in the Image of God.

iii. Made intelligible by the Incarnation.

1. Here we have God and man present in union, Jesus Christ both God and man.

2. In the light of the truth here made known, no contradiction or difficulty. He is perfect man because He is very God. In Him dwelt all the fullness of the Godhead bodily. That Godhead shines through His humanity, reveals itself in His human life.

3. In Christ our perfect example. By union with Him a new power to imitate that example.

## ALUMNI MEETINGS.

It is of undoubted advantage to the clergy of the Church to meet together and take counsel on matters affecting the well-being of their parishes and of the Church at large. For this reason all true friends of the Anglican Communion in this province must rejoice in the recent meetings of the clerical alumni of Trinity College. From every point of view we are informed that it has been a success. In the first place, men of the most different schools have met together in perfect harmony. Clergymen from the dioceses of Toronto, of Huron, of Niagara, of Ot-

tawa, and of Ontario have gathered in the same halls, and have discussed the most various subjects with moderation, with earnestness, and yet without heat or passion. This by itself is really a great gain. As a matter of fact, our differences are far less considerable than they appear on the surface. But whether this be so or not, at any rate, unless the clergy and laity can agree to live together in something like unity, the future of the Church is a very hopeless affair. Another feature of these gatherings has been the real value of the papers which have been read, and of the discussions which have arisen in connection with the subjects of the papers. Mr. Ker, of St. Catharines, read an excellent paper on the character of the contemporary press, of which he did not take a very favourable view, and his views were controverted by Mr. Sage, of London, and Mr. Wright, of Millbank, and several others. It would appear, however, that neither party quite took into account the consideration that the newspapers of any country or period, will reflect the character of the people for whom it is provided. If our newspapers were even worse than they are, we should ourselves be to blame for it. The managers of newspapers are not in a conspiracy to destroy the morals of the people. First of all they seek a living by their papers, and in order to this, they do their best to meet the needs and tastes of the public. In saying this, we are by no means conceding that the newspapers of the present day are of a low type. On the whole, they are excellent, and seldom contain anything that would be hurtful to old or young. Among other papers we should mention the able paper of Professor Cayley on the hopeful tendencies of modern New Testament Criticism. He pointed out, with great clearness and with ample illustration, the encouraging fact that all recent criticism is directed against the Tirbingan theory that the writings of the New Testament belong to the Second Century. On the contrary, it is now widely agreed by the most learned and influential critics, that, at least, most of the writings of the New Testament are the products of the writers to whom they are generally attributed. Mr. Cayley's paper was greatly appreciated, and a general desire was expressed that it might be put forth in such a form that it might be widely read. Another paper, learned and interesting, was that of Mr. Bedford-Jones, on the Mission of the Prophet Amos—a very instructive deliverance. Dr. Ker's paper on the teaching office of the Church, was listened to with great interest, and will certainly prove most serviceable to the clergy, especially to the younger men among them. The subject of social problems had been undertaken by Mr. Brent, of Boston, a former student and a graduate of Trinity. As he was unable to attend, his place was taken by the Rev. R. J.

Moore, who made a very able and impressive appeal on behalf of the brotherhood of humanity.

#### FATHER CHINIQUY AND THE ARCHBISHOP.

It is always pleasant to put on record illustrations of mutual kindness and mutual respect. An instance of this kind has just occurred in connection with the serious illness of Father Chiniquy, who is now in extreme old age (nearly ninety), and in prospect of death. It is well-known that some hard blows have been exchanged between Father Chiniquy and the members of the Church which he left. When a Roman Catholic priest becomes a Presbyterian pastor, such a result is almost inevitable. We have known such animosities continued to the moment of death, and perpetuated by others after the disappearance of the original combatants, but here at least there is peace at the last. There is something very touching in the Archbishop's communication to M. Morin, Father Chiniquy's son-in-law. "Although he separated from us a long time ago," says Monseigneur Bruchesi, "I cannot forget what he always remains in the eyes of the Church, and I consider it a duty of my pastoral charge to write you that, should he desire to see me, I would feel happy to comply with his wish. Kindly make known to the patient that I have taken this step." Nothing could be better than this. We are reminded of the departure of Dollinger, when he was admonished to return to his allegiance and refused to accept the suggestion. It was quite delicately and respectfully done on both sides; but it was negation and collision. Here we find good taste and true Christian feeling. The Archbishop cannot ignore his own principle—"once a priest, always a priest"—and he leaves it to be inferred that he will receive the wanderer, if he will return. But he does not say this; and he suggests it in the most delicate manner. Equally excellent is the reception of this overture by the dying Protestant. His nephew is, from illness, unable to write, but sends by Professor Coussivat to say that the whole family are deeply touched at the interest shown, and that Mr. Chiniquy himself "highly appreciates the Christian courtesy of the step," which the Archbishop has taken. The patient had said: "I am thankful to the Archbishop, but I have definitely retired from the Church of Rome. I am perfectly happy in the faith in Jesus Christ. God and Jesus suffice me. I long for the moment of leaving." Subsequently, he said, he would be happy to see the Archbishop, if he should be restored to health. Professor Coussivat's comment on this interchange of sentiments is admirable. In concluding his letter to the Archbishop, he says: "In fulfilling the duty of your pastoral charge, My Lord, you have acquired one more title to our respect. By preserving the convictions which he adopted forty years ago, Mr. Chiniquy attests the sincerity of his faith. He can now only invoke the mercy of the Sovereign Judge, before whom we

say that we have here an interchange of courtesies between two Frenchmen. If that were all, then it would be obvious to remark that Englishmen and British subjects generally may have something to learn from Frenchmen. But there is more than this. Christian consideration and Christian charity are involved in these parting salutations; and it would be well for us if they could enter more largely into all our intercourse. Is it not a sad fact that much of our so-called Christian controversy is utterly unworthy of that designation. Shall we not learn at this bed of death to cherish mutual respect one for another?

#### ON THE NEW EDITION OF THE GREEK TESTAMENT, BY DR. EBERHARD NESTLE.\*

It is usual, though incorrect, to speak of the Editio Princeps of the Greek Testament as being the Greek-Latin edition of the famous Humanist, Desiderius Erasmus (A.D. 1516), which owes its origin less to the scientific needs of that time than to the publishing speculations of John Frobel, of Basle. Before this, (A.D. 1514), the more solid Greek Text of the Complutensian Polygot had been in print, but could not be published until 1522, on account of the papal confirmation not being granted until 1520. Both editions were prepared without any scientific method, and were founded upon a very small number of late manuscripts of very subordinate rank. The extremely defective printed texts of Erasmus, which he had prepared in the brief space of five months, in order to anticipate the Complutensian, he was himself constrained to describe as hurried. Of the manuscripts used and most superficially compared by him, not one is earlier than the 13th century. Passages that were illegible or defective he supplied by merely translating back from the Vulgate into the Greek! Even in the subsequent editions (the last from his hand is dated 1533), this defective text was reproduced without essential improvement. The Latin translation furnished took the place of the barbarous Latin of the Vulgate, which had long been an abomination to the humanists; and is couched in the lucid and elegant forms of a classical Ciceronian Latin, and may even now be regarded as the most successful and most important of all the Latin translations. These texts, the Complutensian and that of Erasmus, especially the latter, were frequently reprinted. There were, however, only two reprints which were afterwards regarded as Standards, that of the learned French printer, Robert Etienne (1551), who made use of the newly-discovered MSS. in the Library of Paris, and that of Theodore Beza (Geneva, 1557), who had already compared all the translations and quotations in the Fathers. These two forms of the text, which differed very slightly and in few places from that of

\*The translation, for the most part, has been kindly done by Mr. Kenneth McEwen of Trinity College, Toronto. Professor Clark did a portion of the translation and has revised the whole.

Erasmus, became the standard editions. They formed the foundation of the so-called Textus Receptus, until lately in common use. In the year 1624, the brothers Bonaventura and Abraham Elzevier, of Leiden, began to circulate a new edition of the Greek New Testament, which surpassed previous editions in the beauty of its type and the elegance of its appearance. Its text was founded upon Beza's Recension, which went back to that of Erasmus (1535). Their speculation was favoured by the doctrinal necessities of theological science, to possess a definite and handy text. In their Preface, appended to the history of the Recensions of the Text of the New Testament, they permitted themselves to declare: "Textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum." i.e., "They had now in their hands the text received by all, in which nothing was altered or corrupted." In the course of time the Protestant scholars, whose ergetic instincts were considerably weakened by their theory of inspiration, so that any historical knowledge of various readings had become impossible, accepted this "received text," as current coin. After thus obtaining authority with the Reformed (Calvinists), under the influence of the Pictists (1700), it gained almost confessional authority, also among the Lutherans, as it was considered necessary to regard it as identical with the verbally-inspired original text. An uncritical and doubtful text of that kind, could not permanently satisfy the needs and requirements of science. Yet the fear of being despised and persecuted as "heretics," by orthodox Christians, at first prevented men from making any changes whatever in the letter of this New Testament Masora, whilst they had to recognize manuscript authority. To accomplish this, the following plan was resorted to: the text of Elzevier was printed, but, as far as possible, with various readings and even conjectural commendations, the rest being left to the judgment and intelligence of the reader. The praise for the first step taken in this direction belongs to the Arminian, Stephen Curcellaens (1658); he was followed by John Mill, who published at Oxford, in 1707, an edition containing, besides a history of the canon and the text with parallel passages, a critical apparatus of 30,000 various readings, among which were the Oriental translations contained in the Complutensian Polyglot. Among the Lutherans, J. A. Bengel, of Wurttemberg, was the first who dared, in the face of strenuous opposition, to substitute the readings which had been universally agreed to be correct, for the erroneous readings in the received text. While engaged in this work, the idea occurred to him to separate and classify the New Testament manuscripts, dividing them into "families" (Asiatic and African). These suggestions of Bengel were wrought into a regular system at the hands of J. Griesbach (Jena, 1774), and J. S. Semler, who had formed his division into "Eastern" and "Western" manuscripts. Griesbach places them under three heads: Western, Alexandrian, and Constantinopolitan, but he

arranges the manuscripts into families, and thus which obtains extensive of giving preference to certain readings, emancipate himself from the shackles of the received text," must be the great Latin scholar, Lachmann (died 1835), a modern diplomatist, says of him: "He has not seen the light." Through the moral energy, Lachmann's fellow of Lessing, inflexible application, while at the same time the finest and subtlest, having, with the aid of the received text, would follow, his edition in 1831—preacher, Philip Schaff, added a list of various readings, to a prepared text, to a newly revised Latin text, according to the received text, which was not the case to which we have referred in the Church "in the 19th century," which Jerome lived. A man from making any judgment, moderation, and of the Eastern Church, which antiquity lies mainly on the received text, with its at the present day to the editions of Lachmann's epoch, fallen into under the indications of a last very long Lagarde's like place here: "Lachmann's epoch, an epoch if only an limitation of fathers of the Church, ing for shame called 'critical' ment\*\* lists of which have been (1

The Order of the Paper 1s., Clarendon Press, London, which those receiving the volume, cons, and to a vice. Even with the Strutt, the difficulty is

\*\*Refers to

arranges the manuscripts at random in these families, and thus gives rise to the prejudice which obtains extensively even in these days, of giving preference to the Alexandrian-Occidental readings. But even he is unable to emancipate himself from the idea of an infallible text: "Textus receptus fundamenti loco ponatur," he says in the "Prefatio" to the editions of 1775 and 1777. The credit of having finally brought about the fall of the "received text," must be permanently assigned to the great Latin and German scholar, Karl Lachmann (died 1851), the founder of the modern diplomatic criticism. Jakob Grimm says of him: "He was a born editor, Germany has not seen his like in this century." Through the most conscientious work and moral energy, Lachmann, intellectually the fellow of Lessing, was without a peer in the inflexible application of his critical method, while at the same time he was possessed of the finest and surest sense of style. After having, with the aid of Schleiermacher, decided on the main lines which his criticism would follow, he published first a small edition in 1831—in union with the Berlin preacher, Philip Buttmann, who (1842-1850), added a list of authorities, a most carefully prepared text, to which was added the critically revised Latin translation of St. Jerome, according to the codex Fuldensis. His intention, which was certainly right, was to restore, not the original, but the oldest text to which we have access; as it was read by the Church "in the last few years of the 4th century," which would be about the time St. Jerome lived. As far as possible, he abstained from making any changes on his own subjective judgment, displaying throughout wise moderation, and his text, formed from a few of the Eastern and Western manuscripts, which antiquity had rendered venerable, relies mainly on the Alexandrian revision. If regarded from the critical apparatus appended, this text, with its perfect consistency, is, even at the present date, decidedly to be preferred to the editions of Tischendorf. Unfortunately Lachmann's epoch-making criticism has now fallen into undeserved oblivion, which, if all the indications are to be believed, will not last very long. Apropos of this, a speech of Lagarde's likewise forgotten, might find a place here: "Lachmann's edition would create an epoch if only by its modest and truth-loving limitation to the use of five of the fathers of the Church. I cannot help blushing for shame when I see printed in the so-called 'critical' editions of the New Testament\*\* lists of over hundreds of Fathers, which have been consulted."

(To be continued.)

#### REVIEWS.

The Ordering of Priests and Deacons (Paper 1s., Cloth 1s. 6d.), is a very handy volume, published at the Oxford University Press, which will prove extremely useful to those receiving orders as Priests or Deacons, and to all who may assist at such a service. Even those who are most familiar with the Structure of our Ordinal, find a little difficulty in turning from place to place.

\*\*Refers to Tischendorf.

Here the difficulty is overcome. It is a well-printed book, and in all respects answers its purpose; besides it is very inexpensive.

Magazines.—The Homiletic Review, the Outlook, and the Literary Digest hold on their useful courses. Each one is excellent in its own way. From time to time we give special examinations of these publications. At present this general notice will suffice.

