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The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, DEC. 29, 1898.

[No. 52.]

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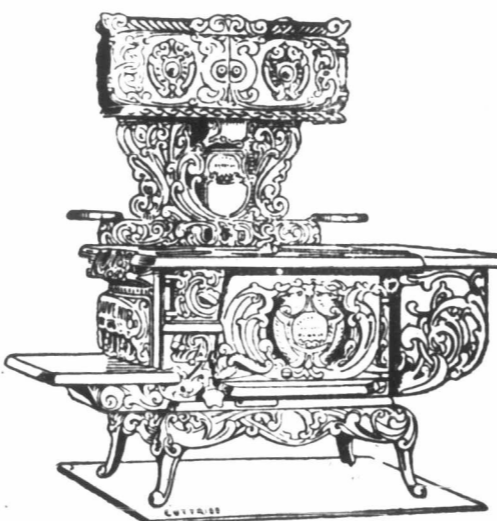
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LESSONS FOR SUNDAYS AND HOLY DAYS.

CIRCUMCISION.

Morning—Gen. 17, 9; Romans 2, 17.

Evening—Deut. 10, 12; Col. 2, 8-18.

Appropriate Hymns for New Year's Day and First Sunday after Epiphany, 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:

NEW YEAR'S DAY.

Holy Communion: 55, 192, 197, 298, 321.

Processional: 58, 60, 73, 297, 485.

Children's Hymns: 60, 331, 333, 335, 342.

Offertory: 179, 482, 512, 540.

General Hymns: 56, 62, 72, 478, 483.

FIRST SUNDAY AFTER EPIPHANY, 1899.

Holy Communion: 177, 178, 294, 311, 320.

Processional: 76, 79, 81, 307, 487.

Children's Hymns: 78, 280, 338, 340.

Offertory: 77, 80, 218, 293.

General Hymns: 75, 173, 219, 222, 275.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Festival of the Epiphany.

Isaiah lx., 1. "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee."

The Epiphany of special interest to ourselves. Tells of the manifestation of Christ to the Gentiles. A subject often dealt with by the "Evangelical Prophet." His words point on to a Church not of Hebrews only, but of all peoples.

i. The Blessing of Christ's Advent: The giving of Light to men.

1. Men by nature in darkness. The most privileged in twilight.

2. Christ the Light of the World. "I am the Light," He said, "The people that sat in darkness have seen, etc." He came "a light to lighten . . . and the glory."

3. This Light—the Glory of the Lord, Glory of various meanings—one frequent—The manifestation of God. One can understand its secondary meaning of "Splendour," when this first meaning is held fast. It was, in fact, the making known of the Love of God. It is His glory to love and to make His love known. Emphatically true of the Light which Shone in and through Christ.

ii. The demand on the Church: "Arise, Shine."

1. This a consequence of being enlightened. "As we are, so we shall appear." "A city . . . cannot be hid."

2. Jesus Christ declared this relation between Himself and His people. "I am the Light," "Ye are the light," "Let your light so shine before men." It is at once our duty and the evidence of our walking in His light.

First Sunday after the Epiphany.

Isaiah li., 9. "Awake, awake, put on strength, O arm of the Lord," awake, as in the days of old, the generations of ancient times.

Season reminds of Epiphany or manifestation of Christ and God. A manifestation which began on Christmas Day and went on until taken up. But then a new Epiphany began—in the Church, by the Holy Ghost. God manifests self to the world by His people. Still going on. How?

1. History of the Church a history of lights and shadows. Brighter—duller—waxing—waning. In the community and in the individual.

1. Think how different from the ideal. The path of the just, etc.

2. But so also in natural life, (1) Rising Sun—yet dark clouds often. (2) So in Life of grace we might hope? All things at first seem easy. But difficulties.

3. In Church and individuals. (1) Personal experience. Ups and downs. Shadows and sunshine. (2) Seen in others. By charitable and loving observers. (3) Church at large; and parts of the Church. Growth and decay.

4. Not necessary to assume that our own period worse than another.

5. Yet every age has special defects.

ii. Our help is in God. "Awake, awake."

1. He our only Refuge. (1) Trite saying. (2) A truth the secret of all power. Self-confidence ruinous. Faith secret of power and victory.

2. We are conscious of partial withdrawals of Divine Energy. God ever working—yet sometimes seems to hide self.

3. Explained by man's negligence. "Proye Me now herewith." Not in vain do men cry.

4. God on our side when we cry, not crying to one disinclined. (1) His essential character and relation assures. A Father. (2)

What He has done in former days. (3) And in our own days and among ourselves.

Let us learn the great lesson.

1. Live our life in Christ.
2. Do our work for Him.
3. Trust in God.

NEW YEAR'S DAY AND THE CHURCH.

Many solemn thoughts occur to us at the beginning of a new year. It is indeed a time of joy—we do well to wish each other a happy new year. But it is also a time of serious and earnest resolve—a time when we "take stock" in more senses than one—a time when we ask what is amiss with us, why we have failed, if we have failed, in the past, and how we may make things better for the future. It is, therefore, with much satisfaction that we hear of the prospect of a combined effort being made, on New Year's Day, to make a new start, as it were, in Church life, and in Church work. Men have been telling us of our shortcomings, as a Church, and of the dangers to which the faith is, at the present moment, exposed. It is possible that the evil has been exaggerated.

If anything goes wrong, it is pretty sure to be either ignored, or exaggerated. At the present moment, it is not ignored. Whether it is being exaggerated, we cannot tell. But at any rate the clergy and laity of the Anglican Communion have agreed that Sunday next—New Year's Day—shall be used as a day of special reflection; confession, prayer for grace, and intercession for the Church, her ministers, and her agencies. We thank God for the resolve. It is good and full of hope. It cannot wholly fail. Some blessing of God must attend and follow it. There are dangers as well as blessings connected with such an occasion. We must begin with self-examination and confession. This must accompany every real act of worship. We know not what we should ask for; but at any rate we shall do better, if we examine ourselves, and carefully consider where we have transgressed or come short. Now, there is always this great danger, in such a case, that men are ready to confess the faults of other people, but not quite so readily their own. The Clergy are deeply conscious of the shortcomings of the Laity, the Laity of the faults of the Clergy. Let it be frankly confessed at the beginning that both are in fault—that both must bear their share of the responsibility and the blame. But, it may be said, are not the Clergy responsible for the lukewarmness of the Laity? Yes, to a large extent, this must be admitted. But will any one venture to say that the Clergy are alone to blame? Are there no cases in which Clerical zeal is quenched by Lay indifference or opposition? And this opposition not always caused by wilfulness or imprudence on the part of the

Clergy? Let the Clergy bear their own burden—it may be a heavy one; but let the Laity remember that they also have something to bear. If our self-examination is sincere, if we are really desirous to find out where we have been wrong and to amend, we shall do our best to discover what has been wrong with ourselves rather than with others, and then we shall watch and pray against our temptations, our besetting sins, our negligence, and our indifference. And if this is done, then we may hope and believe that this new year will be a time of revival—that God will revive His work in the midst of us, and make His power to be known. It is not for our own great Church alone that we are thinking and consulting. It is for the glory of our Lord and the success of His work among the sinful children of men. On New Year's Day, we are called to meditate upon the fact that His Name was called Jesus because He was to save His people from their sins. It is to forward that work—it is to help in bringing many to His feet, that we desire to seek Him in His sanctuary and implore His blessing.

THE JEWS AND PALESTINE.

Time was—and it is not so very long ago—when the question of the restoration of the Jews to Palestine was a living and burning question. Nearly all earnest Christians were interested, and took a side in the controversy. Especially those who had taken in hand to make prominent the expectation of the Second Advent of our Lord, insisted upon the connection of the restoration of the Jews with that event. There were great differences of opinion among the advocates of the doctrine. Some held that they were to be restored to the Holy Land in an unconverted state, and then converted by the Advent in glory. Some held that they would be converted before or in the Advent, and brought to their own land by the Messiah. The Jews themselves took very little interest in the subject. Their Jerusalem was the Bank, their land of promise the sphere in which they could best make a living out of the Gentiles. Of one rationalizing Jew it is said that, when he was informed of the probable nearness of a Jewish Kingdom in Palestine, he declared he would entreat his Messianic Majesty to send him as ambassador to Paris. In other ways, which need not here be illustrated, the idea began to be derided. But serious men took it up seriously without being carried away by the fanciful and arbitrary interpretations of prophecy, upon which most of the expectations of the restoration of the Jews had been based. For example, it was asked, where were the prophecies that justified the hope of the land of Canaan being again the habitation of Israel as a people? And when these prophecies were produced, it was found that they all belonged to a period anterior to the recovery of the people from Babylon. Most of them had a clear reference to that event; and, if they pointed to any deliverance, corresponding with that or greater than that, it probably was in some spiritual sense. At any rate, there were no

predictions of any restoration after the return from Babylon. Well, but what of the New Testament? If there be any promise of the recovery of the Israelites, which concerns the believers in Jesus Christ, we may surely expect to find something of it in the Christian Scriptures? The answer to this demand is generally twofold. First there is a reference to the Apocalypse; and, no doubt, those who are already fully convinced on the subject, may find confirmation of their views, as they may of most other things, in that mystical book. But there is another source of evidence—the Epistle to the Romans, in which St. Paul speaks of the chosen people having been broken off from the olive tree, and the wild olive, the Gentiles, having been grafted into their place, but with the firm assurance that the rejection of Israel was not final—"how much more shall these, which are the natural branches, be grafted into their own olive tree?" It is surely a remarkable proof of the way in which a prophecy may be made to suit an event, when words like these are supposed to refer to the restoration to Palestine. The meaning is as clear as day. The breaking off of the Jews did not mean their expulsion from Palestine, or else the grafting of the Gentiles would mean the occupation of Palestine. The olive tree from which the Jews were broken off was their Covenant standing; it is into this that the Gentiles have been introduced; it is into this that the Jews will be restored when they believe in Christ. There is, then, in the New Testament, no trace of any promise to the Jews that they will be brought back to Palestine. But, for all this, it does not seem at all impossible that, some day, a Hebrew Commonwealth may again be established in the Holy Land. Before long the Turkish empire must break up. Every attempt to give it permanence or stability seems to come to nothing. A glance at the map of Europe, as it was forty years ago, and as it is now, will show how the dismemberment is going on. At this very moment, another possession, the island of Crete, is passing out of Turkish hands. These Turks, they say, have many good qualities, and they certainly can fight; but they are essentially barbarians, and they cannot be trusted; and their religion forbids any hope or prospect of their improvement. If they go, what is to be done with Palestine? It is a country in which all Christians have an interest. Latins, Greeks, and Armenians, all have a hold on the sacred places; and only the presence of Turkish troops (alas!), prevents these Christians from flying at each other's throats. Other Christian bodies are interested in the holy city. The Anglicans have a Bishop there; and only the other day the German Emperor was present at the opening of a new Lutheran Church, giving it to be understood, in this and other ways, that he meant his influence to be felt in those regions. Considering these facts, it becomes a question of interest—If the Turk goes, or when the Turk goes, who is to take his place? Not Great Britain. When we think of Egypt, we are sure the other powers will not hear of that. Nor will Germany tolerate

France there, nor will France Germany. And Russia is too strongly Greek "Orthodox," to be acceptable to Latin "Catholics," apart from other considerations. It really would seem the only course to be taken, to set up a Jewish Commonwealth. It is said that there is a movement in this direction among the Jews themselves. How far it extends; how far it is likely to take a practical form, will be seen in the future.