The Expository Times has its Notes a little more carefully articulated, which is a distinct advantage; and in their contents they are as good as ever. A curious instance is given of a quotation from Homer, which is believed to have formed part of the original Gospel of St. Luke, but which he removed from the edition sent to Theophilus. Professor Ramsay writes on the Greek of the Early Church and the Pagan Ritual. There is a Bible-Word Study on the Paraclete by the Editor, and a quantity of other valuable articles.

A striking head of Admiral Sampson, taken from life, adorns the frontispiece of the January number of The Century Magazine. In this number appears the second instalment of Lieutenant Hobson's "Merrimac" papers, in which the sinking of the collier is vividly described by the perpetrator of the deed. Captain Sigsbee, of the "Maine," continues his personal narrative of the episode that was the chief cause of the precipitation of the war with Spain, and Mr. E. Kelly describes the experiences of "An American in Madrid during the War." The series of articles by Professor Wheeler, on "Alexander the Great," are also continued. In addition to the above, there are several articles of general interest. In fiction we have one of Mrs. Stuart's sympathetic delineations of negro character, "Uncle Still's Famous Weather Prediction;" "The Limerick Tigers," by Mr. H. S. Edwards, and "His Wife," by Mrs. Poultney Bigelow. Poetry is contributed by Mr. C. D. Roberts, who is a Canadian author, as also by Dr. Wm. Mitchell, Miss Thomas, Mr. Cheney, etc., and the editorial and other departments are, if anything, richer in interest than usual.

The current number of McClure's Magazine, the cover of which is designed by Messrs. C. E. Cooper and W. D. Stevens, has for its frontispiece a portrait of the well-known American naval expert, Captain A. T. Mahan. A very interesting article is one entitled "Voyaging Under the Sea," in which is described the doings of the submarine boat "Argonaut," and her achievements. Three of the other articles appearing in this number deal with the late war between Spain and the United States. The second chapter of "The War on the Sea, and its Lessons," by Captain Mahan, and the second part of "Stalky and Co.," which is a story of school-boy life, written by Rudyard Kipling, are sure to be read with interest by very many people. In addition to the above, there are several short stories, and but only one piece of poetry, entitled "The Regular Fighting Man." This number of the McClure's Magazine is full of interesting matter, and is sure to find favour in the eyes of the large bulk of the reading public.

Stories relating to the various incidents, which occurred during the late war between Spain and the United States still continue to appear in the American magazines. In the current number of Harper's Magazine, the most important article is one written by Lieutenant Harrison, U.S.N., which gives in very interesting narrative form a description

of the naval campaign of last year, so far as the West Indies are concerned. An article entitled "To Lands Across the Sea," describes in very realistic fashion a trip across the Atlantic in one of those monster liners belonging to the North German Lloyd Steamship Company. "A Glimpse of Nubia," by Captain Speedy, and "The Sultan at Home," by Sidney Whitman, give the readers an opportunity of learning something about matters which are not of a familiar order. H. W. Wilson writes on "The Naval Lessons of the War," and in addition to the above are several short stories contributed by various writers. The fourth part of a story, entitled "The Span of Life," the first part of which appeared in the October number, is also to be found amongst the contents of this magazine.

#### TRINITY ALUMNI ANNUAL MEETING.

The third annual meeting of the Trinity College Divinity Alumni was held on Tuesday and Wednesday, Jan. 10th and 11th. The attendance was larger than on former occasions and the gathering was a success in every way. On Tuesday morning at 7.45 a.m. there was a celebration of the Holy Communion, and at 10 a.m. Matins were said, after which the Lord Bishop of Huron gave two excellent addresses. In the first of these His Lordship contrasted the Aaronic priesthood with the Melchizedek priesthood of our Lord, describing the characteristics and functions of the former and where it had failed, and pointing to Christ as the Melchizedek Priest to whom all should turn for comfort and strength. In the second address the Bishop gave a very practical exposition of the passage in St. John's Gospel describing the washing of the Apostles' feet. In the afternoon the meeting held in Convocation Hall was formally opened by an address of welcome from the Provost of Trinity College, who concluded his remarks by some forcible suggestions for deepening the spiritual life of the clergy, recommending especially the observance of the discipline of the Prayer Book. The Ven. Archdeacon Houston, of Niagara Falls, was then elected chairman, and Rev. G. F. Davidson, secretary. A committee was appointed to arrange for the next annual meeting, consisting of: From the Diocese of Toronto, Rev. Canon Farncomb and Rev. J. S. Broughall; from Ontario, Rev. H. B. Paton and Rev. E. M. Harris; from Ottawa, Rev. E. A. Anderson and Rev. Canon Lowe; from Huron, Rev. T. G. A. Wright and Rev. C. R. Gunne; from Niagara, Rev. P. L. Spencer and Rev. A. W. H. Francis; from Algoma, Rev. W. A. J. Burt and Rev. C. E. Chilcott. It was then decided that the meeting should send messages of condolence to the family of the late Bishop Sullivan; and also to the Ven. Archdeacon Boddy, expressing deep sympathy with him and his family in the death of his son Arthur, a late lamented student of the college. A clever and witty paper was read by the Rev. Robert Ker, of St. Catharines, on "The Ecclesiastical and Secular Press." Mr. Ker thought that the secular press gave too great prominence to accounts of murders, suicides, etc., and did not always show reverence in speaking of sacred things. The religious press should not be "goody goody," but should supply the public with good wholesome literature and news in an interesting form. Rev. P. L. Spencer said that if Church people wanted a really first-class paper they must be prepared to pay for it. Prof. Rigley and Provost Welch said that from their experience the Canadian secular press was superior to that in England in its moral tone. Several others spoke of the considerate treatment they had received at the hands of newspaper editors and their readiness to publish articles of a religious character. It was thought that cablegrams detrimental to the Church, sent by irresponsible persons were sometimes published. A committee was therefore appointed to watch, correct and inform the press upon Church matters. In the evening a public

missionary meeting was held, and was well attended. The Lord Bishop of Toronto presided. In his opening remarks His Lordship referred to the great loss sustained by the Church in the death of Bishop Sullivan. He considered that this noble Bishop had laid down his life for the missionary cause. Leaving a comfortable position in Montreal he had gone to labour in the rough districts of Algoma, and the hardships that he there endured had eventually undermined his health. His Lordship then went on to speak of a debt incurred by this diocese to Algoma, which he thought ought to be paid. The diocese of Toronto had pledged itself to contribute to Algoma \$1,000 a year. For some time this sum was taken from the collections of the Domestic and Foreign Mission Board, but this was eventually stopped. Last year no contribution was made to Algoma. The Bishop thought that steps ought to be taken to undo the wrong done, and that the pledge to this struggling diocese should be fulfilled. The first speaker was then introduced, the Rev. J. G. Waller, of Nagano, Japan, who is a graduate of Trinity University, and has been working in Japan for the last eight years. Two years ago the Divinity Alumni pledged themselves to build a church for Mr. Waller, and a very handsome brick building has just been completed. The missionary described the method of work among the Japanese. He said that now almost all opposition had ceased and that most of the people were in a state of indifference. They were greatly in need of more men. What could 11 people do among 2,000,000? The only other speaker was the Lord Bishop of Huron, who gave a most eloquent and stirring address. He began by comparing the Christian Church to an army "Marching as to war," but instead of realizing this ideal Christians were sending a corporal's guard into the battle-field of missions. Much, however, was being done. The days of heathen temples were numbered. The banyan tree of Christianity was spreading forth its branches, and all the nations of the earth would soon rest under the shadow thereof. Before the meeting closed the Provost announced that the church at Nagano had been paid for, and that there was a small surplus to begin a church for Mr. Kennedy of Matsumota, another graduate of Trinity. He asked those willing to subscribe or collect to remain and state what amounts they would be responsible for. Almost \$600 was in this way guaranteed, and on the following day this was increased to almost \$700. The doxology was sung, and the Bishop dismissed the meeting with the benediction.

On Wednesday there was a celebration of the Holy Communion at 7.45 a.m., and morning prayer at 9.30 a.m. The morning session in Convocation Hall began by a convincing paper by Prof. Cayley on the "Conservative Tendency of Recent New Testament Criticism." The paper, which was clear and concise, and showed extensive critical knowledge, has been published in full in the daily papers. Rev. D. Deacon then read a very instructive paper on "How to Make Rural Deanery Meetings Interesting?" Mr. Deacon thought that the laity should be associated with the clergy in these gatherings. There was some discussion, and many valuable suggestions were made. In the afternoon Rev. W. F. Webb, of Calgary, made an appeal for the Church in the Northwest. Rev. H. H. Bedford-Jones, lecturer at Trinity College, read an interesting paper on the message of Amos. He showed the bearing of the prophets upon problems of to-day, and demonstrated the value of critical methods in the study of these inspired writers. Two papers were then read upon the "Teaching Office of the Church," one by Rev. Prof. Sage, of London, upon "Bible Classes," and the other by Dr. Ker, of Montreal, on "The Mid-week Service." The closing session in the evening took the form of an open meeting to discuss the relation of the Kingdom of God to social problems. The first speaker was the Rev. R. J. Moore, who takes a great interest in such matters. He pointed out that the prevailing idea of the early Church was that of brotherhood, but that it was

exclusive, extending only to those within the Church, whereas in the Reformation period the prevailing idea was the Divine sonship of man. To-day it was the duty of the preacher to combine the idea of the dignity of man—his Divine sonship—with that of the universal brotherhood of man. The ideal thus set forth was to be reached by having Christ formed in the individual. Rev. G. H. Broughall, of Port Hope, then spoke, contrasting the ideal set forth in the New Testament with the social life of to-day. Dr. Ker thought that many social difficulties arose from people crowding to the cities, and that the clergy should urge young men in the country to remain there and be content with farm life. Rev. Herbert Symonds of Ashburnham was of the opinion that capitalist as well as labourer was bound by evil business methods, and that the object of legislation should be to give liberty to all. The duty of the clergy was to lay down general principles in the pulpit which would eventually undermine the social evils of the day, but on the public platform they stood simply as citizens and might there be the advocates of particular methods of social improvement. After several branches of such work had been discussed a hearty vote of thanks was tendered to the Bishop of Huron for his valued assistance, and to the Ven. Archdeacon Houston for acting as chairman, and the meeting was brought to a close by the benediction.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK CURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—The Very Rev. Dean Gilpin and Mrs. Gilpin celebrated their golden wedding on Monday, Jan. 2. In order to mark the event in an appropriate manner a reception took place in the Church of England Institute, when some 200 persons attended. The Hon. Judge Henry presided, and there were amongst those in attendance many of the leading professional and business men of the city, who had been in days gone by pupils of the Dean when he was Head Master of the local Grammar school. During the reception a handsome tea service of solid silver was presented. The salver of this service bears this inscription: "Presented to the Very Rev. Edwin Gilpin, D.D., D.C.L., Dean of Nova Scotia, master of the Halifax Grammar School, 1848-1877; from the old boys of his school on the occasion of his golden wedding, Jan. 2, 1899." Accompanying the presentation of the service of plate came the reading of an address which concluded with these words: "The Lord bless you and keep you; the Lord lift up the light of His countenance upon you, and give you peace, now and forever more."

### FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

North Head.—Ten of the young people connected with this congregation presented their rector, the Rev. W. S. Covert, with a Christmas present in the shape of a handsome sleigh. An ex-churchwarden and a few others, also gave the rector a good set of harness.

Waterford.—The following address, largely signed, with an accompanying well-filled purse, was presented to the Rev. Arthur A. Slipper, at the rectory, on Friday evening, Dec. 30th, by Messrs. J. and W. Dalling, on behalf of his parishioners and friends in this parish: "To the Rev. A. A. Slipper, Rector of St. John's Church, Waterford: We, your parishioners and friends, recognizing the present as a season of good will towards men, desire to express to you our appreciation of your fearless action, energetic work and Christian zeal in your field of labor in this parish, and beg

to present to you, as a slight reward for faithful service and an earnest of our good will toward you and Mrs. Slipper, the accompanying purse."

Greenwich.—On Christmas Eve the clergyman-in-charge, the Rev. H. A. Cody, received a handsome fur cap and muffler from the people of Evandale, Oak Point and Brown's Flats.

### MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.  
Montreal.—Christ Church Cathedral.—A valuable addition is shortly to be made to the organ in this cathedral, and one that will considerably enhance its beautiful tone. Mr. Hector Mackenzie has notified the rector and churchwardens that he intends to add a set of vox humana pipes to the instrument. The generous offer has been accepted, and a contract has been entered into between Mr. Mackenzie and the firm of Hutchins & Son, organ builders, Boston, for the manufacture of the pipes. These will be made of medieval organ metal, and will correspond in that respect to those already in the instrument. It is expected that the new stop will be heard for the first time, on Sunday, the 22nd January.

### ONTARIO.

T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.  
Marmora.—St. Paul's.—Last month the Bishop of Ottawa visited this parish and administered the rite of confirmation at this church and at St. Mark's church, Rawdon. Twenty-nine persons were confirmed. His Lordship's very impressive and instructive addresses were greatly appreciated by the large congregations in attendance.

Merrickville and Burrill's Rapids.—Rev. W. Roberts, incumbent of this parish, reports nice Christmas services, well attended; good offerings, \$10, more than last year, and 102 communicants.

Kingston.—St. George's.—A meeting was held lately of the building committee of this cathedral, when it was decided to ask the local architects for ideas with a view to re-building. It is intended to adhere to the old lines, adding a number of improvements. The heavy pillars inside the cathedral will be removed. The dome will be covered in and provision will be made for the placing of a chime of bells.

When the members of St. George's gathered together to worship and praise God, on the feast of Epiphany, in St. George's hall, it showed that the members of the altar guild, as well as other members of the congregation, had been working, for there was an altar erected and covered with spotless white, a cross in gilt, and flowers showing that their hearts were still warm with love in spite of misfortune.

Dr. Walkem has received a note from J. Travers Lewis, Ottawa, indicating his desire to contribute \$25 toward the building fund of St. George's cathedral.

Rev. Henry Wilson, D.D., formerly connected with St. George's cathedral, having noticed the report of the sad loss by fire, of the cathedral, addressed a letter to Mr. Briggs, expressing his deep sympathy with the clergy and people of Kingston, and enclosed a cheque from himself and Miss Wilson to be applied to the building fund.

The Very Rev. Dean Smith has asked for the privilege of using Sydenham Street Methodist church for mission purposes. The request was referred to the board of managers and at a meeting of that body held recently it was unanimously decided to allow the people of St. George's to use that edifice. The Mission will begin about the 23rd inst., and it is expected that the attendance will be so large that a building the size of the above-mentioned church will be required. The Rev. Father Huntington will conduct it.

Maitland.—Rev. R. L. Land, has sent to the Sab donation of \$500, which tune moment. It was

The Rev. Canon Spence received a letter containing ing it were a few words be applied to the Forci to the Widows' and Or

CHARLES HAMILTON, Renfrew.—The Rev. acknowledges with man dollars (\$2), from T. contributions for Christ

Cornwall.—Trinity—tawa administered the this church on the A Christmas to 34 candid converts to the Chu rubrical directions each by a god-father or a their confirmation. I sarily one of the origi ately beside the candid laying on of hands. impressive and the full neglected order mento to the solemnity of th this is the first occasi been observed in the the first time in the beautifully decorated and holly, supplied by for the time being res ber of communicant Christmas Day in the than 160 being prese erably over 100 at 11 on a liberal scale. T and wife were the r nesses, including a te by several gentlemen

ARTHUR SWIATY We give in this w proceedings at the f livan, which we were to the fact that we h taken place. As bef Bishop's death occu the Epiphany, Frida took place on the On Sunday the cor summoned to chur great bell, and not t the case. Inside th desk, pulpit and ch out of respect to the and many members the ladies, were dres air of sadness seen roundings through clergy wore black s bers of the choir a surplices a Maltese morning service th curate, read the fo dressed to the men Bishop of the Dio "To the Congrega "Beloved Brethr be the communicat intelligence that e has pleased God t his rest the gifted who was only per short term of two "Bishop Sulliv

Maitland.—Rev. R. Lewis, B.D., rector of Maitland, has sent to the Sabrevois Mission a generous donation of \$500, which arrived at a most opportune moment. It was, indeed, a welcome gift.

The Rev. Canon Spencer, diocesan clerk, has received a letter containing a \$100 note. Accompanying it were a few words, directing that \$50 should be applied to the Foreign Mission Fund, and \$50 to the Widows' and Orphans' Fund.

## OTTAWA.

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

Renfrew.—The Rev. W. M. H. Quartermaine acknowledges with many thanks the receipt of two dollars (\$2), from "T.A.C.M.," Toronto, towards contributions for Christmas tree in Calabogie.

Cornwall.—Trinity. The Lord Bishop of Ottawa administered the holy rite of Confirmation in this church on the Wednesday evening before Christmas to 34 candidates, several of whom were converts to the Church. In accordance with rubrical directions each candidate was accompanied by a god-father or a god-mother as a witness of their confirmation. This god-parent—not necessarily one of the original sponsors—stood immediately beside the candidate during the solemn act of laying on of hands. The whole service was very impressive and the fulfilment of the Church's long-neglected order mentioned above added not a little to the solemnity of the occasion. We believe that this is the first occasion on which this rubric has been observed in the Diocese of Ottawa—perhaps the first time in the province. The church was beautifully decorated with Canadian evergreens and holly, supplied by a young English gentleman for the time being resident in Cornwall. The number of communicants was larger than on any Christmas Day in the history of the parish; no less than 160 being present at 8 o'clock, and considerably over 100 at 11 a.m. The offertory was also on a liberal scale. The Rev. Rural Dean Houston and wife were the recipients of very many kindnesses, including a telephone placed in the rectory by several gentlemen of the congregation.

## TORONTO.

ARTHUR SWATMAN, D.D., BISHOP, TORONTO

We give in this week's issue a full report of the proceedings at the funeral of the late Bishop Sullivan, which we were unable to do last week, owing to the fact that we had gone to press before it had taken place. As before stated in our columns the Bishop's death occurred early on the morning of the Epiphany, Friday, January 6th, and the funeral took place on the following Monday afternoon. On Sunday the congregation of St. James' were summoned to church by the solemn tolling of the great bell, and not by the peal of bells, as is usually the case. Inside the church the lectern, reading desk, pulpit and choir-stalls were draped in black out of respect to the memory of the deceased rector, and many members of the congregation, noticeably the ladies, were dressed in mourning, and indeed an air of sadness seemed to pervade the whole surroundings throughout the day. The officiating clergy wore black stoles, and both they, the members of the choir and the organist, wore on their surplices a Maltese cross, made of crape. At the morning service the Rev. G. C. Wallis, the senior curate, read the following pastoral, which was addressed to the members of the congregation by the Bishop of the Diocese:

"To the Congregation of St. James' Cathedral:  
"Beloved Brethren.—It becomes my sad office to be the communicator to you of the most lamentable intelligence that could afflict a congregation. It has pleased God to call away from his labours to his rest the gifted and beloved rector of this parish, who was only permitted to minister in it for the short term of two years and three months.

"Bishop Sullivan, whose constitution had been

undermined for some time, died at 5 o'clock on Friday morning last, after three weeks' acute illness from an insidious and fatal disease.

"This mournful event is to me a cause of deep personal grief; to you it means a loss which it is very difficult to estimate and will be equally difficult to repair. You had had time to discover that Bishop Sullivan was an immense power for all that is best in this parish and diocese, but not time enough to fully know and appreciate him for all that he was of worth and strength and beauty of character.

"In the condition of bereavement into which you have been plunged you have my anxious sympathy. Whilst you had good cause for congratulation that after the recent unsettlement the parish was steadily becoming consolidated with a happy unanimity which promised uninterrupted progress and prosperity for years to come, you are suddenly left once more without the head and hand to guide and lead you on.

"I affectionately counsel you not to be discouraged by this inscrutable dispensation, but rather be stirred up by it to more earnest prayer for a yet richer outpouring of spiritual blessings upon the congregation, and that God will graciously guide and overrule our counsels to whom He has entrusted the responsibility of choice, sending you to replace him whom you mourn another faithful and true pastor, a man after His own heart.

"I commend to your earnest prayers the bereaved and sorrowing family, who have already experienced so many bitter trials, that, in this last and most crushing of afflictions, God, the Holy Ghost, the Comforter, will mercifully sustain their faith, assuage their griefs and exalt their hope with the abundant consolations of His grace.

"Believe me, beloved brethren, your faithful, condoling friend and Bishop,

"Arthur Toronto.

"January 6th, 1899."

The Rev. Professor Clark, of Trinity University, occupied the pulpit in the morning, and basing his remarks on the words, "Wist ye not that I must be about my Father's business," St. Luke ii. 49, he paid, during the course of his sermon, the following eloquent tribute to the memory of the deceased Bishop. He said: "Although it has been arranged, and with all propriety, that a tribute of respect shall be paid next Sunday to the memory of him whom all are now lamenting, yet a few words, if only a very few, may be ventured, in order to express, however inadequately, our sense of the loss we have all sustained.

"Of the high character of the late Bishop, of his devotion to duty, of his commanding abilities, of his splendid eloquence, it is not necessary to speak. These things are known to all. They are written in the story of his life, they are inscribed more deeply in the hearts of those who knew him. We all know what sacrifice he made when he accepted the Bishopric of Algoma, and when afterwards, he was offered and declined the See of Huron. We all know how his self-denying labours in his difficult diocese broke down a constitution originally powerful.

"But a word remains to be said on his work in this place during the last two years. Of his preaching little need be said, since all bear witness to its power. It may not be known to all, however, that those sermons, which have educated, stimulated and thrilled thousands of hearers, were not the mere overflowing of a fertile mind and an eloquent tongue; they were the result of earnest and labourious preparations, and of labour carried on through many years. The Bishop did not offer to God or man of that which cost him nothing.

"Another thing which could not be known to many of his parishioners was the Bishop's devotion to the visitation of the poor and the sick. It is said that among the last words that he spoke were these: 'Remember the poor;' and it was probably through his conscientious devotion to the needs of the sick and suffering that he exposed himself to the inclemency of the weather and received a chill which proved a death blow:

"But perhaps there is one thing even more remarkable in the Bishop's brief incumbency of this parish, and that is his growing influence with the clergy of the city and their increasing attachment to him. The Bishop was always popular with the laity, but among the clergy at one time it was different. I need not dwell upon this, but merely note that many feared, when he came to Toronto, that he, with his great powers and popular address, might embarrass rather than assist the Bishop of the Diocese. It is little to say that all such apprehensions were speedily dispelled. Bishop Sullivan by his modest and unpretentious bearing, his self-suppression, his studious care always to recognize the position of the Bishop of Toronto, by his unfeigned kindness and his readiness to help his brother-clergy—even beyond his strength—so grew in the respect and affection of them all, that I am persuaded there was no one among us held in higher regard and esteem. We had always admired him, perhaps some had envied him; he taught us to honour and love him.

"His end was peaceful and tranquil as the sleep of a little child, and the light of heaven was on his brow when he passed away. Well might he say with Simeon: 'Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation.' He is numbered among the blessed dead, who die in the Lord, blessed, for they rest from their labours and their works follow them. May we follow him as he followed Christ!"

In the evening the Rev. G. C. Wallis, the senior curate, preached and made a very touching reference to the Bishop's death, giving some account also of his last hours. His words drew tears from many eyes. He said: "God has, in His all-wise providence, called upon us as a congregation to suffer, but it is through fire. Since we last met within these sacred walls our beloved rector has been transferred by the Master whom he served and loved from the wearying conditions and harassing imperfections of earthly service to the higher and infinitely more blessed condition of heavenly service. He is resting not from effort and endeavour, but from toilsome effort and imperfect endeavour. 'Blessed are the dead which die in the Lord. Yea, saith the Spirit, in order that they might rest from their labours.' That one, who, during these two short years, we have learned to love, is no more amongst us. He has entered into his rest, and we all here are deploring our great loss. How great that loss is to us as a parish, to the whole city, and to the Church of Christ in Canada, it is impossible for us to measure. Any estimate which even the most intimate of his friends might form of his worth as a Christian man, his work as a Christian clergyman, must be necessarily incomplete and inadequate. His great intellectual ability, his marvellous gift of oratory and universal expression—these, indeed, were features which the most careless and unobservant of listeners could not have failed to notice. But those of us who knew him more intimately were continually being struck with his versatility, his many-sidedness, his geniality, his humour, his intelligent, tender and helpful sympathy—and then, brethren, to crown all, his unexampled zeal and genuine Christian life—always and everywhere a Christian man—always and everywhere a Christian clergyman. As he lived, so he passed away. His last hours were, like the hours of his life, spent in thinking of others. A few hours before his death he gathered all around him. He repeated to them text after text, comforting them, bidding them not to mourn, but to remember that the separation was but for a little while; sending messages to those who were absent; no fear, no dread, but joy and perfect peace. Presently a heavenly light overshadowed his face. Every trace of pain and anguish and earthliness vanished from his countenance, and the very light of heaven shone upon him. His youthful look returned, the whole atmosphere seemed to breathe of heavenly peace. It lasted a few moments and then faded away. Then, calling to his beloved wife, he said 'Good-bye.' Nestling his head upon his pillow,

his last words were, 'Jesus, Holy Spirit,' and his spirit was borne on angel wings into that region of rest and peace. He has gone, brethren. Never again shall we see that kind face; never again shall we hear that manly and natural voice, with its words of comfort and cheer for those who needed them; his words of pathetic sorrow and pity for the poor sinner, his pleadings, his entreaties, his warnings, his assurances, his invitations, which of us has not felt them, which of us has not had his soul stirred for good, and noble impulses within him quickened, whose heart has not been constrained to response, if, alas, only for a short time. May God in His mercy keep me in this state of soul forever. Just one word at the close. However eloquent and splendid and powerful are the sermons of the preacher, the most effectual, influencing sermon, after all, brethren, is the good and Christian life. That sermon is being preached to you and to me every day. May we cherish the memory of it as a most precious legacy bequeathed to us by the dearest friends, and may the blessed God strengthen each one of us to follow him as he followed Christ, who, being dead, yet speaks to us. Yet, as we picture him in our minds, do we not see him and hear him pleading earnestly for us with melting words of deep and genuine love, with the tones of deep entreaty to walk on, faithfully and unswervingly in the ways of the Lord, and not to grow weary in well-doing? May I ask you, when in a few moments you bow your heads in prayer, to pray for the bereaved family, and also to thank God that He has poured into their hearts consolation and peace; that they can, indeed, say 'The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.'

The hymns and the other music during the day was in keeping with the occasion. At both services Dr. Ham, the organist, played the "Dead March in Saul," the congregation standing meanwhile. At the conclusion of the evening service the choir sang very beautifully the well-known hymn, written by the Bishop of Exeter, "Peace, perfect peace." The pulpit references to the late Bishop, both in Toronto, Hamilton, Montreal and indeed throughout the whole of the Dominion on that day, were very numerous, and the sorrow engendered by his loss is indeed genuine and widespread. Peculiarly touching were the tributes paid to the deceased's memory by his almost life-long friends, the Bishops of Montreal and Niagara, in their cathedrals of St. George's and Christ Church, respectively. The Dean of Montreal, also a friend of very many years' standing, was quite overcome when he was told the news of the Bishop's death. He himself was not well or he would most certainly have personally attended the funeral. At a meeting of the congregation of St. Luke's church, Toronto, which was held immediately after the service on Sunday evening, the 8th inst., the following resolution was unanimously adopted, viz.:

"Resolved, That we, the members of St. Luke's congregation, as represented in this meeting, express our heartfelt sorrow at the death of the Right Rev. Dr. Sullivan, late Lord Bishop of Algoma, and our deep sense of the great loss which not only the city and diocese of Toronto, but the whole Canadian church has sustained in the removal of one of the greatest and most gifted of her leaders.