THE LATE A. N. McNEIL, OF OTTAWA.

Last month a layman, Mr. A. N. McNeil, entered into his rest. He could hardly be said to belong to any parish in particular, as he took a deep interest in the Church everywhere, and willingly gave his services to the most outlying districts when called upon to render assistance to any parish which was vacant or where the clergy was suffering from sickness. He was employed as chief clerk of the Department of Indian Affairs, and while his office duties were onerous, he was most energetic and zealous during his spare time. There are few missions in this vicinity where he had not given invaluable aid without asking any reward but that which comes from above. He was largely instrumental in raising funds for the building of a church at Britannia, a summer resort a few miles from Ottawa. The congregation have already decided to erect some suitable memorial of the great interest Mr. McNeil took in the church. His funeral took place in St. George's church, and was attended by a very large number of friends. The service was conducted by Revs. I. M. Snowdon, F. R. Smith and A. W. Mackay.

REVIEWS.

Bob, Son of Battle. By Alfred Ollivant. Price 50 cents. Toronto: Morang, 1898.

Bob, Son of Battle, was the last and most illustrious of a line of great gray sheep-dogs, "the Gray Dogs of Kenmuir;" and the story of his achievements will be pleasant reading to all who delight in dog-stories. But the book is more than the history of a dog. It is a tale of human beings, several of them of marked individuality. Bob's master, Mr. Moore, is a fine example. Bob had a rival, a "tailless tyke," a red dog named Wullie, the property of a vicious little Scotchman named Mr. Adam. Bob was subjected to unfair treatment which prevented his entering on one conflict, and Mr. Adam's dog won the cup for that time. But, in the long run, justice was done. The whole story is told with admirable point and energy. One pleasant episode is that of Mr. Adam's son, David, and Maggie Moore.

Catholic Faith and Practice. By Rev. A. G. Mortimer, D.D. Part II. Price, \$2.50. New York: Longman's, 1898.

We wish we could give a hearty and unqualified recommendation to this book, for it has great excellences. It is written with remarkable lucidity, point, and method. Dr. Mortimer is a learned writer, careful and accurate from his own point of view, and those who can make a discriminating use of his book may find it very serviceable. As a guide, which may be followed with safety, we cannot, however, recommend the book, unless to those who regard Rome as a safe

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guide. Holy matrimony is, of course, a sac-
rament, and is dealt with at great length.
Holy Orders comes next. Dr. Mortimer,
however, differs from the papal judgment in
holding Roman orders to be valid. Extreme
unction is, of course, a sacrament. In what
sense it is necessary Dr. Mortimer does not
seem sure. A great deal of the volume deals
with subjects with respect to which Angli-
cans and Romans have no controversy.

Love: By J. W. Longley, D.C.L. Toronto:
Copp, Clark Co. 1898.

The author introduces this very interesting
volume with the following lines:

Between this mortal and the immortal life
Stretches a silken cord of fine spun thread;
And by this mystic, sweet and luminous way,
The soul of man from earth to heaven is led.

Call it a bridge that carries precious freight
Between us and the unseen world above;
A ray of heaven's own light and kindly warmth,
A link 'twixt God and man—we name it love.

The book is written, he tells us in his pre-
face, with the object of claiming recognition
for the great principle, that love underlies
ual life and growth. He has aimed, he says,
to show that love in its essence is the same
in all its manifestations. In the natural world
self-preservation is the first law; but in the
spiritual world the conditions are exactly the
reverse, and the first law of spiritual growth
is self-sacrifice, and self-effacement. We
have read the book with great interest. Of
the substantial soundness of its principles we
have no doubt, and it is very well written.
The applications are to love between men
and women. True love and false love, what
love is lawful, married life, religion, love's
essence, etc. The book may be recommend-
ed to people in general, to young men and
maidens, and more especially to mothers.

Canada: An Encyclopaedia of the Country. By
Eminent Writers and Specialists. In five
Volumes. Edited by J. Castell Hopkins.
Vols. 1 to 3. Price, \$7 a Volume. Toronto:
Linscott Publishing Company, 1898.

We might have spoken of this Encyclo-
paedia as an ambitious work, if we had only
the prospectus or the first volume before us.
With three volumes completed, we may call
it a great work, doing for this great Domini-
on that which has never been done before
to anything like the same extent, and which
will not need to be done again for some time
to come. The first volume has a brief but
excellent preface from the hand of the pres-
ent Governor-General, and a well-written in-
troduction by the Editor, showing a thor-
ough grasp of the subject. The contents of
the first volume deal with the History of
Canada. (1) Discoveries and Explorations,
(2) The French and the English, (3) Wars
between Great Britain and the United States,
(4) Early Constitutional Progress, (5) The
Indians, (6) Trade and Tariffs, (7) Banks and
Banking. There is an excellent Political
Map of Canada, a view of the City of Que-
bec, and a number of excellent portraits of
all the principal personages connected with
the government and development of the
country. Of this volume and of its succes-
sors we may remark that the paper, printing,
illustrations and binding are all highly credit-
able to the publishers. The second volume
is introduced quite properly by a graceful
preface from Sir Wilfrid Laurier; and deals
with three principal subjects, Hudson's Bay,
Railways, and Religion. The sketches of the
churches are of peculiar interest, as coming
from competent and experienced writers be-
longing to the various communities described.
Thus, Dr. Carman, Dr. Stone, Professor

Badgley and others write on Canadian
Methodism; the Bishop of Toronto, Arch-
deacon Roe, Dean Partridge, the Archbishop
of Rupert's Land, Dr. Langtry, Mr. Street
Macklem and others on the Church of Eng-
land in Canada; Dean Harris, Archbishop
Walsh, Professor O'Leary, and others on
the Roman Catholic Church in Canada. This
volume has some excellent geological maps,
and good likenesses of nearly all the most
important men connected with the various
churches, besides a good many pictures of
Canadian scenery. The third volume has
just appeared and fully sustains the reputa-
tion gained by its predecessors. The high
approval of Mr. Hopkins' work, given by
Sir Charles Tupper, in his able preface, must
be most gratifying to the Editor as well as
satisfactory to the public. The volumes al-
ready published are, he says, the justification
of a project that to many must have seemed
ambitious. He then avails himself of the
Editor's invitation by taking a retrospect of
the country's development, since, with Sir
John Macdonald, Sir George Cartier, and
other leaders of the time, he stood expectant
at the cradle of the newly-born Dominion.
"As one of the few remaining Fathers of the
Confederation of Canada, I may perhaps be
permitted," says Sir Charles Tupper, "to
glance at the progress of the Dominion, dur-
ing the thirty-one years of its existence—
marked, as it has been, by an advance that
will compare favourably with that of any
other country." He then institutes a com-
parison between the Canada of the years be-
fore Confederation, and the Canada with
which alone the present generation is practi-
cally acquainted. He further indicates, the
successive stages of development (with their
accompanying drawbacks), through which
our country attained its present position, and
the causes that stimulated or impaired the
prosperity of our people. Physically, the
condition and relation to each other of the
various groups that constituted unfederated
British North America, left much to be over-
come. The obstacle that sundered the Mari-
time Provinces from older Central Canada
was surmounted by the Intercolonial Railway.
Beyond the Canada of the Union stretched
a great lone land—the trans-Superior citra-
montane region, while on the other side of
the Rockies lay a land of sublime scenery,
magnificent forests and manifold industrial
promise. To make these severed regions,
bounded on the south by the United States,
and extending indefinitely northwards, ac-
knowledge a common allegiance and cherish
common aspirations—this was the task—no
easy one—that Sir Charles Tupper and his
valiant colleagues, under their revered chief,
determined to carry out, and they succeeded.
The Contents of Volume three take up the
story from the point left in Volume two.
There is the Rebellion of 1837 and Consti-
tutional Development by Dr. Canniff; the
Seigniorial Tenure and Clergy Reserve
Questions, by Mr. Benjamin Sulte; the Pro-
vincial Educational Systems of Canada, by
Mr. Millar, the Hon. Dr. Ross, the Hon.
Senator Scott, Dr. Heneker, and other emi-
nently competent men, together with a series
of very helpful notes by the Editor. Next
comes a section on Waterways, Canals, Ship-
ping and Steamship Lines, by Messrs. Wat-
son Griffin, James Croil and R. M. Mc-
Gregor; another on the Mines and Minerals
of Canada; and finally a section on the Con-
gregational and Baptist Churches, complet-
ing the part on Religious Communities in
the former volume. The portraits and views
of buildings and natural scenery are good,
and there is an excellent map of Ontario.
These volumes are not exactly cheap. They
are sold at \$7 each; but they are worth what
they cost.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND.

St. John's.—Much excellent work is being done
at the Bishop Field College, which has enjoyed
a wonderfully prosperous year. A very interest-
ing development in the work of the college re-
cently, has been the opening of a preparatory de-
partment for quite young boys.

Bonavista.—The Bishop of the diocese recently
paid this place a visit, and he was received with
every manifestation of pleasure by the inhabitants.
On the Sunday after his arrival, he held a confir-
mation service in the church, when no fewer than
97 candidates were presented for the Holy Rite.
About 1,500 people were present in the church
and witnessed the ceremony.

Amherst Cove.—St. Nicholas.—The Bishop
held a confirmation in this church, when he laid
hands on 36 candidates. On the following day
he consecrated "The Alexander Chapel of All
Souls," and in the afternoon confirmed 11 candi-
dates at St. Mary's, Bird Island Cove.

Trinity East.—Christ Church.—The Bishop held
a confirmation service in this church on the 15th
November last, when he admitted into the full
membership of the Church, fifty candidates, 32 of
whom were boys and the remainder girls. On the
following day he held a similar service at Salmon
Cove, East, where, in the Church of St. Nicholas,
he held a similar service, when 27 candidates
were presented to His Lordship, viz., 16 boys
and 11 girls. Christ Church, Trinity East, has re-
cently been presented with a handsome litany desk
of oak, by the Misses Rex, as a memorial to their
sister, who died last year. This the Bishop de-
dicated at his late visit. A Church Institute was
opened, in connection with this parish, on the 21st
November, and already it has a membership of
nearly 50, which, it is hoped, will be largely in-
creased in the near future.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—St. Luke's Cathedral.—Yesterday (4th
Sunday in Advent), the Bishop held an ordination,
when six deacons were raised to the priesthood.
The assisting clergy were the Dean, the Arch-
deacon of Nova Scotia, Rev. E. P. Crawford,
rector; Rev. G. A. Harris of Mahone Bay. The
ordination sermon was preached by the rector of
Mahone Bay, from the words: "Moreover, it is
required in stewards that a man be found faithful."
The sermon was able and forcible, and created a
most favorable impression. The rector of St.
Luke's intoned the Litany, and the singing of the
choir was particularly effective. Those who received
priest's orders were Revs. White, of St. Paul's,
Charlottetown; Sydney H. Morgan, assistant at
Truro; Robt. Norwood, Neil's Harbor, C.B.; H. I.
Lynds, Joggins' Mines; Ambrose Henry Beavin,
assistant at St. Luke's, Halifax; Archdeacon Kaul-
bach preached in the evening.