"We extend to the congregation of St. James' our sincere sympathy with them in what seems to be their irreparable loss. And we desire, above all, to express to his bereaved wife and children our heartfelt condolence with them in their sorrow. We in the great loss which they have endured in the death of our Father to sustain and comfort them. Pray God our Father to sustain and comfort them. The death of him whom the whole Canadian church commends to God's gracious keeping, with the wish with which the church of the first days committed her dear departed ones to God.

O Father, grant to him eternal rest

And on him let Thy light perpetual shine.

O make him glad in Paradise the blest,

And in the Judgment Day declare him Thine.

Llewellyn Robertson, G. DeW. Green, Churchwardens. John Langtry, Rector."

On Monday morning at 9.30 a short, simple service was held at the late Bishop's residence, No. 38 Gerrard street east. This service was conducted by the Lord Bishop of Niagara, and was attended only by members of the family, the two curates of the Cathedral, and the Rev. Canon Sweeny, the rural dean. At the close of the service the body, clad in full episcopal robes together with the D.C.L. hood of Trinity University, was borne in the coffin to St. James' Cathedral, where it was placed in the chancel for three hours, from 10.30 a.m. to 1.30 p.m., where it was closely guarded by representatives of the city clergy. The Rev. Canon Sweeny and the Revs. G. C. Wallis and R. Ashcroft, of the Cathedral, remained the full three hours. The other clergy in attendance were, for the first hour, the Rev. F. G. Plummer, of St. Thomas'; the Rev. Prof. Cody, and the Rev. Provost Welch; for the second hour, the Rev. Canon Cayley, the Rev. A. U. de Pencier, and the Rev. Charles Ingles, and for the third hour, the Rev. Dr. Pearson, the Rev. J. Gillespie, and the Rev. E. Capp. The floral tributes were both many and beautiful. A broken harp from the members of the choir, a pillow from the members of the cathedral Chapter of St. Andrew's Brotherhood, a wreath from the Women's Auxiliary, and a cross of roses from the members of the Sunday school are worthy of special mention. The congregation of St. George's, Montreal, also sent by their representatives, Messrs. G. F. Smith and George Drummond, a pillow of flowers. The coffin was a handsome one, but plain. It bore a silver plate upon which was the following inscription:

Right Rev. Edward Sullivan, D.D.,  
(Trinity College, Dublin),

Rector St. James' Cathedral, Toronto, and formerly  
Bishop of Algoma.

Born, August 16, 1832. Died, January 6, 1899.

During the three hours the body lay in state it was visited by thousands of men and women, and amongst the first to view the body was the Rev. Father Ryan. A great number of the visitors were working men and women. From 1.30 to 2.30 p.m. the doors remained closed. Long before the latter hour the main entrance was surrounded by an immense crowd, anxious for admittance. Despite the cold, they remained until the doors were opened and then crowded into the church. The central part of the church was reserved for pew-holders, but the side seats were quickly filled, and before the hour of 3 had struck the aisles were crowded. Just at 3 o'clock the Mayor and members of the City Council entered in a body and were shown to seats near the front of the church. Among those present were: Sheriff Mowat and Commander Law, representing his Honor, the Lieutenant-Governor; Messrs. A. G. Drummond and G. F. C. Smith, representing St. George's Church, Montreal, with which Bishop Sullivan was formerly connected; E. F. Clarke, M.P., and very many others. The Irish Protestant Benevolent Society was specially represented, as was also the Woman's Auxiliary. Very nearly all the city clergy were present, and a number of clergy also belonging to other denominations. In addition to the above many clergy attended from outside cities and towns, amongst them being the Ven. Archdeacon Houston, of Niagara Falls; the Ven. Archdeacon Dixon, of Guelph; the Rev. G. A. Forneret, of Hamilton; the Rev. Robert Ker, of St. Catharines, and others. The honorary pall-bearers were: Bishop DuMoulin, of Niagara; Bishop Baldwin, of Huron; Bishop Thorneloe, of Algoma; Archdeacon Boddy, Messrs. A. S. Irving and R. M. Gooch, representing the congregation; Hon. G. W. Allan, representing Trinity University; Mr. N. W. Hoyles, representing Wycliffe College; Rev. Arthur Baldwin, and Mr. W. T. Boyd. The chief mourners were Rev. J. F. Renaud, Mr. Allen Renaud, Mr. A. H. Campbell, jr., and Mr. Mayne Campbell.

Promptly at 3 o'clock the service commenced, the Rev. R. Ashcroft reading the opening sentences. Miss Charlotte Elliott's hymn, "My God, my

Father, while I stray," which was a favourite one with the deceased prelate, was then sung, after which the service for the burial of the dead proceeded in due course. The lesson was read by the Rev. G. C. Wallis and this was followed by the hymn, "Now the labourer's task is o'er." The Bishop of the diocese offered up a prayer, after which the "Nunc Dimittis" was softly sung. The body was then removed from the church, the organist, Dr. Ham, playing in the meanwhile Chopin's "Funeral March" and the "Dead March in Saul." From the cathedral the body was carried to its last resting place in St. James' cemetery, where the brief committal service was read by the Lord Bishop of the Diocese, who at its close pronounced the Benediction, thus bringing the sad ceremony to a befitting close. The Lord Bishop of the Diocese preached the funeral sermon in St. James' on Sunday morning last, and in it he gave an exhaustive review of the life and work of the deceased prelate.

Woman's Auxiliary.—The monthly meeting for January was held on the 12th inst. in the crypt of St. Alban's Cathedral, and was a well attended and interesting session. The Lord Bishop of the Diocese was present and made an earnest and impressive appeal for the Church in Algoma. His Lordship feels that Toronto diocese has of late not realized her responsibility to Algoma, and that in future a united effort must be made to raise at least \$1,000 per annum for the Algoma Mission Fund. In this matter the W.A. must take a part and after the Bishop's address the president spoke most feelingly of the friend which the W.A. has lost in the lamented death of the late Bishop of Algoma, and suggested that at an early date the board should decide upon starting a definite fund to assist the diocese in which he laboured so faithfully, and which would be a suitable memorial to Bishop Sullivan. The officers reports for the month showed the following returns: Treasurer's receipts, \$209.54, P.M.C., \$338.99; which was divided as follows: Diocesan, \$284.19, Algoma, \$19.80, Northwest, \$20.10; Foreign, \$12.90; Jews, \$1.50; Chinese in Canada, 50c. The junior treasurer's receipts were \$6, E.C.A.D. \$58.86, and Dorcas treasurer \$29.43, making a total for the month of \$757.40. During December 45 bales of clothing, etc., were sent out and grateful acknowledgments have been received from many recipients. One new life member has been enrolled, Mrs. G. A. Smith, who has been for several years president of St. John's Auxiliary, Peterborough. It has been decided to observe a quiet day for the members of the W.A. on Friday, 10th February, in St. James' Cathedral, the morning session to commence with celebration of the Holy Communion and address by the Bishop of Niagara; and the afternoon session to be conducted by Bishop Thorneloe of Algoma. The annual meeting of the supporters of the Blackfoot Hospital will be held on the evening of Feb. 2nd, when a report will be given by Miss Alice Turner, the place of meeting will be announced later. By a resolution of the board it was decided to divide the E.C.A.D. money for the month, giving \$30 to the parsonage at Shequindah, Algoma, and the balance to Arch. Vincent's churches in Moosonee. Rev. E. Ley King, of Virden, Rupert's Land, was present and addressed the meeting briefly upon the work in that diocese. Mr. King is at present travelling in the East in the interests of Rupert's Land, and his pleasant manner and happy style of addressing meetings will make his visit long remembered in many parishes. It was with feelings of profound grief the following resolution was placed before the society: Moved by Mrs. Cummings, seconded by Miss Tilley, and Resolved, That this Diocesan Board of the W.A. desire to place on record an expression of their sincere sorrow in the death of the Right Rev. Bishop Sullivan, and their sense of the deep loss which the church in Canada and the W.A. have sustained. They realize that to the Bishop's prudent counsel and faith in the possibilities that lay before the W.A. as a handmaid of the church in her missionary work the formation of the association in the beginning on such wise

and broad lines is largely help and sympathy in has been a source of that will be greatly in resolution be sent to earnest prayers that sl time of sorrow.

Weston.—St. John's, as St. John's Hall, has opened to be used for parochial work. The long been felt by St. their rector are to be in providing such a church have been cov sired to take this opp friends outside the par wards the building fun on the building of \$65 to purchase seats, whi rowed. Subscriptions ceived by the treasur street, Weston, or by Rich.

JOHN PHILLIP DU MOU

Hamilton.—The eig supporters of St. P December 29th, in There was a very G M. Burns presided. surer, read the finan lows: Income—Pay Government, \$693.35 ward collections, \$2 tions, \$257.52; stock balance on hand, \$6 ture.—Butchers' mea \$142.42; vegetables, soap and cleaning boots, \$65.23; fuel, \$50.25; medicines, \$ 224.68; interest, \$47 Rev Thomas Geogl port of the workin there are present 2 first time in the said, the pay of pati item of income. A debted to Drs. L attendance on pati Mr. Penny, for serv respectively. He s had not been rece financial report jus next year's. H. J responding and rec was elected Brown and Adam Treasur Management for 1 Stuart, E. Martin, P. D. Crerar, Me' Domville, and Whi plimented the v Chewne, on the c could not underst ment could be ke on such a small he thought, shoul worthy object. B some needed imp Mr. S. Strathy a complimentary te Home. The usua

Norval.—On th (January 6th), residence of was the seventh Mrs. Webster's tives gathered to and to partake o



and broad lines is largely due, while his ever ready help and sympathy in all these succeeding years has been a source of strength and encouragement that will be greatly missed, and that a copy of this resolution be sent to the hon. vice-president, with earnest prayers that she may be sustained in this time of sorrow.

Weston.—St. John's.—A building, to be known as St. John's Hall, has recently been completed and opened to be used for the Sunday school and other parochial work. The need of such a building has long been felt by St. John's people, and they and their rector are to be congratulated that their efforts in providing such an important addition to their church have been crowned with success. They desire to take this opportunity of thanking their friends outside the parish who have subscribed towards the building fund. There still remains a debt on the building of \$65, and money is also required to purchase seats, which at present have to be borrowed. Subscriptions will be most thankfully received by the treasurer, Mrs. W. T. Scott, Main street, Weston, or by the rector, the Rev. C. H. Rich.

#### NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Hamilton.—The eighth annual meeting of the supporters of St. Peter's Infirmary was held on December 29th, in the Public Library building. There was a very good attendance and Mr. John M. Burns presided. Mr. Stuart Strathy, the treasurer, read the financial report, which was as follows: Income—Pay of patients, \$704.71; Ontario Government, \$693.35; City of Hamilton, \$230.13; ward collections, \$224.85; subscription and donations, \$257.52; stock sold, \$35; sinking fund, \$10; balance on hand, \$6.06; total, \$2,161.62. Expenditure.—Butchers' meat, \$157; flour, bread and meal, \$142.42; vegetables, \$28.50; groceries, \$237.82; soap and cleaning utensils, \$40.25; clothing and boots, \$65.23; fuel, \$123.07; furnishing and light, \$50.25; medicines, \$24.40; live stock and feed, \$224.68; interest, \$478; wages, \$590; total, \$2,161.62. Rev. Thomas Geoghegan, the warden, read a report of the working of the institution, in which there are present 29 incurable persons. For the first time in the history of the institution, he said, the pay of patients was larger than any other item of income. As warden he was greatly indebted to Drs. Leslie, Gaviller and White for attendance on patients, and to Mr. Strathy and Mr. Penny, for services as treasurer and secretary, respectively. He said the grant from the county had not been received in time to appear in the financial report just presented, but it will be in next year's. H. P. Bonny was re-elected corresponding and recording secretary; T. B. Martin was elected treasurer; C. S. Wilcox, J. J. Mason, and Adam Brown were elected to the Board of Management for three years; Mesdames John Stuart, E. Martin, J. M. Lottridge, M. Wright, P. D. Crerar, McGiverin, and Messrs. Choane, Domville, and Whitcombe. Mr. P. D. Crerar complimented the warden and the overseer, Miss Chowne, on the excellent report presented. He could not understand how such a large establishment could be kept up and so many inmates fed on such a small amount of money. The public, he thought, should contribute more freely to the worthy object. Before next year he hoped to see some needed improvements made on the building. Mr. S. Strathy and the Chairman also spoke in complimentary terms of the management of the Home. The usual vote of thanks was passed.

Norval.—On the evening of Epiphany Day (January 6th), a pleasing event took place at the residence of Dr. Webster, of this village. It was the seventh anniversary of the Doctor and Mrs. Webster's wedding-day. Friends and relatives gathered to commemorate the happy event, and to partake of the sumptuous repast prepared

altogether at the hands of Mrs. Webster. But this was not all, for the festive occasion was marked by the baptism of Mrs. Webster and her brother, Mr. Robert Gallop, and his wife. After the beautiful and impressive service of the Church of England had been read, the Rev. Mr. Ross, the incumbent, addressed them and the friends present in a few words upon the subject of the Epiphany, and he prayed that the light of Christ, as shown to them in His baptism, might be their guiding light through this world, and that it might ever help them to live as faithful members of Christ, children of God, and inheritors of the Kingdom of Heaven.

#### HURON.

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

St. Thomas.—St. John's.—The services in this church on Christmas Day partook of the usual festival character. The church was beautifully and appropriately decorated, and the musical portion of the services was well rendered. The pulpit was occupied, both at the morning and evening service, by the Rev. William Hinde, the rector. There was a larger number of communicants at the various celebrations during the day than on any previous occasion in the church's history. On the evening of the following day, the Church Hall was filled, on the occasion of the annual entertainment of the Sunday school. Amongst those who took part in the programme were the following: Miss A. Colledge and Miss Ruby Kane, Messrs. J. Walker, T. Rycroft, J. McGhee, J. Kingswood, J. Rowe, Charles Busby, and Master Herbert Hinde. The Rev. W. Hinde presided, and the affair passed off very successfully.