King's College.—An agitation has been on foot
for some time among the students for the abolition
of compulsory attendance at chapel. It has made as
yet no headway among the authorities and it has
been severely condemned by the Bishop. It is to
be deeply regretted that several divinity students
and some newly ordained men have seen their way
to abet the movement. As if there was not a
strong enough tendency already towards the secular-
ization of education.

Parrsboro.—The parishioners have presented
Rev. Robt. Johnston with a valuable fur coat.

St. Mark's.—The Bishop recently confirmed a large class of candidates at this church. St. Mark's which is an off-shoot of the parish of St. George's is a mixed city and suburban parish and carries on work at four or five centres, which fully occupies the energies of two clergymen. Rev. N. Lemoine has done an admirable work in this extensive field and his congregation at St. Mark's is one of the "liveliest" in the city. The church is always full, and there is an excellent choir. The usual meeting of the Clericus took place at the residence of the Bishop last week. There was a very good attendance, all the city and suburban parishes being represented. A paper was read by Rev. Atkinson Smith, of the Bishop's chapel, on "The Principles of the Church of England," after which a long and interesting discussion took place. The Bishop summed up.

Springhill.—A very successful sale of work was held here last week in aid of the Mission Guild of All Saints'.

Antigonish.—St. Paul's.—Sunday, December 11th, was a red letter day for this place. The new St. Paul's church was opened for Divine service for the first time. The Bishop of Nova Scotia was present and preached at both morning and evening services. The sermons were listened to by large and attentive congregations, who appreciated the kindness of the Bishop in coming to them to share in their joy. The Revs. Rural Dean Mellor, G. Howcroft, M.A., and E. P. Hurley, LL.B., the rector of the parish, were present and took part in the services. The committee who had charge of the building of the new church are to be congratulated upon the success which has attended their efforts. On Monday the clergy of St. George's deanery proceeded by train to Linwood, in the same parish, where they were met by parishioners, and conveyed to comfortable homes. Service was held in the church in the evening. Shortened evening prayer was said by Rev. G. Howcroft, the lesson being read by the Rural Dean, and earnest and instructive addresses given by the Rural Dean and Rev. L. J. Donaldson, M.A. The Holy Communion service was held on the following morning, when Rev. G. Howcroft was the "ad clerum," preacher. Sorrow was expressed that more of the clergy were not present. Owing to the severe illness of the rector's wife, the Deanery Chapter meeting was held in the hospitable home of Mr. E. G. Randall, of Bayfield. Evening service was held in the parish church at Bayfield, the Rural Dean and rector taking the service, and addresses were given by the Revs. Geo. Howcroft and L. J. Donaldson. On Wednesday, the visiting clergy returned home, carrying with them many pleasant recollections of the parish of Antigonish.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, QUEBEC

Rothesay.—The Principal of the Church School, the Rev. W. O. Howard, who has resigned that position in order to become curate at St. George's, Montreal, was presented, on the 15th inst., by the masters and pupils of the school, with a handsome library desk, together with a farewell address in which they expressed their great esteem for him, and their regret at his departure, as also their best wishes for his future prosperity and happiness in the work to which he had been called at Montreal. The girls at Kingshurst also expressed their regret at his departure, and presented him with a library chair, both of which addresses and gifts Mr. Howard feelingly acknowledged. Mr. Moore, the head assistant master, has been appointed interim principal until the vacancy caused by Mr. Howard's departure has been filled up. Mr. Moore is a graduate of Toronto University, and is in every way fitted to fill the position.

MONTREAL.

WELFARE BENEFIT FUND, D.D., BISHOP, MONTREAL

Montreal. St. Jude's. The Rev. H. C. Dixon concluded a very successful ten days' mission in this church on Sunday, December 11th. The mission began on Friday evening, December 2nd, with a lecture on the "Life of St. Paul," illustrated by lime-light views. The Lecture Hall was crowded, many having to stand. It was most interesting and instructive, making the life of the great apostle more real and vivid to the minds of those present. The coloured views exhibited were exceedingly beautiful; altogether the lecture seemed a very fitting introduction to the more serious and personal work of the succeeding days. On Saturday evening there was not a very large congregation present, but this was only to be expected. Then on Sunday the mission proper really began. In the morning the Missioner chose for his text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and the Holy Communion was administered at the close of the sermon. In the evening the text was, "Is the young man Absalom safe?" The large congregations present were most gratifying to the Missioner, as well as to the clergy of the church. There was a good attendance at each of the week-night services, in fact almost larger than might be expected, considering that most of those who come have to spend long hours in the offices, shops and stores of the city, day by day. At the afternoon services, at 4.30 p.m., there was an attendance ranging from forty to over a hundred. The last Sunday was a very busy one for Mr. Dixon, who never seems to spare himself. A severe wind and snow storm came on, just as people were getting to church, but this did not prevent a large congregation being in attendance. In the afternoon, at 3 p.m., he spoke to the Sunday school and Bible Class, numbering nearly six hundred; and at 4.15 he spoke to over two hundred men on the subjects of "Indifference, Dishonesty, Drink and Impurity." The evening was the closing service of the series, and was especially solemn. The church was full. The speaker's subject was "Decision," "Come thou and thy house into the ark," "As for me and my house, we will serve the Lord." Earnestly and forcibly he pressed home the necessity for personal decision for Christ, while the congregation listened with wrapt attention. During the few moments spent in silence after the sermon was finished, no doubt many made Joshua's choice their own. On this last day, the congregations totalled between fifteen hundred and two thousand souls. The impression Mr. Dixon left in St. Jude's church will not soon be effaced. His messages were delivered clearly, forcibly, earnestly, and never did he appear to strive for effect, and yet scarcely was there one evening when tears might not be seen glistening in the eyes of some of those present. Mr. Dixon speaks to the reason, but also and mostly to the heart. He seems to have a thorough knowledge of saving truth and of human nature, and how to best reach one by the other. His illustrations are mostly incidents in the every-day life of his hearers, although in his extensive travels he has gained many others, which he uses most effectively. Many have declared their preference for him over the Rev. Hay Aitken, who preached in St. Jude's about three or four years ago. But what seems to strike one most at his meetings is the manifest presence of the Holy Ghost. The St. Jude's people are looking forward hoping that some day they may have Mr. Dixon amongst them once more.

Christ Church Cathedral.—The Lord Bishop of the diocese held an ordination in this cathedral on Sunday morning, December 18th, when he admitted Messrs. J. J. Lowe and J. A. Poston into the diaconate. The former is from Bishop's College, Lennoxville, while the latter was educated at Montreal Diocesan Theological College. The former was gospeller. A large congregation witnessed

the solemn service. His Lordship was assisted by the Ven. Archdeacon Mills, Rev. Principal Hackett, Rev. Canon Norton, Rev. Rural Dean Sanders, Rev. Prof. Abbott Smith, and the Rev. T. S. Eastman. The litany was sung by the Rev. Rural Dean Sanders. Rev. Prof. Abbott Smith presented the candidates for holy orders, and read the epistle, the Ven. Archdeacon Mills officiated as celebrant at the Holy Communion, and the Rev. Principal Hackett preached the sermon, and chose for his text I. Corinthians, i. 4., upon which he founded an instructive and appropriate discourse, dealing with the office and work of the Christian minister.

Montreal West.—A painful accident befel the newly appointed rector of this place, the Rev. F. A. Pratt, B.A., on Sunday evening, the 18th inst. The reverend gentleman when leaving the house for the purpose of going to church, fell heavily down the front door steps and fractured his jaw. Dr. Mason was called in, and acting upon his advice Mr. Pratt was taken to the Western Hospital, where the fracture was found to be a compound one. It will probably be several weeks before Mr. Pratt will be able to be about again. The latest accounts speak favourably of his progress towards recovery.

ONTARIO.

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

The Widows' and Orphans' Fund of this diocese has just been enriched by the munificent gift of \$500. The donor is the Rev. Richard Lewis of Maitland, who has for the last two or three years been an invalid, almost entirely confined to his room. He was rector of Augusta forty years, and for many years before retirement from active work was rural dean of Grenville. He is the author of a volume of sermons of considerable merit, which have just been published at Montreal by John Lovell & Co. This large and generous gift has come at a most opportune time, for the fund, already heavily encumbered, has to meet a greatly-increased expenditure this year.

OTTAWA.

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

Dungannon and Mont Eagle.—The Lord Bishop of Ottawa visited this mission on Tuesday, 13th ult., for the purpose of consecrating the churches lately built, and administering confirmation to those who had been duly prepared for the Apostolic rite. At St. Michael's church, Coe Hill, a pretty little brick venerated building, the Bishop, in his episcopal robes, accompanied by the Rev. C. Lord, of Apsley, and the missionary-in-charge, were met at the door by Mr. R. S. Tivy, who read the petition for consecration. The Bishop assenting, all proceeded to the chancel, where the sentence of consecration was read and signed, and the church set apart forever to the worship of Almighty God. At Trinity church, Faraday, Mr. Chas. Payne read the petition. Here six candidates were confirmed. At Bancroft, forty-two candidates were presented from the surrounding country for the laying on of hands. The Rev. J. D. McCallum, of Combermere, was present and took part in the service, which was nice and bright, with good singing, and the church filled to the doors. At St. Mary's church, Ormsby, Mr. Thos. Culbertson read the petition for consecration; and the acknowledgment of the registration of the deed was laid upon the holy table. Here sixteen candidates were confirmed, who, with one sick candidate, made in all sixty-five who were thus admitted into the full communion of the Church. The new churches are not expensive, but they are pretty and neat, and meet the present needs of the different congregations, which gather within their walls. The Bishop's addresses at each station were full of sound teaching, and no effort was made after oratorical effect, but they were the earnest and loving words of the chief pastor of the flock. All who

The resignation of the Lord Bishop of Bangor will come into effect on the last day of this year.

The Rev. C. W. Fowler, curate of Edensor, has been appointed precentor in Bermuda Cathedral.

The new church of St. Peter's, Torry, was lately opened and dedicated by the Primate of Scotland.

A window in memory of Dr. Pusey was recently unveiled in the chancel of St. Faith's, Stoke Newington.

It is proposed to build a Gothic cathedral for Cape Town, to seat about 2,000 people. It is to cost £130,000.

The Rev. T. M. Benson, rector of Ballymoney, has been appointed Canon of Caimcastle in Connor Cathedral.

A memorial brass to the late Mr. Childers, who died in 1890, has just been placed in the Chapel Royal, Savoy.

The Rev. Handley Carr Moule, D.D., principal of Ridley Hall, Cambridge, has been appointed an honorary chaplain to Her Majesty.

The Rev. H. E. Ryle, D.D., Hulsean Professor of Divinity at Cambridge, has been appointed one of Her Majesty's Chaplains-in-Ordinary.

By the resignation of the Bishop of Bangor, the Bishop of Bath and Wells (Dr. Kennion), becomes entitled to a seat in the House of Lords.

Mr. R. H. Turner, Mus. Bac., F.R.C.O., the organist of St. Paul's, Dundee, has been appointed organist of the parish church, Portsmouth.

Mr. Charles M. Cowe, deputy organist of St. Mary's Cathedral, Edinburgh, has been appointed organist and choir-master of St. Paul's, Dundee.

Lord Grimthorpe and the Hyndman trustees have each promised a donation of £1,000 towards the endowment of St. Mary's Church, Doncaster.

For the 22nd successive annual occasion the vicar of St. Mary's, Kilburn, has recently received the anonymous gift of £100 for the work of the Church.

The Rev. W. Haslewood, M.A. (Oxon.), curate of St. Paul's, York Place, Edinburgh, has been unanimously elected incumbent of St. Mary-on-the-Rock, Ellon.

A magnificent altar cross has been presented to St. Saviour's pro-cathedral church, Southwark, as a memorial gift. Silver altar vases have also been presented to the church.

The Irish Bench of Bishops have requested the Bishop of Derry to officially represent them and the Church of Ireland as a whole at the centenary celebrations of the C.M.S. next April.

The Bishop of St. David's held a confirmation service recently at Llanelly, when he administered the holy rite to no less than 242 persons, which is a record number for that diocese.

About £3,000 has been subscribed or promised towards a fund for the restoration of the parish church of Holy Trinity, Hull, which is one of the historical edifices of the county of York.

A memorial portrait of the late Archbishop Plunkett was lately unveiled by the Provost of Trinity College in the Palace, St. Stephen's green, Dublin, in the presence of a large number of clergy.

Three stained-glass windows have lately been placed in the Church of St. Michael, Cherry Burton. Two are memorials. The third is a jubilee window, erected by the children of the parish.

It is announced that a marriage will take place early in January between the Bishop of Hereford (Dr. Percival), and Mary Georgina, second daughter of the late Mr. Frederick Symonds of Oxford.

The Cayus Greek Testament prizes at Cambridge have been adjudged as follows: The Bachelor's prize to C. E. Garrad, B.A., of Jesus College, and the Undergraduate's prize to R. R. Smith, of Selwyn Hostel.

The Bishop of Calcutta's portrait is to be painted and hung up in the Vaughan library at Harrow as a memorial from his Harrow colleagues and pupils. Mr. John Collier has been commissioned to paint the portrait.

A sale of work, which was opened by Princess Beatrice, was recently held in the Church House, Westminster, on behalf of Home and Foreign Missions. Many of the colonial dioceses were represented thereat.

The Rev. G. D. Grundy, vicar of Hey, near Oldham, recently celebrated his diamond jubilee as vicar of that place, and he received a letter from the Queen of congratulation. He is 92 years old, and was ordained in 1830.

The Dean and Chapter of St. Paul's Cathedral have elected the Rev. W. P. Besley, domestic chaplain to the Lord Bishop of Ripon, to the vacant minor canonry in place of the Rev. W. Russell, now vicar of Sunbury-on-Thames.

The Right Rev. H. J. Matthew, D.D., Bishop of Labyre, Punjab, died on Friday, December 2nd, from the effects of a paralytic stroke, which seized him in his cathedral on the previous Sunday. He has been Bishop of that See since 1888.

The sum of £5,900 is required in order to complete the work of restoration to the roof of Winchester Cathedral, begun more than two years ago, and also to meet the cost of work which has not yet been begun, but which is urgently needed.

A resident house-surgeon in Holy Orders is a rare avis. The Rev. Dr. Stirling, who took a medical degree as well as one in arts at Durham, filled that office at the Newcastle Infirmary, and has now offered himself as a medical missionary at Khartoum.

The presentation recently made by the Rev. A. J. Suckling on behalf of the members of the Confraternity of the Blessed Sacrament, consisted of a silver-gilt, richly-jewelled set of altar vessels in an oak case, and a gold medal of the Confraternity let into a larger gold medal.

The Rev. H. E. Ryle, D.D., president of Queen's College, Cambridge, and Hulsean Professor of Divinity at Cambridge, has been appointed Warburton Lecturer for the four ensuing years in succession to the Rev. Henry Wace, D.D., who has completed his term of office.

Col. Lake and Major Lake, his son, residuary legatees under the will of the late Dean of Durham, with the consent of Mrs. Lake, have given £500 to the Clergy Sustentation Fund of the diocese of Qu'Appelle. This sum is to be known as the "Dean Lake Memorial Gift."

The parishioners of Whitechapel have presented the Rev. J. Draper, the late rector, who is leaving the parish to be an assistant to the Bishop of Mauritius, with a purse of gold, a handsome time-piece, and an illuminated address in recognition of his two years' work in their midst.

The annual festival, the 25th of the London Church Choir Association, took place recently in St. Paul's Cathedral. Sir G. C. Martin conducted the choir, which numbered some 1,300 voices. The

Bishop of St. Alban's preached the sermon, and the cathedral was filled from end to end.

At the usual monthly meeting of the council of the corporation of the Church House, held lately, it was decided that the second portion of the permanent building should be commenced, if possible, in 1899, and the detailed plans of the same were referred to the Site and Works Committee.

At a meeting of the Synod of Down, held lately in Belfast, the financial state of the diocese was found to be in such a satisfactory condition that a bonus of 4 per cent. was declared on all the stipends. A bill was introduced and passed to erect a cathedral in Belfast, a portion of which is to be commenced at once, a sum of £14,000 being in hand with which to commence operations.

The Queen has been pleased to appoint the Very Rev. W. H. Williams, M.A., Dean of St. Asaph, to the bishopric of Bangor in the room of the Right Rev. D. L. Lloyd, D.D., resigned. Dean Williams was born in 1845, and was educated at Westminster and Christ Church, Oxford. He has served the whole of his clerical career in Wales as a bi-linguist, and is in cordial sympathy with the Welsh people.

A scheme is on foot amongst the people of Hull, Church people and Non-Conformists alike, to commemorate the 600th anniversary of the incorporation of the town by completing the fine old parish church of the Holy Trinity. Other work, in the shape of thoroughly cleansing and restoring the fabric already in use, is also in contemplation. This latter work will cost about £4,000. A large amount of decoration is also in contemplation.

Nine bishops, viz., the Bishops of London, Winchester, Peterborough, Rochester, Guildford, Stepney, Chichester, Bath and Wells, and Bishop Johnston, appointed the Primate at the consecration of the Bishops of Calcutta and Southampton in St. Paul's Cathedral on St. Andrew's Day. The Master of Trinity preached from the words, "He brought him to Jesus," St. John, i., 42. The Epistle was read by the Bishop of Winchester and the Gospel by the Bishop of London.

Correspondence.

All Letters containing personal allusions will appear under 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.

THE HON. G. W. ROSS' BLUNDER.

Sir.—A friend has called my attention to a lecture delivered by the Hon. G. W. Ross in Old St. Andrew's school-house on "Canadian History." In illustration of the truism that great consequences often grow out of what seemed at the time very unimportant events, the hon. gentleman makes this astounding statement: "Henry VIII. quarrelled with his first wife, and out of that quarrel eventually sprung the Church of England." One is not surprised still to hear this slander from the lips of Roman Catholic controversialists. They have a purpose to serve, and do not hesitate to utter what they know to be untrue to promote that purpose. But that the Hon. the Minister of Education—the head of the teaching profession of Ontario—should publicly give utterance to a statement which the slenderest acquaintance with the facts of history should have made it impossible for any intelligent man to make—this is indeed astounding. The Church of England sprung from the quarrel of Henry VIII. with his wife!!! It is surely hard to conceive that any man of Mr. Ross' education

does not know that the Church was planted in England certainly not later than the closing years of the second century. And that she has had a continuous existence there from those days to these. That she was so well organized and so important a Church that she sent delegates (bishops and priests) to the Council of Arles, A.D. 314, and of Rimini, 359, and probably to that of Nice, 325 A.D., and of Sardica, 347 A.D. Tertullian, writing A.D. 187, says that districts of Britain inaccessible to Roman arms had been subdued to Christ. Origen, A.D. 239, tells us that Britain had but one religion in his day, and that the religion of Christ. St. Chrysostome, writing A.D. 367, speaks of the British Isles as possessing churches and altars. When Augustine came to England, A.D. 597, as head of the Roman mission, he found a Bishop Luidhart and his attendant priests at the court of the yet heathen Ethelbert. Shortly after this he met seven British bishops at Bangor. Bede tells us that when the Saxons came they slew the bishops and priests in heaps. This British Church, which was finally instrumental in the conversion of the greater part of the British Isles, was merged, under Archbishop Theodore, with the Italian mission into the Church of England, long before England became one nation. The Church thus united has ever since been spoken of as the Church of England. It was that Church of England which in A.D. 790 rejected the veneration and service of images, though commanded by the Pope; which in A.D. 805 prohibited the English bishops going to Rome for the pall. It was to bring that English Church into subjection to the Papal See that the Pope sanctioned and blessed the marauding expedition of William the Conqueror. It was that English Church which the Pope, A.D. 1114, complained of as treating the Pope with scant reverence, and for presuming to act independently of him. It was that English Church concerning which the Magna Charta enacts in its first clause that "The Church of England shall be free and retain all her laws and ancient liberties intact." It was that Church of England which, in A.D. 1307, forced the passing of the statute of provisions prohibiting Papal taxes and appointments, and the statute of *Praemunire*, 1335, which altogether prohibited appeals to Rome, and which concurred in the action of Parliament, A.D. 1399, which repudiated the right of the Chief Pontiff, or anyone else, to interfere in the affairs of the Kingdom.

It was this old Catholic Church of England, which had its beginning far behind the days of Augustine, which, when the opportunity offered, through the quarrel of Henry VIII. with the Pope, rose up in its might and flung off the accretions of ages, and reformed herself upon the model of Holy Scripture and the primitive Catholic Church. That reformation was the act of the Church of England in her corporate capacity, not of Henry VIII. Pugin, a Roman Catholic, endorsed by Dr. afterwards Cardinal, Newman, says: "Every great cathedral, every diocese, every abbey, was duly represented in the convocation which renounced the Papal supremacy. The deed is signed not by the vox populi, but by the voice of convocation. The actors are the true and lawful bishops and clergy of England. One venerable prelate alone protests, he is speedily brought to trial and execution; his accusers are Catholics; his judges are Catholics; his executioner is a Catholic; and the bells are ringing for high mass in the steeple of St. Paul's as the aged bishop ascends the scaffold to receive the martyr's crown." Mr. Beard, an advanced Liberal, in his Hibbert lectures, 1883, says: "We must take some pains to understand a fact which, more than any other, differentiates the English Reformation. I mean the continuity of the English Church. I speak as a historian, and not as a theologian. It is an obvious historical fact that Parker was the successor of Augustine, just as clearly as Lanfranc and Becket, Wareham, Cranmer, Pole, Parker—there is no break in the line. The succession, from the spiritual point of view, was most carefully provided for when Parker was consecrated. Not even the most ignorant controversialist now believes in the nag's head fable. The canons of the pre-Reforma-

tion Church, the statutes of the Plantagenets, are binding upon the Church of England to-day. There has been no break in the devolution of Church property. It is impossible to fix the point at which the transition of the Catholic Church into a Protestant one was made (pp. 311-12), simply because it never was made." The Reformation in England was set going and carried out on the principle of keeping the continuity of the then-existing Church unbroken. Its old office-books were retained as the basis of the revised formularies. Its ancient orders of ministers, its creeds, its sacraments, its ceremonies, and its canon law, except where they conflict with the new condition of things, remain as they were in the unreformed Church. There is no trace in the English statute book of the disestablishment and disendowment of the pre-Reformation Church, and the establishment of a new Protestant one in its stead. There has been no such transfer from that day to this. The continuity is unbroken. The Church of England is beyond all dispute the ancient Catholic Church of this realm, reformed and restored. The Hon. G. W. Ross' position, then, is only conceivable on the principle that the man who has washed his face is altogether a different individual from what he was before he dirtied it. Or that the man who has been sick and recovered his health is no longer the same man that he was in his sickness or before it. Or that the man who has been enslaved and has recovered his liberty only began to be at the hour of his emancipation. Mr. Ross will not maintain any of these positions, and yet that is precisely the position in which the most elementary knowledge of history places him.