Hensall and Staffa.—W. Doherty of Huron College, London, will at midsummer be regularly ordained by Bishop Baldwin to the pastorate of this mission. Mr. Doherty is a young man of good ability and fine promise.

Atwood.—The new rector of this parish is to be the Rev. Thomas Parr, of Durham, who has just recently been ordained. That he is a man of qualities that commend him to the esteem of the people he labours amongst, is evident from the presentation to him at his ordination of a beautiful communion set by the people of Crumlin mission, near London, among whom he laboured as a student.—Stratford Herald.

Stratford.—Home Memorial Church.—The Rev. Rural Dean Deacon, of this church, exchanged on first Sunday of New Year with Rev. J. F. Parke, rector of Clinton.

Mitchell.—Dublin has been separated from Hensall and Staffa, and is now attached to Mitchell, and has been placed under the pastoral care of Rev. J. T. Kerrin.

London Township.—St. John's.—This is one of the best endowed parishes in the diocese, and since it was vacated by the Ven. Archdeacon Marsh, over 50 applications have been sent in for it. It has thus far been refused by Archdeacon Davis, Rev. W. T. Cluff, Rev. G. B. Sage, and the Rev. Canon Davis.

Courtright.—On the afternoon and evening of Wednesday, December 21st, the Guild of Christ church, Corunna, had a bazaar. It is an annual affair, and was this year a great success. The Sunday school of Trinity church, Mooretown, had its annual Christmas tree on December 27th. The tree was tastefully decorated with presents for the scholars, and presented a very fine appearance. After a short entertainment, given by the children and others, the work of dispensing the presents was begun, to the satisfaction of the children. The Sunday school entertainment at Courtright, on the evening of January 3rd, was successful beyond the expectation of those in-

terested in it. The weather was by no means favourable, but the children did their parts well, and altogether the entertainment was a credit to the superintendent and officers. The proceeds, nearly twenty dollars, will be applied to the purchase of an organ for the school. It was only in February last that the Sunday school gave \$90, which being put with the proceeds of the old church organ, secured for the new church at its opening a fine organ, free from debt.

Aylmer.—Trinity.—The annual Sunday school entertainment took place on Thursday, January 5. Advantage was taken of that event to present Mr. James Wrong, the superintendent, with an address and a handsome volume, entitled, "The Beauties of Old England."

The annual convention of the County of Elgin Sunday schools will be held in this parish on the 25th and 26th inst. Besides the election of officers and open discussions on various subjects, papers will be read and addresses given during the day by Bishop Baldwin, Miss C. Hughes, A. Bisset Thom, Rev. W. M. Shore, Jno. Crawford, Rev. H. D. Steele, Mrs. Shore, Geo. A. Ault, Rev. J. W. J. Andrew, Rev. G. M. Freeman, Rev. S. P. Irwin. In the evening at 8 o'clock addresses will be given by Rev. Canon Hill, of St. Thomas; Rev. E. Hughes, of Tilsonburg, and Rev. W. Hinde, of St. Thomas.

#### ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE MARIE.

Ravenscliffe.—St. John the Baptist.—On Thursday, the 5th, the 20th annual gathering in connection with the Sunday school was held, on the premises of Mr. W. Martin, senior. The scenery here, either in summer or winter, is very picturesque, commanding, as it does, a magnificent view of Vernon lake. The children and young people, with their parents, teachers and friends, turned out in full force early in the afternoon. After a delightful sleigh-ride, which afforded the children considerable amusement, followed by a friendly chat, and the season's congratulations, the call for games of various kinds was readily responded to. Next in order came the distribution of gifts, many of which had been procured for the children by the untiring efforts of Mrs. W. Martin. For other gifts, which came through the incumbent, our best thanks are given to friends at a distance. As the toys, games and articles of various kinds were distributed, it was pleasant to notice the bright, happy faces of those who have not only been regular in their attendance all the year round, but also reverent in their behaviour, and at the same time eager to learn all that has been required of them. When the children had become the happy possessors of the useful and fancy articles so kindly provided for them, Mr. John Tipper (who, before he and his wife removed to Huntsville, was for many years superintendent of Ravenscliffe church Sunday school, was asked by the Rev. J. Pardoe to address those present, which request met with a ready response. Mr. Tipper took for his subject some of the reasons why our elder boys and girls do not continue as useful members of the Sunday school. This subject was dealt with in a very able manner, and some who have hitherto given the matter little or no consideration, will, no doubt, profit by the timely words spoken. A substantial tea was provided and heartily enjoyed by all, after which a liberal supply of candies was handed round, and as the shades of evening warned us that "the day was past and over," a very successful and happy gathering was brought to a close, leaving pleasant memories behind it.

Port Arthur.—During the summer of 1898, the Boy's Brigade went out camping to the neighbouring township of Oliver, under the conduct of Commander Rodden, Captains Wink and Thursby, and Lieutenant Downing. They should have

stayed a month, only the incessant rain enforced their return home much sooner. Happily, there was only one case of insubordination amidst all the draw-backs consequent upon the unfavourable state of the weather. The festival of Christmas was joyously kept here, by celebrations at 8 and 11, there being 30 at the former and upwards of 60 at the latter service, which was choral. At 3 o'clock the children's festival took place, and they sang their carols very sweetly; the Rev. I. W. Thursby giving them a beautiful address from the chancel steps. The day was concluded with the evening service. After a suitable hymn, sentence and exhortation, in monotone, came the lovely Ely confession. The Psalms were chanted so evenly, and apparently without effort, that one could shut one's eyes and fancy one's self in the dear old Mother Land. The canticles were sung to "Nares in F." and were in perfect harmony. The anthem was one of Stainer's, and was well sustained in all its parts. The time-honoured hymns were sung heartily, and the sermons were most appropriate. Altogether, they were soul-inspiring services. On Christmas eve the children met in the school-room at 2 o'clock, as they do every Saturday, to sew, under the superintendence of Mrs. Thursby and some of the ladies of the congregation, and I hear it is wonderful the amount of work those tiny fingers accomplish. On the Feast of the Circumcision, an accident occurred, which, but for the presence of mind of the few who were there, would have caused disastrous consequences to church, school and rectory. The central lamp in the chancel, containing a gallon of kerosene oil, fell, shattered to pieces, about an hour before the evening service. It is needless to say that our clergyman added a special clause to the general thanksgiving at the service that evening.

#### RUPERT'S LAND.

Winnipeg.—Rev. E. L. King, of Virden, arrived in Winnipeg on Wednesday, Jan. 3, on his way to Ontario to speak in the leading churches on behalf of the Diocese of Rupert's Land. The Venerable Archdeacon Fortin had been appointed for this Mission, but is unable to go, owing to illness. Mr. King is a graduate of St. John's college.

Rev. Canon Rogers, general missionary of the diocese, is still in Denver, where he is rapidly recovering from his indisposition. Canon Rogers has removed a few miles out of Denver owing to the presence, it is said, of 30,000 consumptive patients in that city.

St. John's college re-opened Wednesday, Jan. 3rd, with an increased attendance of students.

#### British and Foreign.

The Archbishop of Canterbury completed his 77th year recently.

Towards the restoration of Bradford Church the sum of £8,960 has been promised, £1,220 having been raised in the course of one week recently.

The Rev. J. Wiseman, rector of Bucksburn, Scotland, was recently unanimously elected chairman of the newly-formed Parish Council of Newmills.

The Rev. H. Sutherland Gill, M.A., formerly curate-in-charge of St. John's, Balham, has been appointed rector of St. Baldred's church, North Berwick, by the Board of Patronage. Mr. Gill is a graduate of Keble College, Oxford.

The Rev. J. B. Lennard, rector of Crawley, died lately. During the term of his ministry in that parish he had carved the choir stalls and other parts of the chancel himself, and was the means of

carrying through the complete restoration of the building.

The Earl of Dysart has promised to give £1,000 towards the building of a new church at Ham, Surrey, in which parish he resides. The present church is quite inadequate for the needs of the parishioners, and is also totally unsuited for enlargement.

In order to perpetuate the memory of his father, the late Sir Wm. Gray, the eminent shipbuilder, his son Councillor W. C. Gray, has determined to free from debt all the local places of worship at Hartlepool, Church and Non-conformist alike. This means an expenditure of some £8,500.

The parishioners of Berry Pomeroy have decided to restore the old screen. It is about fifty feet long, is of exquisite workmanship, and retains some of the original colouring. It is also proposed to restore the old Parish Church at Marwood, near Barnstaple, which contains part of a beautiful rood screen.

The members of the Corporation of the City of London are to give an official welcome to the members of the Church Congress. This reception will take place at the Guild Hall on the 12th October, and 3,000 invitations will be issued. The whole affair, it is calculated, will cost six hundred guineas.

Among recent anonymous givings in England, in Anglican circles, are: \$5,000 for Universities' Mission to Central Africa; \$5,000 to Theological College, Edinburgh. Lord Iveagh has given \$5,000 for survey, with a view to St. Patrick's Cathedral restoration, and \$25,000 has been given to restore Hexham Abbey.

The Archbishop of Canterbury's scheme for the erection of an archiepiscopal residence within the Cathedral precincts of Canterbury is making good progress towards a final completion. Plans for the new buildings, which are of an exceptionally interesting and beautiful character, have been prepared by Mr. W. D. Caroe, a well-known architect.

The vicar of Brighton has appointed the Rev. Felix Asher, late assistant chaplain at Algiers, to the perpetual curacy of Trinity Chapel, Brighton, vacant by the resignation of the Rev. R. D. Cocking, who has held the incumbency for over 27 years. This was the chapel in which the late Rev. F. W. Robertson preached his well-known sermons.

The Rev. Caesar Caine, of Bedford, Eng., has placed his resignation as a minister of the Wesleyan Methodist connection in the hands of the conference, with a view to taking Holy Orders in the Church of England. Mr. Caine intimates that he can no longer accept the Wesleyan view of the doctrine of the Church, nor yet of the sacraments. He has been 16 years in the Wesleyan ministry.

The immediate authority with which, as English Churchmen we have to do, is that of the English Church, not that of the Roman, or the Gallican, or any other Church. However warm may be our interest in those Churches, as individual English Catholics, we no more look, or ought to look, to the authority of the Roman or of the Gallican Church, than an Italian or French Catholic looks, or ought to look, to the authority of the English Church.

After a lengthy debate the members of the Provincial Synod of South Africa have enacted a canon declaring the absolute indissolubility of the marriage tie, and have abolished the permission to remarry the innocent party. Directly the vote had been passed nem. con. the Archbishop called upon the Synod to sing the Te Deum as a solemn act of thanksgiving for what had been accomplished. Thus ends a controversy which has been in existence in South Africa for 22 years.

Within a very short time, Mr. A. W. Hutton, a well-known figure in the London literary world, will be ordained deacon in the Church of England. Until a few years ago Mr. Hutton was an ardent Roman Catholic. He was for a long time an inmate of the Oratory at Birmingham with Cardinal Newman, and it was at this time that he made the study of the Cardinal, which was afterwards given to the world in a series of articles in *The Expositor*. His monograph on Manning was also an acceptable contribution to our biographical works.

The window now being erected in the north-end transept of St. Paul's Cathedral is the gift of the Duke of Westminster, Sir W. B. Richmond prepared the design, the subjects being the Archbishops and Bishops under whom the new faith was introduced or restored during the Saxon Heptarchy. There is a representation of Archbishop Theodore of Canterbury, whose work of organizing Christianity justifies his inclusion in the series. In the south-end transept window, given also by the Duke, are representations of the kings of the several kingdoms of the Saxon Heptarchy, in whose time Christianity was introduced or restored after lapse.

#### 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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### "UNION SERVICES."

Sir,—Will you permit me to say that I think your leading article on "Union Services" in your issue of last week is ill-timed and ill-advised, even if the American Church is favouring the proposal. My reasons are as follows:

1. Because the practice of holding "additional services" is just now causing a vast amount of trouble to the Mother Church in England, and we do not want the same trouble out here.

2. Because, if we are going to allow one section of Churchmen to introduce "union services" with extempore prayers (often conveying doctrine subversive of the doctrine of the Church), in order to win the Protestants, why should we not allow the other section of Churchmen to introduce such services as "Benediction," "Requiem for all souls" and the "Veneration of the Cross," in order to win the Roman Catholics? The Prayer Book as it is should be good enough for every

#### PRAYER BOOK CHURCHMAN.

#### PRAYERS FOR MISSIONS.

Sir,—The Churchman's Almanack (S.P.C.K.), which, so far as I know, has no more ecclesiastical authority than any other almanack, informs us that a "Day of Intercession for Missions" is to be observed in the week in which St. Andrew's Day falls, with preference for the Vigil of St. Andrew. Will someone kindly tell me how we are to observe this day? I take for granted that it is to be observed, though I never received any authoritative notice about it. Next, what prayers are we to use? It is a sad deficiency in our admirable Prayer Book that there are no prayers for Missions therein. There are certain Collects which are generally said at missionary meetings, and which are capable of a missionary "intention," but the congregation would probably not readily see the connection. Why does not the House of Bishops set forth a Service of Intercession for Missions, or a Missionary Litany, or a service for missionary meetings? Perhaps they have done so for all I know. But, if so, why are the clergy not told about it, and a copy thereof sent to them, with information as to where to get more copies? Here again we have the old

difficulty of the utter absence of corporate action, in the Epiphany and Ascension. F.M.S. are the one gratifying. Beyond this, our Synods do this or that, but no step and pass resolutions (might) do this or that, but no step resolutions before them. A pass resolutions instruct copies thereof to the parties we are left to happen (or) all about it from some newspapers. And what is the some correspondence in the state of the Church.

#### Family

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Of sunshine fair an  
Of many hearts in s  
Of hopes which sp  
Hath slipped for ever  
Like traveller's tale v

Day followed day; b  
How dark some sl  
In other hearts the  
Through hours for  
But joy, and pain, at  
Are "good" if God

Flowers budded, blo  
Then hung their h  
And here a sigh an  
Hath marked the  
Yet bloom and with  
The purpose of His

Another year. New  
The solemn bells  
Lord, if Thou wilt  
We'll fear no ill l  
The old year lieth  
The new year is be

#### THE WORLD

Worshippers of n  
ence, of patronage,  
doubt, been found  
women coveting the  
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But never, if perhap  
iod when the great  
tering to her fall, o  
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tional gifts reached  
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tellect, what is ther  
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where? So long as  
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the better? Here  
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the current of the

difficulty of the utter absence of authoritative corporate action in the Anglican Church. The Epiphany and Ascension tide appeals of the D. and F.M.S. are the one gratifying exception to this rule. Beyond this, our Synods of various degrees meet and pass resolutions urging the clergy or laity to do this or that, but no steps are taken to bring the resolutions before them. Most societies when they pass resolutions instruct their secretary to send copies thereof to the parties concerned, but with us we are left to happen (or not happen), to find out all about it from some meagre report in the newspapers. And what is the result? The result is some correspondence in the Church papers about the state of the Church. That's all.

F. T. DIBB.

### Family Reading.

#### IN TRANSITU.

Another year of storm and cloud,  
Of sunshine fair and bright,  
Of many hearts in sorrow bowed,  
Of hopes which sprung to light,  
Hath slipped for ever from our hold,  
Like traveller's tale which once was told.

Day followed day; but in their flight  
How dark some shadows thrown;  
In other hearts the joy now bright  
Through hours for ever flown!  
But joy, and pain, and bitterness  
Are "good" if God doth deign to bless.

Flowers budded, bloomed a little while,  
Then hung their heads to die—  
And here a sigh and there a smile  
Hath marked the year gone by.  
Yet bloom and withered leaves work still  
The purpose of His holy will.

Another year. New and untried  
The solemn bells ring in.  
Lord, if Thou wilt with us abide,  
We'll fear no ill but sin.  
The old year lieth 'neath the sod;  
The new year is begun with God.  
—Brida Walker.

#### THE WORLDLY WORSHIP.

Worshippers of money, of titles, of influence, of patronage, of intellect, have, no doubt, been found in every age—men and women coveting these advantages not only for the things themselves, but also because of the worship which follows in their train. But never, if perhaps we except the foul period when the great empire of Rome was tottering to her fall, or the base, selfish days, which paved the way for the horrors of the French Revolution—never has either the worship or the covetousness for these exceptional gifts reached a higher pitch than in this democratic age of our own. So long as a man be rich he is fit company for princes; so long as a claim can be laid to wit, or to intellect, what is there which, at least for long, serves as a bar to its introduction almost anywhere? So long as a title, or good looks, or the disposal of patronage, win their way to notice, what matters in the long run some stain, or blot, which the sooner it is forgotten the better? Here and there, indeed—and thank God the very highest in the land is one of the exceptions—a stand is made against the wholesale intrusion, without demur or qualification, of mere earthly advantages; but instances such as these are quoted as something extraordinary, something fanciful, something quixotic, as idly venturing to stand up against the current of the day.—Canon Lonsdale.

#### WHERE HE HAS PLACED YOU.

Do not imagine that you cannot be a Christian because your surroundings are so unsuited to the development of the higher life. A diamond dropped into the mud is a diamond still, and a daisy growing on the garbage heap is the same bright flower that smiles at us from the bosom of green meadows. What is more, the fact that your surroundings are against you may make the sincerity of your Christian life shine out all the brighter by contrast. How quickly we notice a pot of bright geraniums in the window of a shabby tenement-house, or a beautiful picture hanging against a bare, unpapered wall! The night's darkness gives brilliancy to the tiniest star. If God has placed you in your present surroundings be sure that He will make your life a triumph in spite of them.

#### NEED FOR UNITY IN THE CHURCH.

One great step towards general re-union is that we should be united amongst ourselves, we in this English Church of ours, because it has been very commonly remarked we stand amongst the religious bodies of Christendom in a peculiar position. We have retained the Catholic orders which bind us to the ancient Church, the succession to the ministry, the administration of the Sacraments, the Catholic creeds, so that we are linked on to the ancient, indestructible Catholic fellowship. And on the other hand, we admitted, aye, welcomed the appeal of the Reformation to Scripture, and to the original constitution and standard of the Church. We are linked on to Catholicism on the one hand and to the Protestant aspiration on the other. Then we stand in a peculiar mediatory position amongst the religious bodies of Christendom. We have a great task to fulfil, but we cannot fulfil it except so far as we amongst ourselves are coherent, united, intelligibly one, standing fast in one spirit with one soul striving for the faith of the Gospel.—Canon Gore.

#### THE BIBLE—JESUS CHRIST.

The Bible is not only a bead-roll of faith, not only a record of heroic testimony, a treasury of splendid experience, but it is also a unity, a single Book, a single, supreme, consistent, continuous action. From end to end it says one thing and one only; it recalls one single event! What is that? We know it well! By St. Paul's own special title it is called the mystery, the open secret, the divine act of revelation, the thing that God was always doing under cover, as hidden leaven, yet preparing to be disclosed—the thing that was prepared from the foundation of the world, and that was at last done at the one fit moment, at the time and at the spot made ready according to the end decreed—the Mystery, Jesus Christ, the Hope of Glory. From cover to cover the Book is full of Him and of Him only, one mind felt in it everywhere, one spirit quickening it, one Face looking out. He weeps with all that weep. He suffers with all who suffer, He rejoices with all who rejoice. He it is who determines the shape of the entire material; towards Him it is directed, for His purposes it is distributed, by relation to His arrival, its relative importance is to be estimated; He is the standard of its worth throughout; He is the sole measure of its truth. He gives to the whole varied mass coherence and growth and vitality. Without him it would have no principle to combine its details, to fertilize them, to transmute them. From cover to cover the Bible records the one fact; it is a body possessed by a single dominant soul, and the Soul that possesses it is Jesus Christ.—Canon Scott Holland.

#### GIVE TIME TO READING THE BIBLE.

Canon Liddon, in a beautiful passage, reminds us of the importance in the hurry of life of giving time to the reading of the Bible. He says that as we drift along the swift, relentless current of time towards the end of life; as our days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate, for us, much of this earthly career has passed irrevocably, what are the interests, thoughts, aye, the books, which really command our attention? What do we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the Throne and the face of the Eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on anything—be they thoughts or books or teacher—which only belong to the things of time!

#### "BRING UP THE REAR!"

Forever there seems to be ringing in my ears the command, "Bring up the rear!" I look around. I see the masses that lie untouched by the message of the Gospel, for whom the Cross of Christ has no attraction, and the Resurrection no message of hope or joy. I see the wasted forces who might be available for the warfare against the powers of darkness, scattered, undisciplined, and a prey to every temptation which assails them through the world, the flesh, or from the devil. I yet see in them the very elements from which true soldiers of Christ may be formed. "Bring up the rear!" We dare not lose them; we are accountable for them. Each individual entrusted to us we may be questioned about; for each we may be held responsible by our God. For them was shed the Precious Blood; for them is available the transforming grace; for them are the beckoning hands of angels still held out. "Bring up the rear!" We want new forces. They will yet bring the enthusiasm that, alas! has too often died out amid the luxury, the extravagance, the selfishness, which are so sadly predominant among men and women who should have led the fray against the hosts of evil. "Bring up the rear!" It is no use going on without them. What real care can we have for the cause of our Lord, if we have no care for them? Our love for the stragglers, the weary, the wounded in sin, is all noted by the King, Whose subjects they really are. He needs them. He has bidden us do His work in winning them for Him; and through them, when brought to Him, He will accomplish yet greater victories.—The Bishop of Bath and Wells.

—Clouds out of doors need not dim the sunshine in the home.

—"The word 'impossible' is not in the French language," said Napoleon. Most of us, however, are only too ready to give it a place in our dictionaries.

—Luck is only another word for good management in practical affairs.

Minced Chicken.—Take the breast of a cold, roast chicken, and mince it finely. Add half a teaspoonful of fine flour, together with five or six tablespoonfuls of broth. Season with a pinch of salt. If broth is not at hand, substitute new milk.

DEEDS AS WELL AS PRAYERS.

Not for ever on thy knees  
Would Jehovah have thee found;  
There are griefs Jehovah sees;  
There are burdens thou canst ease:  
Look around.

Work is prayer if done for God—  
Prayer which God delighted hears.  
See, beside yon grave-dug sod,  
One bow'd 'neath affliction's rod:  
Dry her tears.

Worship God by doing good;  
Work, not words; kind acts on creeds;  
He who loves God as he should  
Makes his heart's love understood  
By kind deeds.

Deeds are powerful, mere words weak,  
Though we cry at heaven's door.  
Let thy love by actions speak;  
Wipe the tear from sorrow's cheek;  
Clothe the poor.

Thine own cares from others cover:  
Brighten eyes with sorrow dim;  
Kind deeds done to one another  
God accepts as done, my brother,  
Unto Him.  
—Mrs. G. W. Moon.

POOR EXCUSE.

It is no uncommon thing for men and women to flatter themselves that their ways please God, because they cannot remember that they have done any great wrong that they were tempted to do, although it might have been the fear of the law or public opinion that restrained them. The parable of the wolf on his death-bed illustrates the shallowness of such righteousness:

"A wolf lay at his last grasp, and was reviewing his past life. 'It is true,' said he, 'that I am a sinner, yet I hope not one of the greatest. I have done evil, but I have also done much good. Once, I remember, a bleating lamb, which had strayed from the flock, came so near me that I might easily have throttled it; but I did it no harm.'

"I can testify to all that," said his friend, the fox, who was helping him to prepare for death. "I remember perfectly all the circumstances. It was just at a time when you were so dreadfully choked with that bone in your throat!"

THE INDIVIDUAL.

Our concern must be more and more with individuals. It is character transformations that condition an improved environment. To a changed heart all the world changes. The renewed man immediately alters his circumstances. Christ cast the devil out of the naked Gadarene, and then left him to get his own clothes. Christ took men one by one; He sought to compass no moral changes in masses of the people. Nothing really cleanses except the personal touch of a cleansed spirit. Love-touch is always redemption. Christ's ministry was a personal, man-loving ministry. We are all concerned now chiefly about the individual. As the child of God, and capable of a far higher life than he has yet attained, we are interested in him, his home, his industrial condition. Institutions and systems are for the evolution of the better man. The test of every organization, moral and philanthropic, is found in what it does for the individual. The coming of Christ was the awakening of man to his ideal or divine self. Society is the necessary prerequisite to individual advancement, and the nation is only the

social setting of the individual. The supreme worth of the personal man we can never afford to lose sight of. Each one is to be a person with full powers, opportunities and responsibilities, going into society, not to lose but to find himself. Or, as Goethe says, "To form his character in the tumult of the world."  
—Dr. M. M. G. Dana.

CONSTANT IN PRAYER.

Remember that all distinct acts of prayer are chiefly valuable as promoting the general habit of prayerfulness in the mind. There is a danger when we speak of the importance of prayer, so many times a day, of persons running away with the thought that that is enough; that this is all the prayer required. But to very little profit will be a prayer three times a day in the closet, if it does not minister to an habitual uplifting of the heart in dependence and praise all the day long. Had you lived with St. Paul or with Daniel, I do not suppose you would have found those men's prayers only in separate, certain, defined hours, but in constant praying mind; and that is implied in the Apostle's words, "Instant in prayer." But as the body cannot be in health without regular meal-times, so the soul could not be in health unless it had separate, regular times for communion with God. Therefore, the general prayerful habit always indicates the necessity of regularity and precision in the particular times, places, and manner of prayer.—Rev. James Vaughan.

CONVICTION OF SIN.

A full, strong current of opinion in the professing Church of Christ runs at the present day directly against a grave, thorough-going doctrine of sin and its correlative truths of eternal judgment, and of the unspeakable need of the atoning blood, and of living, personal faith in the "Crucified and Risen One," according to the Scriptures. One would think that some even earnest teachers had learned, by some other path surely than that of the Word of God, to look with temperate eyes upon sin as a phenomenon sure at last to disappear under long processes of divine order; a discord awaiting only its musical resolution; a "fall upwards," perhaps, on to some higher level of enriched consciousness. Let no man deceive us with vain words. And let us pray that our lips may never pass them on. And to that intent may the Holy Spirit of Promise evermore teach us, close to the Cross and to the open grave, His lessons of sin, of righteousness, and of judgment.

FAMILY WORSHIP.

Family worship elevates and consecrates and, in one word, Christianizes family life. Family worship has God's promise, and will draw down God's blessing. It is not only an honouring of God, and it is not only beneficial, in what may be called its indirect effects upon the social life of a household, but it is itself an act of real communication with God, commanded by Him, and sure of His blessing. Wherever two or three are gathered in the name of Christ, there is He in the midst of them. That which is taken for granted with regard to private prayer is expressly promised and asserted of social prayer, as though it needed a stronger encouragement, or as though (might we not almost say it?), it were in itself a yet higher act of faith. To feel within the limits of one's own home that God's blessing dwells there, that He in whom, whether as friend or foe, we must live and

move and have our being, is not an enemy, but a friend; that whatever we have, His smile rests upon it, whatever we do He precedes and follows it, He approves and He prospers it; that the life which is lived within the sacred precincts of home is a life crowned with His favour, and therefore sweet, therefore happy; this indeed is a comfort worth praying for, and this is that which family prayer daily invokes, and which, I fear we must add, without family prayer can scarcely be. The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.—Dean Vaughan.