JOHN LANGTRY.

THE CHURCH'S WEAKNESS.

Sir,—The speeches of Dr. Langtry at the Provincial Synod, and the communications of Rev. Robert Ker to The Canadian Churchman, have originated a discussion which is of interest to us all. Mr. Ker is exceedingly pessimistic, and apparently traces most of our modern evils to the Sunday-school. Dr. Langtry does not wish to be regarded as a pessimist, but it is clear that he is not very hopeful as to the outlook, and a study of the religious statistics of Ontario justifies his attitude of protest against the apparent indifference to this important subject displayed by our Synods, Diocesan and Provincial. The Bishop of Ottawa, it is true, draws a bright picture of the church life and work in the diocese of Niagara, over which he formerly presided, and of his present diocese. But this only serves to accentuate the unfortunate position of the Church in the remaining dioceses, for the Dominion statistics show that from 1881-1891 the Methodist rate of increase was 10.5 per cent., the Presbyterian, 8.4 per cent., and the Anglican, 5 per cent. The situation demands a more thorough-going analysis than it can receive at the Synod. It should be discussed at our various college alumni gatherings, at diocesan conferences, and above all, sir, in the columns of The Canadian Churchman. To such an analysis the letter of Mr. Asquith is an excellent contribution, and it is to be hoped that we shall hear from him again. To the question as to the cause of the weakness of the Church of England in Canada, two diametrically opposite answers are given. The High Churchman says, "Because of the lack of Catholic teaching and practice." The Low Churchman says, "Because of sacerdotal teaching and ritualistic practices." These answers like all others must be brought to the test of facts and figures, and facts and figures contradict them both. There are parishes which have suffered severely from ritualistic troubles; on the other hand there are large tracts in Ontario, where the prevalent and unopposed teaching and practice is Low Church, and yet the Church is not in that flourishing condition in which we should expect it to be if sacerdotalism and its horrors were the source of our weakness. Again, we all know of ritualistic churches in our larger cities that are crowded with vigorous and enthusiastic congregations. An American writer has

recently shown good grounds for supposing that Anglicanism in the United States is most progressive where its various types flourish without dispute, rather than where one type alone is predominant. New York city presents various types and rapid progress, but in Chicago where the "High" prevails, the progress is less marked. A religious movement to be successful must meet the circumstances and needs of the times. The evangelical movement, and the Oxford movement met these conditions. But I venture to suggest that because they have been successful, therefore the circumstances and needs of our time do not call for either an evangelical or an Oxford movement. The whole Gospel is not in evangelicalism nor in tractarianism, nor even in both combined. There are aspects of Christian truth unsurveyed, there are needs of the Christian mind unsurpassed by either or both. The first necessity then, in such a discussion as has been started in your columns, is a careful and candid analysis of the conditions and needs of our own time.

1. Leaving out of account those who are definitely "Low," or definitely "High," and that by no means inconsiderable body of purely conservative or old-fashioned Christians, whether Presbyterian, Methodist or what not (for we must not confine our attention to Anglicans in this review), there is a vast body of all sorts and conditions of men and women, more or less religious, but who have their difficulties, and do not find those difficulties removed by either the definitely Low, or the definitely High Church, scheme of salvation. Of this fact we are I suppose all aware, but it was recently impressed upon the clergy of the Archdeaconry of Peterboro by one so temperate and judicious in his opinions as Judge Benson of Port Hope.

2. The attitude of the bulk of this class of people may be described thus: They feel that modern Christianity has become a terribly complex thing. They hear on all sides voices which say, "you must believe this," or "you must do that," or "you must belong to this Church or the other." They are at first bewildered by these jarring voices, next they become indifferent, and finally contemptuous. They do not, as is sometimes supposed, want to throw overboard every dogma in which they do not believe; they do not wish to impose anything on others, but they are convinced that fundamentally Christianity is a simpler thing than it is often represented to be, and they desire that more emphasis should be laid upon the weightier matters of the law of Christ, and less upon its minutiae or its indifferentials.

3. I do not at all agree with Mr. Ker in his pessimistic outlook. I do not consider our age to be one of religious decline, still less of religious apostasy. Quite the contrary. An age which produces and enthrones two such poets as Tennyson and Browning is not one of religious decline. True they are both strictly speaking of an earlier period than our own, but it is this age that is absorbing the lessons which they, born in a far more materialistic time, as prophets taught. The age is not irreligious or unspiritual, but it is to a very considerable extent a confused and perplexed age. There is a great volume of spiritual aspiration which awaits guidance and direction into its own proper channels.

4. The study of history shows that there is no hard and fast line between the so-called secular and the so-called sacred. Secular and Sacred history are aspects of the one movement of humanity towards its "one far-off divine event." The Reformation was bound up with the revival of learning, the invention of printing, and the discovery of America. An age of great change and movement in the sphere of the secular will be an age of great change and movement in the spiritual. Looked at from this point of view the Oxford movement as a protest against the liberalism which first Newman and then Pusey hated and feared is seen to be a backwater from the onward rush of the stream of nineteenth century thought and action. Its younger representatives of to-day under the main direction of Canon Gore clearly see this, and seek to distinguish

between the permanent and the transitory in that movement, and to bring it into the main stream once more. Now religious change, like all changes, means the breaking up of the forms in which truth has been crystallized. We are clearly living in an age of new thoughts, new methods of study, new aspirations, new prospects. In short, it is an age of "new wine," and "new wine must be put into new wineskins." "We have our treasure in earthen vessels," says St. Paul. The treasure is always the same. The spiritual life of an Abraham, a Moses, an Isaiah, a Paul, an Augustine, a Gregory the Great, a Benedict, a Melancthon, or a Keble, is fundamentally one, the forms through which it finds expression are vastly different. There are times when the vessels, the forms, become prison houses, and their breaking, viewed with such alarm by many, becomes necessary for the salvation of "that faith beyond the forms of faith." Such a time seems to be the present.

5. This, I take it, is the real significance of the cry, "Back to Christ." This the real secret of the popularity of such books as "Ecce Homo," and "The Mind of the Master." We are mistaken if we suppose that it is the forms of the Anglican Church only, that men have come to regard as inadequate and imperfect for the needs of our age. Is Calvinism any more acceptable than Sacerdotalism? Do men believe as Cartwright believed, in the Divine right of presbyters, any more than they believe in the Divine right of bishops? Do they believe in sudden conversion any more than they believe in baptismal regeneration? It is a reconstruction that men seek, based upon a new study and realization of the mind of Christ. In the fourth century Christianity was stated in the terms of the Greek theologians of that century. In the 16th century in terms adapted to the thought of the 16th century. There is nothing radically new in the demand for a 19th or 20th century restatement and reconstruction of Christianity. Such, sir, are I believe some of the conditions and circumstances of our times. And if so then our religious policy must be shaped accordingly. If by Catholic doctrine and Catholic practice, is meant some particular views of Church organization, or of the sacraments, or rituals imposed as essential, then it may be safely predicted that the Anglican Church will not find salvation in Catholic doctrine and practice. But if by Catholic doctrine (i.e. universal doctrine), she means that she will preach with a new and living power the Fatherhood of God and the brotherhood of man, and will seek to remove all obstacles to the realization of brotherhood, then she will find enthusiastic support. The real movement which emerges at the end of the 19th century, is a movement towards simplicity and unity. The problem of reformed Christianity is to discover the true nature of Christian unity. With all charity, but firmly and absolutely, we reject the solution of the Church of Rome. Her unity is based upon compulsion. This is not the unity of the sons of God, but of slaves. The foundation principles of unity are the principle of liberty and the principle of love. The unity of liberty and love is the only possible unity for the children of God. The age of denominationalism is passing away. The age of unity is dawning. We may be sure that in the reconstruction of English-speaking Christianity nothing that Anglicanism has contributed to the wealth of Christian learning, piety, worship and devotion will be destroyed. Instead of hugging them to ourselves, and boasting like a miser of our possessions, we shall cast them into the common treasury of Christian wealth, and confidently trust to their intrinsic value to preserve them from destruction. The principle, so essentially, so distinctively Christian, that "he that will lose his life for My sake shall find it," is probably sometimes true of churches. By growth, by expansion, by the losing of herself, the Anglican Church may find a larger and a better life, and out of our present divisions there shall spring the Church of the English-speaking peoples, not Anglican or Methodist, or Presbyterian, but all of them fused by the heat of love into an unity that shall under God be the

means of leading all the world into the unity of the faith and of the knowledge of the Son of God. Never surely was a more distinct call given to any people than that which now summons the English-speaking peoples to unity, for the service of the world. Let us beware lest in this crisis we allow our Anglican traditions to make the word of God of none effect.

HERBERT SYMONDS

Ashburnham, Dec. 9, 1898.

BOOKS WANTED.

Sir,—A young man who is trying to prepare himself for ordination, and for a final year at college with a view to Indian work, requires the works named below for his studies. As he is struggling to earn enough for his college course by teaching an Indian school, it would be a great assistance to him if any of these books could be procured free of cost to him. Perhaps some of your readers may have copies they would like to give under these circumstances. If so I should be happy to receive and forward them to the mission. List of books required: Maclean's class book, Old Testament; St. Mark's Gospel, Greek text with notes; Robertson's Church History, centuries 1 to 3; Canon Perry's English Church History, vol II.; Prayer-book, Proctor & Maclean; Articles, Harold Browne; Creed, Pearson; Waterland on the Eucharist; Evidences, Paley; Latin, New Testament; Augustine "De Fide et Symbili."

WM. A. BURMAN, B.D., Winnipeg.

ST. PAUL'S MANUAL OF CHRISTIAN DOCTRINE.

Sir,—A Lay Delegate writes you that an answer in the St. Paul's Manual of Christian Doctrine, as to how the consecrated elements become the body and blood of Christ seems "to the plain lay mind directly contrary to the second paragraph of Art. xxviii. The answer to the above-mentioned question is: "No, this is a mystery known only to God, and a reverent faith will be content to accept the blessing without attempting to explain or argue about a thing so deep and sacred." The second paragraph of Art. xxviii. is Transubstantiation (or the change of the substance of bread and wine) cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. Let me requote the words of the rubric, which states that "the sacramental bread and wine remain still in their very natural substances, and therefore, may not be adored, for that were idolatry." I think that any plain non-fault-finding person would be ashamed to state that this catechism answer teaches transubstantiation and idolatry. However, all the references that "A Lay Delegate" has made are before some of the plain minds of the laity and clergy. How many of them can find the same mare's nest as "A Lay Delegate?" I can't, and I don't think that I am yet daft.