DEATH TO BE HOPED FOR.

To escape all tremor and sadness, and even anguish in death, might mean to miss an untold and vast blessing, which would make all the difference both to our last years on earth and to our entrance as well as our place in Paradise; nay it might be to forfeit all that beautiful, though often sharp, discipline which He who loves us with a holy love cannot spare us just because He loves us, and which we should not wish Him to spare us if we knew all that it intends. "This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Bishop Thorold.

HINTS TO HOUSEKEEPERS.

Apple Float.—Peel and core one dozen large apples; let them cook until they can be pierced with a straw; then take them off and beat with an egg-beater until very smooth, sweeten to taste, and add the well-beaten white of one egg to every cupful of apple; flavour with grated nutmeg; put in a dish and dot over with small specks of red jelly.

Chicken Panada.—Take the breast of a cold chicken and pound it in a mortar to a very fine paste, then put it into a very small stew-pan and add to it, gradually, as much boiling-hot broth as will make it of the required consistency. Season with a little salt. Place the stew-pan on the fire, stir the contents, but do not let them boil.

Ribbon Fig Cake.—White part—Two cups of sugar, two-thirds of a cup of butter, two-thirds of a cup of milk, three cups of flour, two teaspoonfuls of baking-powder, eight eggs, whites. Bake in layers. Gold part—One-half cup of butter, one cup of sugar beaten to a cream, one whole egg and seven yolks, one-half cup of milk, one and one-half cups of flour, one teaspoonful of baking-powder. Season strongly with cinnamon and allspice. Put half the gold cake into a pan, and lay on it halved figs, closely; dust with a little flour, and then put on the rest of the cake and bake. Put the gold cake between the white cakes, using frosting between them, and cover with frosting.

French Vanilla Cream.—Break into a bowl the white of one or more eggs; add to it an equal quantity of cold water; then stir (do not beat it), in the confectioner's sugar until you have it stiff enough to mould in shape with the fingers; flavour with vanilla. After it is formed into balls, cubes or any other shape desired, lay them upon sheets of waxed paper or upon plates, and set aside to dry. This is the foundation of all French cream.

Cream Walnuts.—Crack English walnuts carefully, so as to take the meat out whole. Take the white of an egg, half as much water, and stir in powdered sugar till the paste is stiff. Put the paste between the pieces of walnut.

Children's Depa

BE KIND

Oh, who can measure kin  
Or estimate its worth—  
Tis the strongest link wh  
Together here on earth

No riches can obtain it,  
However vast they be  
'Tis lovely without telling  
When found in purity.

It is the willing service  
Of love within the hea  
Which rises all unbidder  
And hath no counterp

The healing touch in sic  
The loving words we  
In moments of deep sor  
When we to comfort s

The poorest of God's cr  
Full often doth posse  
In overflowing measure,  
The power to help an

MOTHER'S SUN

Something was the  
Ray's mother, and R  
badly about it. He ha  
her cry like that bef  
did not know what to  
It was storming very  
haps she wanted to  
couldn't. Ray alway  
it stormed too hard f  
out on his new littl  
Yes; it must be the  
cause he knew she  
and she hadn't hurt  
"Mamma, dear," l  
up to her, "is you cry  
naughty sun won't s  
mind, mamma, dear.  
little sunshine."

His mother did no  
"Isn't I your s  
mamma, dear? Ple  
any more. Smile up  
Ray will cry, too."  
"Yes, yes!" a  
mother.

"Then smile up y  
say I is your sunsh  
Ray, with a smile;  
May morning on hi  
"Yes, darling, yo  
shine. The winds, i  
the rains may bea  
but as long as God  
dear little boy, my  
of sunshine."

Ray hung aroun  
day, and every tin  
sad, he said again:  
"Is I your suns  
dear?"

HABITS OF T  
HAR

"The wood ha  
eyes, long ears, the  
of the family, also  
on the soles of his  
"What good are  
legs?" asked Nat.  
"To jump with;  
family has some p  
moving; locomotic  
and hares are lea  
told in the Latin  
wise men give the  
"Does this har  
colour and moult."  
"He keeps ver  
same colour all th  
ish-brown top co

Children's Department.

BE KIND

Oh, who can measure kindness,  
Or estimate its worth?  
'Tis the strongest link which binds us  
Together here on earth.

No riches can obtain it,  
However vast they be;  
'Tis lovely without telling,  
When found in purity.

It is the willing service  
Of love within the heart,  
Which rises all unbidden,  
And hath no counterpart.

The healing touch in sickness,  
The loving words we speak  
In moments of deep sorrow,  
When we to comfort seek.

The poorest of God's creatures  
Full often doth possess,  
In overflowing measure,  
The power to help and bless.

MOTHER'S SUNSHINE.

Something was the matter with Ray's mother, and Ray felt very badly about it. He had never seen her cry like that before, and he did not know what to make of it. It was storming very hard. Perhaps she wanted to go out, and couldn't. Ray always cried when it stormed too hard for him to go out on his new little red sled. Yes; it must be the weather, because he knew she wasn't sick, and she hadn't hurt herself.

"Mamma, dear," he said, going up to her, "is you cryin' 'cause the naughty sun won't shine? Never mind, mamma, dear. I's your little sunshine."

His mother did not answer. "Isn't I your sunshine, say, mamma, dear? Please don't cry any more. Smile up your face, or Ray will cry, too."

"Yes, yes!" answered his mother. "Then smile up your face, and say I is your sunshine," insisted Ray, with a smile as sunny as a May morning on his own face.

"Yes, darling, you are my sunshine. The winds may blow, and the rains may beat against me, but as long as God spares me my dear little boy, my life will be full of sunshine."

Ray hung around mother all day, and every time she looked sad, he said again: "Is I your sunshine, mamma, dear?"

HABITS OF THE WOOD HARE.

"The wood hare has large eyes, long ears, the long hind legs of the family, also fur snow shoes on the soles of his feet."

"What good are such long back legs?" asked Nat.

"To jump with; every animal family has some particular way of moving; locomotion it is called, and hares are leaders, which is told in the Latin name, lepus, the wise men give them."

"Does this hare ever change colour and moult?"

"He keeps very much of the same colour all the year, a grayish-brown top coat with bits of

yellow and whitish vest. As to moulting, all fur-bearing animals moult spring and fall, and have a long hairy covering that they wear all the year, and a short soft underfur that grows thick to keep them warm in winter, and thins out in spring. Animals from the north need more protection and have the thickest under-fur, so are of more value than the same sort of animal who lives in the south and has little need of under-fur. All the old hair has its time of breaking and shedding like the hair of our own heads. This hare likes to live near woods where he can find tender shoots to nibble, when gardens are empty and meadows covered with snow; but he spends most of his time in brush lots where there is thick shelter, and he lives in every state in the Union that can yield him food. Pretty and gentle he is, yet no one can deny he is a mischiefmaker, and while he must not be allowed to eat our lettuce, cabbage, or field roots, we must also be careful not to exterminate him."

"What good does he do? Can he earn his living and pay his taxes?"

"Yes, he does, in a roundabout way, by being food for some other animal, who would eat more valuable things were it not for the poor little bunny."

A BIRTHDAY TEMPER.

"No jam!" Gilbert's face, which had been a sunshiny, birthday face when he sat down, became suddenly overcast, and his eyes filled with tears.

"Cry-baby!" said Tom, in a whisper, but loud enough for Gilbert to hear; and he responded by a kick, which missed the offender's leg, but hit his little sister Janie's, and made her set up a dismal wail.

"What is the matter?" said the governess, looking up from the teapot.

"Gilbert's crying," burst forth Tom and Edward, in one breath, "because it's his birthday, and there's no jam, and he kicked Janie because we laughed."

"Oh, Gilbert," said Miss Ellward, reproachfully, "I did not think you were so greedy!"

Gilbert hung his head; he was not greedy. What had vexed him was, not the loss of the jam, but that Miss Ellward should have forgotten his birthday; but he was too proud and angry to explain.

Poor little boy! his temper was a trial to himself and everyone else, and sometimes prevented even his own family from understanding what an upright, affectionate child he was.

"Remember this afternoon, Gilbert," said Miss Ellward, rather anxiously.

Gilbert started, and recollected himself, making a brave effort to look pleasant again. He had really hurt his brothers and sisters more than once lately in his fits of passion, and Miss Ellward had told him that if it happened again she must punish him severely.

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Mrs. Weber was away, and the little Webers were an anxious charge to their governess, for though they had many good points, they were difficult children to manage, because of Gilbert's violent temper, and his brothers' teasing ways.

It had been settled that, in honour of Gilbert's birthday, they were to have a donkey-ride that afternoon, to some place in the neighbourhood, and a gypsy tea, and the fear of losing this treat restored Gilbert to good humor.

"Has it been decided where we are to go?" said Miss Ellward, looking at Gilbert, for the owner of the birthday had generally the chief voice in deciding what the treat was to be, and Gilbert answered, promptly:

"Oh, please, to the castle." He was a clever little boy, and very fond of history and he had always longed to go to this old castle, that was just beyond a walk for the younger ones. But his brothers gave a howl of dismay.

"That musty old castle far away from the sea! Oh, do let us go to Featherstone Bay instead!"

Miss Ellward felt uneasy. This threatened to be a stormy birthday; but a donkey-ride was a treat in itself, and Gilbert did not wish to risk losing it by a display of temper.

"We'll go Featherstone Bay, instead," he said, quite pleasantly, though he had not forgiven Miss Ellward yet for forgetting his birthday, and was secretly hurt that the others did not say so much as "thank you."

It was a holiday, and he slipped away by himself, thinking that was the best way of safeguarding his temper and the promised treat. His father had given him a delightful book, and he was soon deep in it. But when in a good humour he was the cleverest of them all at inventing interesting games, and his brothers were aggrieved at his desertion.

"Let's poke him up," said Tom; but his elder sister Mary, who knew the nature of Tom's poking up, said:

"Please don't, Tom; you will make him angry, and then he will lose the treat."

"Nonsense, you old hen!" and Tom and Edward ran off.

"Hi, Pugnose!" they shouted, joyfully, as they caught sight of Gilbert in the summer-house.

Now, if there was one thing that roused Gilbert it was that horrid nickname, and his only answer was a savage growl.

"We want you," said the others,

roughly, making a dive at his book.

But Gilbert snatched it back. "I want to read. Can't you leave me in peace? I gave up to you."

"Gave up?" The others gave a whistle of derision. "Mr. Greedy please myself, pugnose!"

Alas for poor Gilbert! his good resolutions vanished, and all the smothered wrath of the morning broke out at once.

"Take that!" he cried, violently, and flung the book at his brother's head.

Tom dodged it cleverly, but it struck little George, who had run up behind, on his shoulder, and literally bowled him over. At that moment Miss Ellward appeared on the scene. As soon as she had ascertained that the child was only frightened and not seriously hurt, she said, sorrowfully:

"I can't let you go with the rest this afternoon, now."

"I don't care!" shouted Gilbert, and rushed away.

When Mr. Weber strolled down towards the arbor early in the glowing June afternoon, he found a miserable little heap curled up on the seat in it.

Gilbert jumped to his feet, as red as the roses that clambered outside, at the sound of his father's voice.

"I want you to come for a walk with me, Gil."

Mr. Weber had rarely time for a walk with his boys, and now Gilbert could scarcely believe his ears that he was going to bestow one of his hard-earned holiday walks on himself—the offender. He scarcely noticed which way they were going in his surprise, and his father did not speak for some time. At last he said:

"Tell me all about it, Gil."

The kind voice made Gilbert long to pour forth the tangled tale of his grievances and his late outburst, but somehow he could not get beyond, "They will call me Pugnose."

"Really?" said his father, with an odd little smile. "Why, that was my nickname at school."

Gilbert looked at his father's well-shaped nose, and a smile curled his own lips; he said no more about this particular grievance, which had become suddenly dignified.

"I did want to keep my temper," he said, sadly, "because of this afternoon; but I don't know what was wrong with me. It was no use trying, after all."

"Perhaps there was something wrong with the motive. Suppose

we try a better one for the future, my child."

"That was all his father said, but Gilbert understood him."

Now, Gilbert, my man, can you step out?" said Mr. Weber presently, in quite a different tone of voice, and Gilbert did step out with a will; it was impossible to feel tired when his father talked of all the things he was most interested in.

"There it is!" said Mr. Weber, as they turned a corner.

And Gilbert gave a jump; it was the castle!

"And—why, there are the others!" he cried in a puzzled tone, as there was a wild whoop, and the children came rushing down in a little crowd to meet them.

Tom and Edward looked just a little sheepish.

"It's a make-up," they whispered.

"Well, Gilbert," said his father, as he bade him good-night that evening, "the birthday has not been such a failure after all, has it?"

"It has been just splendid, Papa!" And it was true; Gilbert's temper had come triumphantly through the afternoon, even through one or two trials, for even with the best intentions, Tom and Edward could not leave off teasing all at once. "I mean to try always now," he said.

Mr. Weber looked down at Gilbert's bright face, and his own grew grave.

"My little boy," he said, "one does not conquer a bad temper in one afternoon—or in many afternoons," he added, with a sigh.