A CHURCHMAN.

Sir,—Has not "A Lay Delegate" found fault with St. Paul's Manual of Christian Doctrine without having thought out the matter carefully first? I never saw the book, but the question and answer quoted from it do not to my "plain lay mind" seem contrary to the second clause of Art. xxviii., which treats of transubstantiation or "the change of the substance of bread and wine," nor to the Black Rubric, which combats the idea of a "corporal" presence of Christ's natural body. The manual does not say that the substance of the bread and wine are changed into Christ's body and blood, leaving only the appearance of bread and wine to deceive the senses of the communicant, but simply that they become by the act of consecration, in a mysterious way, which we must believe, but cannot explain, the body and blood of Christ. It nowhere says in the quotation given that bread and wine are no longer there. In fact it calls them after con-

secration "the consecrated elements" and the body and blood. Luther's idea was that bread and wine remained after consecration and that the body and blood of Christ were also present in a spiritual manner, but he attempted to explain how this could be and said the substances were united or confused. This manual says practically what Luther said, but, unlike him, does not attempt to explain a mystery. The Prayer book calls the consecrated elements bread and wine, but the priest says when he administers them, "the body of our Lord Jesus Christ," etc.; "the blood of our Lord Jesus Christ." The catechism says there are two parts to every sacrament; it says the bread and wine form the outward part or sign, and the inward part or thing signified, that is "pointed to," not merely pictured in the abstract, is "the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper." It says that an outward and visible sign is the means whereby we receive an inward and spiritual grace, which is given to us, and is a pledge to us of its reality and of its bestowal. What is taught by the manual is the "real presence," not transubstantiation. The latter demands the real absence of the bread and wine, that is to say, banishes one part of the sacrament. The former demands the real presence of both parts and may be illustrated thus: "Take a bar of steel, and rub it with loadstone; you may examine it with a microscope, test it, weigh it, and to all appearance it is nothing but a bar of steel. Nevertheless it is something more. It has become a magnet; magnetism exists in, with, and under the steel; the magnetic virtue is really present under the form of a bar of steel. You know this by its effects; it attracts, and it repels, certain bodies;" the substance of the steel is unchanged, and yet something is added to it. No doubt "Lay Delegate" can see the analogy. Had I time, and you space, I would give the history of the Black Rubric and of the xxviii Art. to confirm my views.

L. STONE.

A BEAUTIFUL CHRISTMAS NUMBER.

Sir,—The beautiful illustrations in your Christmas number are indeed worthy of the highly artistic front cover. The winter scenes, "Entrance to Government House, St. John's," "Loving Christmas Thought," and "Walking in the Light," are very beautiful, while the pathetic loveliness of "This is a Lonely Christmas," touches all hearts. The children, too, will be delighted with the picture of the merry faced dot, who wishes her dog play-mates a Happy Christmas. An appropriate selection also are the glad some verses by the gifted, Christian song-writer, Frances Ridley Havergal, of "A Merry Christmas."

ANNE G. SAVIGNY.

Family Reading.

CHRISTMAS BELLS.

The land sleeps warm in its robe of white,
The stars peep out in the moonlit night,
And glad bells ring thro' the frosty light,
To peal forth a Christmas greeting.

In many a land, in many a clime,
These glad bells echo their silvery chime.
To hail the joy of this Holy time,
With a merry Christmas greeting.

The Angels' carol of Peace and Rest
To the babe asleep on its mother's breast;
To the laddie far from the dear Home rest
They whisper a Christmas greeting.

Dear Infant Christ, as Thy songs we sing,
Our happy hearts unto Thee we bring;
Fold us beneath Thy sheltering wing,
And grant us Thy Christmas greeting.

"OWE NO MAN ANYTHING."

I recently heard a man of wealth and high social position say that he owed his prosperity and much of the happiness of his life to the fact that from his earliest manhood he had made it the rule of his life to "owe no man anything."

"When I started out in life for myself," he said, "my father gave me a leather wallet on which he had had stamped in gold letters these four words: 'Owe no man anything,' and he said to me, 'Let those words be the rule of your life in everything pertaining to your financial affairs. Limit your expenses to something less than your income, and let no love of luxury or dress or pleasure tempt you to owe any man a dollar when Saturday night comes.' I have obeyed my father's command and have escaped the distress that debt brings to all who are so conscienceless that nothing can give them any concern; and it is possible for a long career of debt to make one thus conscienceless."

There is something wrong with the conscience of those who feel it no shame to be constantly in debt, and who purchase things they do not need and for which they cannot pay.

The writer knows a young man of twenty-one who has a salary of twelve dollars a week. His parents are indulgent and unwise enough not to require him to pay a penny for his room and board at home, therefore his income is entirely his own and yet he is never out of debt. He is now paying two dollars a week on an expensive bicycle that he bought "on payments." He pays two dollars a week on a gold watch and chain purchased on the same plan, and fifty cents per week on a cane, the price of which was ten dollars. Then he pays one dollar per week on a diamond and emerald scarf pin, and three dollars per week goes to his tailor, to whom he is always in debt. He says that it costs him three dollars per week for "incidental expenses." This leaves him fifty cents a week to apply toward the small debts he is constantly contracting. I grieve to add that he is a member of a church to which he says that he "cannot afford" to give anything because his salary is so small and he "must pay his debts."

You know quite as well as I that this is no isolated case of extravagance combined with selfishness—for he is selfish who spends all of his income on himself. There is a homely old rhyme which all thriftless persons might learn with profit. It is this:

"Know when to spend and when to spare,
And when to buy, and thou shalt ne'er be bare."

THREE INSCRIPTIONS.

On the triple doorways of the great cathedral in Milan, Italy, there are three inscriptions spanning the archways.

Over one is carved a beautiful wreath of roses, and underneath are the words, "All that which pleases is but for a moment."

Over another is sculptured a cross upon which we read, "All that which troubles is but for a moment."

But underneath the great central entrance of the main aisle is the inscription, "That only is important which is eternal."

Truly the fashion of this world passes away, but the Word of God endureth forever, and the promises of God stand fast.

JUST WHERE YOU ARE.

A boy of seventeen, who was urged to become a Christian, listened very respectfully to the arguments put forth to show the advisability of his taking such a step. "I've

thought a good deal about this," he told his friend frankly, "and I don't mean to put it off very much longer—only until after I graduate. Probably you don't understand how hard it would be for me to be a Christian while I'm in school. But when I begin my independent life, I intend to begin it right."

Six months later found the youth occupying a position in the office of a large manufacturing firm, five hundred miles from his home. His business associates were none of them Christians. The influences surrounding him at his boarding-place were far from helpful. "It would be almost impossible for me to stem this current by myself," he thought. "By and by something will come to make it easier."

In this he was mistaken. As the years passed, he was advanced to a position of greater responsibility, but his business relations and his social interests made it increasingly difficult to take the step he had considered so long. "When I am through with active work," he promised himself, "I will devote myself to settling this question."

That time never came. Death surprised him at his desk one morning, white-haired and wrinkled, still finding difficulties in the way of the immediate acceptance of Christ, still hoping for a "more convenient season," when the path of duty should be made absolutely smooth before him.

"If a man cannot be a Christian in the place where he is," said Henry Ward Beecher, "he cannot be a Christian anywhere." Do not deceive yourselves by fancying that circumstances are responsible for your failure to act rightly, and that by and by, when certain difficulties are out of the way, it will be easy to enter the path which leads to life.

If you find it hard to be a Christian in school, be sure that it will seem just as difficult when you have entered upon a business career, in addition to the fact that you will have certain steps to retrace, and a certain momentum of habit to overcome. Circumstances and surroundings do not make your choice hard nor easy. A more favourable time and environment will never be yours. If you start now, just where you are, you will have taken advantage of a better opportunity than all the coming ages can offer you.

EXCUSES.

Take church-going and store-going. Every morning the man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have a headache, but off he starts; and when he is there how interested he is—how absorbed, how alert, how devoted. That is store-going. And now take the same man, and look at his church-going. What a contrast! "I have a headache; I do not think I will go to church." "It rains hard, and it is so cold; I will not venture out." "I feel tired; I will stay at home and rest." And often, when he goes, how he lolls about and looks around and lets his mind wander. Yes, you say, but one is business to which we must attend; we will lose our place or our money; and the other is—well, what is it? Is it an important thing? Is it not God's business? Is it not a very holy, a very solemn, a very urgent affair? Does not the welfare of the soul depend very much upon it? Can it be neglected with impunity? Think of those words of your Master in Malachi: "A son honoureth his father, and a servant his master; if, then, I be a father, where is mine honour; and if I be a master, where is my fear?"—Clinton Locke, D.D.

AS OTHERS SEE US.

There is an old Persian legend which tells us that a youth who had lived a pure and noble life, passed away from this world, and looked out for the first time into the world beyond. Scarcely had he turned his eyes to the scenes around him than he saw coming towards him a being so beautiful, and so resplendent with glory, that he involuntarily bowed his head, and cried, "Who art thou?" Then the being answered, "I am thyself. All during thy life-time upon earth thou wert forming for thyself the life and form which should be in the after-world; now thou seest what thy pure thoughts and noble life have made thee." And the youth was dumb with amazement, so little had seemed the effort which had produced so wonderful a result.

Now it has often struck me that if we could stand off from ourselves at times and look at what we are, see ourselves as others see us, it would be a good thing and help us to alter many a bad habit, and check many a rude word. We could hardly bear to see in others what we do in ourselves.

This idea seemed to me to be put in another form one day, when a most delightful little lady put on a most terrible frown because her mother asked her to do something she did not want to do, and her mother then said that she would buy a kodak, take a snap-shot, that so she could see herself as others did. Though I had no part in the conversation, I am quite sure of this, that that little lady would not have liked to see a photograph of herself thrown on to a screen by a magic-lantern, and made life-size, with all the wrinkles and puckers on her face spoiling every line of beauty. Oh! no, I know she would not.

Suppose now we should try to think of ourselves as a separate being, as in the Persian legend, and we should see this creature come up to us some day and address us in the rude, familiar way, we, perhaps, address others, hear the coarse jokes we make, see the disgraceful manners at table, and so on. Very likely we should use hard names of this individual (not knowing it was ourselves), and say that kicking was less than was due. I have seen many a boy speak to his brothers and sisters in such a way that if he had seen another boy do the same to his brothers and sisters, he would have been most indignant.

Now, it would be a good thing to catch ourselves sometimes doing, or saying, this or that, and then stand off for a bit and look at it, so as to see what it is like.

It is well to get this into our mind, that in all we say, or think, or do, we are forming character, the thing that is ourselves and takes shape as we move on; and further, we are inflicting on the world just what we are.

—When a person is satisfied with himself and his actions, it is generally a proof that others are dissatisfied with him.

—Some have abilities and know how to use them, while others are incapable of using their abilities except for their own destruction.

—Everyone has to fight self, the greatest of all adversaries, except one; then let the battles with self be fought with a determination to win.

—As all matter is composed of atoms, so is life composed of opportunities; and the best life is that one in which fewest of the component parts are lost.