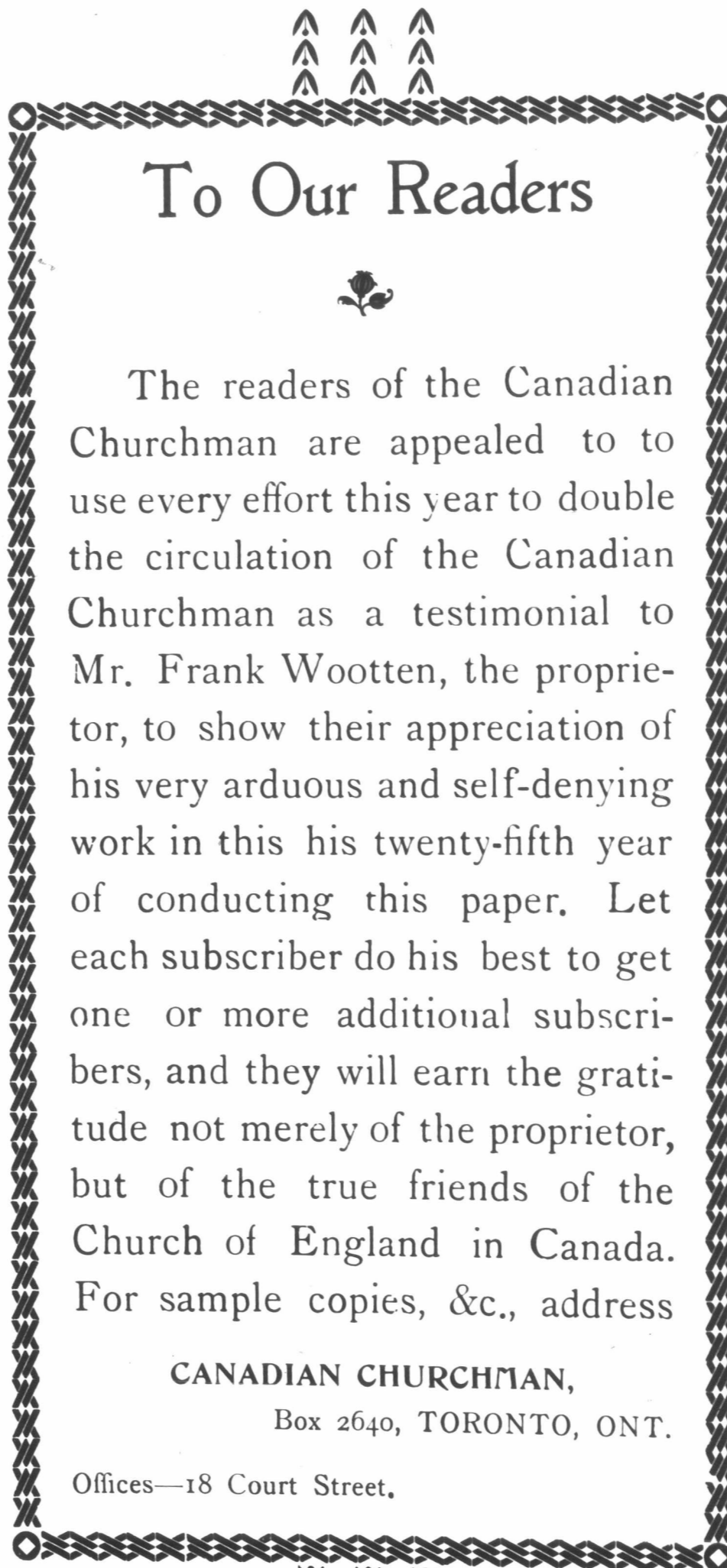
Then Gilbert understood how it was that his father knew all about it.

#### LOVE'S GIFTS.

If all the gifts which have been bestowed this Christmas season were proofs of love, what a happy world we should expect this to be in the year which is at hand! But, unfortunately, giving is often prompted by motives very different from loving. We give because it is expected of us, because we want to make a return for favours we have received, because it is the proper thing to do at Christmas time, at least as often as because our hearts so overflow with tenderness that they must find relief in some outward manifestation.

In our giving to our heavenly Father, too often other motives than love creep in. We give our testimony because that is expected of us as Christians. We give Him praise because that is the proper thing to do, and our voices are more concerned than our hearts in what is said. Sometimes a sense of gratitude prompts

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the gift; and, reasonable as the feeling is, how far it falls below that glowing love which delights to lavish itself, and gives because giving is its life!

You value a gift less for its value in dollars and cents than for the motive that actuated the giver.

If some little child worked a pen-wiper for you, and brought it to you with her Christmas wishes, her love shining out from her happy face, how you prize every clumsy stitch made by those dear, awkward little fingers! You will put it away among your treasures,

perhaps, as too precious to use and will take it out sometimes to smile over it, though the tears will not be far away. How very differently you feel about that expensive gift which comes from an acquaintance who, you are sure, is merely trying to discharge an obligation, or who wishes to impress you with a sense of his generosity.

Dear young people, be sure that your Father in heaven, too, prizes your gifts because of that which prompts them. A stumbling testimony, given for love's sake, is more precious to Him than the most eloquent sermon ever preached, which had a different motive behind it. To give a cup of cold water in Christ's name is worth more than to build a church for the sake of receiving honours from men. We talk a great deal about doing this and that for God, but we need to remember that the costliest gifts are without value in His sight, unless love is given first.

#### HOW WOULD YOU LIKE IT YOURSELF?

There was a great commotion in the backyard. Mother hurried to the window, to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with kitty?" she asked.

"She's so dirty, mother. Somebody shut her up in the coal hole," he said.

"And is that all?"  
"Why, yes," said Johnny. "She's dirty and black and horrid. We don't want her here!"

Mother was about to speak, but she checked herself and went back into the house. Presently Johnny came in, crying, and ran to her for help. He had fallen into a puddle, and was dripping with mud.

"Oh, mother, mother!" he cried, sure of help from her.

She rose and started, towards him, then turned and sat down again.

"Jane," she said, quietly, to the nurse, who was sewing near-by, "do you know where there are any good-sized gravel stones?"

Nurse looked up, astonished, and Johnny stopped his loud noise to stare.

"Stones, m'am?" asked Jane.  
"Yes, to throw at Johnny. He's been in a puddle, and is dirty and black and horrid. We don't want him here."

Johnny felt as if this was more

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than he could bear, but gleam in his mother's heart from being quit

"Please, mother, I'll again!" he cried, in his "Poor kitty! I see how badly I treated her."

Johnny was then comforted, but he did not forget the little lesson to those in misfortune

—There is a story of a girl, who had been to school that every-ki every gentle action, a golden chain, which would reach from earth

The little girl was to selfishness, but one day, and felt made many "links, very happy of course.

But on awoken morning, she was stupid to be ambitious said, "I don't feel so I guess I'll let links to-day."

It is a child-like shows the tendency. We hear of and sufferings are are destitute, and necessity of helping go our way leaving else to do. We dering why "some do the work that necessary, while and conclude not to-day.

If we are going children to be thoughtful of of tribute blessings life, it is far better example of "link to let them rely invisible chain.

#### COUNTRY

To those who ness to live in ber is perhaps month in all the boys it is especially the ripe nuts the trees, and gathered, to be barrels, or gat red and yellow trees. The skins lie smiling promise of de by, while the made into gor Let every cot ful that he d city; that he c the soft grass: he can open morning and pure air that

## STAM

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than he could bear, but a funny gleam in his mother's eye kept his heart from being quite broken.

"Please, mother, I'll never do it again!" he cried, in humble tones. "Poor kitty! I see now just how badly I treated her."

Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune.

—There is a story told of a little girl, who had been told in Sunday school that every kind word and every gentle action was a link in a golden chain, which would continue to grow in length till it would reach from earth to heaven.

The little girl was rather given to selfishness, but she persevered one day, and felt that she had made many "links," and so was very happy of course.

But on awakening the next morning, she was too drowsy and stupid to be ambitious, and so she said, "I don't feel very well, and so I guess I'll let Nellie make links to-day."

It is a child-like story, but it shows the tendency of human nature. We hear every day, of trials and sufferings among those who are destitute, and talk about the necessity of helping all such, but go our way leaving it for someone else to do. We are always wondering why "someone" does not do the work that is so plainly necessary, while we take our ease and conclude not to make "links" to-day.

If we are going to teach the children to be kind, courteous, thoughtful of others, and to distribute blessings as they go on in life, it is far better to set them an example of "link" making, than to let them rely wholly upon an invisible chain.

COUNTRY BOYS AND GIRLS.

To those who have the happiness to live in the country, October is perhaps the most beautiful month in all the year. To the boys it is especially so; for then the ripe nuts are dropping from the trees, and apples are being gathered, to be packed safely in barrels, or gathered in glowing red and yellow heaps under the trees. The great yellow pumpkins lie smiling in the sun, giving promise of delicious pies by and by, while the little ones may be made into gorgeous Jack-lanterns. Let every country boy be thankful that he does not live in the city; that he can go to school with the soft grass under his feet, instead of the hard pavement; that he can open his window in the morning and breathe the fresh, pure air that blows over the fields,

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instead of the smell of the streets; that he can run and play, with no policeman to arrest him for throwing his ball, or to shout at him to keep off the grass.

And the country girls are as well off as the boys, even though they have to work hard at times, though there are meals to get for thrashers, and dishes to wash afterwards. It is far pleasanter to wash dishes by a pleasant window, from which one can see the trees in their splendid dresses of red and gold, and hear "Bob White" whistling in the corn, than to do the same work in a basement kitchen, from which one cannot even catch a glimpse of the sky. Oh, country boys and girls, be thankful to Him who has caused your lines to fall in such pleasant places, and let nothing tempt you to forsake your country homes for the city.

A BOY AND HIS BROTHERS.

The eldest boy in a family where there are several brothers has a great responsibility. His standard of right is accepted as their standard; his manners are their manners; what he does they will do. A little brother always has one model—his older brother—and he is a faithful copyist.

If you are a big brother you may find this very inconvenient and sometimes annoying, but it is a fact which you must accept, and you ought also to accept the responsibility which goes with it. You are your brother's keeper. A boy does not always like to think of that; it is likely at times to interfere with his fun. But, my boy, if it does interfere, your fun is of a kind that ought to be interfered with. For instance, if you are off for a good time with your own special set of comrades, and you get thirsty, you might, perhaps, go into a saloon for a drink. You would not take anything intoxicating, of course, and you reason that it would not hurt you to go under the circumstances. But there is Harry, you do not quite feel that you would like him to go in; you say, "he is not old enough yet." Still, if he knows you do such things he will do them to a certainty.

Once I knew three boys who had an elder brother of whom they were very fond. They were always telling me about him, but I had never met him because business kept him from home. It was surprising how many things this elder

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brother could do according to the boys. He could sketch, he could sing, he had very good manners, he was always plucky, and they used to end his praises by saying in their boyish vernacular, "You would like Bancroft; he is square every time."

This very flattering description of Bancroft's character and qualifications certainly excited my curiosity.

By and by Bancroft came home, I made his acquaintance, and I came to think him as fine as did his brothers. He was a noble, modest, manly young fellow. One day he was talking with his mother and myself about his brothers. "Well mother," said he, "the boys all seem to keep on the right track still, don't they?"

"Yes," his mother answered, smiling, "They miss you, but I think they are doing well."

"Mother," he continued, "do you remember how you used to keep telling me that I ought to set a good example for the boys, and made me feel my responsibility for them?"

"Yes," said his mother.

"Well, mother," went on Bancroft quietly, "I suppose it is a very good thing for the boys, but I am sure it was a good thing for me, because you know wherever I went and whatever I did I had that small fry on my mind; I used to get tired of it sometimes and wish I could forget them, but I never could and the thought of them kept me out of plenty of folly, and sometimes worse

things, too. That's the reason I never smoked, that's the reason I never drank even so much as a glass of wine, and sometimes one is tempted to do something a little wrong when there is money in it; but I never dared yield, because those boys were watching everything I did. It was the same way about religion. If I did not go to church they would know it; if I felt 'too tired' to go to prayer meeting, so did they. In fact I could never get away from the sense of my responsibility as an elder brother. And now, looking back, I see that those boys kept me true many a time when I might have faltered and perhaps have gone wrong if it had not been for them."

"A good rule," you know, works both ways, and certainly Bancroft found that it did.

An elder brother ought not to be content with simply keeping his own life right, he ought to be the friend and companion of his younger brothers. He ought to let them share in his work and in his play. And a boy who takes his younger brothers as heartily and seriously as this, needs someone stronger than himself to lean on sometimes, and needs a wisdom wiser than his own to tell him what to do; but a Christian boy knows where to look, he has always a Model before him who is Perfection, and He who is the elder brother of us all, and the first-born among many brethren, who was the eldest brother in an earthly home, and who understands the situation perfectly, will not fail to give to any boy the wisdom and strength to bear his responsibility as he should.—Christian Work.

OLIVER GOLDSMITH.

Oliver Goldsmith was born at Roscommon, in Ireland, in 1729. He first came to London in 1756, a raw Irish student; he was then fresh from Italy and Switzerland. He had already had a varied experience, having been at times almost a beggar, then a quack doctor, a reader of proofs, an usher of a school, and then a writer of articles for a journal. But he did not find London a city of gold.

Early in 1764 he went to live in the Temple. He took rooms on the library staircase; they were humble rooms enough, but it was a hard year with him, and he could not afford better accommodation. In 1766 his celebrated book, "The Vicar of Wakefield," secured his fame, but he was still in difficulties. Whenever he was better off he spent his money lavishly, furnishing his rooms richly and entertaining many friends.

He was a man of wonderful spirits and gait, delighting his friends by singing his native Irish songs, and contributing in various ways to their amusement. Dr. Johnson was one of his most intimate friends, and lived in the Temple at the same time.

In 1768 Goldsmith wrote his celebrated poem, "The deserted village," and shortly after his "History of England," beside many other works.

He died early in the year 1774, aged only forty-four, and was buried in the Temple churchyard.

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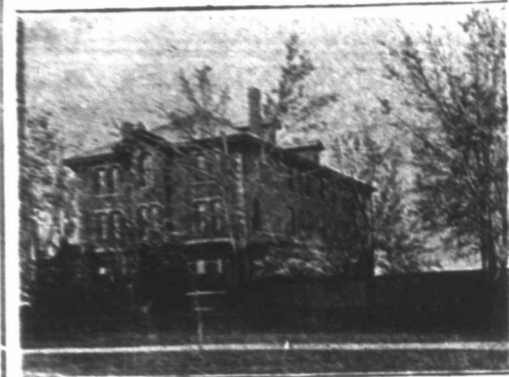
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