—Those who think the least, have the greatest confidence in their opinions and judgments; while those who think the most have the greatest doubts of their own infallibility.

MOTHER'S CHRISTMAS GIFT.

We had the loveliest Christmas last year that ever was.
 All of us hung up our stockings ready for Santa Claus.
 I woke right up in the night time and heard his sleigh bells ring,
 And someone running up and down stairs, just like everything.
 But I shut my eyes again, and fell asleep right away,
 And when I opened them next time, 'twas merry Christmas Day;
 Our stockings were full, quite to the top, full and ruffling o'er;
 We never had so many things any Christmas before.
 Mother's gift was the sweetest thing that Santa Claus could bring,
 He brought it to the door that time I heard the sleigh bells ring,
 Santa brought us a great many gifts, candies, books and toys,
 But he brought mother—just guess what—a pair of baby boys!

THE STILL SMALL VOICE.

There is not one of us to whom God has not spoken, is not speaking, in the still small voice. This voice, speaking to us in the Word of God, in preaching, brings us all, not in personal, but into spiritual contact with God. True, we are at all times surrounded with His presence. There is no hiding-place in the wide universe which is not penetrated by His eye, and covered by His hand. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there, if I make my bed in hell, behold Thou art there also. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." We do not feel this as we ought. But if our sensibilities be not utterly blunted, and our conscience seared, there are seasons when we must solemnly feel that God is in contact with us. In times of sickness, when our couch is watered with tears, when the strong man is bowed down, and "brought into the dust of death;" in seasons of bereavement, when God darkens the clear sky, and death comes in at our window; in the time of pestilence, when the Angel of Death flaps His sable wings over the city, and the mourners go about the streets; in the time of famine, when the "seven ears are withered, thin and blasted;" and when want, like a grim spectre, stalks over the land; when war, with his bloody heel treads down slaughtered men, and the widow's wail mingles with the orphan's cry, who does not at these times tremble with silent awe before the Divine Majesty of God! Yet not in any one, nor in all of these, does God come so nigh, as when, by the still small voice of His Holy Spirit, He speaks to the soul.—Canon Fleming.

A FRIEND INDEED.

It is the friend who comes to us when we are in need, who is a friend indeed. There are plenty to put the bright side when there is no other side to put; to speak cheerily when everybody has a smile; to proffer help when no help is needed. But the real friend is he who shows a way out of trouble when no way seems possible; who brings hope and cheer when all is despondency; whose friendship is surest and readiest when all else fails. If God would hear prayer only when men

felt no need of Him, there would be small encouragement to pray. If He could be found only when He is not wanted, the soul of the needy could never rest on Him. But the time when God may be found is when the floods of great waters swell about the despairing; when there is help and hope in no earthly arm. "Man's extremity is God's opportunity." It is when it seems as if even God could not make this trial tolerable, or this path passable, or this hindrance a help; it is when we are weakest, and most in doubt, when we know not what to pray for as we ought; in hours of pain, of bereavement, of poverty, of betrayal, of suspense, of misunderstanding, of sore temptation, it is then God is nearest and readiest and strongest and kindest, easiest found and surest to supply all the need of those who put their trust in Him. "For this shall everyone that is godly pray unto Thee in a time when Thou mayest be found; surely in the floods of great waters they shall not come nigh Him."

COMMIT YOURSELF TO GOD.

Amid the hopeless wrecks of human history, the fatal disasters of individual lives, there is planted the Cross of redemption, of recovery, where our shame and our hope are joined, where the Crucified stretches forth His arms to embrace and console the tempted, the defeated, in this mortal struggle for life or death. You are weak, you are blind; you know not where you are and where you are going; you feel within you the treacheries of sin, you know not how your will has played you false, how your motives have deceived you. Yes, it is true. Yes, but around you and within you has come from on high, to make His abode with spirits on their trials, the Eternal Spirit, the Holy Comforter of Pentecost, the Enlightener, the Strengthener. He knows what you are; He interprets your real self; He responds to what is in your heart; He makes intercession for you with groans that cannot be uttered; He helps your infirmities. Commit yourself, commit your trial, in all true honesty of heart, to Him, to that Holy Spirit of truth who whispers in your soul and conscience. Commit your trial to Him, and of one thing you may be sure, that from falsehood and insincerity of choice, from unavowed motives and disguised self-seeking, He will protect you. And that is what we have to fear.—Dean Church.

PEACE, PERFECT PEACE.

Peace, yea, perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remains, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if He did not punish me for my sins. Because of this deep-seated conviction, that great Gospel truth, "The blood of Jesus Christ, His Son, cleanseth us from all sin," became a heavenly message, sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him which believeth." An honest man, if he be in debt, will always be in trouble until the liability is

removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.

A GOD OF JUSTICE.

Again, God is a God of justice, and justice, to speak simply, means fair play. He will judge the world in righteousness, equity, and truth. May we have grace ourselves to live, and to help others to live, in constant remembrance of that strict and solemn account which we, each for himself, must one day give before the judgment-seat of Christ. The methods, the verdicts, the punishments, the retributions of perfect justice must themselves be exquisitely perfect. Vindictiveness can have no place, but "vengeance"—righteous, wholesome vengeance—"is Mine, saith the Lord." The rough-hewn trials and verdicts of this world can be but faint and blurred types of what shall be hereafter. And does it not follow from this attribute of God that our hearts can with humble confidence trust the destiny of the creation to its fair and faithful Creator? "Shall not the Judge of all the earth do right?"—Right Rev. Dr. Jayne.

HINTS TO HOUSEKEEPERS.

New Year's Cake.—One and one-half pounds of butter, creamed; fifteen eggs, beaten yolks; one and one-half pounds of sugar. Beat well, and sift in two (scant) pounds of flour, with three teaspoonfuls of baking-powder. Mix in the beaten whites of the eggs, grate two lemons in half a cup of molasses, add it with two pounds of finely-chopped almonds, one pound of seeded raisins, one pound of chopped citron. Bake two hours in a moderate oven. When cold, ice handsomely.

French Rolls.—Mix thoroughly one quart of flour with three teaspoonfuls baking powder, rub in one ounce sweet butter or lard, and salt; add one beaten egg and as much cool sweet milk as will make a soft dough, roll and cut out large sized cakes, wet half of top and fold over, bake immediately.

Hickory Nut Macarons.—To hickory nuts pounded fine add mixed ground allspice and nutmeg, make a frosting as for cakes, stir in the meats and spices, putting in enough only to make it convenient to handle; flour the hands, and make the mixture into balls about the size of a nutmeg; lay them on tins well buttered, giving room to spread; bake in a quick oven; use washed butter for greasing the tins; lard or salt butter gives an unpleasant taste.

Horehound Candy.—Boil two ounces dried horehound in a pint and a half of water for half an hour; strain and add three and a half pounds of brown sugar; boil over a hot fire until sufficiently hard; pour out in flat, well greased tins, and mark into sticks or small squares with a knife as soon as cool enough to retain its shape.

Welsh Rarebit.—Put into a suitable saucepan or chafing dish, a piece of butter the size of a small walnut, half a teaspoonful of mustard and a piece of good cheese (English), the size of a large egg and previously sliced; to this add a sprinkling of pepper, a small pinch of salt, if the cheese is mild, and a dessertspoonful of ale. Stir these ingredients over the fire or spirit lamp until they have attained the consistency of thick cream; have ready some squares of crisp hot toast, slightly buttered; pour the mixture over them and eat at once.

Children's Department.

THE SHEPHERD'S CARE.

Loving Shepherd of Thy sheep, Keep Thy lamb in safety keep; Nothing can Thy power withstand, Nothing can pluck me from Thy Hand.

Loving Shepherd, ever near, Teach Thy lamb Thy voice to hear, Suffer not my steps to stray From the straight and narrow way.

Where Thou leadest I would go, Walking in Thy steps below, Till before my Father's Throne I shall know as I am known.

A ROUMANIAN BABY.

A Roumanian baby is considered fortunate if he happens to be born on a Thursday, especially if the church bells are ringing when first he sees the light of day. Anyone so favoured by fortune is likely to discover buried treasure, of which delightful possibility every true Roumanian cherishes a secret hope. But even if he is born on a Thursday, a Roumanian baby is treated rather like a bundle. His cradle is a narrow oval, canoe-like box, which the mother slings upon her back when she is out of doors. She is, in fact, out of doors a large part of her time, for, as her husband is away upon the hills tending his sheep, it devolves upon her to cultivate the garden and look after the all-important crops of flax and maize. The Roumanian peasant woman is very industrious. Her cottage is somewhat roughly built and is roofed only with reeds, but inside it is cheerful and bright. Pictures of saints adorn the walls, and every bit of wood about the place is tastefully painted. There is a spinning wheel and a loom in every home, and all the clothing of the family is spun, woven, dyed and embroidered by her own clever fingers. A Roumanian mother is passionately fond of her baby, but she can spare little time for its amusement. Indoors the cocoon-like cradle is slung from the rafters, and the dark-eyed infant swings, and crows, comfortably out of the way, while the busy mother sings to keep him in good humour. When the child out-grows his cradle he is permitted to creep about at his mother's feet, and begins by personal experience to find out the ways of this troublesome world.

Mothers and babies alike live on a sort of porridge, called balsmosch,

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made from their own home-grown maize flour. The food seems to agree with the baby, for he quickly develops in mind and body. At five years old he trots about gathering sticks for his mother's fire, and by the time he is seven he is considered capable of tending sheep; and very soon he is apprenticed to a neighbouring farmer and begins on his own account.

EXPECT GOOD.

Thoughts shape not only minds and characters, but destinies. Our thoughts—our own thoughts, I mean, just yours and mine—are making all the difference in the world in our every day lives. To make it plainer, take the story of two poor women, "poor as poverty." One was a washerwoman, one a dressmaker.

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"I aint always had to do rough work for a livin'," says the poor little faded old woman who washes windows and clothes and floors and whatever needs cleaning. "I've seen better days. But there! I didn't expect they'd last and they didn't. I've kep' along growing a little poorer an' a little poorer each year, till now, f'rall I can see, its down hill road to the poor-house."

And it seems as though for want of courage her prophecy is likely to come true. If once into her poor, old, beaten-down heart could come a spark of courage—of hope, rather, that courage is born of—she could stay where she is stoutly and happily earning her living. If only she would trust—trust God and expect good—and not "hope for the worst" all the days of her life, good things would find their way even to her.

The other poorer woman is so different! She is ill, not so that she cannot work, but so that she can never be left alone, cannot go on the street unattended, can never talk or think much about to-morrows. The doc-

tor says she has heart-disease and must be careful. Do you suppose that she bates a jot of heart or hope? Not she! "Oh I have had a fine thing happen to me!" will be her likeliest greeting as you open the door. "Mrs. So-and-so brought me a basket of nice, big rosy Baldwins for a present—think of that, with apples the price they are now!" Or, "See this pretty soft silk cape I've got to fur-line! Why it'll keep me busy for a week, and pay me well too, for my time over it. I've had such a nice week, something nice 'most every day, and I expect things will go right on happening. I wonder what it'll be to-morrow!"

So she lives her life in a wonderland of childish enjoyment, and to friends who visit her it looks such a barren forlorn life! One look in her face cures that feeling. They get to rejoicing, too, over the good luck, and go away planning and plotting more of it to happen.

Expect good, young people. You do not know how it will draw good to you. God loves to be trusted. He loves to be hoped for. No matter how dark the night is, look for the first star that rises and say, "joy cometh in the morning."

HE KNEW HOW.

A baby beaver was caught and given to a gentleman as a pet. Beavers, as you know, build dams in which they can make their houses. But here was this poor baby, living in a house where there was no possibility of his having the kind of home that he would love to have. One day when the little beaver was in the kitchen, a leaky pail was put on the floor. The moment the baby beaver saw the water, running in a little stream across the floor, he ran out into the yard and appeared in a minute with a chip. The gentleman who owned the beaver was called to see him. The chip was placed in such a way as to stop the water, and the beaver hurried out and came in with another bit of wood, and then some mud. Orders were given that the beaver was not to be disturbed, but allowed to work out his plan; and in four weeks he had built a solid dam around the pail in which was the water.

"A beautiful face is like a beautiful flower, it feeds our enthusiasm, stimulates human courage, and makes all things possible to man." Michael Angelo wrote: "The might of one fair face sublimates my love." "Talent develops itself in solitude, character in the stream of life."

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It is well to make frequent excursions into the future under the guidance of reason and conscience, but irrational and irresponsible day dreaming is a delusion and a snare.

Attempt the wonderful things to-day that you expect to do to-morrow.

It is to live twice when you can enjoy the recollection of your former life.

All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbours and pleasant acquaintances.

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PHARAOH'S STATIONERY.

A museum in Berlin has just acquired some interesting specimens of old Egyptian stationery. One of them is a palette or inkstand, with two holes for red and black ink respectively, and a lower one inscribed approximately to the period of the eighteenth or the nineteenth dynasty, perhaps 1,500 years B. C. It is made of wood and has two compartments—an upper one provided taining three reed pens. Some of the ink still remains, in a dry condition, of course, after 3,400 years. When this inkstand was in use, if the date given above is correct, the Israelites were dwelling in Goshen, and it may even have belonged to one of the Pharaohs. Moses was not born till more than a century later. Another inkstand of later date is thought to have been intended for a school boy. It has no fewer than four ink holes. These curious monuments of Egyptian home life were found in tombs at Thebes, in Upper Egypt.

GIANT SLOTH.

A sleepy boy, yawning and stretching on one of the desks of an old school-room, while the noonday sun is shining through its windows. The boy alone, with a slate between his knees, and a dog's-eared book at his side. What does it all mean? If you would like to know I will tell you. It means that Hans has been beaten. Not by the school-master, though he deserves a caning. Not by his school-fellows; they would like him to join them at their play. It means that Hans has been beaten this morning by the great giant, Sloth, who attacked him before he was out of bed, and kept him there half an hour too long; waylaid him on the way to school, and made him ten minutes late; who, even when he was there, would not let him alone, but tempted him to draw pigs in his spelling-book, to cut his name on the form, and, in fact, to do anything and everything but learn his lessons; and who, even now, when poor Hans has to stay and write an imposition, will not let him begin his task, but keeps him dawdling there, cross, tired and sleepy.

Ah! Hans, my boy, unless you meet that great giant more bravely, he will soon overcome you altogether, and turn you into a miserable slave. You often say that you would like to be a soldier, and fight the enemies of your country; but what sort of soldier would you make unless you learn to obey orders as soon as they are given, and what sort of battles would you win, when every day you have to run away from Giant Sloth? Turn and fight him, Hans. He is only a coward, after all. It is quite true that he has beaten you this morning, but that is no reason why he should beat you to-morrow. It is no reason why he should be your master now. Set to work at once, Hans. Sit down with your book and slate this very minute, and see how soon the giant will slink off. It is only when you leave the door

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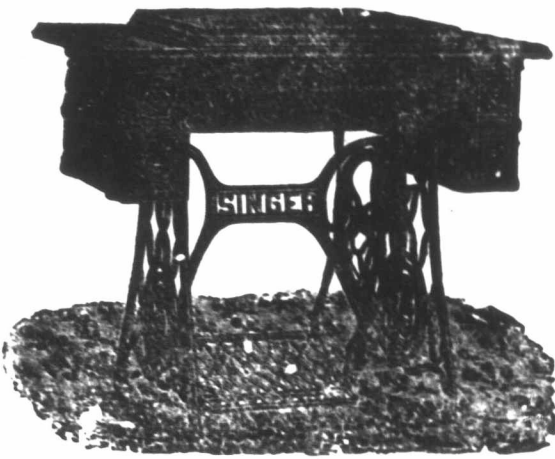
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open that he can come in. Send him away this instant, and tell him never to show his face to you again.

But poor Hans cannot hear us. The giant is whispering to him all the time. "What a lovely day it is outside. What a shame it is that you have to stop in this dingy old school room to write these horrid lines, when everyone else is at play."

So Hans sits there idle, and the warm air makes him still more sleepy. Presently he slips down to one of the forms, rests his arms on the desk and his head on his arms, and when the boys come back for their afternoon's work, they find him sitting there asleep, a helpless slave to Giant Sloth.

When school closed that afternoon, the school-master asked Hans to walk into his little room. The old man did not take down his cane, as Hans quite expected, but pointed to a chair, and then sat down himself rather wearily.

"My boy," he said, not unkindly, "why is it that you, who might learn your lessons so well, and so easily, seldom learn them at all?" And at these gentle words, Hans, who had borne unmoved the laughter of the boys, hung his head, and something very like a tear rolled down his cheek.

But he said nothing, and after a moment's pause the old school-master spoke again. "I know, Hans, that you are not a bad boy. You do not wish to grieve me. You do not mean to be so careless in your work—" but here he stopped, for Hans had risen, and with a tear-stained, but very eager face, stood before him.

"Indeed," said the boy, "I will do what you tell me. I will try to learn. I will work hard. I will go straight home now, and in the morning I will bring you all to-day's lessons, and those for to-morrow, too."

"You shall try, Hans," answered his master, with a smile, and bade the boy a kind "Good-evening" wondering much how he would fare in his new struggle with Giant Sloth, for well the school-master knew that the giant would not let him off without a hard fight.

And so it proved, for long before the evening's task was done, the giant had attacked him many times. First came his school-fellows to ask him to play. Then little Gretchen, his sister, who was so fond of dressing him up as a soldier. More than once he felt so sleepy, that it seemed as if Giant Sloth's great arms must be stifling him. But Hans threw them off, never stopping work till the last line was written, and when the old school-master said to him next day, "I see that this time you have beaten the giant." Hans felt that it was worth fighting to win such a victory.

—Through every rift of discovery some seeming anomaly drops out of the darkness, and falls as a golden link into the great chain of the order.

REMEMBERED THE APPLE BARREL.

In these days of apple-packing and apple selling, this story, told by Rev. Dr. Lorimer, of Tremont Temple, Boston, is quite to the point. A distinguished man was introduced at a great public meeting as "a self-made man."

Instead of being gratified at this tribute, it seemed to throw him for a few moments into a "brown study." Afterward they asked him why he had received the announcement in this way.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But then," they urged, "you were always such a great reader, devouring books when a boy."

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a self-made man. I think my mother had a great deal to do with it."

"But then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck; and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked what I was doing. I told her, and she said, 'Tom, if you do that, you will be a cheat.' And I did not do it. I think my mother had something to do with my integrity. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Lorimer, "the boy who has such a mother; happy the mother who had a boy so appreciative of his mother's formative influence!"

THE ONE WHO GIVES UP.

"We can't all go, of course. Someone must stay at home."

"Grace will stay. She always gives up."

"It seems to me," said a privileged visitor in the family, who heard some of the young people discussing plans, "that somebody ought to take turns with Grace in giving up."

"Oh, but Grace never seems to mind, and we all think a great deal of her because she is so obliging," said one, blithely.

STAMMERING CURED TO STAY CURED!

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"Still," persisted the older friend, "I think someone else ought to share the privilege of making others happy, and winning golden opinions."

Wasn't she right? Verily she was. Someone must give up, generally, when good times are to the fore for a number of people, because, for one thing, there must always be stay-at-homes in order to allow others to go out. There are dozens of reasons why all cannot do the same thing at the same time, nor have the same things at once. Good times, opportunities of all sorts, pleasures and benefits, must be divided up, and no one should monopolize all.

It takes great grace to give up gracefully, genially, in a way that gives no little uncomfortable sting along with it. If one parades the virtue and the sacrifice, others are sure to resent it inwardly, if they do not refuse it outwardly.

The one who gives up may not know the opportunity beforehand, for it is likely to come unawares, oftener than not, but one must be ready for it by cultivating a general unselfishness and consideration for others. It is the never-failing spring that can offer its cup of water to the thirsty wayfarer at any time, not the fitful, intermittent one, now overflowing and now quite dry. So it is the gracious spirit that is always loving, which is always ready for surrender. If there is loving-kindness enough, there will always be ability to do the deed in the right way, which is worth as much as the mere doing of it.

Giving up is not always the sacrifice of a good time or of a fine opportunity in behalf of someone else. It may be the yielding of an opinion or a preference. It should never, never be the giving up of a principle, but it may often be the surrender of convenience and of choice. There are always these who will have things their own way, and if someone does not yield in the minor matters, there will be a collision as certainly as the day dawns. We must be charitable toward those who thus insist upon their preferences, and should be firm enough to oppose them when it is right to do so; but we should always be ready to set them a good example in the way of giving up. We should be particularly careful to take our turn with those who are, like "Grace," accustomed to give up. It is not fair that one should be called upon to do this on every occasion, no matter how willing a spirit may be shown.

Giving up has its compensations. There is a satisfaction in unselfishness and in the knowledge that one's yielding spirit has avoided contention, which is worth a great deal, and to be like Him who "pleased not himself," is worth more than all besides.

"Do good to them that hate you, for my sake."

"Above all knowledge, know thyself, and Christ."

"Be sincerely what you seem, and never be ashamed to say 'I do not know,' when you are ignorant of anything; or to say, either in regard to time or money: 'I cannot afford it,' when you know that you can't."

It is not a hard thing to love those who are good and kind to us. But what about loving "our enemies?" The Master says—and He means this for you, dear reader—Lovingkindness is greater than laws; and the charities of life are greater than all ceremonies.—Talmud.

—The whisper of the slanderer can be heard farther than thunder.

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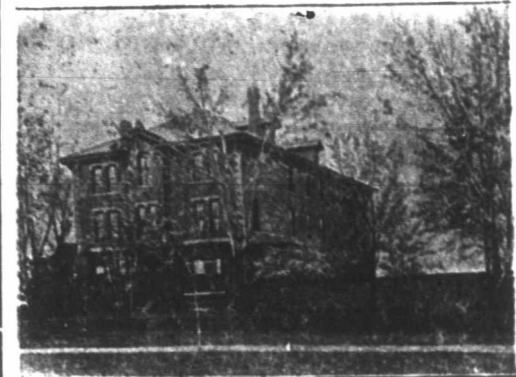
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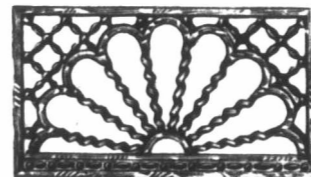
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